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Leading the way

Youths lend a hand for parish's new Stations of the Cross path, page 8.

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Building community



Ditas Sison, right, joins hands with a woman during Mass at St. Matthew Church in Baltimore in mid-May. Today, in a parish as diverse as St. Matthew, welcoming newcomers has become vital in bridging the racial divide.

Addressing racism requires a new language, ministry leaders say

WASHINGTON (CNS)—It doesn't take long for newcomers at St. Matthew Parish in Baltimore to be welcomed by parishioners.

At their very first Mass, first-time visitors are invited to stand up and introduce themselves. After Mass, it's not unusual for parishioners to introduce themselves and personally welcome newcomers, chatting a bit about parish life. It's a tradition 13 years in the making.

"We do a lot of welcoming," said Father Joe Muth, the pastor. He said the act of welcoming is important in the parish, which is just about evenly split between black and white members.

It was Father Muth who brought back the idea from Kenya in 1995. During his

trip to East Africa, he saw how welcoming the Kenyan people were wherever he visited. His needs and comfort were the



WASHINGTON LETTER

primary concern of his hosts.

"That was such a powerful experience to me," he said in an interview with Catholic News Service. "I came back here

and I told parishioners we need to find a way to make people feel welcome."

Being a welcoming community took on greater importance following a period in the 1980s when the St. Matthew neighborhood experienced a shift in demographics. The schools at St. Matthew and a neighboring suburban parish merged in 1988, causing many white families to pull their children out of the new Cardinal Shehan School. Newcomers, primarily blacks, filtered into the parish as the new school's staff sought out new students.

Today, in a parish as diverse as St. Matthew, welcoming has become vital in bridging the racial gulf, allowing the parish to build a

See COMMUNITY, page 2

Pope asks Catholics to pray for pilgrims at World Youth Day; Vatican announces indulgences

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI asked Catholics around the world to pray for the young people who will gather with him in Sydney, Australia, for the celebration of World Youth Day.

To help encourage the prayers of all, the Vatican announced on July 5 that the pope had authorized a special indulgence for anyone

who, "with a contrite spirit," raises a "prayer to God, the Holy Spirit, so that young people are drawn to charity and given the strength to proclaim the Gospel with their life," a Vatican decree said.

Pope Benedict spoke about his July 12-21 trip to Australia when he met visitors at his summer villa south of Rome for the July 6 recitation of the Angelus. World Youth Day runs from July 15-20 in Sydney.

Australian young people, he said, had been preparing for the event with a prayerful pilgrimage of the World Youth Day cross, "a silent witness of the covenant pact between the Lord Jesus Christ and the new generations."

"The first groups of young men and women already are departing from other continents headed for Australia," he said.

"I invite the entire Church to feel like participants in this new stage of the great youth pilgrimage throughout the world begun in 1985 by the servant of God John Paul II," who convoked the first World Youth Day, the pope said.

Focusing on prayers for a new outpouring of the Holy Spirit on Catholic youths around the world, the Sydney celebration can be "a renewed Pentecost," the pope said.

Jesus' promise to send the Spirit to his disciples remains valid for all time and will give his followers the strength to witness to him and to the Gospel, Pope Benedict said.

The pope asked everyone to join him in praying that the Spirit would fill the hearts of young Catholics with "interior light, love for God and their brothers and sisters, [and with] courageous initiatives" to bring Jesus to every land and every sphere of life.

The July 5 decree about indulgences

See PILGRIMS, page 2

St. Ann parishioners break ground for new church

By Mary Ann Wyand

Next Easter, St. Ann parishioners in Indianapolis will celebrate the resurrection of Jesus Christ as well as a symbolic resurrection of their small parish with a new church and address.

"Thank you, Jesus," Father Glenn O'Connor, the pastor of St. Ann and St. Joseph parishes in Indianapolis, said after the blessing and groundbreaking for the new St. Ann Church on June 29 at the northwest corner of Mills and Mooresville roads in Decatur Township.

"It's a bold step," Father O'Connor said as he watched excited St. Ann parishioners take turns shoveling dirt on the 25-acre site adjacent to a new

housing development and several residential neighborhoods.

The land was owned and farmed by the Mills family, who are Quakers, for several generations. It will become sacred ground with the completion of the church and attached social hall in early 2009.

If the 309-household parish grows as rapidly as expected at its new suburban location in southwestern Marion County, Father O'Connor said, the second phase of St. Ann's expansion plans will include construction of a new grade school and larger church.

"It's a big leap of faith," he said. "It's been a long journey from the families

See ST. ANN, page 16



Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, and Father Harold Rightor, associate pastor, help break ground for the new St. Ann Church and social hall on June 29 at the northwest corner of Mills and Mooresville roads in Decatur Township.

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community of understanding, caring and faithful people.

Perhaps St. Matthew is an anomaly. It's no secret that Americans—in society as well as in the pew—remain separated by race, culture and economics.

The separation was illustrated on May 25 when Father Michael Pflieger, a Chicago archdiocesan priest, mocked Sen. Hillary Clinton of New York as the Democratic Party primary process wound down.

Speaking at Trinity United Church of Christ in Chicago, he said Clinton saw Sen. Barack Obama of Illinois, the party's eventual presumptive nominee, as "a black man stealing my show" when he entered the race for the Democratic nomination.

"She wasn't the only one crying," added the priest, who is white. "There was a whole lot of white people crying."

At the time, Obama belonged to Trinity, but has since resigned his membership.

Father Pflieger said on June 1, a week after his speech, that his comments concerned racism, not politics.

Nevertheless, Cardinal Francis E. George suspended the priest as pastor of St. Sabina Parish, an African-American parish in Chicago, for two weeks, saying he found the comments politically partisan.

Although Father Pflieger's comments resulted in a suspension, they do reflect the realities of race in a society that remains divided, said Deacon Arthur Miller of the Office of Black Catholic Ministries in the Archdiocese of Hartford, Conn.

"Black folks heard what he was saying," Deacon Miller told CNS. "White folks heard the way he said it."

One message. Two cultures.

Two understandings.

As important as it is for parishes to continue to reach out to newcomers—to a certain extent, the stranger as identified by Christ—people involved in ministering in minority communities across the country say it is time to go an additional step to bridge the race chasm. They suggest it is time for white parishes seeking to build a unified faith community to actively invite people of other races to join them.

A bold step for sure, but a necessary step for a Church that considers itself universal, acknowledged Ralph McCloud, executive director of the U.S. Conference of Catholic Bishops' Catholic Campaign for Human Development.

"[People have] to look around their faith community and see who's missing, see who's not there, and acknowledging if there are people who aren't there, then they're not complete," McCloud said.

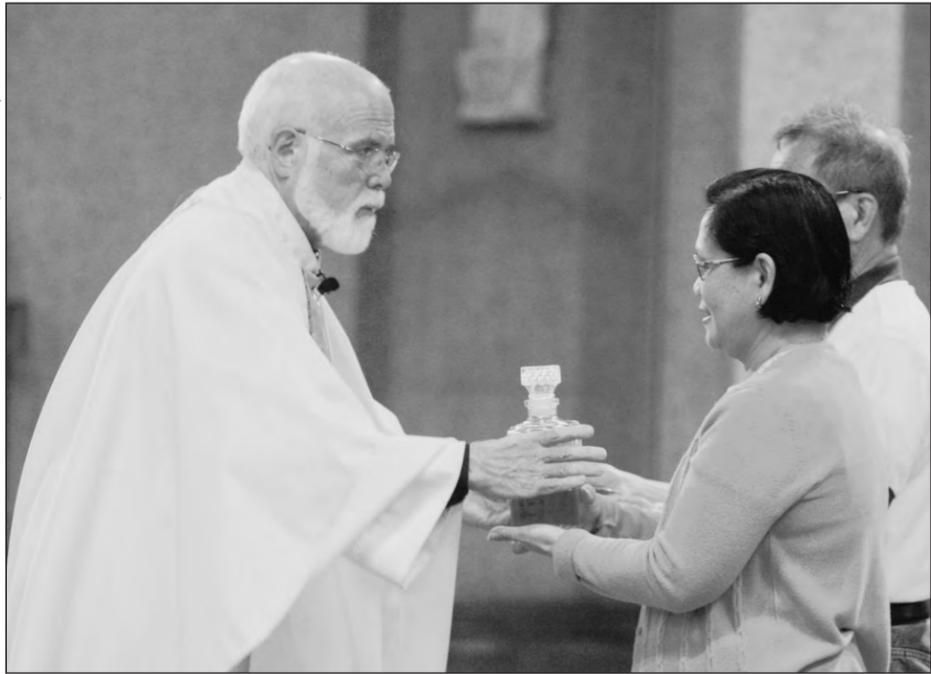
The U.S. bishops' 1979 pastoral letter on racism, "Brothers and Sisters to Us," sets out the framework to address the issue in the Catholic Church. In it, the bishops call racism "an evil which endures in our society and in our Church." The document calls upon Catholics to undergo conversion in their personal lives as well as in their faith communities to end racism in all its forms.

