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'The Catholic Guy'

Radio host's topics include speed dating and "The Sopranos," page 12.

CriterionOnline.com

August 3, 2007

Vol. XLVII, No. 42 75¢

ROCKY MOUNTAIN HIGH

Summer Field Study in Colorado helps students discover life's gifts



Summer Field Study staff members Chris Belch, Marcy Schoettle and Lucas Schroeder at the base of the 2,500-foot sheer granite face of Long's Peak known as The Diamond.

By John Shaughnessy

As she looked out the window of one of the 12 large passenger vans headed from Indiana to the Rocky Mountains in Colorado, 18-year-old Liz Goad couldn't yet comprehend all the potentially life-changing adventures that Joseph Hollowell had planned for her and the other 81 high schools students on this trip.

She didn't yet know there would come a moment in the two-week-long journey when she would be tested in a way she had never been before, a challenge in climbing a mountain that would force her to look at herself, her faith and her life.

Hollowell knew that moment was coming for Liz and the other youths. It always does.

For the past 25 summers, as a teacher and now the president of Roncalli High School in Indianapolis, the 52-year-old Hollowell has been leading these two-week-long journeys that include hiking, rock climbing and white-water rafting in the largest mountain range in the United States.



Joseph Hollowell

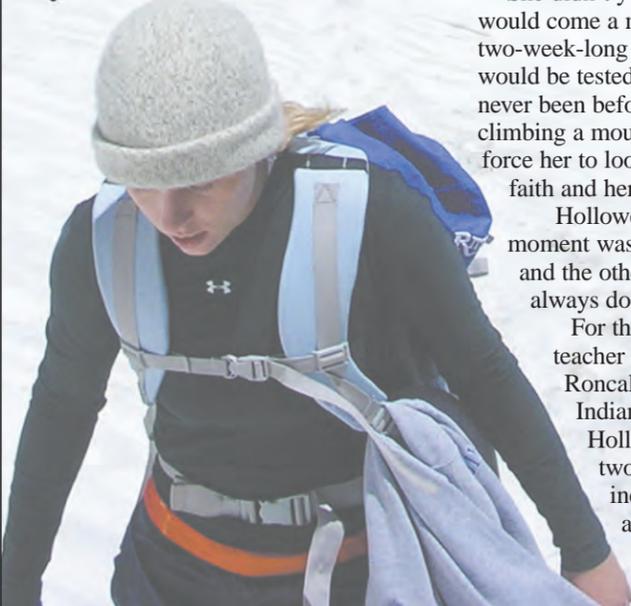
From a mere physical standpoint, the adventures are demanding, draining and exhilarating all at once. But for Hollowell—who looks a little like singer John Denver—the physical challenges also have a grander goal. There has always been a definite spiritual plan in developing and directing a program that he simply calls Summer Field Study:

Take a group of youths to one of the most breathtaking places in the world. Let them wake up in the crisp mountain air. Send them hiking and climbing mountains that stretch toward the heavens and stretch their limits. Put them in rafts that rush through white-water rapids, the cold river water soaking through their clothes and the thrill soaking into their skin. Gather them around crackling campfires at night to share their experiences from the day and from their lives. Then have them sleep beneath skies where stars shoot across the blackness, where stars shine with their intended brilliance.

And when the beauty and wonder of "God's country" surround them, deliver

See COLORADO, page 2

Shown crossing a snowfield on the way to Chasm Lake in Rocky Mountain National Park are Cardinal Ritter Jr./Sr. High School student Erica Damler and Roncalli High School student Collin DeMoss.



Witnesses testify about persecution of Iraqi Christians

WASHINGTON (CNS)—Members of the U.S. Commission on International Religious Freedom heard testimony on July 25 from witnesses regarding the persecution of the ancient, non-Muslim minority religions in Iraq.

The witnesses mentioned their personal experiences as religious minorities as well as their professional experience working in Iraq.

Commission chair Michael Cromartie said in his opening statement that Iraq was added to the commission's watch list this year for continued violations of religious freedom. He said the plight of Christian minorities in Iraq includes "the assassination of Christian religious leaders, the bombing and destruction of churches and violent threats intended to force Christians from their homes."

More than 1.5 million refugees have fled religious persecution in Iraq since 2003, according to the U.N. High Commissioner for Refugees.

Although Christians account for only 3 percent of the total Iraqi population, they make up 40 percent of the refugees now living in nearby countries, including Jordan, Syria, Egypt and Iran. Another 2 million people, many living in the northern Nineveh plain, are internally displaced.

U.S. Rep. Anna G. Eshoo, D-Calif., the only Assyrian-American serving in Congress, testified briefly before the commission that her grandparents had left what was then the Ottoman Empire in the early part of the 20th century to escape persecution.

She said she and 73 other members of the House of Representatives wrote to President George W. Bush in June to urge him to take seriously the message of Pope Benedict XVI regarding the Christian population in Iraq.

"As the pope laid out to the president in clear and unequivocal terms, we are witnessing the emergence of an Iraq that simply does not tolerate Christians and religious minorities," she said in her statement.

Commission members asked the witnesses about the cause of religious

See IRAQ, page 13

The power of a vision

Art with a Heart touches the lives of students, volunteers

By Sean Gallagher

A beautiful work of art is often born of the vision of a solitary artist.

But once it is completed, the power of a masterpiece can grow as people behold it and are drawn into its beauty.

This is what has happened over the past five years with Art with a Heart, a visual arts education program created by Carol Conrad, a member of St. Simon the Apostle Parish in Indianapolis.

From 1995-2002, Conrad had given private art lessons through her Kaleidoscope of Art studio.

But after experiencing success through nearly three decades of teaching, Conrad felt the need to show her gratitude.

"We just wanted to say, 'Thank you, God. You've blessed us beyond our wildest imagination,'" she said. "We wanted to make sure to give back the gift that [God] gave us."

And so Conrad, her daughter, Kellie, (at the time a middle school student) and a handful of volunteers put on a week-long camp in the summer of 2002 at St. Philip Neri School in Indianapolis that helped the students learn art skills and integrate them with

See ART, page 3

Working on July 11 at St. Philip Neri School in Indianapolis, a youth volunteer for Art with a Heart creates a bookmark that affirms a student's work in the visual art education program.



Photo by Sean Gallagher

COLORADO

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this message to the youths:

"If you look at the effort that God has put into this physical beauty, how much more beautiful is his intention for his people?" Hollowell says. "My goal is for the students to come back with a sense of their own wonderful gifts and the gifts all people have. Ultimately, we're trying to get them to realize they're an even more important part of God's creation."

Finding strength in weakness

The 24-hour, 1,100-mile trip from Indiana to Colorado had ended. The campsite had been set up in Rocky Mountain National Park. Liz Goad now had time to think about the first climb her group would be making the next morning: a climb to the top of Flattop Mountain, 12,500 feet high.

Just thinking about the climb had Liz "freaking out," to use her words. She describes her usual plan of

exercising as "working out my arms a lot with the remote." Making the 8.8-mile trip up and down the mountain would be a major challenge for the soon-to-be senior at Roncalli.

As the climb began, Liz couldn't believe how gorgeous the day was: sunshine, perfect blue sky. Halfway through the climb, she couldn't believe how hard it was. Her legs ached. Her lungs burned. The excitement of starting



Liz Goad

the climb had faded. Still, she kept getting encouragement from the adult leaders and her fellow students from Roncalli. Bishop Chatard High School in Indianapolis and Cardinal Ritter Jr./Sr. High School in Indianapolis.

She pushed on, overcoming a self-described tendency to lose interest halfway through challenges. She kept reaching for more and finally reached the top with her group.

"It was gorgeous at the top," she says. "This was a big boost for me. You get more confidence in your abilities."

The climb was still etched in her mind a few days later when an adult leader spoke at one of the campfire "reflection" sessions, talking about the theme, "When you're weak, you're strong."

"I had a false sense of what being strong was," Liz says. "In the midst of your weaknesses, the strength you find to pull through is what makes a difference. It really had a big impact on me. It gives you a new outlook on life. When you understand your life a little more, you understand God. At least that's the way it works for me."

'Natural soul-searchers'

Nearly 2,000 youths have experienced the Summer Field Study program since Hollowell started it as a young science teacher at Roncalli. He has developed the trip for juniors and seniors in high school.

"They're natural soul searchers at that age," says Hollowell, a father of 11. "They're poised to reflect on what the next part of their lives will be like."

In 1982, the first year of the journey, five students and two adult leaders traveled to Colorado, where Hollowell had once been a graduate student who fell in love with the beauty of the mountains. This year, 37 adults volunteered to help Hollowell lead the program, many of them taking vacation time to help.

"He's an amazing, humble and outstanding leader," says Tara Land, a teacher at St. Luke School in Indianapolis who has volunteered to help Hollowell for the past two years. "His faith is clearly shown. He does it because he loves making a difference in the children's lives."

Land led one of the reflection sessions, basing her theme upon this sentiment, "Live in such a way that



Summer Field Study students try to keep their balance as they cross a walkway over water on a Colorado trail.

those who know you but don't know God will come to know God because they know you."

She saw that quote come alive in the youths during the two weeks of the journey this June.

"It's so neat to have all these kids who don't know each other come together," she says. "They help each other when they think they can't go on. The neatest thing is watching them grow and distinguish those moments in the day when they realize something about themselves, their friends and their families. People come in not knowing about their faith or recognizing the blessings in their lives. They come away from the experience seeing the presence of God in their lives."

"It's magical."

A view from God's altar

Magical and terrifying.

Put those two adjectives together and you get a sense of the experience that Luke Allard's group had as they climbed toward Angel's Landing in Utah's Zion National Park.



Luke Allard

"At the very beginning of the hike, it says if you have a fear of heights, you shouldn't be doing this," says Luke, 18, a graduate of Roncalli's Class of 2007. "I used to have a very serious fear of heights. It's a very serious hike."

As one of the young people who were making the journey to Colorado for a second year, Luke was among a group who was allowed to take an alternate side trip to Utah with adult leaders for a few days. Angel's Landing became their goal.

The trek toward the landing is steep, rising to 1,500 feet above the Virgin River in Zion Canyon. Near the top, the path narrows and there are fixed chains in the sandstone to help hikers reach the landing that one writer described as "an altar, 1,500 feet in the air."



Summer Field Study staff and students pause for a break on a trail in Rocky Mountain National Park.



Summer Field Study II students hike up The Narrows in Zion Canyon National Park.

"When you get up to the top, it's the most rewarding trip you've ever done," Luke says. "You get a sense of God from the beauty of nature and the people around you—the people who support you and who you help. God is all around you."

Reaching to new heights

On the last evening in Colorado, the 82 youths and 38 adults attended Mass at Mother Cabrini Shrine, a shrine in honor of St. Frances Xavier Cabrini, the first United States citizen to become a saint.

"The sun was setting behind the shrine," recalls Katie Ciresi, 17, a senior-to-be at Bishop Chatard High School. "We went inside for Mass, and we reflected on the whole week. For me, it brought me closer to God and gave me a stronger faith."

As part of that last evening's reflection, each member of the group was asked to share a moment from the trip when they were thankful for something that happened or sorry for something they wished they hadn't done.

"I stood up and said I'm thankful people gave me a chance to be open," Liz Goad says. "It helped me strengthen bonds with friends I've lost. It really made me close with myself, God and the friends who were there."

For Hollowell, the trip offered a reason to be thankful beyond the hiking, backpacking and rock climbing he loves to do. It's his chance to get close again to students, the reason he first became interested in education.

"This is the only thing I do with students anymore," he says. "We had two or three people at the closing Mass say that these were the best two weeks of their lives. I hear that over and over again each year. Knowing that the students are benefiting keeps me coming back. It's very edifying to hear their stories. It continues to build my faith."

He pauses and says, "God just seems to bless all of this." †

The Criterion

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 P.O. Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717

The Criterion

Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*,
 P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

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ART

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other academic disciplines.

Now, five years later, the masterpiece of gratitude that sprang from the vision of one faith-filled woman has touched the lives of thousands of students and volunteers through six weeks of summer camps held at several schools (many of them Catholic) in Indianapolis as well as after-school programs that run during the academic year.

Ciera Harris, who will be a seventh-grader at St. Lawrence School in Indianapolis, participated in an Art with a Heart camp at St. Philip Neri School in July.

After reading a youth fiction book, she had to create a puppet that depicted one of the story's characters.

"It's better than any other sit-down [activity]," Ciera said. "It makes you understand [the story] more, and you get to stretch out and know more about it by doing different crafts."

As Art with a Heart has grown far beyond her initial dream, Conrad has turned to God for help.

"A lot of the things that we've done should have been impossible," she said. "It shouldn't have worked. So we're very often driven to our knees in prayer because we just can't figure out how something's going to work."

A family affair expands

Great artists often have apprentices at their side.

One that has helped Conrad mix the pigments of prayer and a passion for art has been Kellie, a 2006 graduate of Cathedral High School who will be a sophomore at Ball State University in Muncie, Ind.

"My mom has definitely been an outstanding role model for me. I look up to her probably more than anybody else," Kellie said. "Pretty much everything she does is for other people."

But from the start of Art with a Heart, Kellie has known that it takes a lot more than a love for art to make the program work. It also requires a lot of the nitty gritty work of recruiting volunteers and seeking funding through grants.

So, with the suggestion of her mother, Kellie helped establish Art with a Heart's junior board.

This team of teenagers in turn inspired many more to volunteer in the program and so help scores of at-risk grade school students learn many important life skills.

Now that Kellie is in college, other young people are stepping up to help expand the impact of Art with a Heart.

One of them is St. Lawrence parishioner Sarah Siertle of Indianapolis. Although she'll only be a sophomore at Bishop Chatard High School in the Indianapolis North Deanery, Sarah has already learned how to write convincing grant proposals.

Sarah has been taking art lessons from Conrad since she was in the fourth grade. But she has come to see that there is real creativity involved in doing the footwork of keeping a program like Art with a Heart going.

"You have to figure out what you're going to do in the project and what's going to go into the project," Sarah said. "And then you have to figure out how to say it so you're explaining it [convincingly]."

She must have learned the art of securing grants well because, through her work, Art with a Heart received nearly \$6,000 from the United Way to purchase books and art supplies for the young students who participate in their summer camps and after-school programs.

Coming back to love

In the end, though, all of this hard work comes back to what Conrad and all of her volunteers truly love: art and children.

"All of the kids are so amazing and they want to be



Ciera Harris, who will be a seventh-grader at St. Lawrence School in Indianapolis, works on a puppet of a character she read about during an Art with a Heart camp held on July 11 at St. Philip Neri School in Indianapolis. Carol Conrad, a member of St. Simon the Apostle Parish in Indianapolis and founder of Art with a Heart, looks on.



A smiling Vanessa Sandoval, who will be a first-grader at St. Philip Neri School, poses with a picture she created in an Art with a Heart camp held in July at the school.

loved," Sarah said. "They want to do good. I just love being around that."

Loving the beauty of art and the innocence of children can lead Art with a Heart volunteers back to God.