The bishops as a whole have been joined by several local bishops in their admonition. Many have tied the issue of race to poverty and segregation.

In his 2003 pastoral letter, "The Sin of Racism and a Call to Conversion," Bishop Dale J. Melczek of Gary, Ind., went so far as to address the existence of "white status," which affords whites opportunities that "people of color simply do not share."

Deacon Miller illustrates Bishop Melczek's premise. A popular retreat leader and preacher, Deacon Miller said that

CNS photo Owen Sweeney III, Catholic Review



Father Joe Muth, pastor of St. Matthew Parish in Baltimore, accepts the offertory gifts during Mass in mid-May.

at times when he enters a church he is approached by people asking if they can help him. "The hidden message being 'What are you doing here?'" he said.

Vanessa Griffin Campbell, director of the Cleveland Diocese's Office of Ministry to African American Catholics, said she has had similar experiences while visiting parishes for liturgies or special events.

"I've walked in our parishes and no one greets me," she said. "But when I pull out that diocesan card they all come running to me."

So where to begin, especially when few parishes are as diverse as St. Matthew in Baltimore?

Certainly, McCloud said, to do nothing is wrong.

"We should never avoid the opportunity to first blow off the dust on the Bible," he said. "Begin with the Bible that says we are all made in the image and likeness of God. The Genesis story makes us all members of the same family."

Trying to understand the other is an important first step, Deacon Miller said. That can come when the Church finds the appropriate language—one that closes the gap between white and black—to talk about race.

"If we can't surface these things," he said, "we'll never have healing."

"Don't restrict or limit God. That's what happens when we don't look to see how much beauty there is in every ethnicity. We restrict God, and we must not and cannot

do that. The fullness of the Catholic Church comes from the fullness of all of us," said Deacon Miller, a lifelong human rights activist.

He also believes the foundation for the Church's action can be found in Catholic social teaching. The key, however, he explained, is moving beyond the confines of the parish to put that teaching into action. "It's easy to be a Christian at Sunday Mass, but you've got to be a Christian to take it outside those buildings," he said.

Griffin Campbell in Cleveland coordinates the program "A Call to Conversion," a four-part series for parishes in which issues of race are addressed. Under the program, participants hear the individual stories of people from various cultural and economic backgrounds. The goal is to create understanding, she said.

"People need to talk to each other and be able to have real honest dialogue," she said.

"To have an honest conversation, you've got to look at what history is in this country and not stereotype what you see in the media," she said. "What people need to know is the history where people come from. It's about developing relationships."

(Editor's note: The full text of "Brothers and Sisters to Us" is available online at www.usccb.org/saac/bishopspastoral.shtml.) †

Follow World Youth Day pilgrims on Criterion Web site

Ninety youths and chaperones from the archdiocese will travel around the world to Sydney, Australia, from July 9-22 to participate in World Youth Day 2008. Readers can follow their trip on our Web site.

We have set up a special address and blog for the pilgrimage at www.archindy.org/wyd.

Veteran freelance writer Katie Berger, a former youth minister and campus minister, will send updates, photos and thoughts from youths throughout their pilgrimage.

As of now, you can log on to the blog and:

- See the pilgrimage itinerary.
- Learn about the World Youth Day logo.
- See images of the patron saints of the event.
- Get the latest World Youth Day news.
- Link to the official World Youth Day site. †

PILGRIMS

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connected to World Youth Day included the offer of a plenary, or full, indulgence to all the young people who will gather with the pope in Sydney.

An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven. The conditions necessary for receiving a plenary indulgence include having recently gone to confession, receiving the Eucharist and offering prayers for the intentions of the pope.

The decree signed by U.S. Cardinal J. Francis Stafford, head of the Vatican office that deals with indulgences, said a partial indulgence also is available to all Catholics who are contrite for their sins and offer their prayers with the pope for young Catholics.

The cardinal also asked priests around the world to make themselves available to hear the confessions of those who want the indulgence and to encourage public prayers for the success of World Youth Day.

Cardinal Stafford was archbishop of Denver when Pope John Paul traveled to the city for the 1993 celebration of World Youth Day. †

Official Appointments

Effective immediately

Rev. Todd Riebe, pastor of St. Mary Parish, St. Andrew Parish and Holy Family Parish in Richmond, to chaplain of Seton Catholic High School in Richmond and continuing as pastor of St. Mary Parish, St. Andrew Parish and Holy Family Parish in Richmond.

Effective July 16, 2008

Rev. Oscar H. Anguiano, Hispanic Ministry and sacramental assistance at Holy Spirit Parish in Indianapolis and St. Lawrence Parish in Indianapolis, to Hispanic Ministry and sacramental assistance at Holy Spirit Parish in Indianapolis and St. Gabriel the Archangel Parish in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †



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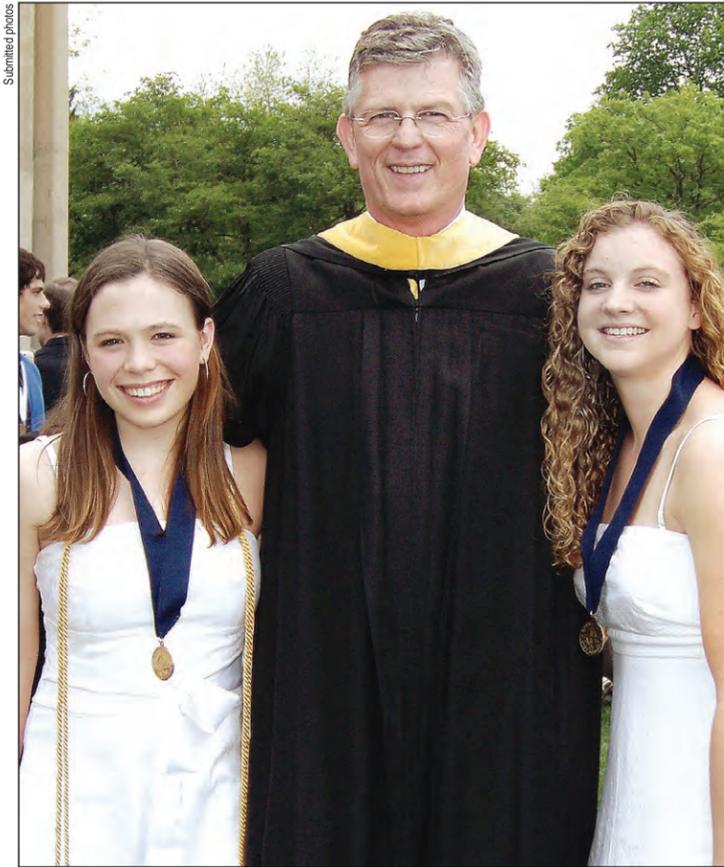
Best friends

Cathedral High School co-valedictorians share special bond

By John Shaughnessy

BROWNSBURG—Ever since the third grade, Elizabeth Flood and Tori Schopper have had the kind of friendship that most people seek—a friendship where they have always been able to count on each other, where they have done nearly everything together. They both attended St. Malachy School in Brownsburg, playing volleyball and basketball on the school's teams in the Catholic Youth Organization program. They were teammates for five years on a soccer club team, an experience they enjoyed as much as the after-practice visits to Arby's, where they often shared a laugh and an order of French fries. And during their four years at Cathedral High School in Indianapolis, they always knew they could turn to each other when they needed help with homework, encouragement as they played sports, and all the other things—listening, caring, laughing together, *just being there*—that a best friend does. Yet, Tori and Elizabeth—who still dressed up on Halloween and went trick-or-treating in their neighborhoods in their senior year—never imagined that their high school graduation on May 18 would connect them in another special way: as co-valedictorians of the Cathedral Class of 2008. The special bond of sharing the top rank in their class of 314 graduates doesn't end there. The best friends who wrote and delivered their speech together

at commencement will both attend the University of Notre Dame. Both 18, they also share the dream of becoming doctors. "Our friendship is just natural and easy," Tori said as the two friends sat next to each other in a coffee shop in Brownsburg, the same place where they wrote their graduation speech. "We've never fought," Elizabeth added. "She's funny, supportive and she hasn't gotten sick of me yet. Her moral foundations are strong, which is another thing I respect. There's a high level of trust between us." "Elizabeth is very clever and very creative," Tori said. "She always has something new or funny to say. She's very real and down-to-earth. We complement each other well." Just consider the way they approached academics at Cathedral, where the Class of 2008 came from 69 grade schools and middle schools. "It's kind of a fun, underdog story," Elizabeth said. "Our graduating class at St. Malachy had 40 kids in it. I don't think I would have ever achieved valedictorian honors if it wasn't for Tori. It was a healthy, challenging relationship. She wasn't going to leave me behind, and I wasn't going to leave her behind." "We pull each other along," Tori said. "We help each other. We never resent each other. We almost expect the other to be the best. There's not a better way to end high school than to be at the top of your class with your best friend."