"It's kind of been making me stronger and closer to God," said volunteer Cassie Borman, a member of St. Matthew Parish in Indianapolis who will be a Bishop Chatard sophomore.

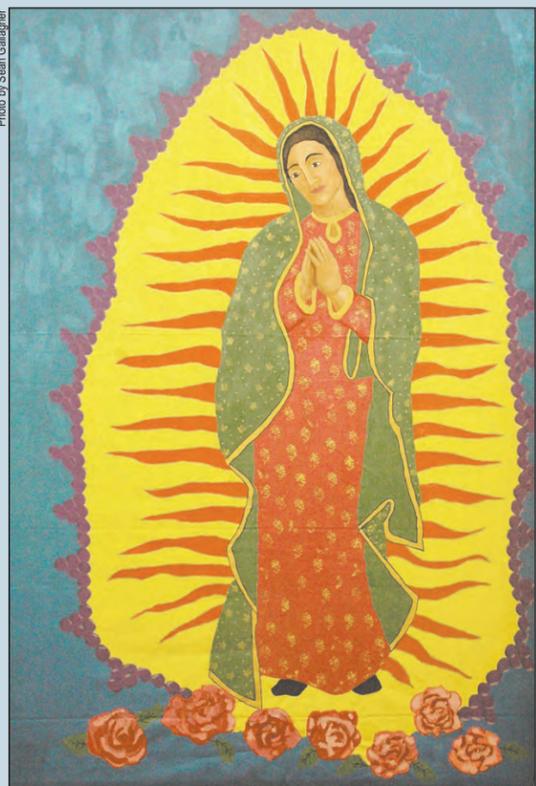
"I know that God is in every single person, [but] sometimes you can't see it. But when you help somebody, you can see it."

Seeing so many teenagers and adults help young boys and girls and, at the same time, grow in their love of art and of God has been powerful for Conrad.

But she has been most affected by how her own adult children have grown in their dedication to loving service.

"I was scared to death that maybe they would go away and think that [I] was crazy," she said. "The fact that they've now gone away and that hasn't happened is just the greatest thing in my life."

Her daughter, Kellie, though, is amazed by how the small vision of gratitude that started Art with a Heart has, like a gigantic mural, expanded across a broad canvas to touch the lives of so many people.



A depiction of Our Lady of Guadalupe that is more than 6 feet tall that was created by students in an Art with a Heart camp in the summer of 2006 adorns a wall at St. Philip Neri School in Indianapolis.

"Art with a Heart doesn't just serve the kids. It also serves the volunteers," she said. "We're trying to serve everybody that we're coming into contact with. And when you have that kind of a mentality, it creates positive situations."

(Art with a Heart is in need of new board members. Those interested in learning more about the organization or in serving on its board can call 317-823-9555, ext. 60, or log on to www.koart.us/awah.) †

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Editorial



Cardinal William J. Levada distributes Communion during Mass at the Cathedral of St. Mary in San Francisco in this July 23, 2006, file photo. In a document released on July 10, the Vatican's doctrinal congregation, led by Cardinal Levada, reaffirmed that the Catholic Church is the one, true Church.

One true Church

We commented very briefly, in the July 20 issue of *The Criterion*, on the Congregation for the Doctrine of the Faith's document that said that only the Catholic Church possesses the fullness of the means for salvation.

But that editorial also discussed Pope Benedict XVI's letter to the Catholics of China and the one allowing greater use of the Tridentine Mass. We ended by saying that we'd be hearing more about reaction to the letter from the Congregation for the Doctrine of the Faith.

Boy, were we right!

One of the first reactions was from syndicated columnist Roland Martin, who obviously never read the statement itself, but got his news from a story by the Associated Press.

The AP story's lead sentence stated that the document "says other Christian communities are either defective or not true Churches and Catholicism provides the only true path to salvation."

In his column, Martin told non-Catholics not to get excited because the statement was just from "an old man trying to get a little attention."

Martin said that he was a Catholic for the first 25 years of his life, during which he learned nothing about the Scriptures. (Unfortunately, that's probably true. He is part of a generation that was inadequately instructed.)

Of his Catholic years, he said, "It pretty much was a wasted experience, as there was more identification with the Church, and not with Christ."

Martin ended his column: "Protestant leaders: Don't buy into the foolishness. Let Pope Benedict XVI keep running off at the mouth and making pointless declarations."

After that column appeared in *The Indianapolis Star*, numerous good Catholics responded with protesting letters to the editor, some of which were published.

Unfortunately, too many Catholics get their news about the Church from the secular media. That's particularly too bad in places like the Archdiocese of Indianapolis where Catholics make up only about 10 percent of the population. In this case, that AP story agitated many Catholics, especially in families where one of the spouses wasn't Catholic.

The article didn't quote this statement from the Congregation for the Doctrine of the Faith's document: "It follows that

these separated Churches and communities ... are deprived neither of significance nor importance in the mystery of salvation. In fact, the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church."

Yes, it is definitely true that Catholics believe that Christ founded one Church and, as the Second Vatican Council stated, that Church "subsists" in the Catholic Church. When the bishops at the council were trying to find a better way of saying that the Catholic Church is the one founded by Christ, but that there are also elements of goodness and truth elsewhere, they decided to use that word "subsists" rather than "is."

Catholics believe that the fullness of the means of salvation is found only in the Catholic Church, but that sanctifying elements also exist in other faith communities, deriving their value, in some mysterious way, from the "fullness of grace and truth which has been entrusted to the Catholic Church," as the Second Vatican Council's "Decree on Ecumenism" said.

Catholics do not believe that one ecclesial community is as good as another.

We think it is regrettable that the document had to get into a technical discussion of what a "Church" is. It declared that ecclesial communities are not real Churches in the sense that the Catholic Church uses the term. It said that a Church must preserve apostolic succession, the ordained priesthood and the Eucharist. It said that Orthodox Churches do have those elements but lack something because they are not in union with the pope.

That's not the way most people usually think of a Church. We tend to define it as a body or organization of religious believers. We frequently are told that we are the Church. Vatican II liked to call the Church "the people of God."

Apparently, the Congregation for the Doctrine of the Faith thought it necessary to define "Church" in this narrow way, but it seems confusing to the average person and an unintentional insult to other faith communities that do not define the word the same way.

— John F. Fink

Letters to the Editor

Priest, youths embrace their faith through Homeland Mission effort

I am edified and blessed by the example of Father Jonathan Meyer, director of youth ministry in the archdiocese and Homeland Mission leader team, and the teens who gave a week of their summer vacation to serve the Indianapolis area's poor and needy.

Our daughters have been fortunate to go the last three years to Homeland Mission, and they love it.

They have found joy with their leaders and peers assisting others in great need. What a positive way to channel the energies of a teenager!

In this environment, one can see that teens really can have a heart as big as

Texas if challenged to move out of their comfort zone.

Father Meyer is a great leader for our youths. He has a wonderful ability to help our youths love God, the Church and sacraments, and embrace chastity as a way of life.

While he is able to do all these things, he knows how to play, encourage healthy interaction and enjoy good, old-fashioned, clean fun.

Thank you, Father Meyer, Homeland Mission leaders, and youths.

May God bless all of you!

**Pamela Proctor
Greenwood**

Can a person be considered both Catholic and pro-choice?

I am writing in regard to the editorial titled "Abortion and Communion," which appeared in the July 13 issue of *The Criterion*.

Editor emeritus Jack Fink tells us that Rudolph "Rudy" Giuliani was questioned about his views on abortion in a recent interview with Wolf Blitzer.

Fink further states that the reason that Giuliani—and none of the other presidential candidates—was asked this

question is because "Giuliani is the only one of the candidates who is Catholic and pro-choice."

It is my understanding that, in choosing to be Catholic, we commit to respecting life from conception to natural death.

Therefore, I wonder how a person can be considered both Catholic and pro-choice?

**Amy McClelland
Westfield, Ind.**

We need to hear more of the pro-life perspectives

First of all, I want to thank *The Criterion* for printing the letter to the editor with the headline "Reader: Newspaper must cover full range of pro-life perspectives" in the July 20 issue. The letter hit the nail right on the head.

Don't you think it is about time to get beyond the "quality of life issues" and cover all pro-life perspectives?

We hear so much about immigration reform—and we do need that—but what about artificial birth control?

Is immigration reform more important to this country than welcoming new life (i.e., babies)?

Artificial birth control is a very serious problem. Actually, it is the root of many, many sins: promiscuous activity, cohabitation, abortion, child abuse, weakened marriages and even divorce, to name a few.

The lay people need to know the Church's teaching on contraception and that it should never, ever, be practiced.

Sound marriages are the secret to a strong country, and we'll never reach that plateau if we don't follow God's plan.

Please, priests and laity, wake up.

**Al Scheller
Elizabethtown**

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

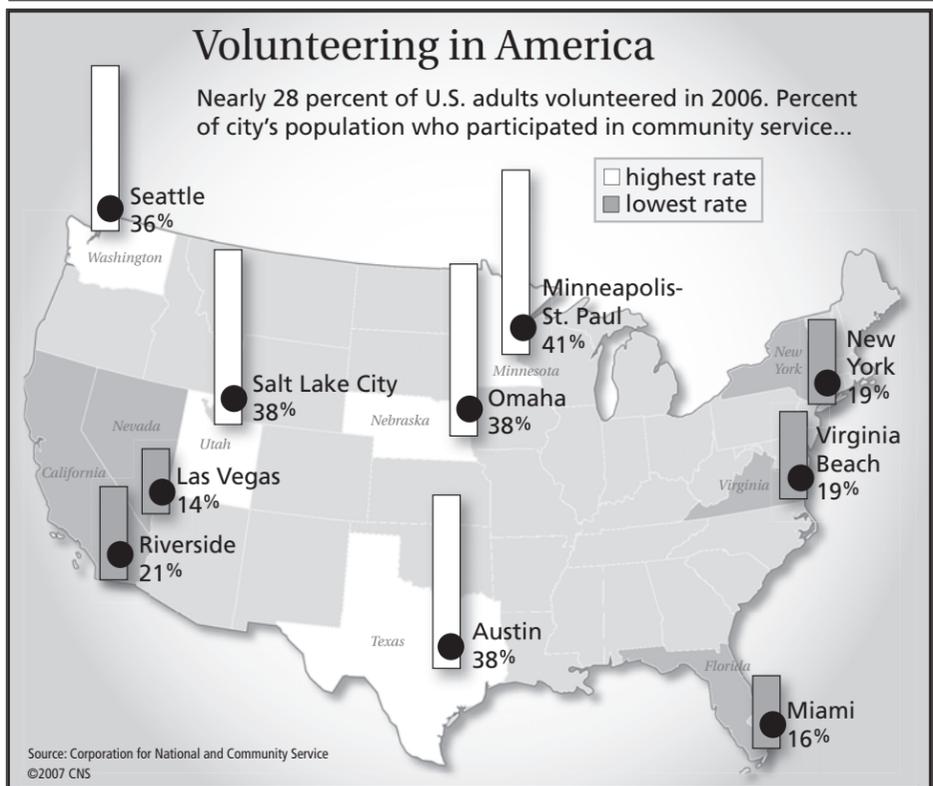
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Letters must be signed, but, for serious reasons, names may be withheld.

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Eucharist transforms us into Christ

(Twelfth in a series)

Pope Benedict XVI's apostolic exhortation on the Eucharist is divided into three parts: "The Eucharist, a Mystery to be Believed," "The Eucharist, A Mystery to be Celebrated" and "The Eucharist, a Mystery to be Lived."

For the last several weeks, I have considered the first two parts. This week, we begin Part III. We find that Sunday Mass is not just a parenthesis in life.

In this section, the Holy Father reminds us that when we receive the Eucharist something radically important happens to us.

Our reception of Communion is not to be taken casually. We may not be conscious of it, but we are transformed when we receive Christ in the Eucharist. We are transformed into Christ. How does this happen and what does it mean?

Pope Benedict writes: "The Lord Jesus, who became for us the food of truth and love, speaks of the gift of his life and assures us 'if anyone eats of this bread he will live forever' (Jn 6:51). This 'eternal life' begins in us even now, thanks to the transformation effected in us by the gift of the Eucharist. 'He who eats me will live because of me' (Jn 6: 57). These words of Jesus make us realize how the mystery 'believed' and 'celebrated' contains an innate power making it the principle of new life within us and the form of our Christian existence. ... It is not the eucharistic food

that is changed into us, but, rather, we are mysteriously transformed by it. Christ nourishes us by uniting us to himself; 'he draws us into himself' " (n. 70).

Because it is something supernatural, the meaning of the transformation of us into Christ in the Eucharist is not easily understood in a world that believes only what it can see. Yet, this is the newness which Christ established in the Eucharist: all that happens in the celebration and reception of the Eucharist is real; the unseen dynamic is supernaturally and profoundly real. Coming down to us through the ages, this is the newness of life that Christ gave us in his sacrificial death on the cross and resurrection.

The Holy Father writes: "The Eucharist, since it embraces the concrete, everyday existence of the believer, makes possible, day by day, the progressive transfiguration of all those called by grace to reflect the image of the Son of God (cf. Rom 8: 29ff). There is nothing authentically human—our thoughts and affections, our words and deeds—that does not find in the sacrament of the Eucharist the form it needs to be lived to the full. Here we can see the full human import of the radical newness brought by Christ in the Eucharist: the worship of God in our lives cannot be relegated to something private and individual, but tends by its nature to permeate every aspect of our existence. Worship pleasing to God thus becomes a new way of living our whole life, each particular moment of which is lifted

up, since it is lived as part of a relationship with Christ and as an offering to God" (n. 71).

The pope teaches: "From the beginning, Christians were clearly conscious of this radical newness which the Eucharist brings to human life. The faithful immediately perceived the profound influence of the eucharistic celebration on their manner of life. St. Ignatius of Antioch expressed this truth when he called Christians 'those who have attained new hope,' and described them as 'those living in accordance with the Lord's Day.' This phrase of the great Antiochene martyr highlights the connection between the reality of the Eucharist and everyday Christian life" (n. 72).

Recently, an informed Catholic layman told me that he wishes our homilists at Mass would dwell more often on the fact that what a Catholic does on Sunday has a connection with what happens during the rest of the week.

He mentioned that he would like to believe that his work, his career, is part of his spiritual life, that Sunday is not just an interruption, something that is unconnected to the rest of the week. He would like to be encouraged to see his work as part of his

Christian stewardship.

My friend is on the mark. The Holy Father teaches that the Eucharist permeates every aspect of our existence, not only the short time we are in Church for Sunday Mass. "This holy day becomes paradigmatic for every other day of the week. Indeed, it is defined by something more than the simple suspension of one's ordinary activities, a sort of parenthesis in one's usual daily rhythm" (n. 72).