After they delivered their commencement speech together in May at Cathedral High School in Indianapolis, Elizabeth Flood, left, and Tori Schopper posed for a photo with Cathedral principal David Worland.

In this photo from their childhoods, Tori Schopper, left, and Elizabeth Flood attended a soccer camp at the University of Notre Dame. In August, the best friends—who were co-valedictorians of the Cathedral High School Class of 2008—will continue their education at Notre Dame.



Pope urges Group of Eight to put needs of poor at forefront of summit

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI urged world leaders from the Group of Eight to put the needs of the poor and weak at the forefront of their discussions. "Speculation and financial turbulence and their perverse effects on food and energy prices" have increased the vulnerability of the world's poor and disadvantaged, he said after praying the Angelus on July 6 with pilgrims gathered in the courtyard of the papal summer residence south of Rome. The pope's appeal came the day before leaders of the world's most industrialized nations began their annual meeting, held this year on July 7-9 in Toyako, Japan. The G-8 includes Russia, Canada, France, Germany, Italy, Japan, the United Kingdom and the United States. Talks this year were to focus on the rising costs of food and fuel, the world economy, development in Africa and global warming as well as establishing a framework for fair greenhouse gas emissions targets. The pope said he was adding his voice to the "urgent appeal" set forth by the presidents of bishops' conferences associated with the G-8. In June, the bishops—including the president of the U.S. Conference of Catholic Bishops, Chicago Cardinal Francis E. George—called upon the

presidents of the convening countries to honor their commitments to reduce global poverty and address climate change. The pope said he, too, would like to see G-8 leaders focus their deliberations on following through on the commitments they made at earlier G-8 meetings. The pope asked that the world leaders "courageously adopt all measures necessary to beat the scourge of extreme poverty, hunger, disease [and] illiteracy that still affects a large part of humanity." The pope appealed to summit participants to "put the needs of the weakest and poorest at the center of their deliberations." Caritas Internationalis, the Vatican-based umbrella organization for 162 Catholic charities, said a representative from Caritas is attending the summit. "The G-8 leaders must use their summit in Japan to salvage their reputation on aid and help millions out of poverty," Caritas said in a July 4 press release. It said anti-poverty promises made with the Millennium Development Goals are "way off target" and aid to poorer countries has fallen, which "will put a potential 5 million lives at risk." The goals have the aim of halving the rates of world poverty—defined by the number of people existing on less than \$1 a

day—by 2015. Caritas said funding spent on climate change should be in addition to funding development. One billion people lack access to basic needs, such as clean water, a daily meal, health care and education, and many live on less than \$1 a day, it said. "Ending this scandal of poverty in a world of such wealth must be the top priority for world leaders" at the G-8, said Caritas. †

They excelled outside the classroom, too. Tori was a captain of the girls' soccer team at Cathedral that won the state championship in 2007. Elizabeth starred in track and cross country, a long-distance runner who was part of Cathedral's third-place finish in the girls' cross country state championship in her freshman year. "One of the reasons they're such good friends is that they have similar goals and similar values," said Denise Farrell, vice principal for academic affairs at Cathedral. "It's one of those relationships that they bring out the best in each other. They were so involved in school activities and community activities of giving back, and they were outstanding scholars. You don't often get those three things together in a student." Elizabeth and Tori also made a difference to their fellow students, Farrell said. "They're the epitome of what collaboration is," Farrell said. "They would go to study sessions and help each other and other kids in their class. They benefited

from it, and others benefited from them." That theme echoed through the speech they gave together at graduation. In their speech, they used a quotation from their chemistry teacher, Howard Fogel, who had offered this advice to his students: "Wherever you go, take someone with you. You always take someone with you." Tori and Elizabeth know the wisdom of that advice. They expect their friendship to last far into the future. "We have enough respect for each other to allow each other to grow and change without abandoning them," Elizabeth said. "She's always been there for me, and I believe she always will be there for me." Tori nodded in agreement. "We have so many connections and so many reasons to stay in touch," Tori said. "I don't see anything happening to our friendship. We've seen each other for 11 years, and we've never gotten sick of each other." She paused and noted, "I can't remember a time before her." †

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Editorial



Jennifer Sekar, 13, stands on the driveway of her family home in Fremont, Calif. She has begun a campaign called "A Day of Rest" to encourage drivers worldwide to keep their cars off the road on Oct. 4. The day she chose is the feast of St. Francis of Assisi, an advocate of caring for the Earth.

Let's applaud our young people making a difference in society

Remember the name Jennifer Sekar.

It should be in the news between now and the fall, and for good reason. Jennifer is a 13-year-old resident of Fremont, Calif., who is bringing much-needed awareness to the ongoing pollution problem caused by automobiles.

Her goal? To get 1 million people to not drive their vehicles on Oct. 4, the feast of St. Francis of Assisi, who, as we know, was a strong advocate of caring for the Earth.

Jennifer said keeping that many drivers off the road for one day will reduce carbon dioxide emissions by 10,000 tons.

Jennifer's idea, called "A Day of Rest," got off the ground in May and is gaining momentum on the Web site www.adayofrest.org.

On the site, Jennifer is collecting online pledges, not for money, but for a promise to not drive any powered vehicle on Oct. 4 and to spend the day with family and friends.

"You can always be without a car," Jennifer said in a story recently shared by Catholic News Service, "but without family and friends, you can't really do much. 'A Day of Rest' would be a really good time to strengthen people's friendships and bonds with their families."

Not surprisingly, Jennifer's home parish, St. Joseph Parish in Fremont, and the pastor, Msgr. Manuel Simas, have jumped on the publicity bandwagon and are including information about the no-driving day in the bulletin and in parish announcements.

Jennifer also plans to speak about the project at several Masses during the summer.

In today's world, where family-and-friends time seems to end up on the backburner more than most of us would care to admit, we commend the teenager for her words of wisdom and commitment to such a worthwhile endeavor.

Need more proof that young people are eager to make a difference in today's world?

We can cite examples here at

home, too.

In this week's issue of *The Criterion*, we feature two stories of archdiocesan youths using their valuable time for the betterment of the community.

On page 8, we read about members of St. Vincent de Paul Parish's youth group in Shelby County and the labor they provided for the installation of the parish's new Stations of the Cross path.

Youth group member Chris Haunert took a lead on the project, and he and his father, Larry, worked together to make the stations' crosses in their garage. If that isn't quality family time spent together, then we don't know what is.

Dave Gehrich, the parish's coordinator of youth ministry, said the project will have lasting effects since the entire youth group worked together to bring the effort to completion.

"The kids can always come back and say, 'I was a part of this,'" Gehrich said.

On page 9, we read about the 70 archdiocesan youths who participated in Homeland Mission 2008.

This year's Homeland Mission was all about the teenagers going out of their comfort zone to experience the "real world."

For the young people, that involved a week of tasks that ranged from helping flood victims in central Indiana to distributing lunches to homeless people in Indianapolis.

Those efforts, wrote Sarah Leonard, a member of St. Luke the Evangelist Parish and a senior at Cathedral High School, both in Indianapolis, tested the teenagers' patience and their previous perceptions of what they believed the real world to be.

As these young people are learning this summer, a big part of the "real world" is about caring for the environment, building community and helping others.

As people of faith charged to do the same, may we not shy away from the challenge of emulating their commitment.

— Mike Krokos

Be Our Guest/Erik Vagenius

Young people are today's Church, not tomorrow's

Several weeks ago, I made my semi-annual trip to St. Jude Parish in Boca Raton, Fla.

The mission was to speak at an Engaged Encounter. My presentation was titled "Protecting Your Marriage," which translated was an "Overview of Addiction," not just substances (alcohol and other drugs), but also process addictions (work, credit cards, shopping).

Due to a scarcity of group leaders, I was asked to stay on to facilitate a group discussion. Little did I realize the enlightenment I was about to experience.

Two questions were posed:

- What traditions do you want to teach your children?
- What values do you want to teach your children?

Regarding the first question, the group agreed on the importance of the evening family meal as a priority.

I posed a concern about all the after-school activities, Little League, soccer and Scouting, to name a few.

Several of the participants related that they were heavily involved in extracurricular activities, and rarely did their evening family gathering take a backseat to their schedules.

Their parents had adjusted the dinner hour, but had not scheduled individual meal times. The group consensus was that both could co-exist with a little negotiation and sacrifice on both sides.