Because we are transformed into Christ in the Eucharist, what we do in everyday life becomes both "worship" and our participation in God's creation, hence part of our Christian stewardship. †

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

Archbishop Buechlein's intention for vocations for August

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

La Eucaristía nos transforma en Cristo

(Décimo segundo de la serie)

La exhortación apostólica del Papa Benedicto XVI sobre la Eucaristía se divide en tres partes: "Eucaristía, misterio que se ha de creer", "Eucaristía, misterio que se ha de celebrar", y "Eucaristía, misterio que se ha de vivir."

Durante las últimas semanas he comentado las dos primeras partes. Esta semana comienzo con la Parte III. Sabemos que la Misa dominical no constituye simplemente un paréntesis en la vida.

En esta sección el Santo Padre nos recuerda que al momento de recibir la Eucaristía, algo radicalmente importante nos sucede.

La recepción de la Comunión no ha de tomarse como algo casual. Tal vez no seamos conscientes de ello, pero sufrimos una transformación cuando recibimos a Cristo en la Eucaristía. Nos transformamos en Cristo. ¿Cómo sucede esto y qué significa?

El Papa Benedicto escribe: "El Señor Jesús, que por nosotros se ha hecho alimento de verdad y de amor, hablando del don de su vida nos asegura que «quien coma de este pan vivirá para siempre» (Jn 6,51). Pero esta «vida eterna» se inicia en nosotros ya en este tiempo por el cambio que el don eucarístico realiza en nosotros: «El que me come vivirá por mí» (Jn 6,57). Estas palabras de Jesús nos permiten comprender cómo el misterio «creído» y «celebrado» contiene en sí un dinamismo que lo convierte en principio de vida nueva en nosotros y forma de la existencia cristiana. (...) En efecto, no es el alimento eucarístico el que se transforma en nosotros, sino que

somos nosotros los que gracias a él acabamos por ser cambiados misteriosamente. Cristo nos alimenta uniéndonos a él; «nos atrae hacia sí.»" (n. 70).

Debido a que es algo sobrenatural, el significado de esta transformación de nosotros en Cristo durante la Eucaristía no es algo fácilmente comprensible en un mundo que cree únicamente en lo que puede ver. Sin embargo, es la novedad que Cristo establece en la Eucaristía: todo lo que sucede en la celebración y la recepción de la Eucaristía es real; la dinámica invisible es sobrenatural y profundamente real. Esta es la novedad de la vida que Cristo nos otorgó en su muerte inmolatoria en la cruz y la resurrección, la cual llega a nosotros desde épocas remotas.

El Santo Padre escribe: "La Eucaristía, al implicar la realidad humana concreta del creyente, hace posible, día a día, la transfiguración progresiva del hombre, llamado a ser por gracia imagen del Hijo de Dios (cf. Rm 8,29 s.). Todo lo que hay de auténticamente humano —pensamientos y afectos, palabras y obras— encuentra en el sacramento de la Eucaristía la forma adecuada para ser vivido en plenitud. Aparece aquí todo el valor antropológico de la novedad radical traída por Cristo con la Eucaristía: el culto a Dios en la vida humana no puede quedar relegado a un momento particular y privado, sino que, por su naturaleza, tiende a impregnar todos los aspectos de la realidad del individuo. El culto agradable a Dios se convierte así en un nuevo modo de vivir todas las circunstancias de la existencia, en la que cada detalle queda exaltado al ser vivido dentro de la relación

con Cristo y como ofrenda a Dios." (n. 71).

El Papa nos enseña: "Esta novedad radical que la Eucaristía introduce en la vida del hombre ha estado presente en la conciencia cristiana desde el principio. Los fieles percibieron en seguida el influjo profundo que la Celebración eucarística ejercía sobre su estilo de vida. San Ignacio de Antioquía expresaba esta verdad definiendo a los cristianos como «los que han llegado a la nueva esperanza», y los presentaba como los que viven «según el domingo» (iuxta dominicam viventes). Esta fórmula del gran mártir antioqueno pone claramente de relieve la relación entre la realidad eucarística y la vida cristiana en su cotidianidad." (n. 72).

Recientemente, un laico católico bien informado me dijo que deseaba que nuestros sermones de la Misa hicieran énfasis con más frecuencia en el hecho de que lo que un católico hace el domingo está relacionado con lo que sucede durante el resto de la semana.

Mencionó que le gustaría creer que su trabajo, su carrera, forma parte de su vida espiritual, que el domingo no es meramente una interrupción, algo que está desvinculado del resto de la semana. Le gustaría que se le alentara a ver su trabajo como parte de su obligación cristiana.

Mi amigo dio en el clavo. El Santo Padre nos enseña que la Eucaristía empapa cada

aspecto de nuestra existencia, no solamente durante el breve período que nos encontramos en la Misa dominical. "El valor paradigmático que este día santo posee con respecto a cualquier otro día de la semana. En efecto, su diferencia no está simplemente en dejar las actividades habituales, como una especie de paréntesis dentro del ritmo normal de los días." (n. 72)

Debido a que nos transformamos en Cristo en la Eucaristía, lo que hacemos en nuestra vida cotidiana se convierte tanto en "adoración" como nuestra participación en la creación divina y por consiguiente, parte de nuestra obligación como cristianos. †

¿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 Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
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.

Events Calendar

August 3

Holy Angels Church, 740 W. 28th St., Indianapolis. **Lectures on the Lawn Series, "The Mass—Getting Back to Basics,"** 7-8 p.m., bring a lawn chair and brown bag dinner, no charge.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana,** teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

August 3-4

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

August 4

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

Information: 317-784-5454, ext. 2.

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

August 5

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic,** 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic,** 10 a.m.-3 p.m., country style chicken dinner, quilts. Information: 812-347-2326.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Harpichord and vocal concert,** 3 p.m. CDT. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles.

Confession, 1 p.m., followed by holy hour, Mass, 2 p.m., groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 6

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Helping Women with Cancer "Look Good, Feel Better,"** noon-2 p.m. Information: 317-782-6704 or www.StFrancisHospitals.org/cancer.

August 7

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. Seminar and support group, session one, **"Divorce Care,"** 7 p.m. Information: 812-923-3011.

St. Joseph Parish, 2605 St. Joe Road, Sellersburg. **RCIA, "Handing on the Faith,"**

7:30 p.m. Information: 812-246-3969 or LisaWhitaker@StJoeHill.org.

Michaela Farm, Oldenburg. **"Nature and Me Series"** for children up to age 3 and their adult caregiver, \$20 for the series. Registration: 812-933-0661 or michaelafarm@seidata.com.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting,** 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

August 7-September 4

Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Art exhibit, "Architecture: Now and Then,"** A. L. Aydelott Exhibition. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

August 8

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service,** 7-8:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

August 9-12

Saint Mary-of-the-Woods College, Highway 150 west of Terre Haute, St. Mary-of-the-Woods. Sisters of Providence, auction. Information: www.rjbappraisals.com.

August 11

East Central High School, 1 Trojan Lane, St. Leon. **One-day conference, "Walking on Water,"** Father Gregory Bramlage, 9 a.m.-10 p.m., \$35 per person, \$15 meal plan. Information: 812-623-8007 or e-mail st.nicholasatholicchurch@yahoo.com.

St. Roch Parish, Family Center, 3600 S. Pennsylvania St., Indianapolis. **Single Seniors, meeting,** 50 and over. Information: 317-784-1102.

August 11-12

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival,** Sat. 6-11 p.m., Sun. 11 a.m.-4 p.m., quilts, food, games, music. Information: 812-487-2096.

August 12

St. Joseph Parish, 2605 St. Joe Road, Sellersburg. **RCIA, "Handing on the Faith,"** 12:30 p.m. Information: 812-246-3969 or LisaWhitaker@StJoeHill.org.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish picnic,** chicken dinner, booths, 10:30 a.m.-3 p.m. Information: 812-952-2853. †

Retreats and Programs

August 3-5

Rachel's Companions, **confidential spiritual support group for Catholic women struggling with the aftermath of abortion,** call for location, schedule and to join the support group. All calls are confidential. Information: 317-831-2892, 317-236-1521, 800-382-9836, ext. 1521, or e-mail dcarollo@archindy.org.

August 4-10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"School of Humility" retreat,** \$430 overnights or \$325 for commuters. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

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, 317-236-1596 or 800-382-9836, ext. 1596.

August 10-12

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"An Introduction to the Devout Life: St. Francis de Sales,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 11

East Central High School, 1 Trojan Lane, St. Leon. **"Walking on Water" conference,** Father Gregory Bramlage, presenter, 9 a.m.-10 p.m., \$35 advance registration due Aug. 5. Information: 812-623-8007 or st.nicholasatholicchurch@yahoo.com.

August 15

Brebeuf Jesuit Preparatory School, chapel, 2801 W. 86th St., Indianapolis. **Information meeting for "Ignatian Spirituality for Adults" series,** Jesuit Father Thomas Widner, presenter, 7:30 p.m. Information: 317-524-7134.

August 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Psalter: A Guide and Challenge for Prayer,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

August 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"World Wide Marriage Encounter,"** Information: 317-888-1892 or www.WWME.org.

Swan Lake Resort, Plymouth, Ind. **"Getaway Weekend" for African-American Christian married couples,** \$490 per couple. Information: 708-363-8610 or e-mail ArusiNet@yahoo.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Aging Gracefully: A Retreat for 60s and Over,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu. †

VIPs

John E. Kistner, past Grand Knight and Trustee of Holy Family Council #3682 of the Knights of Columbus, is the recipient of the 2007 Lay Person of the Year Award sponsored by Bishop Chatard Assembly #245 of the Knights of Columbus.

Kistner was recognized for his

dedication and hard work at St. Christopher Parish in Indianapolis as well as with the Holy Family Council and other community service. The presentation was made at the assembly's July 10 meeting at St. Malachy Council #12540 in Brownsburg. †

Benedictine sister professes first vows

Benedictine Sister Mary Ann Koetter made her first monastic profession with the Sisters of St. Benedict during evening prayer on June 9 at Our Lady of Grace Monastery Chapel in Beech Grove.

Sister Mary Ann entered Our Lady of Grace Monastery in 2004. After one year as a postulant and two years as a novice, Sister Mary Ann professed her monastic promises for a period of three years.

Family members, friends and her religious community witnessed her desires at the ceremony.

Temporary vows are made so the sister can fully live her life as a Sister of St. Benedict. She is further incorporated in the community and engages in the daily life as a woman religious. Her studies increase in intensity and her affiliation with the sisters deepens as she prepares herself for her perpetual monastic profession.

Sister Mary Ann attended St. Mary-of-the-Knobs School and Floyd Central High School in Floyds Knobs. She earned a bachelor's degree in nursing at Indiana



Sr. Mary Ann Koetter, O.S.B.

University Southeast in New Albany.

She worked as an operating room nurse at Louisville General Hospital in Louisville, Ky., and St. Thomas Hospital in Nashville, Tenn., in addition to Floyd Memorial Hospital in southern Indiana.

Sister Mary Ann is employed at St. Francis Hospital and Health Centers, which has hospitals in Beech Grove, Indianapolis and Mooresville. †

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Catholics in China provide food, prayers for flood victims

HONG KONG (CNS)—Although severe floods have curtailed Church activities and damaged century-old church buildings in various parts of China, Catholics are offering assistance to those affected by the disaster.

A priest, who works in the northern part of Anhui province, told the Asian Church news agency UCA News on July 25 that because government relief aid has not reached the region the Church has tried to help Catholic and non-Catholic victims of the flooding.

The priest, who requested anonymity and is part of the unregistered Catholic community, said he has organized Catholics to help drain flooded fields. His parish bought 1,100 pounds of sweet corn seeds to distribute to poor farming families.

He noted that, while the floodwaters gradually have subsided, farmers were still unable to plant crops because of the uncertain weather. Planting beyond the end of July would jeopardize the autumn harvest "and their livelihoods would suffer," he added.

He said many people, especially the elderly, are unable to attend Mass. Many of his 2,000 parishioners have been trapped in their houses by floodwaters, he said. As a result, some have resorted to organizing small prayer gatherings in their homes, added the priest.

Heavy rains have devastated nearly half of the country

with floods, landslides and mudflows, killing more than 650 people since the rainy season began in May, reported Xinhua News Agency on July 29.

More than 1 million people in Henan, Anhui and Jiangsu provinces have been evacuated because of flooding from the swollen Huai River, said the reports.

Since 2005, northern Anhui has suffered floods and other natural disasters annually. The priest said he feared that this would force as many as 100,000 rural people to leave the farming province for the cities in search of jobs.

The populous Chongqing municipality, in southwestern China, also has been hit badly by weeks of torrential rains, which triggered mudslides, landslides and heavy flooding.

Liu Yi, editor of the Chongqing Diocese's *Light and Salt* quarterly, told UCA News that some parishes have suspended religious activities due to safety concerns because churches have been flooded and badly damaged.

However, Liu said that as of July 25 "most parishes have resumed normal religious life and Catholics have been praying for the victims."

With support from Caritas Germany, the Catholic-run Jinde Charities donated rice worth \$112,270 to 14,642 victims in Chongqing. Caritas Germany is the



Peng Zhu, whose grandmother and mother were killed during flooding, mourns near her damaged house in central China's Hubei province on July 29. The death toll from floods, lightning, and rock and mudslides across China this summer has risen to more than 650, reported state media.

German affiliate of Caritas Internationalis, an umbrella organization of Catholic aid agencies. †

No liturgical transfer for St. Patrick's Day 2008 is foreseen in U.S.

WASHINGTON (CNS)—In contrast to the decision of the Irish bishops' conference to request Vatican permission to move the liturgical celebration of St. Patrick's Day in 2008 to avoid a conflict with Holy Week, the feast day "will not be commemorated liturgically" in most U.S. dioceses next year, according to the U.S. bishops' Secretariat for the Liturgy.

Because March 17 falls on the Monday of Holy Week next year, the Irish bishops' conference requested and received permission from the Vatican's Congregation for Divine Worship and the Sacraments to move the solemnity of St. Patrick, Ireland's patron saint, to the nearest Saturday, March 15.

But an earlier decision by the Vatican congregation to transfer the feast of St. Joseph in 2008 from March 19, the Wednesday of Holy Week, to March 15 "impedes the transfer of the solemnity of St. Patrick to March 15" in the United States, said an article in the liturgy secretariat's newsletter for April.

The feast day may be moved to Friday, May 14, 2008, in dioceses "where St. Patrick is the principal patron of a particular church" and where "it is customarily commemorated as a solemnity," the newsletter said.

The U.S. bishops have not requested such a transfer as a conference, however.

"In the vast majority of the dioceses of the United States of America, where the feast of St. Patrick is commemorated as a nonobligatory memorial, the feast will not be commemorated liturgically in the year 2008," the newsletter said. †

Un hombre fuerte para apoyarse en un momento difícil.

Estimado Caballero Supremo:

Cuando mi esposo se hizo Caballero de Colón, nos presentaron a nuestro agente de seguros, Mike Walter, e inmediatamente nos dimos cuenta que Mike se ocupaba de su carrera como si fuera un "ministerio" en vez de un cargo de ventas. Nunca me imagine en ese entonces lo que ese ministerio habría de significar para mí.

Durante nuestras reuniones, no fuimos fáciles de persuadir. Mike nunca se dio por vencido y siempre buscó la forma como demostrarnos que la necesidad existía. Nos ayudó hasta que por fin pudimos comprender el valor de contar con la protección de un seguro de vida.

Mi esposo murió repentinamente el otoño pasado. Su muerte fue un golpe para todos nosotros. Aunque desde el punto de vista médico no debería haber sucedido, me imagino que Dios pensó que había cumplido con su labor en esta tierra. Pude contar con Mike de inmediato. Estuvo en el velorio, asistió a la funeral y permaneció a mi lado para ayudarme en cuanto fuera posible. Lloré por mi esposo igual que yo.

En este mundo en donde todos se preocupan sólo de las ganancias, presencie lo que los Caballeros son verdaderamente capaces de hacer. Pude contar con ellos cuando más lo necesité.

— Amber Díaz*



*Basada en una carta verdadera. Los nombres se han cambiado para que se mantengan anónimos.

Para localizar un agente de Caballeros de Colón, visite KofC.org y haga clic en "Encontrar un agente", o bien llame al 1-800-345-5632.

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Catholics, others urge increased funding for children's health care

WASHINGTON (CNS)—Catholic organizations have joined with a variety of medical, civic, labor and other religious groups in calling on Congress to increase funding for the State Children's Health Insurance Program, despite a threatened veto by President George W. Bush.

Representatives of nearly three dozen organizations participated in a Capitol Hill news conference on July 25 organized by the Catholic Health Association, which also released a new public opinion poll that showed Americans overwhelmingly support the program known as SCHIP.

"We stand united because we believe Congress and the president should do the right thing for our children and our nation—reauthorize a critically important program that is supported by the vast majority of voters," said Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO.

Others at the news conference represented the U.S. Conference of Catholic Bishops, Catholic Charities USA and the Society of St. Vincent de Paul as well as the National Council of Churches, Jewish Council for Public Affairs, Islamic Society of North America, Lutheran Services in America, Episcopal Church, Religious Action Center of Reform Judaism and United Jewish Communities.

"We may not see eye to eye on many of the issues facing this nation, but we all agree that our children must be able to receive the health care they need to learn, to participate in school and to build their futures on a healthy foundation," Sister Carol added.

By a 17-4 vote, the Senate Finance Committee recently approved the Children's Health Insurance Program Reauthorization Act, which would provide an additional \$35 billion to SCHIP over the next five years to maintain the current coverage levels and provide

health insurance for 3.2 million children now without coverage. The increases would be funded by a 61-cent-per-pack rise in the federal tax on cigarettes.

Bush said on July 18 that "if Congress continues to insist upon expanding health care through the SCHIP program—which, by the way, would entail a huge tax increase for the American people—I'll veto the bill."

Instead, he supports revisions in the tax code that would provide deductions to help more people to afford health insurance.

The Senate was expected to begin debate on the legislation before the end of July.

At the Capitol Hill event on July 25, Candy Hill, vice president for social policy at Catholic Charities USA, called it "a tragedy that 9 million children are living without health insurance in this country when we know that SCHIP works and is making a real difference in the lives of children from low-income families.

"We can—and must—do better," she added. "SCHIP should be reauthorized and strengthened so even more low-income children have the health care coverage they need to grow up healthy and strong."

"We firmly believe that there is no excuse for any child in our nation to go without access to health care," said John L. Carr, USCCB secretary for social development and world peace. "This is an important moral measure of our society and of this Congress."

Roger T. Playwin, executive director of the National Council of the U.S. Society of St. Vincent de Paul, said it is a "moral imperative" in the world's richest nation to make sure "that the children of the poor have access to quality health care."

A poll commissioned by CHA found that 86 percent of respondents said Congress should vote to continue SCHIP, with 57 percent strongly favoring such a vote and 29 percent somewhat favoring it.

Asked specifically about the Senate proposal, 71 percent said they supported it (41 percent strongly and 30 percent somewhat). More than 60 percent of the respondents said Bush "would be doing the wrong thing if he vetoed SCHIP legislation."

The survey of 800 registered voters, conducted on July 19-22 by Public Opinion Strategies of Alexandria, Va., had a margin of error of plus or minus 3.46 percent.

Other Catholic organizations not participating in the news conference expressed support for expanded funding of SCHIP in a July 23 statement.

"When even one child is sick and cannot receive medical care, we are diminished as a nation," the statement said. "Our faith and our Catholic social teaching demand that we foster a culture of life which includes health care for those who need it most."

Signers of the statement included the Leadership Conference of Women Religious, Pax Christi USA, the national social justice lobbying group Network, Catholics in Alliance for the Common Good and several groups of men and women religious.

At churches and synagogues in more than 40 U.S. cities from Anchorage, Alaska, to Allentown, Pa., on July 28-29, congregations heard sermons urging that SCHIP be strengthened and expanded to reach more uninsured children. Called Compassion Sunday/Compassion Sabbath, the events were coordinated by the PICO National Network, a coalition of religious congregations and faith-based organizations working on social justice concerns. (PICO stands for People Improving Communities through Organizing.)

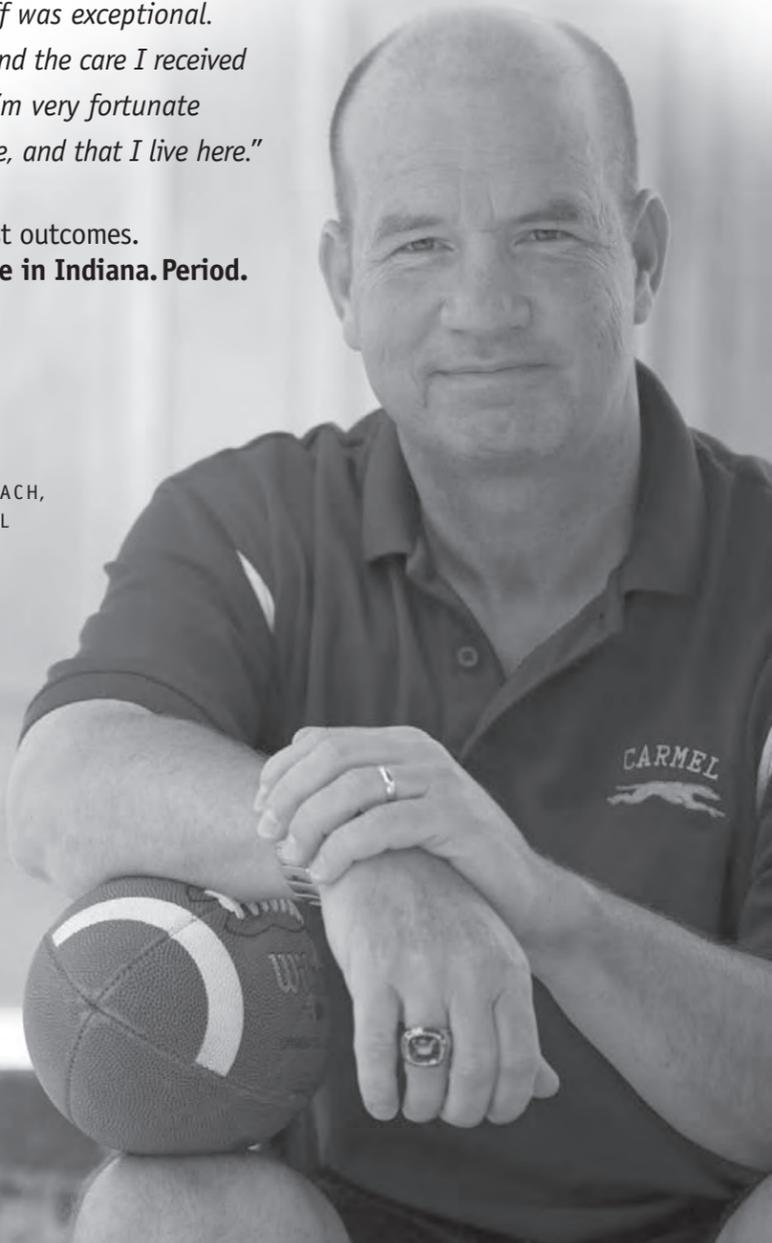
Organizers hoped to generate thousands of phone calls to Congress about SCHIP before the summer recess begins in early August. †

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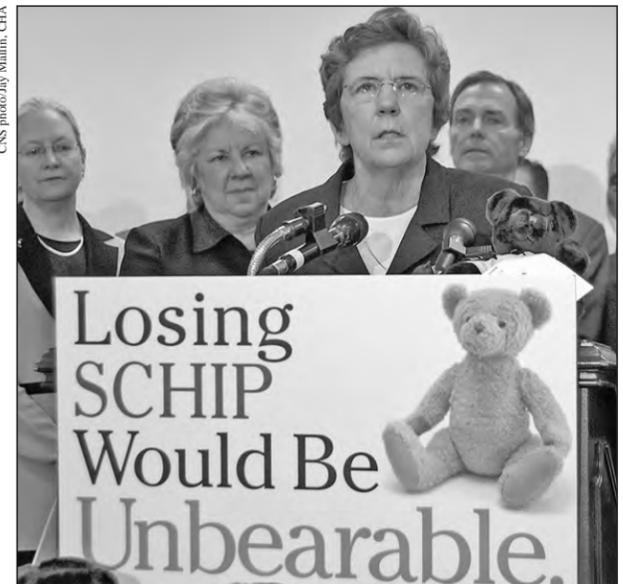
When Carmel's Football Coach, Mo Moriarity, suffered a heart attack during the sectional championship game, his team trainer told him there was only one place to go...St. Vincent Heart Center of Indiana. *"The staff was exceptional. The doctors are world-class. And the care I received couldn't have been better. I'm very fortunate St. Vincent Heart Center is here, and that I live here."*

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Mo Moriarity
HEAD FOOTBALL COACH,
CARMEL HIGH SCHOOL



CNS photo/Jay Mallin, CHA



Daughter of Charity Carol Keehan, president and CEO of the Catholic Health Association, speaks during a July 25 news conference on Capitol Hill in Washington. Catholic organizations joined with a variety of medical, civic, labor and other religious groups in calling on Congress to increase funding for the State Children's Health Insurance Program despite a threatened veto by President George W. Bush.

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Franciscan monastery offers glimpse of Holy Land

WASHINGTON (CNS)—Since 1899, a Franciscan monastery in the Brookland neighborhood of Washington has been a popular stop for pilgrims who want a glimpse of the Holy Land.

The grounds of the monastery feature dozens of replicas of significant Christian sites from Europe and the Holy Land, including many surrounding the life, death and resurrection of Jesus Christ.

The friars of Mount St. Sepulcher Franciscan Monastery and Commissariat of the Holy Land represent the Christian interest in the Holy Land, and it shows in the beauty of their church and the surrounding gardens.

Brother Maximilian Wojciechowski, a friar of the monastery since 1994, said the places surrounding Jesus' life can sometimes seem surreal when they appear in Scripture. He said the monastery brings new life to the Gospel.

Brother Maximilian said the appeal of the Holy Land to Christians is that "it's actually where Christ was born and died and raised."

The church is the dominant structure on the grounds. It is not a replica of any one structure found in the Holy Land, but was designed with a number of architectural influences found in buildings there. Within, beneath and around the church are full-size reproductions of actual Holy Land sites, including churches, memorials, shrines, tombs and historical monuments.

The grounds in Brookland were dedicated in 1899 after Father Godfrey Schilling purchased the land and commissioned the building of the monastery and church. Architect Aristide Leonori visited the Holy Land, taking measurements and photographs of the sites, which were then replicated on the grounds between 1900 and 1930.

A bronze baldacchino covers the main altar in the center of the church with the Twelve Apostles carved on its pillars. The dome above reflects Byzantine and Italian Renaissance and Romanesque styles. The

floor plan of the church is that of a Jerusalem cross, one large cross surrounded by four smaller crosses, one in each corner. Staircases lead to four raised altars at the ends of the church.

At the east end, below the altar of Thabor and a depiction of the Transfiguration, is a reproduction of the Holy Sepulcher, the tomb where Jesus' body was buried. This is one of the Holy Land sites that Leonori visited and measured to ensure the accuracy of its dimensions. Stucco reliefs covered in silver and bronze adorn the chambers of the sepulcher.

Across from the sepulcher is the altar of Calvary and a life-size depiction of the Crucifixion spanning the wall. The altar is constructed to appear as it does over the true Crucifixion site, and the base of the altar is raised to the exact height of Mount Calvary in Jerusalem. The church's interior is filled with paintings, reliefs and brilliant stained-glass.

Beneath the church lie passageways modeled after the catacombs in Rome. This section of the church is accessible only on 45-minute guided tours provided by the monastery.

Darkened corridors go between reproductions of the tombs of St. Cecilia and St. Sebastian, found in the 900-mile expanse of the catacombs in Rome. The remains of St. Benignus and St. Innocent are also preserved beneath the church.

The memorials and reproductions at the monastery in Brookland are part of a worldwide undertaking to promote and preserve the Christian presence in the Holy Land, the birthplace of Christianity. More than 330 Franciscans work in 74 sanctuaries, 16 schools and 29 parishes throughout Israel, Palestine, Jordan, Syria, Lebanon, lower Egypt and Cyprus.

The monastery's work and the Franciscan presence in the Holy Land depend on donations provided by a national Good Friday collection and on private contributions from patrons who visit the order's commissariats around the world.

The Franciscan order has maintained a presence in the Holy Land since 1219 when the Franciscan order's general chapter established the province of the Holy Land.

Brother Maximilian, who works in the monastery gift shop, said Franciscans are drawn from all over the world to serve in the Holy Land, then return to their home countries to work in places similar to the Brookland monastery.

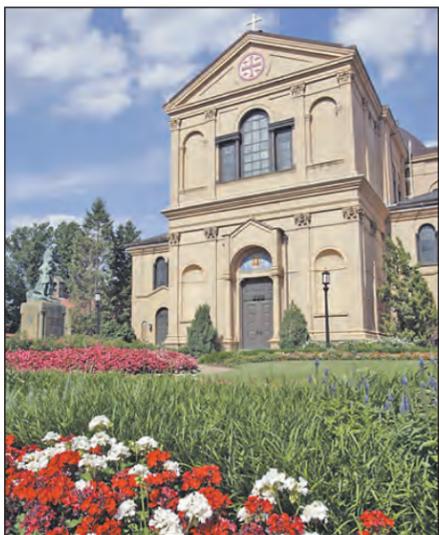
Brother Maximilian is from Buffalo, N.Y., and had his mind set on entering another seminary, but, he said, "when I first came in through the front gate, my eyes just lit up. This was it."

The church is surrounded by a rosary portico with 15 chapels containing mosaics of each of the joyful, sorrowful and glorious mysteries. The Hail Mary is printed on tablets in nearly 200 languages around the



Above, Kendall Wucker, 7, walks through the doorway of a replica of the Holy Sepulcher in Jerusalem at the Franciscan Monastery in Washington on July 13. She was visiting the monastery with her family from California. Since 1899, the Franciscan Monastery has offered pilgrims a glimpse of the Holy Land without leaving the U.S.