I had earlier presented study findings that had stated that the evening family meal was the primary preventative measure for avoiding alcohol and drug use in today's young people. The second is the young person's affiliation with a religious community.

Responses to the second question were even more revealing.

Respect was the first value presented. A first-grade teacher in the group shared how absent this was among many of her students. Disrespect for teachers, authority and fellow students was prevalent.

Those parents who did appear for a requested family interview were generally cooperative and concerned about their children. As expected, many parents were unresponsive to a parent-teacher interview request.

The second value brought up by the group was the need to establish a strong work ethic in their children. Giving their children anything and everything they desired was not a healthy or responsible habit to establish.

The feeling of entitlement was a

destructive foundation to form. Making their children earn what they get was paramount to their children's formation, the group said.

Two other values which were seen as essential for their children were family and religion. The attendees noted gratitude to their parents for these values in their lives as 20- to 30-year-olds embarking on the most important vocation they would ever encounter—marriage and parenting.

While discussing the importance of Church and religion in their lives, many group members stated that they wished they were made to feel more welcome in their parish community. Something as simple as a greeting with a smile when they entered church would be appreciated. It is a challenge to us all as we attempt to keep "building the city of God" among us.

As the 20 minutes came to an end, I shared a few reflections of my experience.

I was astounded by the precious values they had. They seemed to run contrary to the "rugged individualism and goal to succeed at any cost" that the Holy Father had just confronted in his visit.

These wonderful men and women had focused on core Christian values as the heart and soul of their new lives together. I told them that had I sat there with my eyes closed, I would have sworn I was among my peers. I thanked them profusely for what they had given me that Saturday afternoon.

They are indeed our Church of today! They are beacons of hope for our world.

(Erik Vagenius is the founder and director of the Diocese of Palm Beach's Substance Addiction Ministry (SAM) Office. Following the Diocese of Palm Beach's model, the Archdiocese of Indianapolis introduced SAM to archdiocesan parishes in 2006. For more information, contact Dan Sarell, director of the archdiocesan Office of Family Ministries, at 317-236-1595 or 800-382-9836, ext. 1595, or e-mail dsarell@archindy.org.) †

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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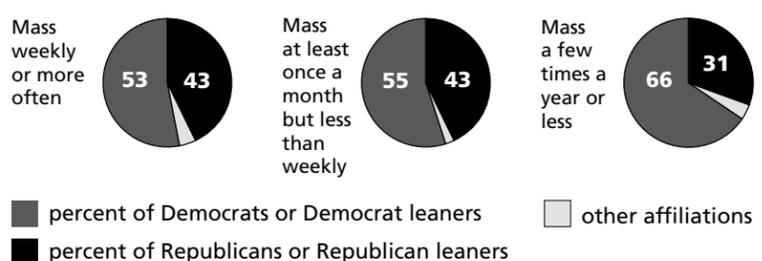
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Source: Center for Applied Research in the Apostolate, Georgetown University

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Charity requires us to care for those we don't know

(Fifth in a series)

“Were you there when one carried
unaware?”

When Simon of Cyrene was
conscripted to help Jesus carry the Cross, it
was unlikely that he knew whom he was
helping.

This Fifth Station on the Way to
Calvary invites us to pause in prayer as we
observe Simon being brutally cast into the
role of unchosen helper to Jesus.

He had no idea whom he was forced to
help, and so we have before our mind's
eye the truth that charity is for all,
including those we do not know. This
station on the way to Calvary also focuses
our conscience on the call to charity when
it is unchosen.

Tradition has it that Simon was a farmer
on his way home after a day's work in the
fields. He must have asked “Why me?” as
he wondered how it could be his fate to
happen along just when this unknown
criminal needed help with his cross.

We don't know for sure but, apparently
somewhere along the way to Calvary,
Simon must have become a reluctant but,
nonetheless, willing helper. It seems the
dynamic of Simon's attitude must have
become “Of course, I will help.”

We can believe he had a change of heart
because we learn later in the Scriptures
that Simon's sons, Alexander and Rufus,
had become disciples of Christ and are
portrayed as active members of the

Christian community. Simon was forced to
provide an act of charity, and divine
Providence made it a conversion
experience that affected even his sons.

Prayerful reflection tells us that even if a
person is originally unaware, one could
hardly be so close a participant in the
Passion of Jesus without becoming
personally affected.

I think there are times when any one of
us could feel as if we are Simon of Cyrene.
It is not uncommon to come upon a
situation when conscience tells us we
should help someone we don't know.

That is the case, for example, when we
are asked to help the indigent with alms. It
is the case when we are asked to help poor
people who we serve in our home missions
in some of our rural and inner city parishes
and schools. Charity is for all and often for
those we do not know, especially the poor.

It occurs to me that Simon of Cyrene
could also be viewed as a patron for health
care givers. Most people involved in health
care don't really choose their patients.
They are expected to provide help to
anyone, even under trying circumstances.

I think of those who are involved in
hospice and those who serve as nurses in
oncology centers. I especially think of
those folks who day and night provide
on-the-spot care in the emergency rooms of
our hospitals.

Mothers and fathers are caregivers for
their children. You not only provide for
your children's health and physical needs,

but also for their education. You care for
the unexpected needs of your children over
and above your everyday jobs.

And eventually, as the years pass by,
you sons and daughters become caregivers
for your aging and ailing parents. You also
know that the unexpected needs that come
about with growing old become a call to
unscheduled charity.

The story of Simon of Cyrene is a
dramatic illustration that charity is rarely
scheduled by calendar. Most of us truly
want to live lives of Christian charity but,
to be honest, much of the time we would
like to schedule this call according to our
convenience. And so I focus on the
unexpected aspect of charity as a challenge
that requires a heart open to the enabling
help of God's grace.

I alluded earlier to the challenge of
being called to charity for the unknown and
unseen. Most of us will readily accept an
inconvenience when it means helping a
friend or family member in need.

We are not as willing to go the extra
mile for an “anonymous” person in need.
Yet, when Jesus taught us that we are all
sisters and brothers, he enlarged the notion
of family.

We need only reflect on the story of the

Good Samaritan, who cared for the victim
of robbery at the side of the road. We need
only reflect on the charity of the poor
widow, who put all that she had into the
Temple offering.

The lesson we can refresh as we pray at
the Fifth Station of the Cross is our
readiness to accept the call to unexpected
charity—charity for all.

Our Christian challenge is to continue
to try to overcome the natural
self-centeredness that nudges us to sidestep
unchosen opportunities to help our
unknown neighbors.

God blessed Simon of Cyrene. He
blesses us, too. †

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 July

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

La caridad nos exige ocuparnos de aquellos que no conocemos

(Quinto de una serie)

“¿Estabas allí cuando alguien cargó la
cruz sin saber?”

Cuando Simón Cirineo fue obligado a
ayudar a Jesús a llevar la Cruz,
probablemente no sabía a quién estaba
ayudando.

Esta quinta estación del Vía crucis nos
invita a detenemos en oración para observar
a Simón siendo seleccionado brutalmente
para el papel de ayudante de Jesús.

No tenía idea de a quien había sido
compelido a ayudar y así tenemos ante
nuestros ojos la realidad de que la caridad es
para todos, incluyendo aquellos a los que no
conocemos. Esta estación del Vía crucis
también dirige nuestra conciencia hacia el
llamado a la caridad cuando no hemos
elegido hacerla.

La tradición nos explica que Simón era
un labrador de camino a casa después de un
día de trabajo en el campo. Debió haberse
preguntado “¿por qué yo?” y cómo la
fatalidad le habría deparado en suerte estar
justo en el momento cuando este criminal
desconocido necesitaba ayuda con su cruz.

No sabemos con seguridad pero,
aparentemente en algún punto del camino
hacia el Calvario, Simón debió haberse
convertido en un ayudante no muy
entusiasta, pero sin embargo deseoso de
ayudar. Parece que la dinámica de la actitud
de Simón debió haberse convertido en “por
supuesto que voy a ayudar.”

Creemos que tuvo un cambio de opinión
porque vemos luego en las escrituras que los
hijos de Simón, Alejandro y Rufus se
convirtieron en discípulos de Cristo y se les
representa como miembros activos de la

comunidad cristiana. Simón fue obligado a
un acto de caridad y la divina providencia
permitió que se obrara una conversión que
llegó incluso hasta sus hijos.

La reflexión en oración nos dice que
aunque una persona inicialmente no lo sepa,
puede ser participante íntimo de la pasión de
Jesús sin involucrarse personalmente.

Pienso que hay ocasiones en las cuales
uno puede sentirse como si fuese Simón
Cirineo. No es inusual que nos encontremos
en una situación cuando nuestra conciencia
nos dicta que debemos ayudar a alguien a
quien no conocemos.