Left, Bernard Hall genuflects at a Station of the Cross while praying at the Franciscan Monastery in Washington on July 20.



The Franciscan Monastery is seen in Washington on July 20.

portico. Statues of Father Schilling as well as St. Francis and St. Christopher are surrounded by roses and a variety of other flowers in front of the church.

Alongside the church is a full-size reproduction of the fourth-century church outside Assisi, called the Portiuncula Chapel, which St. Francis repaired personally. This chapel was measured by Leonori to ensure an accurate model, inside and out.

The monastery gardens south of the church contain more replicas of Holy Land sites, dispersed among the Stations of the Cross that wind their way through the bushes, flowers and trees. Like the

catacombs replica, the Lourdes grotto is an exception from the Holy Land focus. It is an exact copy and appears just as it does in southern France where Mary appeared to 14-year-old Bernadette Soubirous in 1858.

Aside from the architectural and historical features, the monastery also hosts organ concerts, confession, daily Mass and vespers with the friars.

All the monastery's friars at some point have served in the Holy Land, where they worked in schools and ministered to the poor. Each year, those friars lead several pilgrimages through Europe and the Holy Land. †

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Walking to end abortion

Crossroads walkers mark 13 years of pro-life activism

By Mary Ann Wyand

They walk and pray and walk some more and pray again with one goal in sight.

Their destination is the nation's capital, and their goal is expressed by their slogan of "saving lives one step at a time."

By speaking the truth about abortion and praying every day during the 13th annual Crossroads Pro-Life Walk Across America this summer, they are trying to educate countless



Americans about how abortion kills babies.

They believe that the truth will change people's minds and hearts, which will lead to an end to legalized abortion.

And so they walk for the more than 48 million babies who have died in abortions in the U.S. since 1973 and the unborn babies whose lives are at risk as well as for the men and women whose lives have been changed forever by the tragedy of abortion.

This summer, more than 50 young adults are walking on one of three 10-week, 3,200-mile, coast-to-capital pilgrimages and sharing their pro-life messages with an estimated 1 million people in dozens of cities.

Walking an average of 17 miles a day, each Crossroads volunteer will cover more than 1,200 miles by Aug. 11 when all three groups of pro-life pilgrims are scheduled to arrive on Capitol Hill in Washington for a prayer service.

Since the first Crossroads pro-life pilgrimage in 1995, the walkers have been able to save the lives of many unborn babies and 10 former walkers have pledged their lives to God as priests or religious.

Third Order Regular Franciscan Father Dan Pattee, a native of South Bend, Ind., and director of graduate theology at Franciscan University of Steubenville in Ohio, and seven young adults departed from San Francisco in May at the same time that two other Crossroads groups started walking east from Los Angeles and Seattle.

Crossroads Pro-Life Walk Across America walkers, from left, Jason Spoolstra of Sacramento, Calif.; Jason Hancock of Sacramento; Beth Ann Flessner of Madison, Miss.; Tina Hardy of Buffalo, N.Y.; Third Order Regular Franciscan Father Dan Pattee of Steubenville, Ohio; Cassandra Blanco of Deltona, Fla.; Alzbeta Voboril of Wichita, Kan.; and William Tolsma of Niles, Mich., pose for a group picture on July 21 at St. Michael the Archangel Parish in Indianapolis.



"It's been a real joy in the journey," Father Dan said on July 21 in the midst of a weekend of pro-life activities in the archdiocese.

In Indianapolis, they participated in the monthly archdiocesan Helpers of God's Precious Infants Pro-Life Mass celebrated by Msgr. Joseph F. Schaedel, vicar general, on July 21 at St. Michael the Archangel Church then prayed the rosary for an end to abortion outside the Clinic for Women on West 16th Street.

They also spoke before Masses on July 21-22 at Our Lady of the Most Holy Rosary, St. Luke the Evangelist, Our Lady of Lourdes, St. Bernadette, St. Joan of Arc and Nativity of Our Lord Jesus Christ parishes in Indianapolis.

"God slipped it into my heart," Father Dan said about his decision to join the nationwide pro-life walk at the invitation of several Franciscan University students.

"In October, I asked my superior and he permitted me to go," Father Dan said. "Then I knew it was the work of the Lord."

From the Pacific coast, walkers on the central route crossed the arid desert in Nevada and Utah then snow-covered mountain ranges in Colorado and continued on through the Great Plains states on their way to the Midwest and eastward to the District of Columbia, walking in all kinds of weather and extreme temperatures that ranged from 25 degrees to 110 degrees.

"I am inspired by each one of the walkers," Father Dan said. "For them, this [pilgrimage] is personal because they are post-1973 babies who were born after women had a choice and could be pro-death. A lot of their peers have not made it into this world and they feel that. To me, it's been a real lesson on just how motivated this generation feels when they come on to the truth of what abortion is doing to their generation.

"One of the most pro-life virtues I can think of for young people today is the virtue of chastity," he said. "It's so pro-life. It's pro-dignity of the human person. It's valuing the whole person, and it's the virtue that preserves you for the future, whatever your vocation might be. That is one thing I pray for because it keeps all your doors open in the order of nature and grace."

Central walk leader Jason Spoolstra, youth director of St. Maria Goretti Parish in Fort Worth, Texas, is walking across the country for the second time.

Photos by Mary Ann Wyand



Crossroads walkers Beth Ann Flessner, left, from St. Francis of Assisi Parish in Madison, Miss., and Alzbeta Voboril from St. Francis of Assisi Parish in Wichita, Kan., pray with the archdiocesan Helpers of God's Precious Infants on July 21 in front of an abortion clinic in Indianapolis.

"It's the small gestures from people that really mean a lot to us," Spoolstra said. "In 2005, I did part of the southern walk then the rest of the way on the central walk. I told myself, 'If God wills it, if God wants it, I'll walk again, and here I am.'"

Beth Ann Flessner, a member of St. Francis of Assisi Parish in Madison, Miss., and a senior at the University of Dallas, joined the pro-life pilgrimage because she was born on Jan. 22, 1986, the 13th anniversary of *Roe vs. Wade*, the Supreme Court decision that legalized abortion during all nine months of pregnancy.

Flessner said her birthday "always made me think that I was supposed to do something for the pro-life movement."

Seminarian Jason Hancock from the Diocese of Sacramento, Calif., decided to participate in the pro-life pilgrimage after praying about summer ministry plans during eucharistic adoration.

"I received permission from [Sacramento] Bishop William Weigand to do it," Hancock said. "There's a great spirituality that goes along with Crossroads. I think it's a great way to get out and see the country and meet the faithful. ... You visit so many parishes and meet so many people. ... That will be helpful in my future ministry."

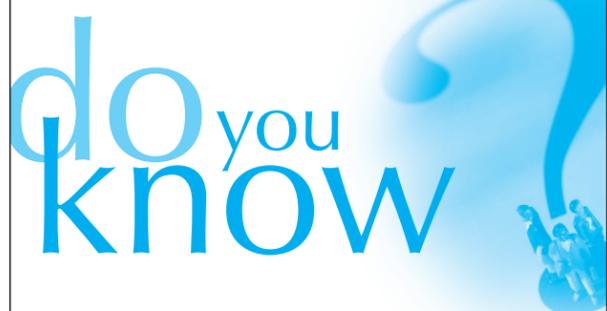
Prayer is an integral part of the pro-life movement for Tina Hardy, a member of Nativity of the Blessed Virgin Mary Parish in Buffalo, N.Y., and recent graduate of Franciscan University.

"I wanted to do something pro-life after graduation," Hardy said. "There are days that are harder than others. It's important to get involved and pray. I think prayer is the most important thing you can do for the pro-life movement." †

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Stem-cell research still a hot topic in Congress and states

WASHINGTON (CNS)—As the U.S. Senate considers whether to try to override the presidential veto of a bill permitting federal funding of embryonic stem-cell research, a new bill in the House of Representatives would promote stem-cell research and clinical trials that do not involve

the destruction of human embryos. The Patients First Act, introduced by Republican Rep. J. Randy Forbes of Virginia and Democratic Rep. Dan Lipinski of Illinois, is supported by the U.S. Conference of Catholic Bishops, according to Richard M. Doerflinger, deputy director of the USCCB Secretariat for Pro-Life Activities, because “it will promote stem-cell research that is helping patients now in clinical trials or showing real benefits in animal trials.

“The hype and public debate over embryonic stem cells has unfortunately diverted attention away from medical research that is already working, using stem cells that pose no moral problem,” he added.

Meanwhile, the topic of stem cells also is making news in the states, as New Jersey Gov. Jon Corzine signed legislation on July 26 that will ask voters in November to approve spending \$450 million over 10 years for embryonic stem-cell research.

And in Missouri, where voters amended the state constitution last November to protect stem-cell research that destroys embryos, legislators have refused to approve funding for new stem-cell projects and there has been talk of repealing the controversial amendment.

Doerflinger said a vote in the Senate on the Stem-Cell Research Enhancement Act of 2007, vetoed by President George W. Bush on June 20, was unlikely before Congress’ August recess. Neither house passed the legislation with the two-thirds majority needed to override a veto.

At a Capitol Hill news conference on

July 26, three patients who have benefited from treatments using adult or umbilical-cord-blood stem cells and two physicians who have performed such treatments spoke in favor of the Patients First Act.

The legislation would “promote research and human clinical trials using stem cells that are ethically obtained and show evidence of providing clinical benefit for human patients” and would direct the secretary of Health and Human Services to give priority in federal funding to such research and trials, according to the text of the bill.

“The Patients First Act provides hope for millions of Americans,” said Lipinski at the news conference. “I can personally appreciate hope because I have juvenile diabetes, which I must monitor and treat several times a day.

“This bill ensures that finding cures for diabetes and other more devastating diseases is correctly prioritized, while proving that we don’t have to choose between advancing medical techniques and contentious life issues,” he added.

Jaider Furlan Abbud, a citizen of Brazil who also has juvenile diabetes, spoke about a treatment he received at the University of Sao Paulo using his own adult stem cells that allowed him to stop needing insulin to treat his diabetes.

Stephen Sprague of the New York borough of Staten Island talked about being cured of leukemia nearly 10 years ago following treatments using stem cells derived from umbilical-cord blood at Hackensack University Medical Center in New Jersey.

“The issue of embryonic stem-cell research has become divisive, and when there are cures and human lives at stake, divisiveness is not a luxury that we have,” said Forbes.

“This bill seeks to bridge political divides, to turn our focus to more pragmatic ways of encouraging scientific development in the field of stem cells, and to devote our energies and our resources on the common goal shared by both sides of the embryonic-stem-cell debate—curing and treating patients,” he said.

Rep. Christopher H. Smith, R-N.J., also spoke at the news conference, decrying



Archbishop John J. Myers of Newark, N.J., puts on a protective lab coat on March 21 before touring the Elie Katz Umbilical Cord Blood Program facility in Allendale, N.J. The facility serves as a station to collect Catholic hospitals’ donations of umbilical-cord and placenta blood for adult stem-cell research. The Catholic bishops of New Jersey recently advocated allocating more state funds for this kind of research while opposing the use of state bonds for embryonic stem-cell research.

the “false claims and exaggerated promises of embryo-killing research” that he said is gradually being replaced by “growing acceptance, appreciation and understanding that adult stem cells are highly efficacious and hold enormous potential.”

Earlier in July, the House approved an appropriations bill with an amendment, introduced by Smith and Rep. Artur

Davis, D-Ala., that would allocate \$15 million in fiscal year 2008 to cord-blood-banking initiatives. Smith said treatments using cord blood have benefited approximately 8,000 patients with more than 70 diseases, including leukemia, sickle cell anemia and Hurler disease, in the past two years.

In New Jersey, Corzine said he would actively campaign for voters to support the November referendum on whether the state should borrow \$450 million to fund stem-cell research during the next 10 years. The state Senate earlier had approved \$230 million for that period.

New Jersey’s Catholic bishops have opposed the use of state bonds to fund embryonic stem-cell research, saying that “the creation and destruction of human embryonic stem cells violate the sanctity of human life.

“However, we do advocate the use of adult [non-embryonic] stem cells that have

been shown to offer promise in the fight to eradicate heartbreaking diseases that are debilitating and life-threatening,” said a statement from the New Jersey Catholic Conference, the bishops’ public policy arm.

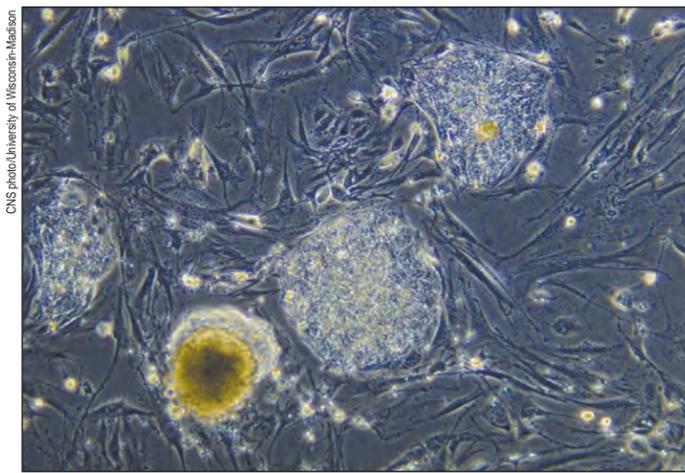
Meanwhile, the Missouri Catholic Conference was continuing efforts to overturn the constitutional amendment, approved by 51 percent of the state’s

voters in November 2006, that codifies the protected status of stem-cell research, including that involving the destruction of embryos.

“Rather than funding life science research that destroys human life, the legislature should restore funding for basic human services that affirm human life, such as health coverage for the poor,” the conference said in its 2007 legislative priorities.

The Associated Press reported in late July that efforts to fund some embryonic stem-cell research in the state had been thwarted by legislators and a prominent medical institute had halted a \$300 million expansion plan because of fears that the amendment might be overturned.

“Right now, you can’t tell the amendment passed,” the AP quoted Democratic state Sen. Chuck Graham, a supporter of the amendment, as saying. “People are running in the opposite direction.” †



A microscopic view shows a colony of undifferentiated human embryonic stem cells being studied at the University of Wisconsin-Madison in this undated photo. National and state legislators are advocating the use of tax dollars for adult stem-cell research while opposing state-funded research on embryonic stem cells.

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Personalities, faith of Catholic Channel hosts attract listeners

NEW YORK (CNS)—Tune in to “The Catholic Guy” on Sirius satellite radio any afternoon, and you might hear radio host Lino Rulli doing a round of speed dating, looking for a date.

Or you might hear him interviewing a cast member of “The Sopranos” about growing up Italian-American, parodying a hip-hop song on “mock and roll Fridays” or extolling the benefits of going to confession.

On the free-wheeling, family-issues program “Speak Now With Dave and Susan Konig” in the 10 a.m. to noon slot, the Westchester married couple’s banter on a recent morning ranged from the expanded opportunities for the Latin Mass to a planned interview with outspoken hard-rocker Ted Nugent on “parenting a teenager.”

“We’ll take advice from anybody,” quipped Dave Konig, against a split-second instrumental clip of Nugent’s “Cat Scratch Fever.”

That same week, fellow host Bob Dunning’s topic on his early afternoon program, “Across the Nation,” was “Are video games addictive?”

All three programs are part of the daily lineup on the Catholic Channel, which has been up and running for the last eight months on Sirius satellite radio’s channel 159.

“It’s very cutting edge, for Catholic radio,” said Gus Lloyd, a veteran Catholic radio host whose “Seize the Day” program is the Catholic Channel’s morning drive-time opener.

“That’s what drew me here,” he said. “We get to be ourselves, to show our human side. I tell people I’ve got the best job in the world.”

Co-produced by Sirius and the Archdiocese of New York, the channel airs nationally seven days a week, 24 hours a day, featuring talk shows with listener call-ins, football and basketball games from the University of Notre Dame in Indiana and live daily Mass from St. Patrick’s Cathedral in New York.

Under the arrangement, the archdiocese provides all of the programming, which is then purchased by Sirius for its commercial-free, subscription network. To receive the



Susan Konig talks to listeners during the live morning program “Speak Now With Dave and Susan Konig,” which she co-hosts with her husband, David, at left. The program is part of the daily lineup aired on Sirius satellite radio’s Catholic Channel, co-produced by Sirius and the Archdiocese of New York.

programming, listeners must purchase a special radio and pay a monthly fee, with rates beginning around \$13.

There is no archdiocesan expenditure involved, said Joseph Zwilling, the archdiocesan director of communications, who also is general manager of the Catholic Channel.

Zwilling, who put together the programming lineup and remains actively involved in the channel’s operation, said the goal in creating it was “to produce Catholic radio that reached out to people who ordinarily would never listen to Catholic radio.”

“We wanted to use all of the modern popular radio techniques and formats and incorporate that with the Catholic point of view,” Zwilling told *Catholic New York*, the archdiocesan newspaper. “We wanted to be fun, funny,

topical and contemporary.”

He said his only requirement was that “we must be unapologetically and totally Catholic.”

“But at the same time,” he said, “I would be very happy if somebody turned on the channel and listened because they liked what they heard—and didn’t realize for the first five, 10 or 15 minutes that this was a Catholic channel.”

Indeed, that happens with some regularity, said the channel’s program director, Rob Astorino, who said he hears from listeners who are “practicing Catholics, non-practicing Catholics and non-Catholics.”

When they come across it on the dial, he said, they listen because they like what they hear.

“We talk about pop culture, politics, different religions—all the things that people are talking about,” he said.

New York Cardinal Edward M. Egan, who has been an enthusiastic booster of the channel and frequently promotes it during his public appearances, has a one-hour program on Thursdays at noon called “A Conversation With the Cardinal.”

Moderated by Astorino, the show gives the cardinal a relaxed forum to speak on a broad range of topics that lately have included an explanation of the order of Mass, his enjoyment of this year’s Puerto Rican Day Parade and his youngest grandnephew, James Xavier Aloysius Egan, whom he had recently baptized.

In the “Catholic Curiosity Corner” segment of the program, the cardinal addresses questions and comments e-mailed by listeners to info@thecatholicchannel.org.

Sirius had approached the archdiocese several years ago about Cardinal Egan hosting a program. While that did not materialize, the talks eventually moved to the idea of a full-time Catholic channel.

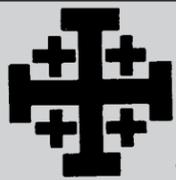
“We wanted to make sure we had something for everyone,” said Scott Greenstein, president of entertainment and sports at Sirius, explaining the network’s interest.

“If there’s a large group in America, we want [to offer] something compelling and interesting to that group,” Greenstein said.

He noted that there are 65 million Catholics in the United States, making up 25 percent of the population, and that the network was positioned to offer them “a modern Catholic lifestyle channel.” †



Known for his offbeat humor and young adult appeal, Lino Rulli is pictured at the Catholic Channel’s Sirius Radio station in New York. Rulli hosts the afternoon call-in show, “The Catholic Guy,” focusing on many areas of Catholic life, including current events, apologetics, doctrine and pop culture.



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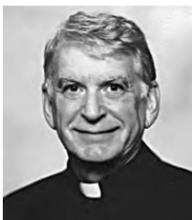
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IRAQ

continued from page 1

persecution, its nature and what the United States might do to help these vulnerable groups in Iraq. The hearing was the first of two intended to give the commission a better idea of the nature and scale of religious persecution in Iraq. The next is scheduled for September and will focus on Sunni-Shiite sectarian violence.

The first witness to testify was the Rev. Andrew White, vicar of St. George's Anglican Church in Baghdad, Iraq, and president and CEO of the Foundation for Reconciliation and Reconstruction in the Middle East.

Rev. White said that in one week 36 members of his congregation in Iraq were kidnapped. He said the Christians living in Iraq are in need of basic necessities, including food, water and physical protection, but no government has come forward to help. He said the United States has the potential to provide these services in Iraq,

Pope's secretary comments on interfaith relations

MUNICH, Germany (CNS)—While Christians respect Islam and desire to dialogue with Muslims, they must act to protect the Christian identity of Europe, said Pope Benedict XVI's private secretary, Msgr. Georg Ganswein.

An interview with Msgr. Ganswein appeared in the July 27 edition of *Sueddeutsche Zeitung Magazin*, published in Munich. The interview was conducted by Peter Seewald, the same journalist responsible for the book-length interviews, *Salt of the Earth* and *God and the World*, with then-Cardinal Joseph Ratzinger, now Pope Benedict.

The interview with the pope's secretary covered everything from how the pope looked immediately after his election—"his face was as white as his soutane"—to the pope's concerns about the state of most Catholics' faith.

Seewald asked Msgr. Ganswein about Pope Benedict's September 2006 speech in Regensburg, Germany, and its criticism of violent trends within Islam.

"I believe the Regensburg speech was prophetic," Msgr. Ganswein said, because it countered a "certain naivete" among people who do not recognize that various currents exist within Islam.

"Attempts at the 'Islamification' of the West cannot be denied," he said. "And the associated danger for the identity of Europe cannot be ignored out of a wrongly understood sense of respect. The Catholic side sees this clearly and says as much."

True respect, he said, is shown in a dialogue with Muslims that is frank, open and honest. †

but as yet has not acted.

"The United States can do a huge amount, but you have to do it, and not talk about it and write papers, and actually do something," he said. "Most Americans know absolutely nothing about what's going on on the ground in Iraq, but their position and their attitudes will influence exactly what happens in Iraq."

Another witness, Pascale Warda, former minister of migration and displacement in Iraq and a Chaldean-Assyrian Catholic, delivered her statement through an interpreter. She said Christians in Iraq are targeted by violence because "they are identified as American allies and infidels, for the simple reason that they share a common faith with those in the Western world."

Warda said she has survived four assassination attempts since 2004, including one in which all four of her Christian bodyguards were killed.

Warda spoke of the situation for Chaldean-Assyrian Christians, the

largest minority group in the region, the majority of whom are Catholic. She said members of minority religions in Iraq have three choices: convert to Islam; pay the "jizya," a tax imposed on non-Muslims; or leave the country with next to nothing.

Many Christians have fled to northern Iraq seeking safety and have overwhelmed the Nineveh plain, an area with a large Christian population and Christian roots that go back 2,000 years to St. Thomas the Apostle.

Those displaced in the Nineveh plain lack housing, jobs and schools for their children, and need the support of the American and Iraqi governments if they are to stay in the region and not be forced from the country, Warda said.

"Insecurity is limiting us, but do we continue to live? I think yes," she said in an interview with Catholic News Service. "Iraq is a very rich country. In one year, it would change completely if security is there. So people



Iraqi refugee Nadera Mansour prays during Mass in the Chaldean Catholic Vicariate in Amman, Jordan, on Feb. 14. A sole Chaldean priest in Amman looks after the spiritual needs of 8,000 to 10,000 Catholics, including many refugees from Iraq.

need security."

The Catholic Church is limited in how it can help the Church in Iraq, Warda said.

"Since [the war] started, many priests were killed in a very bad way," she said. "Many churches were destroyed and targeted so the bishops are in a situation that is not really easy ... but they didn't stop—they do as they can."

The U.S. Commission on International Religious Freedom was created in

1998 to monitor religious freedom worldwide and make policy recommendations to the president, the secretary of state and Congress. Members of the commission are selected by the president and members of Congress from both parties on the basis of their knowledge and experience of international religious freedom.

The commission's annual report covers select countries that have shown

prolonged or extensive violations of religious rights.

Other witnesses on July 25 included Donny George, former chairman of the Iraqi State Board of Antiquities and Heritage, who left Iraq last year when the life of his 17-year-old son was threatened; Michael Youash, project director of the Iraq Sustainable Democracy Project; and Suhaib Nashi, the Iraqi-born secretary of the Mandaean Society of America. †

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Seeking salvation

Priest tells teens he thinks about people's souls at baseball games

UNIONDALE, N.Y. (CNS)—At a retreat for teens at a Catholic high school in Uniondale, Msgr. James McDonald, rector of Rockville Centre's diocesan seminary, talked baseball.

"When I go to Yankee Stadium—actually I go to Shea Stadium, not Yankee Stadium," Msgr. McDonald said, drawing laughter, "I think, 'How many of these people need to go to confession?'"

The audience laughed again.

"That's really how I think," he said.

Msgr. McDonald, rector of Immaculate Conception Seminary in Huntington, was one of many speakers at a July 20-22 retreat sponsored by Youth 2000, an international Catholic retreat movement for teens and young adults. Bishop William F. Murphy of Rockville Centre celebrated the closing Mass.

The priest told his audience that he often thinks about souls outside of church, for example, when he passes people in a restaurant parking lot.

The doctrine of hell, that those in mortal sin face eternal separation and punishment from God, "is hardly ever spoken of in a Catholic church," Msgr. McDonald said. "And when that is not being spoken of, you and I, are being cheated and salvation is being compromised."

"For you and I, that is the central question—salvation," the priest said.

The Catholic Church "has so many activities," but "we are faced with the stark reality that fewer and fewer people know Jesus Christ, and fewer and fewer listen to him," he said.

Many Church activities serve those who already go to church, yet many people have no contact with the Church but need to, he said. There are too many of those people for priests to know about or find, Msgr. McDonald said.

"But any one of you can go up to that other person," he noted. "If you don't, who will?"

The priest told the teens that just as God spoke to the Old Testament prophet Isaiah, he is speaking to them.

"But if you're listening to your iPod, playing on your computer or talking on your cell phone, you might not be able to hear him."

He told them to think about what they are planning to do about their relationship with Jesus Christ and what they are "doing to help bring others to God permanently," he said.

It is not enough to receive the sacraments, as

CNS photos/Gregory A. Sienitz, Long Island Catholic



Father Joseph Mary, a Franciscan Friar of the Renewal, administers the sacrament of reconciliation to Jasmine Torres, 16, of Bronx, N.Y., during the Youth 2000 New York retreat at Kellenberg Memorial High School in Uniondale, N.Y., on July 20.

important as they are, he said. "To fully benefit, what you and I have to do is give ourselves totally to God."

The retreat at Kellenberg Memorial High School drew a few hundred young people from Long Island, Brooklyn, Westchester, Staten Island and Syracuse as well as New Jersey, Pennsylvania and Michigan. They came at different times over the three days.

Angela Schannapieco, director of Youth 2000 New York, said the retreats first came to New York in the early to mid-1990s. They "are based on the old Forty Hours devotion," she told *The Long Island Catholic*, Rockville Centre's diocesan newspaper.

Forty Hours is a eucharistic devotion consisting of continuous adoration of the Blessed Sacrament by shifts of people for 40 hours.

The retreats are Eucharist-centered, but have been adapted with music and talks geared to young people.

At the Uniondale retreat, there was exposition of the Blessed Sacrament throughout the weekend and opportunities for confession offered by Msgr. McDonald, Franciscan Friars of the Renewal and other priests. There was an evening eucharistic procession on July 21.

Talks were given under a big tent on an open field at Kellenberg. Banners with quotes from Scripture—such as "The truth will set you free" (Jn 8:32) and "Who do you say I am?" (Mk 8:29)—adorned the fence surrounding the field.

Inside the tent, a monstrance holding the Eucharist sat atop a wooden tower. Lighted candles adorned the rungs of the tower below it. A banner outside the tent read "Silencio/Silence" for the time between talks.

Between speakers, people prayed quietly, many kneeling on mats. A life-size picture of Our Lady of Guadalupe stood inside the tent. †



Klaudia Wlodkowska, 19, of Ridgewood, N.Y., prays during the Youth 2000 New York retreat at Kellenberg Memorial High School in Uniondale, N.Y., on July 22. More than 300 teenagers and young adults participated in the weekend event, which featured eucharistic adoration, contemporary Christian music and talks focusing on faith, values and vocations.



Kari Magenheim, foreground, 15, and Samantha Mason, 15, both of St. Aloysius Parish in Jackson, N.J., enjoy a light moment on July 22 during the Youth 2000 New York retreat at Kellenberg Memorial High School in Uniondale, N.Y.

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From the Editor Emeritus/John F. Fink

Biblical women: Did Eve have a belly button?

(First in a series of columns)

After my series on the Old Testament, it seems appropriate to start another series, this one on the women in the Bible.



I can't cover all of them, just the main characters. They're interesting and intriguing and, like the men, sometimes ruthless and cruel. I hope my stories of these women will encourage you to read about them yourself.

The logical place to start is with Eve. It's been said that she is the only woman who didn't have a belly button since she was never a fetus. According to the second chapter of the Book of Genesis, "God built up into a woman the rib that he had taken from the man." He then took her to Adam as a mature woman.

What does this story do to the theory of evolution? As I explained in my previous

series, the Bible is not a scientific text, especially the first 11 chapters of Genesis.

As *The Catholic Study Bible* says, "As literature, Genesis 1-11 is defined as 'myth,' in which every story seems to describe some sort of model, for bad or for good, of the proper relations of God to the world of humans."

And what do we learn from the story of Adam and Eve? First of all, we learn that man and woman are meant to complement and complete one another.

Genesis says of all the animals, "None proved to be the suitable partner for man." Not so the woman. She is, Adam says, "bone of my bones and flesh of my flesh," and the narrative says, "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body." Conjugal union is willed by God.

But, unfortunately, Adam and Eve didn't live happily ever after. Chapter 3 tells us of their fall after a serpent tempted Eve to disobey God's order not to eat of the fruit of the "tree of knowledge of

good and bad."

She ate the fruit and then gave some to Adam, who also ate it. The immediate result was that they realized for the first time that they were naked, felt shame for that fact and made loincloths to cover their nakedness.