Este es el caso, por ejemplo, cuando se
nos pide que ayudemos a los indigentes con
limosnas. Este es el caso cuando se nos pide
que ayudemos a los pobres a quienes
servimos en nuestras misiones en algunas de
nuestras parroquias o escuelas rurales o del
interior de la ciudad. La caridad es para
todos y a menudo para aquellos a quienes no
conocemos, especialmente los pobres.

Se me ocurre que Simón Cirineo también
podría verse como un patrono de quienes
brindan cuidados de salud. La mayoría de
las personas que trabajan en el área de la
salud realmente no escogen sus pacientes. Se
espera de ellos que brinden ayuda a
cualquier persona, incluso bajo
circunstancias difíciles.

Pienso en quienes están involucrados en
hospicios y quienes sirven como enfermeros
en centros oncológicos. Pienso
especialmente en aquellas personas que día
y noche brindan atención en las salas de
emergencia de nuestros hospitales.

Las madres y los padres que atienden a
sus hijos. No sólo se ocupan de la atención y
necesidades físicas de sus hijos, sino

también de su educación. Se ocupan de las
necesidades inesperadas de sus hijos por
encima de sus trabajos diarios.

Y eventualmente, a medida que pasan los
años, sus hijos e hijas asisten a sus padres
cuando envejecen y enferman. También
saben que las necesidades inesperadas que
trae consigo la vejez se convierten en un
llamado a la caridad que no estaba previsto.

La historia de Simón Cirineo es una
dramática ilustración de que la caridad
raramente está programada en la agenda. La
mayoría de nosotros desea verdaderamente
vivir una vida de caridad cristiana pero, para
ser honestos, la mayoría de las veces nos
gustaría programar el llamamiento de
acuerdo a nuestra conveniencia. Por ello me
centro en el aspecto inesperado de la
caridad como un reto que demanda un
corazón abierto que posibilite la ayuda de la
gracia de Dios.

Hice alusión anteriormente al reto del
llamado a la caridad hacia los desconocidos
y los que no vemos. La mayoría de nosotros
de buena gana aceptaría el inconveniente
que signifique ayudar a un amigo o un
miembro de la familia que lo necesite.

No estamos tan bien dispuestos para
hacer ese esfuerzo adicional por una
persona “anónima” que lo necesite. Sin
embargo, cuando Jesús nos enseñó que
todos somos hermanas y hermanos, amplió
el concepto de familia.

Sólo necesitamos reflexionar en la

historia del Buen Samaritano que brindó
atención a la víctima de un robo en la
carretera. Sólo necesitamos reflexionar en la
caridad de la viuda pobre que puso todo
cuanto tenía en la ofrenda en el Templo.

La lección que podemos refrescar
cuando oramos en la Quinta Estación de la
cruz es nuestra disponibilidad para aceptar
el llamado a la caridad inesperada, caridad
para todos.

Nuestro reto como cristianos es
continuar tratando de vencer el egoísmo
natural que nos empuja a esquivar las
oportunidades que no elegimos para ayudar
a nuestros vecinos desconocidos.

Dios bendijo a Simón Cirineo. También
nos bendice a nosotros. †

¿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 de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 10-12

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, 5:30 p.m.-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 11

St. Michael Parish, 519 Jefferson St., Greenfield. **Couple to Couple League, Natural Family Planning meeting (NFP)**, 7-9 p.m. Information: 317-462-2246.

July 11-12

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community Festival**, 5 p.m.-midnight, flea market, children's games, food, music, \$2 admission. Information: 812-232-8421.

July 11-13

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home**

Educators (ARCH) retreat, "The Gifts of the Holy Spirit." Information: 317-848-9772 or dmjirgal@sbcglobal.net.

July 12

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

July 13

House of Joseph, 523 Fabyan Road, Indianapolis. **St. Barnabas Parish, movie night for Divorced/Separated and Widowed Singles**, 5 p.m. Information: 317-919-8186.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m., chicken dinner, food, games. Information: 812-738-2742.

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

10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 14

Our Lady of the Most Holy Rosary Parish, Catholic Youth Organization Center, 580 Stevens St., Indianapolis. **"Spirituality in the Summer: The Catholic Faith Pure and Simple,"** educational session for Catholics, non-practicing Catholics, Christians of all denominations and non-Christians, 6:30-8 p.m. Information: 317-636-4478.

July 16

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

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

Ironwood Golf Course, 10955 Fall Road, Fishers, Ind. **10th annual "Swing Fore**

Seniors" golf tournament and dinner, Florida Scramble with shotgun start, noon, \$135 per player, benefits Little Sisters of the Poor ministry at St. Augustine Home for the Aged. Information and registration: 317-872-6420 or devsindanapolis@littlesistersofthepoor.org.

July 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 17-19

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **70th annual Midsummer Festival**, Thurs. 4 p.m.-10 p.m., Fri. 4 p.m.-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, presenter, \$12 per person. Information and registration:

www.catholicbusinessexchange.org.

Indianapolis Colts Party Pavilion, 7001 W. 56th St., Indianapolis. **Catholic Youth Organization (CYO), "Midsummer Fest 2008,"** dinner, auction, 6-10 p.m., RSVP required by July 10. Information: 317-632-9311.

July 18-19

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival**, Fri. 6 p.m.-11 p.m., pulled pork dinner, Sat. 4:30 p.m.-midnight, rib-eye steak dinner, food, games. Information: 317-839-3333.

July 18-26

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Archdiocese of Indianapolis Office of Family Ministries and Office for Pro-Life Ministry, Lafayette Diocese Pastoral Office for Parish Ministries and the Couple to Couple League, **"Novena for a Rebirth of Chastity and Purity,"** Fri., July 25, **Mass for Chastity**, 7 p.m. Information: www.nfpindy.org.

July 19

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Msgr. Joseph F. Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Parish festival**, music, food, children's games, Mass, 3 p.m. Information: 812-656-8700.

July 20

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

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-5 p.m., silent auction. Information: 812-923-5419.†

Visit us online for more events at www.criteriononline.com

Retreats and Programs

July 11-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast!"** Information: 317-788-7581 or benedictinn@benedictinn.org.

July 11-13

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

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Men's Golf Retreat."** Information: 812-933-6437 or center@oldenburgosf.com.

Mother of Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home Educators (ARCH) retreat, "The Gifts of the Holy Spirit."** Information: 317-848-9772 or dmjirgal@sbcglobal.net.

July 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"**

marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

July 25-27

Rachel's Vineyard Retreat, Indianapolis. Confidential **post-abortion healing**. Information: 317-236-1521 or 800-382-9836, ext. 1521, or 317-831-2892.

August 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Virtue of Humility for Today,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Holy Spirit in Our Lives,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 19-21

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or www.archindy.org/fatima.

September 20

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Staying Grounded in the Midst of Change,"** Benedictine Sister Jane Will, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

September 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Paul of Tarsus,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 27

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **"Lions Breathing Fire: Living the Catholic Faith,"** **third annual Indiana Catholic Men's Conference**, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or www.indianacatholicmen.com.

October 3-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living the Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Friends of St. Francis Retreat."** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

October 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Mid-week retreat, "Made for Happiness: God's Logic in the Beatitudes,"** Benedictine Father Vincent Tobin, presenter.

Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 10-12

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Praying with Icons,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 18

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome—Be Salt! Be Light! Be Fully Alive!"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

October 24-26

Mount Saint Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Men's Retreat."** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

October 27-31

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Priests' Retreat—Preaching the Gospel of Mark,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 8

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand. **"Saturday Morning at the Dome—Introduction to Celtic Spirituality,"** Theresa O'Bryan, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org. †

VIPs

Jim and JoAnn (Haury) Morris, members of St. Augustine Parish in Jeffersonville, celebrated their 50th wedding anniversary on June 21.



The couple was married on June 21, 1958, at St. Columba Church in Louisville, Ky.

They have three children:

Suzanne Johnson, Dan and Steve Morris. They have seven grandchildren. †

Awards

St. Christopher Parish in Indianapolis was recently awarded a Telly Award for its archdiocesan Legacy for Our Mission: For Our Children and the Future video.

Parishioner Bill Fike, a professional video producer and voice talent, produced and narrated the stewardship video. Pat McBride, a professional writer and member of St. Luke the Evangelist Parish in Indianapolis, wrote the video script.

Since 1978, the Telly Awards have honored the best local, regional and cable television commercials and programs as well as the finest video and film productions, and work created for the Internet. †



Groundbreaking

Ground was broken for an expansion to Immaculate Heart of Mary Church and School in Indianapolis on June 8. Participants in the groundbreaking ceremony are, from left, Richard Potosnak, Mike Halstead, Brian Henderson, Kevin Flynn, principal Annette Jones, Pastor Klein, Stacey Hennessy, former pastor Father Jeffrey Godecker, Andy Sahn, current pastor Father Robert Sims and Lisa Meyers.

Louisville archbishop says bicentennial Mass a celebration of family

LOUISVILLE, Ky. (CNS)—About 6,000 people gathered at Slugger Field in downtown Louisville on June 29 to celebrate the 200th birthday of the Archdiocese of Louisville, an event they were told marked the Church's first steps into its third century.

From an altar built at the ball field's second base, Archbishop Joseph E. Kurtz of Louisville told the congregation they should take pride in the familial nature of the Church and its history in central Kentucky.

"Isn't it a wonderful occasion to celebrate that we are a family of faith, hope and love?" he said at the start of his homily. "And by the way, happy 200th birthday!"

Archbishop Kurtz was the main celebrant of the bicentennial Mass. Concelebrants included retired Archbishop Thomas C. Kelly of Louisville; Cardinal Theodore E. McCarrick, retired archbishop of Washington; seven other bishops; and the priests of the archdiocese.

Before launching into the heart of the message of his homily, Archbishop Kurtz asked the crowd to join him in congratulating Archbishop Kelly and Cardinal McCarrick, who are both celebrating their 50th anniversaries in the priesthood this year.

Then the archbishop turned to the core of his homily: the gifts from God to the people of the archdiocese—faith, hope and love.

"We are first of all a family of faith," he noted. "And our faith traces itself back some 200 years. We recall the wonderful leadership of Bishop [Benedict Joseph] Flaget [the diocese's first bishop] and the wonderful work of religious women such as Mother Catherine Spalding." Mother Catherine was the first superior of the Sisters of Charity of Nazareth, Ky.

"And we remember the laypeople active here even before the diocese was formed: Jane Coomes, probably the first teacher in Kentucky, and Dr. Hart, the first physician. All Catholics who brought their faith with them here and lived their faith," he said.

As noted by Father Clyde Crews in several of his books on the history of the archdiocese, the early Catholics in Kentucky were a determined lot, the archbishop said.

"Father Crews said they suffered. They served, but they also celebrated," Archbishop Kurtz said. "They were not casual Catholics but were fiercely committed to their faith. And that is what we are drawn together with today—to be proud to be Catholic. To know of our imperfections as a human family but to be joined to Christ as the mystical body of Christ with the sinless

one as our head." Archbishop Kurtz told those gathered that a few months ago he visited St. Michael Church in Fairfield, in the heart of what is known as Kentucky's Holy Land.

"One of the lay leaders pointed to a young man and said, 'Archbishop, that young man is a 10th generation Catholic here at St. Michael's in Fairfield.'"

"The roots of our Catholic faith are deep," the archbishop added. "And we are here to celebrate them."

The seat of the original Diocese of Bardstown—founded on April 8, 1808—was transferred to Louisville in 1841 and covered an area that today includes more than 40 dioceses, Archbishop Kurtz noted.

Several of those dioceses were represented by bishops who concelebrated the Mass: Archbishop Daniel E. Pylarczyk of Cincinnati; Bishop David R. Choby of

Nashville, Tenn.; Bishop Ronald W. Gainer of Lexington, Ky.; Bishop Gerald A. Gettelfinger of Evansville, Ind.; Bishop Walter A. Hurley of Grand Rapids, Mich.; Bishop John J. McRaith of Owensboro, Ky.; Bishop J. Terry Steib of Memphis, Tenn.; and Father Al Humbrecht, administrator of the Diocese of Knoxville, Tenn.

The archbishop noted that Pope Benedict XVI's first encyclical, "*Deus Caritas Est*" ("God Is Love"), told of God's love for humanity, a love that comes "with no strings attached."

"We are as an archdiocese called to be parishes, to be homes in which love is given with no strings attached," he said. "We're called to live in neighborhoods and workplaces filled with the gift of love and charity, always relying on the charity of Christ himself who makes us a family of love."



Archbishop Joseph E. Kurtz of Louisville, Ky., distributes Communion to people in the handicapped seating area of Slugger Field in Louisville during Mass for the Archdiocese of Louisville's bicentennial celebration on June 29.

"So equipped for ministry, we together now walk into the third century of the Church in central Kentucky, steeped in faith,

summoned by hope and impelled by charity," he said.

"How proud we are to be Catholic. How grateful we

are to be a family united in Christ, and how good it is to step into the third century of the archdiocese together," he added. †

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Youths lend a hand for parish's new Stations of the Cross path

By Jennifer Lindberg
Special to The Criterion

SHELBY COUNTY—Walking down the newly installed Stations of the Cross path at St. Vincent de Paul Parish in Shelby County will leave different impressions for many people.

For Chris Haunert, the youth who built and designed the path for his Eagle Scout project, it brings satisfaction.

For the pastor, Father Paul Landwerlen, it leaves a legacy for the parish and for himself after he found a use for several wooden faces of Christ that adorn each cross—faces of Christ that he had been keeping for almost 25 years after bringing



Youth group member Nick Gehrich pushes mulch in a wheelbarrow.

them back from a trip to Europe.

And for Dave Gehrich, the parish's coordinator of youth ministry, it signifies a job that brought together the entire youth group—who helped lay mulch for the path as Chris and his father, Larry, worked together to make the crosses in their garage.

"The kids can always come back and say, 'I was a part of this,'" Gehrich said.

Chris liked leading a project that the youth group could participate in with him.

"It was a bunch of people getting together for one goal, and working on it," he said.

It also provides an essential teaching tool for religious education.

"We can use this to teach the kids the Stations of the Cross in a dynamic way," Gehrich said. "Rather than just from a book, they can walk the path."

The newly installed stations stand in various places in the parish cemetery and around the parish grounds. They were blessed on June 22, and each parishioner was asked to place a rock at the foot of each cross during the special ceremony.

It was Father Landwerlen who took an avid interest in where to place each cross.

"Father [Landwerlen] was very interested," said Gehrich, who walked the grounds with the pastor during the initial planning stages. "It was very moving to me to see how he approached it. He would say a foot this way or that. Father [Landwerlen] was very specific about where he felt each cross should go."

The first station sits in an old tree stump. There is also a flower garden on the path that the parish will be able to use fresh flowers from to adorn the church at different times in the liturgical year.

Discussion about creating the outdoor



Members of St. Vincent de Paul Parish's youth group provided much of the labor for the installation of the parish's new Stations of the Cross path. Chris Haunert, left, coordinated the service project.

stations, according to Chris' mom, Melinda Haunert, started a couple of years ago.

"My husband and I were talking to Dave Gehrich at a parish event, and he brought up creating an outdoor Way of the Cross," she said. "I jokingly mentioned that this sounded like a good Eagle Scout project for Chris [because] he would be needing one in a year or so."

When Gehrich heard this, he jumped at the idea, Melinda Haunert said.

"He talked to Chris and they just took off with the idea. I never in my wildest

dreams imagined it would turn out as nice as it did," she said.

While Gehrich had the idea for the station path, it was Chris, 17, who saw it to completion for his Eagle Scout badge, a badge that takes a lot of hard work, planning and time.

"Dave had all the ideas," Melinda Haunert said. "Chris was the muscle behind the ideas."

"It was a lot of work, but worth it," Chris said. "It pays off in the end, just the satisfaction of walking down the trail and realizing that you helped build this." †

Pope recognizes miracle of missionary in Hawaii, other miracles

VATICAN CITY (CNS)—Pope Benedict XVI has authorized publication of a decree recognizing a miracle attributed to the intercession of Blessed Damien de Veuster of Molokai, clearing the way for his canonization.



Blessed Damien de Veuster

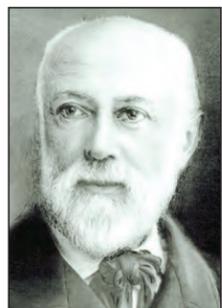
The decree was the first of 13 published by the Vatican on July 3 after Cardinal Jose Saraiva Martins, prefect of the Congregation for Saints' Causes, met the pope at his summer residence in Castel Gandolfo, south of Rome.

Blessed Damien was a 19th-century Belgian missionary, a member of the Congregation of the Sacred Hearts of Jesus and Mary. Born in 1840, he spent the last 16 years of his life caring for

patients with Hansen's disease, or leprosy, on the Hawaiian island of Molokai.

Blessed Damien died in 1889 and was beatified in 1995.

With the recognition of the miracle, the date for Pope Benedict's celebration of



Louis Martin

his canonization will be set later.

The miracle attributed to Blessed Damien involves the 1999 healing of Audrey Horner Toguchi, a Hawaiian who had been diagnosed with cancer. She had a tumor and other tissue removed and underwent radiation. When new tumors were found on her lungs, she decided to pray to Blessed Damien instead of undergoing the chemotherapy that her doctors

recommended. The lung tumors gradually shrunk and disappeared altogether.