When God came to see what had happened, they hid from him, but to no avail. In punishment for their disobedience, they were expelled from the Garden of Eden. Their happy times were over. From then on, they had to work for their living and experience hardships. Eve was told, "I will intensify the pangs of your childbearing; in pain shall you bring forth children."

She does bring forth children, of course—Cain, Abel and Seth, at least, for they are mentioned by name.

Chapter 5 says that Adam had other sons and daughters, but they aren't mentioned by name and they would not necessarily have been Eve's children. She also has to bear the anguish of learning that her son, Cain, murdered her son, Abel. †

Our Turn/Therese J. Borchard

A 'Good Samaritan' or an enabler? Set your boundaries

(Editor's Note: Columnist Cynthia Dewes is on vacation this week.)

Here's a dilemma not just for young adults but for any Christian passing a



homeless man on the street: What's the right thing to do? If he reeks of alcohol and stares at you cross-eyed, do you still give him a buck? Or is that enabling his addiction?

I threw out that question to my readers of *Beyond Blue* (my blog on Beliefnet.com), and I discussed it on the Catholic Channel of Sirius radio, inviting people to call in with their opinions.

Some listeners said that it is not our right to judge a person's intentions. We give out of generosity and kindness and, if those we give to buy drugs or alcohol with our gift, it's on their conscience. It's between them and God. We have done the right thing.

Others said that, after being taken advantage of numerous times, they have decided to give only to organizations—non-profits known to be good stewards of

donations.

But there was a third group that came up with creative solutions to the problem. One man said he and his wife tithe 5 percent to their church. They then tithe another 5 percent to persons who are working very hard for cash. They will tip waiters two or three times the average amount—50 to 60 percent—to reward their work. Another woman said that she walks around giving away coupons from McDonalds or Whole Foods.

The bigger problem for me in all this is that I find the line between enabling/codependency and generosity/compassion to be very thin and tenuous.

A few summers ago, I met a woman at a bookstore who needed extra cash so I hired her daughter to be a mother's helper. (My son, David, was just a baby.) But it ended up a raw deal for me. I got to baby-sit the clerk's daughter. She was unable to assist with any caretaking of David, and I paid the clerk five bucks an hour to take care of her daughter.

If this were an isolated event, I could chock it up as a bad experience. But I consistently get myself into these messes in an attempt to be compassionate, to be the Good Samaritan in Luke's Gospel.

When two guys knock on my door trying to sell me a subscription of *Parenting* magazine for three times the cost of the cover price, I have difficulty saying no. They look at me with droopy, puppy-dog eyes while telling me that they aspire to have the good life that I have.

"It's a scam!" my husband, Eric, says, telling the solicitors to get lost with absolutely no guilt. But Eric wasn't raised by the Sisters of Charity. He's not afraid of being the self-absorbed Levite in the parable of the Good Samaritan. I, on the other hand, have a bit of baggage in this area.

I used to be able to give generously, asking nothing in return. But then I built some boundaries. Today, I give when it feels good and right. If a woman who is high as a kite begs me for three bucks because she has just had a bad accident and my gut says that she is being less than contrite, I spend the money on coffee instead.

Although I want to be the Good Samaritan as often as possible, I also want to be sincere—and sincerity and enabling/codependency don't mix well.

(Therese J. Borchard writes for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

Turn pregnancy into a beautiful novena

Recently, a beautiful book, *Prayerfully Expecting: A Nine-Month Novena for*



Mothers to Be, caught my attention and admiration.

I had never before equated the months of pregnancy with the qualities of a novena. However, the author, Donna-Marie Cooper O'Boyle, did this very well.

Now, Catholic women can be gently directed—prayerfully and joyfully—in special ways that enhance the mothering experience long before their babies are born.

This writer previously authored *The Heart of Motherhood* and *The Catholic Prayer Book for Mothers*, which I also recommend to women.

However, her newest book concentrates on a time when—in previous decades—most pregnant women concentrated more on material preparations so as to be ready for the newborn. Baby showers often helped with this but, in my experiences, that did not happen.

When I realized that I was pregnant with my first daughter, I was elated but surprised because Paul and I had only been married for three months. In five years, I gave birth to three daughters. I have deeply cherished each of them from the moment I realized that I was pregnant.

Cooper O'Boyle writes that her reflective prayer journal for mothers-to-be can "become a distinctive interlude of contemplation as you delight in your baby's movements and life within you, and prepare for his or her arrival.

"By giving yourself the time to rest, reflect and pray while you are carrying your precious child," she explains, "you will most certainly provide a sense of peace and tranquility for both you and your baby while being open to the many graces that our Heavenly Father has prepared for you!"

The author wrote the book while on complete bed rest because of serious complications during a pregnancy with her fifth child. She had four active children at the time and knows what a busy mother's life is like.

"The tasks we do as mothers," she writes, "are the acts of love that keep our

families together in intimate communion and at peace ... these loving acts as a means of sanctifying our families."

Before her death, Blessed Teresa of Calcutta wrote to Cooper O'Boyle.

"Your books on young mothers and expectant mothers are much needed," Mother Teresa wrote. "Yes, you may use some of the things I said on motherhood and family" And the author does.

About *Prayerfully Expecting*, Mother Teresa wrote, "I pray that it does much good."

This book is written by a woman who, by the way, also received an apostolic blessing from Pope John Paul II shortly after the beatification of Blessed Teresa.

The author also shares some of the pope's words about the sanctity of life, including his statement, "Human life is sacred—from its very inception it reveals the creating hand of God."

The book is published by Crossroad Publishing Company. The author's Web site is www.donnacooperboyle.com.

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

Faith, Hope and Charity/David Siler

Loving concern offers hope in tough times of heartbreak

A friend of mine recently suffered a heart attack while playing basketball at our parish gymnasium.



I went by the hospital the next morning to get an update on Bob. As I entered the parking lot, I saw John, one of the men who performed CPR on our friend, coming out of the hospital.

As we stood there talking about the incident, our pastor, Father Paul Shikany, approached us and offered John a hug.

I learned from John that several other parishioners had already stopped by to find out how they could help. As I left the parking lot, I waved at two women, friends of Bob's wife, pulling in to pay a visit.

A prayer service was planned for the following evening.

As I was driving into the office the next day, I began to reflect on the incredible blessing of a Christian community. Within a matter of hours of a crisis, our parish community, St. Matthew the Apostle Parish in Indianapolis, kicked into its very best mode—caring for the person that is down.

Our parish community grew even closer—and extended our love even more to Bob's family—when we learned several days later that Bob had died.

'We are called to love the unlovable, to care for the uncaring and to seek out the lost. We are called to be the hands of Jesus in the world. This is the fullness of the meaning of charity.'

—David Siler

My own family has experienced the immense blessing of being on the receiving end of this caring community on more than one occasion. It can seem that there is no burden so heavy that cannot be carried when so many others step in to help share the load. It is one of those special times when the love of God becomes very real.

All through the heartbreaking circumstances of Bob's death, I have reflected upon and prayed for people who lose a loved one, develop cancer, go through a divorce, lose a job or become depressed and full of despair.

My friend, Bob, had a community who loved him and supported him, just as he gave love and support to so many people in his life.

Then there are those individuals who do not have a community to share the load.

I think these are the ones that Christ referred to as the lost and forsaken. It is for these especially that Christ asks us, his followers, to care for and love.

The lost and forsaken may not be easy to love. In fact, they may not even be easy to like. And it could be that the very reason they may not have a support community is because they are difficult to be around.

But we, as followers of Jesus, are held to a very high standard.

We are called to love the unlovable, to care for the uncaring and to seek out the lost. We are called to be the hands of Jesus in the world. This is the fullness of the meaning of charity.

We are called to offer what our Holy Father calls "loving, personal concern."

Loving, personal concern is not easily given at a distance. A friend of mine likes to say, "Prayer is nice, but sometimes I need Jesus to have skin."

We need to offer the human touch—"the skin"—that makes a difference in the lives of others.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

The Sunday Readings

Sunday, August 5, 2007

- Ecclesiastes 1:2; 2:21-23
- Colossians 3:1-5, 9-11
- Luke 12:13-21

The first reading for this weekend is from the Book of Ecclesiastes, sometimes referred to as the Book of Qoheleth, a book rarely appearing in the readings at Mass.



It is among the works in the Bible that are collectively called the Wisdom Literature. As such, it says that the divinely revealed understandings of God

and of God's law, so much a part of the Hebrew tradition, are not unreasonable or far-fetched. To the contrary, these understandings of Revelation correspond with the highest of human logic and wisdom.

This weekend's reading begins with a basic conviction of the authors of the Wisdom Literature as well as the prophets. This conviction is that humans create misery for themselves and even doom by their own wanderings from the path set down by God's law. In other words, people dig their own graves.

The Book of Qoheleth has the added opinion that in straying from God's law people also act not just unwisely but foolishly.

The origin of the name "Qoheleth" is unknown.

For its second reading on this weekend, the Church offers us a passage from the Epistle to the Colossians.

As was the case in so many cities and places in the Roman Empire of the last quarter of the first century A.D., Colossae was essentially a pagan city because primarily pagans lived here. However, Christians were also living in Colossae.

It was to inspire the Christians in Colossae that this book was written. The first part of this reading insists once more upon the fact that true believers are united with Jesus. They are in the "company" of Christ. When the last judgment comes, when the books of life are balanced, faithful Christians will have Jesus at their side.

In the second point, the epistle tells the Christians of Colossae that there is no substitute for avoiding not just temptation but also, as the theologians say, the "occasion of sin."

Christians should know that their instincts can be very powerful and cannot always be trusted. Faithful followers of the Lord must put the inclinations of their instincts to the question of whether or not what is preferred is in fact in accord with the Lord's teachings.

St. Luke's Gospel is the source of the last reading.

It is a parable spoken by Jesus in response to an appeal to settle an argument that a man was having with his brother.

In reply, Christ calls upon the man and the disciples to see material possessions for what they are. They are not the most important thing in the world. They do not endure. They bring no lasting satisfaction. They certainly have no eternal value.

Jesus speaks harshly in this passage. He calls a person who in a frenzy searches for material gain a "fool." This term is not expressly an echo of the theme of the Wisdom Literature, but it is absolutely consistent with the ideals of the Wisdom writings.

Reflection

Historians say that one of the most effective architects of the glory and power of France four centuries ago was Cardinal Armand Jean de Plessis de Richelieu, who lived from 1585-1642. As Bishop of Lucon, the cardinal instituted, and carried through, imaginative projects to restore a fervent Catholicism after the Reformation had battered the Church.

His brilliance led to his appointment as French prime minister. Never personally immoral, he nevertheless lost his spiritual bearings. Advancing France, by cutting any corner, was his only purpose in life.

When he was dying, according to fiction but possibly true, he said that if he had substituted his palace for a monk's cell he would not fear death.

Cardinal Richelieu was only one of the untold people who have looked back over their lives and regretted their foolishness even when their foolishness was magnificently successful in the eyes of the world. †

Daily Readings

Monday, Aug. 6
The Transfiguration of the Lord

Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Luke 9:28b-36

Tuesday, Aug. 7
Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Numbers 12:1-13
Psalm 51:3-7, 12-13
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, Aug. 8
Dominic, priest
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7a, 13-14, 21-23
Matthew 15:21-28

Thursday, Aug. 9
Teresa Benedicta of the Cross, virgin and martyr
Numbers 20:1-13

Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Saturday, Aug. 11
Clare, virgin
Deuteronomy 6:4-13
Psalm 18:2-4, 47, 51ab
Matthew 17:14-20

Sunday, Aug. 12
Nineteenth Sunday in Ordinary Time
Wisdom 18:6-9
Psalm 33:1, 12, 18-22
Hebrews 11:1-2, 8-19
or Hebrews 11:1-2, 8-12
Luke 12:32-48
or Luke 12:35-40

Question Corner/Fr. John Dietzen

Church teaches that purgatory is a 'process of purification'

QI am a cradle Catholic who could not attend a Catholic school. However, I've taken courses and tried in other ways to keep up with my faith. I have a book titled *Purgatory Explained*. It's 65 chapters long and sounds strange. A large part of the book recounts many apparent visions of purgatory.



Someone supposedly in purgatory is quoted as telling St. Bridget: "This head which loved to be adorned ... is now devoured in flames within and without. ... These arms which I loved to see admired are cruelly bound in chains of red hot iron. ... These feet, trained for the dance, are now surrounded with vipers that tear them with their fangs."

Another section describes a soul in a valley. Hot cauldrons and fire are on one side, and ice and glacial winds on the other.

According to the book, these revelations do not belong to the deposit of the Church's faith, but "they are historical facts, based on human testimony. ... They are authenticated, and we cannot reject them without offending against reason."

What reason? The book has a "*nihil obstat*" and an "*imprimatur*." Why would the Church agree to have such a book published? It's certainly confusing. (Iowa)

ASixty-five chapters about purgatory! That is possibly hundreds of times more than the Church has said officially about purgatory in 2,000 years.

You're right. Those kinds of "inspirational" books confuse a lot of people, especially if they're unaware of some important relevant facts.

First, the quote you give about authentication is meaningless theologically.

For one thing, the only "historical fact" actually established is that some visionary reported she learned this in an apparition. Everything else is personal hearsay or testimony.

More importantly, we must understand what Church approval of books means. Both a "*nihil obstat*" ("nothing stands in the way") and an "*imprimatur*" ("it may be printed") mean only that the

Church official who gives them affirms that the work contains nothing contrary to Catholic faith.

It is not a declaration that what is in the book is true or even that the person giving these approbations agrees with what is in it. In fact, such a disclaimer is often printed in the front of the book.

In other words, both of these forms of approval mean one thing: Nothing in it contradicts Catholic teaching. Catholic faithful may accept it or not as they wish, but their Catholic faith is not directly affected either way.

Whether or not Catholics accept such visions depends on how much they know about their religion. In my experience at least, people who are relatively uninformed sometimes tend to be attracted to such lurid mythologies and bizarre disclosures.

Basic official Catholic teaching about purgatory can be briefly summarized: A condition, a "process of purification," Pope John Paul II called it, may take place upon death for remission of temporal punishment due to sin, and this suffering may be lessened through prayer and works of charity. As I have explained before, all else is conjecture.

Whether, for example, purgatory is a place (Pope John Paul II didn't think so) or involves time as we know it, we can only speculate. Specifically, what sort of pain or suffering might be involved the Church has never tried to guess. Your confusion is understandable. †

My Journey to God

The Transfiguration

Atop a mountain
Illumination
Transfiguration
A Father's love spoken
For His Beloved Son
Our Lord's glory now
And still to come.

Tabor Mountain splendor
Reveals Jesus to
Apostles three as
Never before
Seen.
Frightened, Peter declares:
"It is
Good that we are here."
Unsurpassed
Radiance.
A voice:
"This is my beloved Son
In whom I am well pleased. Listen to
Him."
Our Lord's glory
Now and still to come.