Another of the decrees approved by the pope on July 3 involved a miracle attributed to the intercession of Louis and Marie Zélie Guerin Martin, the parents of St. Thérèse of



Marie Zélie Guerin Martin

Lisieux. Louis lived from 1823 to 1894 and his wife from 1831 to 1877.

In 1994, the Martins were declared venerable, one of the first steps in the sainthood process. But despite the active encouragement of Pope John Paul II to move the cause forward, the miracle needed for their beatification was missing.

Pope John Paul, in his letter on preparing for the third millennium, had

written of the need to identify holy married couples and beatify or canonize them as examples to all Catholics.

"Precisely because we are convinced of the abundant fruits of holiness in the married state, we need to find the most appropriate means for discerning them and proposing them to the whole Church as a model and encouragement for other Christian spouses," Pope John Paul wrote.

The last of the decrees published in early July recognized the heroic virtues of Chiara Badano, who died of bone cancer in 1990 just three weeks before her 19th birthday. The young Italian, who was born in Savona, was a member of the Focolare movement, and was known particularly for the way she encouraged and consoled the groups of young people who would come to her bedside to offer her encouragement and consolation.

A miracle is still needed for her beatification. †

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Out of their comfort zone

Homeland Mission week helps youths experience the 'real world'

By Sarah Leonard

Special to *The Criterion*

"Nothing is small in the eyes of God." Those powerful words from St. Thérèse of Lisieux served as an inspiration for me and 70 other youths from the archdiocese who participated in Homeland Mission 2008.

The Homeland Mission Project is an archdiocesan youth ministry program that began in 2005.

From June 22-27, this year's Homeland Mission was all about going out of our comfort zone to experience the "real world."

Experiencing the real world involved a week of tasks that ranged from helping flood victims in central Indiana to distributing lunches to homeless people in Indianapolis. Those efforts tested our patience and previous perceptions of what we believed the real world to be.

The first task for my group focused on Gleaners Food Bank, where we helped package the food that eventually goes to people in need. Near lunchtime, we moved to the AT&T building in downtown Indianapolis, where Glenda Hoffman and Cece Rodgers started the Red Wagon program.

This initiative involves taking wagons filled with sack lunches and rolling them around the downtown area, where we handed lunches to the homeless. This experience was humbling in that it was somewhat awkward roaming the streets of my hometown with a wagon of food and water—and then realizing, as the people gathered for the food, that this might be the only meal they got all day. It was even more humbling to see how these people were so appreciative of the food.

The second day began with a long drive to Edinburgh, where an elderly woman named Betty patiently awaited our arrival. When we arrived, we saw the tremendous damage that four feet of water from recent floods had done to her home.

She was not able to bleach her own floors so we did the job for her with love. Her appreciation and gratitude toward us were overwhelming. We all shared tears of thanksgiving during a group hug

before we left.

The third day, my personal favorite, involved a visit to St. Mary's Child Center in Indianapolis, where children come to learn, play and have nutritious meals.

While at St. Mary's, we played with the children and got to know them and their different personalities. Most of the children were shy at first but, eventually, they became extremely talkative and easy to get to know.

At the end of the day, it was very hard to leave because each child had had a profound effect on each one of our hearts.

On the fourth day, our group went to Our Lady of Lourdes Parish in Indianapolis, where our group leader, Emily Perkins, is the youth minister. Vacation Bible School was in session so we talked to the children about community service and what we had been able to do to support our community.

During the week, our large group of 70 volunteers slept and ate at St. Bernadette Parish in Indianapolis. As you can imagine, our headquarters at St. Bernadette's became pretty disorganized near the end of the week.

Day Five for my small group was spent cleaning St. Bernadette's hallways and rooms so that we left things in good condition. The best part of this day was that we received "first shower" privileges before the other groups came back from their daily work.

There is a saying that hard work always pays off. That saying came to life during our week of volunteer work. Some teenagers take what they have for granted, but after this eye-opening experience of the true "real world," I don't think we will ever look at what we have in the same way.

I also want to thank Father Jonathan Meyer, who heads up this youth mission trip. He is the best!

I am also thankful for the wisdom, insight and help from Archbishop Daniel M. Buechlein, who saw the need within our own archdiocese for a Homeland Mission.

Thank you for the experience.

(Sarah Leonard, a member of St. Luke the Evangelist Parish in Indianapolis, is a senior at Cathedral High School in Indianapolis.) †



Above, two Homeland Mission participants work cleaning a wall affected by the recent flooding in central Indiana.



Left, Sarah Leonard, right, uses a sledge hammer to repair a flood-damaged home in central Indiana.

Brebeuf graduate carries Olympic torch in China

By John Shaughnessy

As a graduate of the University of Notre Dame, Chris Renner knows some Irish fans will wonder about him when he says he has experienced a sports moment that "made a big Notre Dame football game look like nothing."

Yet that's how Renner partly describes the feeling of recently carrying the Olympic torch in China in anticipation of the 2008 Summer Olympics in Beijing in August.

"As a sports marketing professional, I have worked on virtually every Games since Barcelona in 1992," notes Renner, a 1980 graduate of Brebeuf Jesuit Preparatory School in Indianapolis and a 1984 graduate of Notre Dame. "I was even able to run with the torch previously in the lead-up to the 1994 Lillehammer Winter Olympic Games in Norway. However, the Beijing torch relay has taken this event to a whole new level.

"As we rode in the torch-bearer bus to our designated running location, we were overwhelmed by the sheer number of people who showed up on the route and the raw enthusiasm they displayed. I felt like we were witnessing another sign of China's evolution into a major power on the international scene. The organization, the unity, the passion—it made a big Notre Dame football game look like

nothing."

Renner carried the torch on June 2 at the invitation of Lenovo, a computer company that is the first Chinese global sponsor of the Olympics and the Olympic torch relay. Lenovo is a client of Renner, who has worked in sports marketing for 17 years. He and his family moved to China three years ago to help with Lenovo's marketing efforts for the Olympics.

He believes that the Olympic spirit will prevail during the Summer Games in Beijing and also offer an opportunity for dialogue about China's place in the world.

"If nothing else, the Beijing Olympic Games have underlined the challenges and opportunities China faces going forward," notes Renner, who is married and the father of three.

"I'd say it's a once-in-a-lifetime opportunity for China and the rest of the world to get to know each other," he said in an e-mail. "Despite all the issues that have come up around Darfur and Tibet, this will be the chance for the outside world, including civilians, to have a dialogue with the Chinese government and people.

"Despite [those] issues and the recent Sichuan earthquake, Chinese from top to bottom remain enthusiastic about hosting the Games and the rest of the world." †



1980 Brebeuf Jesuit Preparatory School graduate Chris Renner waves as he carries the Olympic torch on June 2 in China.

Pope Benedict to be first reader in Bible-reading marathon for TV

ROME (CNS)—On the evening of the opening of the world Synod of Bishops on the Bible, Pope Benedict XVI will serve as the first reader on Italian state television's Bible-reading marathon.

Plans for "The Bible, Day and Night" were unveiled during a July 3 press conference in the Rome offices of RAI, the state-owned broadcasting company.

Beginning on Oct. 5, each of about 1,200 people will read for between four and eight minutes until all 73 books of the Catholic editions of the Bible have been read. No commentary will be offered, and the only pause provided will be a musical interlude every 90 minutes.

Pope Benedict's reading from the Book of Genesis will be broadcast on RaiUno, RAI's flagship station. Most of the other readings expected to take place over the course of seven days and six nights will be broadcast on RaiEdu, a satellite channel.

Immediately after the pope reads from Genesis in Italian, Rome's chief Rabbi Riccardo di Segni will read the same text in Hebrew, organizers said.

As of early July, they said, it was not certain whether the pope would join other readers for a live broadcast from Rome's Basilica of the Holy Cross. †



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIOCESE OF LAFAYETTE

Teenagers invited to take faith deeper in 'The Crypt'

By Kevin Cullen

The Catholic Moment

KOKOMO—There's something mysterious, sacred and cool about a newly redecorated basement room in St. Joan of Arc Parish. It's where teenagers in The Dead Theologians Society explore the lives of the saints.

The new high-school youth group meets in "The Crypt." It resembles one of the secret underground rooms where early saints and martyrs prayed.

On meeting nights, the lights go out and devotional candles are lit. A CD player provides a soothing, contemplative background of Gregorian chant. A crucifix, plus statues that depict a half-dozen saints, sanctify this special space.

"It's very peaceful," said Kory Davis, 18. "It really helps you block out everything that is going on outside. It helps you focus on the gifts that God wants you to learn there, and it adds a lot to the discussions."

"We had a room that we wanted to turn into a kind of catacomb. We think it turned out pretty well," said Ann Campbell, a lifelong parishioner and the wife of the parish's youth minister, Brian Campbell. "The teens are drawn to the statues, relics and candles."