By Cathy Dearing

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. This painting of the Transfiguration of the Lord, which is celebrated as a feast day on Aug. 6, depicts the revelation of Christ's divinity to Peter, James and John on Mount Tabor.)



CNS Photo/John Pole

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

ABELL, Louis, 92, Good Shepherd, Indianapolis, July 18. Husband of Patricia Abell. Father of Carolyn Jones, Alfred, George and Raymond Abell. Stepfather of Laura Plunkett, Gregory, Philip and Timothy Niggle. Brother of Mary Young, Frank, J.P. Pike and Wayne Abell. Grandfather of 16. Great-grandfather of four.

ALDIN, Allison, 19, St. Luke, Indianapolis, June 30. Daughter of Kevin and Kathryn (Muskat) Aldin. Sister of Christopher Aldin. Granddaughter of Ralph and Dona Muskat.

BAUMANN, Dorothy M., 63, St. Jude, Indianapolis, July 11. Mother of Theresa Lucas, Kathleen, Michelle and Mark Baumann. Daughter of June Hughes. Sister of Norma Henderson. Grandmother of three.

BOLLMAN, Ana Margaret, 70, St. Malachy, Brownsburg, July 17. Wife of Lawrence Bollman. Mother of Susan, Bill, David and Jeff Bollman. Grandmother of eight. Great-grandmother of one.

BRANNEN, John, 59, Annunciation, Brazil, June 27. Husband of Cathy (Cleghorn) Brannen. Father of Jennifer Majors and Kelly Brannen. Brother of Mary Alice Brannen and Martha Mancuso. Half-brother of Brad and Randy Love. Grandfather of three.

BRUNS, Robert J., 74, St. Mary, Greensburg, July 16. Husband of Delores (Hoening) Bruns. Father of Kathy Flinn, Marge, Mike and Steve Bruns. Brother of Ralph Bruns. Grandfather of 10.

COBB, Leverta C. (Watts), 84, St. Michael the Archangel, Indianapolis, April 12. Wife of Richard Cobb. Mother of Bert Jackson, James Schaffer, Joyce Williams, Okosua and Richard Cobb Jr. Sister of Anthony Watts. Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of two.

COOPER, Gladys, 77, Our Lady of Perpetual Help, New Albany, July 13. Sister of Mary Hunter, Judy Jacobi, Earlene Montgomery, James and Joseph Batliner.

CRAFTON, Howard K., 82, St. Lawrence, Indianapolis, July 15. Husband of Esther M. Crafton. Father of Frank and Steve Crafton. Brother of Frankie Goss. Grandfather of eight. Great-grandfather of 12. Great-great-grandfather of one.

KRESS, Mary E., 89, St. Roch, Indianapolis, July 19. Mother of Ruth Marien, Barbara Meisberger, Robert and Thomas Kress. Grandmother of 14. Great-grandmother of 17. †

Dale Bruns served Catholic Church in central and southern Indiana

Dale E. Bruns, a member of Immaculate Conception Parish in Millhousen and long-time supporter of Catholic education and Catholic charities in the archdiocese, died on July 27 at Margaret Mary Hospital in Batesville. He was 79 and had suffered a stroke.

The Mass of Christian Burial was celebrated on Aug. 1 at Immaculate Conception Church in Millhousen. Burial followed at the parish cemetery.

"Through the years as vicar general of the archdiocese," Msgr. Joseph F. Schaedel said, "I can say that I never met such a devoted family man and devoted Catholic as Dale Bruns. He was always friendly, upbeat and so in love with his wife, his family and his faith. He was a daily communicant."

Joseph Therber, executive director of the archdiocesan Secretariat for Stewardship and Development, said "Dale Bruns epitomized friendship, prayer and optimism" in his daily life.

"He will long be remembered as a true Christian gentleman," Therber said. "Dale's undying devotion to his Catholic faith and family made him a role model many years ago. He was a blessing and a joy to be with."

Bruns was born on Nov. 24, 1927, in Millhousen. He served in the U.S. Army during World War II, and was assigned to Gen. Douglas McArthur's Honor Guard

during the occupation of Japan.

With brothers Ralph, Donald and Robert, he founded Bruns Brothers Masonry in 1950. He was a member of the Bricklayers Union for more than 50 years. Bruns Brothers later merged with W.A. Gutzwiller Co. into Bruns-Gutzwiller General Contractors of Indiana.

Bruns received the Catholic Career Achievement Award for distinguished service to the Church, and was a member of the Knights of St. John in Millhousen.

He served as president of the Batesville Deanery Board

of Education as well as on the board of trustees for the Catholic Community Foundation.

Bruns was a former president of Immaculate Conception Parish Council and served as co-chair with his wife, Teresa (Wickens) Bruns, of the archdiocesan Called to Serve: Parish Stewardship and United Catholic Appeal for 2005-06.

He is survived by his wife; seven children, Tess Bruns-Boldrey, Dr. Donna Bruns-Stockrahm, Holly, Dr. Dale, James, Thomas and Timothy Bruns; one brother, Ralph Bruns; and 14 grandchildren.

Memorial gifts may be sent to Immaculate Conception Parish, the Oldenburg Academy of Immaculate Conception or the Marian College Seminarian Fund. †

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LEGACY FOR OUR MISSION:

For Our Children and the Future

CAMPAIGN EFFORT HELPS PARISH BUILD FUTURE FOUNDATION

For some people, such as Indianapolis resident Mark Hudson, giving back to one's parish is a common part of their daily life. That's why the longtime Irvington resident and Our Lady of Lourdes parishioner immediately responded to the call when his pastor asked him for assistance.

Father Nick Dant, pastor of Our Lady of Lourdes since 2002, invited Hudson to chair the parish's *Legacy for Our Mission* capital stewardship campaign, which began its planning activities in early 2006. Hudson helped lead the effort to prepare the community for the parish campaign.

The work has paid off, with the parish surpassing the campaign goal established by the archdiocese, Hudson said. As an initiative that will help the parish serve people well into the future, the results of the *Legacy for Our Mission* campaign are already assisting parishioners in a variety of ways. Available funds are helping pay for needed improvements in the parish kitchen, which called for new food preparation and storage equipment for events held at the church as well as serving students at the preschool through eighth-grade parish school.

Upgrades for the kitchen are just one way the parish is addressing deferred maintenance needs throughout its facilities. Parishioners also have planned a series of other projects, including:



- interior and exterior restoration work for Our Lady of Lourdes Church
- exterior fixes for the parish office
- repair work for the exterior of Our Lady of Lourdes School and Lyons Hall
- installation of a school video monitoring system
- restoration of a stone grotto
- repairs to the church organ
- various other maintenance projects.

"We were able to easily identify the areas of need," Hudson said. "The improvement areas were just obvious. People decided the changes were necessary because everyone wants to be able to call this place their parish community for many years to come."

Our Lady of Lourdes has served Catholics on the east side of Indianapolis since its founding in 1909. Nearly 100 years later, Father Dant believes the parish joined together in the campaign with a remarkable spirit of cooperation and stewardship.

"It's that concept of sharing and returning one's gifts to God—the very teaching of stewardship as a way of life—that has energized our ministries and parish life," Father Dant added. "It's been a very positive experience for the parish. I've been impressed with the efforts. I know I'll continue to be moved by the generosity of our parish as we serve our community as well as others throughout the archdiocese."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs of the archdiocese. By contributing to Legacy for Our Mission, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.

Please visit the new online home of the Legacy for Our Mission campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.

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Pope Benedict XVI admires the scenery in Lorenzago di Cadore, Italy, on July 23. The pope vacationed in the Alps in July.

Ecology is key to teaching young people about Christian morality

VATICAN CITY (CNS)—Pope Benedict XVI believes ecology could hold the key to teaching young people about Christian morality.

The papal intuition is sparked by the fact that ecology is a widely accepted moral concern, but one that points much deeper: Nature itself teaches that some things are naturally right and some are naturally wrong.

Appropriately, Pope Benedict had Alpine peaks and meadows as a backdrop when he added the environmental twist to his oft-repeated call for a moral education of the young based on a recognition of natural law.

When a priest in northern Italy asked him on July 24 for suggestions on how to educate the moral conscience of the young, the pope began with a rather philosophical explanation of conscience and natural law.

In the Christian view, the natural moral code is not an arbitrary list of do's and don'ts thought up by religious leaders or resulting from a majority vote, but is part of human nature and the result of being created by God, the pope said. Humans are special creatures precisely because they have the ability "to listen to the voice of the Creator and, in this way, know what is good and what is bad."

In helping people understand the natural moral law, the pope said, the first step is to help them recognize that within themselves there is "a moral message, a divine message, which must be deciphered" and obeyed.

More concretely, "I would propose a combination between a secular way and a religious way, the way of faith," he said, before launching his new idea.

"Everyone today can see that man could destroy the foundation of his existence—his Earth—and, therefore, we can no longer simply use this Earth, this reality entrusted to us, to do what we want or what appears useful and promising at the moment, but we must respect the inherent laws of creation," the pope said.

People must "learn these laws and obey these laws if we want to survive," he said.

The destruction of the environment, the pope said, is a stark example of how future survival requires that people obey the laws of nature, especially when everyone else is taking shortcuts that may increase their pleasure at the moment, but are obviously damaging in the long term.

The first thing young people can learn is that "our Earth speaks to us, and we must listen if we want to survive," the pope said.

Pope Benedict said it might not be that great of a reach to help young people understand that the same natural voice telling them littering is bad, clear-cutting a forest is a shame, and that water and clean air are precious resources is really saying that life is precious.

"We must not only care for the Earth, but we must respect one another," he said. "Only with absolute respect for this creature of God, this image of God which is man, only with respect for living together on this Earth can we move forward."

Pope Benedict said that once people understand human freedom involves the entire human community, and not just what one individual feels like doing at any one time, they can be led to see how the Ten Commandments also are expressions of truth about human nature and about the regulations needed for living together on this Earth.

The pope said priests should try to use "the obvious paths" opened up by secular moral concerns, such as ecology, to lead Christian young people to "the true voice of the conscience, "which is communicated in Catholic moral teaching.

"Through a journey of patient education," he said, "I think we can all learn to live and to find true life." †

Memorial for the unborn

Angel statue provides place to mourn babies at cemetery

By Mary Ann Wyand

St. Lawrence parishioners Bob and Holly Blagburn of Indianapolis will always mourn the death of their first son, David Michael, who was stillborn in 1966.

They remembered him again during a memorial Mass for the unborn celebrated by Msgr. Joseph F. Schaedel, vicar general, and dedication of an angel statue on July 26 at Our Lady of Peace Cemetery in Indianapolis.

And they are pleased that the statue imported from Italy has been blessed by Msgr. Schaedel as a memorial for babies at the south border of the Catholic cemetery located at 9001 N. Haverstick Road.

The angelic monument will serve as a special place for parents who have lost babies through miscarriage, stillbirth or abortion to mourn the deaths of their children and pray for them.

"This monument is erected to the memory of those innocents who have died unjustly," Holly Blagburn told those assembled, "whose lives were taken from them while they grew silently in their mother's womb. ... For we know that—although our eyes may have never seen their little faces—they are truly here today with us in spirit and forever within our hearts."

The Tomb of the Unborn Child at the cemetery was suggested by the Knights of Columbus St. Joseph Council #5290 and made possible by the fundraising efforts of six women who are married to Knights.

"It was a truly important project for all of us," St. Simon the Apostle parishioner Dennis Quigley of Indianapolis, Grand Knight of Council #5290, said after the dedication ceremony.

"I think this is probably one of the finest things we've ever done," Quigley said. "It could not have been accomplished without the dedication of a small but devoted group of women—Holly Blagburn, Karen Gochoel, Glenda Quigley, Liz Lanie, Lily Stockton and Sue Beaver. They did the fundraising, the legwork and, most importantly, the praying. When fundraising was tough and it didn't look like it would come together, they put their faith in God and prayed as a group for help and direction."

Members of St. Lawrence Parish,

St. Simon Parish, St. Michael Parish in Greenfield and several Knights of Columbus councils were the largest donors for the pro-life memorial, which cost \$5,600 and was placed on cemetery land donated by the archdiocese.

A wine-tasting party and sale supplemented donations for the statue.

"The Knights of Columbus are committed to pro-life ministry," Quigley said. "The Knights are the biggest charitable organization the Catholic Church has."

Last year, Knights of Columbus councils throughout the U.S. donated more than \$50 million to the Vatican, he said, and members contributed more than \$17 million worth of volunteer hours with many of those hours dedicated to pro-life projects.

Locally, he said, the Knights and their wives support the archdiocesan Birthline ministry, St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis and the Gibault School in Terre Haute for at-risk boys and girls.

As he welcomed more than 100 people to the Mass, Msgr. Schaedel noted that the feast of St. Joachim and St. Ann, Mary's parents, was the perfect day to dedicate the memorial for unborn children.

In his homily, the vicar general emphasized that, "Human life is of the highest value. It has no price tag. The Church consistently teaches there is no higher value than life. But we live in a time when we witness terrible attacks on human life. Warfare in Iraq and other places is bad enough, but what is so appalling about abortion is that it is an attack on life itself."

In the secular world, he said, "human life has become cheap. If a human life causes one inconvenience then our society and our own United States government have devised ways to get rid of it. The highest court in the land continues to support murder—legalized abortion, including partial-birth abortion ... where the child is mostly born before it is killed. You don't hear much about that in the secular news. Society does not want to know about it. They don't want to hear that all human life is precious, [that] it's priceless."

"Life is not up for a vote," Msgr. Schaedel emphasized. "The God-given rights of each person cannot be legislated. ... [But] that's the result when we deny the value of life made in God's image

Photos by Mary Ann Wyand



This angel statue is the centerpiece for a new memorial for the unborn at Our Lady of Peace Cemetery in Indianapolis. The monument includes a Scripture passage from Jeremiah that reads, "Before I formed you in the womb, I knew you, before you were born I dedicated you, a prophet to the nations I appointed you" (Jer 1:5).

and likeness. Catholics must stand strong. The Catholic Church is absolutely pro-life."

On the feast day of St. Joachim and St. Ann, he said, we are reminded that Christ, the Son of God, had human grandparents and that in Jesus human nature became sacred.

"Yet abortion denies that," Msgr. Schaedel said. "So does contraception. Such attitudes signal that life is not sacred. It's disposable. You know that won't be the end of it. One thing leads to

another. Followers of Jesus must do something."

By dedicating the Tomb of the Unborn, he said, we proclaim life, not death, and shout our beliefs in the goodness of life here and in the world to come.

"When it comes to human life, there is no so-called choice," Msgr. Schaedel said. "God gives us one choice—life. ... So let all those who dedicate this tomb—and those who visit here in the years to come—hear us loudly and hear us clearly." †



St. Simon the Apostle parishioner Dennis Gochoel of Indianapolis, faithful navigator of the Father Kelly Assembly of St. Joseph Council #5290 of the Knights of Columbus, releases three doves representing the Holy Trinity during the dedication of a memorial to the unborn on July 26 at Our Lady of Peace Cemetery in Indianapolis.



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