Gone are the bare walls and plastic furniture. Volunteers painted the walls a mottled gray to resemble stone then used artists' brushes to add cracks and fissures. Lumber, chicken wire, cheesecloth and paint created artificial boulders. Real fieldstones and pieces of sandstone were brought in. Brian Campbell laid carpet squares, also the color of stone. Old church pews provide seating.

A notice was published in the parish bulletin asking for people to donate old religious figures, pictures and artifacts, even damaged ones.

The Infant of Prague statue had been in the same family for more than 50 years. It is dressed in little cloth vestments and wears a crown.

The plaster figure of St. Thérèse of Lisieux stood in old St. Joseph Hospital in Logansport. Teresa Knight received it from her late aunt, who once worked there.

"She left it to me because that is my patron saint," Knight said.

It had a place of honor in her home, but she felt it should be shared with others.

"She will always be my patron saint, but by donating the statue to the church, it can influence others," Knight said. "They can learn about St. Thérèse, 'the Little Flower.'"

Statues of St. Christopher, the Virgin Mary, the Sacred Heart of Jesus and St. Joseph also were donated to the Crypt.

"Some donors said that no one in the family was interested in those things," Ann Campbell said.

Kitty Auten, 70, donated figures of the Blessed Mother and the Sacred Heart of Jesus. She had had them since grade school.

For years, she displayed them in her bedroom. When she married, she took them with her. But her three boys were rowdy sometimes, she said, and caused some damage. The statues were consigned to the attic for approximately 20 years.

"You can't just throw those things away. I can't anyway," Auten said. "When I saw that in the bulletin, I thought it would be a good use for them. I'm thrilled to death. I felt a little guilty every time I went into the attic and saw them just sitting there. They were a part of my life."

The Dead Theologians Society at St. Joan of Arc, formed two months ago, has approximately 25 members. They meet in the Crypt twice a month.

The Campbells said that students enjoy the atmosphere, so rich with Catholic symbolism, tradition and history.

The lives of saints are discussed, and quotations from the saint and their writings are showcased. It allows each saint to talk to the youth directly and span the ages.

"We learn about the saints to become saints ourselves," Brian Campbell said.

"We hope that the kids, by learning about the saints, can see the holiness and relate to the imperfections," he said.

"We incorporate their imperfections, big and small, and that drastic, radical life for Christ," Ann Campbell said. "We want them to go deeper, to want that life of holiness themselves."



Ann Campbell lights a devotional candle in "The Crypt."

"We all know a few saints who seemed to be destined to be saints from an early age," Brian Campbell said. "But to pull the kids in, you have to focus on saints that had [committed] some of the greatest sins. The conversion—that's the beauty of it."

"You find out that the saints had human struggles, just like we do," said Kory Davis, a member. "It's really cool to hear that."

An old iron stand holding dozens of devotional candles came from the old St. Joan of Arc Parish building. It is a focal point of the Crypt. The teenagers light candles and ask the group to pray for their special intentions, often the recovery of sick friends and relatives.

The response has been so encouraging that the Campbells said they'd like to see a Dead Theologians Society for young adults aged 18 to 25.

"Some of the kids are on fire," Brian Campbell said. †

DIOCESE OF EVANSVILLE

Jasper native is named Indiana's poet laureate

By Mary Ann Hughes

The Message

JASPER—Norbert Krapf, a Jasper native whose family roots run deep into Dubois County soil, has been named Indiana's poet laureate.



Norbert Krapf

It's a fitting honor for a poet who has spent his lifetime writing about people and places in southern Indiana.

He was raised in Jasper, a community that offered him a "strong sense of belonging, of extended family, of being close to nature, of being not far removed from the farm that I grew up with. Both my parents grew up on farms, and I spent a lot of time as a child on the farm where my mother grew up."

Those childhood experiences kept him in touch with the world of nature and animals and the cycles of life and death, all of which are reflected in his poetry.

Both his mother's and his father's families arrived in Dubois County in the 1840s from northern Bavaria, and he was born in 1943 in Jasper.

"Few of us then, not long after World War II, had any command of the genealogical details, but many if not most of my Jasper relatives, friends and acquaintances had a similar background," he said. "We were one generation removed from the farm, two or three generations removed from Germany."

That small community of German-Americans has often been the focus of his poetry.

"The southern Indiana landscape and the culture of Jasper—that place where I grew up—is seen, felt, touched, tasted, smelled and heard in my poems," Krapf said.

"I like to say the way to get at the universal for an artist is to go through the concrete particular. Jasper, Dubois County, southern Indiana hill country—these are my particulars."

One particular is St. Joseph Church in Jasper.

"St. Joseph's was my parish and church for the first nine years of my life," Krapf said. "After that, we moved to the then new Holy Family Parish, but I always considered St. Joseph's Church my church."

"I love its history, its grandeur, its simple elegance, its strength and fortress-like quality, the fact that it was built by local pioneers whose descendants were my friends and relatives."

The faith that he grew up with—German Catholicism—also "clearly influenced my poetry," he said. "It gave me a wealth of imagery to draw on. Many of my poems are, in effect, prayers, hymns of praise to nature and the spiritual reality within it and beyond it."

Janet Kluemper went to Jasper High School with Krapf. She is the exhibits chairperson at the Dubois County Museum.

"He is totally committed to the arts, and he is a natural poet," she said. "He is part of southern Indiana, and he writes from his heart."

Krapf received his bachelor's degree in English from St. Joseph College in Rensselaer, Ind. He received a master's degree in English from the University of Notre Dame, and also his Ph.D. in English and American literature with a concentration in American poetry.

He is now an emeritus professor of English at the C.W. Post Campus of Long Island University, and he lives in Indianapolis. His poetry collection includes "The Country I Come From," which was nominated for the Pulitzer Prize in Poetry. †

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Youths are a vital part of parish community

By Fr. Herbert Weber

On almost any Sunday at Blessed John XXIII Parish in Perrysburg, Ohio, one will see high school students sharing liturgical ministries as lectors, greeters, ushers, cantors and, if they qualify by diocesan guidelines, extraordinary ministers of holy Communion.

High school students and other youths are clearly visible as a vital part of the parish community.

When our parish was forming three years ago, parents of young children asked how their children would be treated.

I replied that youths are not the future of the Church as many people say, and my comment caught people off guard.

I continued by explaining that youths already are a significant part of the Church.

Starting next week Faith Alive! takes its annual summer vacation until September.

In fact, those creating the parish outreach to high school students decided to involve youths in all aspects

of the parish liturgical life, the family faith formation program and social outreach efforts.

Actually, inclusion of youths in parish life is one of two prongs in a healthy response to the needs of teenagers in a parish.

The second prong, seemingly opposite, is to provide opportunities for youths to have their own unique experiences of faith.

Both parts of this youth outreach need to be examined.

Developmentally, teenagers are finding their own talents and skills, their own sense of identity. Breaking away from their parents is part of the process. No wonder they often come up with outlandish and perhaps shocking choices of music or clothing. Challenging or at least questioning their parents' value system is one way of clarifying their own values.

At the same time, youths are very uncertain about what will remain after they start to move away from what was comfortable during their childhood years. So they tend to band together with other teens doing the same thing. Their

clothing, for example, may be very different from that of their parents, but quite similar to that of their peers. They are usually comfortable belonging to some group.

So much for individuality!

Churches and parishes need to be aware of both movements going on within the lives of youths.

Young people desire what adults do—respect and acceptance. For them, however, respect may be desired on their own terms as they do a lot of testing to make sure that the respect is real. And, frankly, they don't always realize that they have to return that respect to others.

The primary reason for youth ministry is not simply to keep young people from drifting from the Catholic faith.

The main reason for promoting youth consciousness in any parish is to nurture the faith of young people, offering them the support of faith-filled people as they travel through one of the most chaotic periods of their lives.

Learning how real their faith is during this time will help our youths to be sustained by that faith in the days ahead.

The second prong of a healthy parish outreach, providing activities specifically geared to youths, takes many forms and ranges from discussion groups to social activities.

In our parish, a group of high school students are preparing for a summer mission experience. All those going had to apply, be willing to participate in several training sessions then make a commitment to participate fully in the weeklong trip. That was in addition to raising money for their travel expenses, food and lodging. The slots available for students were filled almost immediately, and the size of the group had to be expanded to accommodate more teenagers.

What makes such a trip so valuable and so popular at the same time?

High school students, often very idealistic to begin with, want to do something that may make a difference in the world.

It is important for them to put their faith into action. Moreover, knowing they will be with other students in a very different setting is just the right mix of adventure and comfort that they crave at this age.

As the students know, there will be



CNS file photo/Gregory A. Shemitz/Long Island Catholic

Teenagers enjoy a light moment during a youth retreat at Kellenberg Memorial High School in Uniondale, N.Y., several years ago. The retreat featured eucharistic adoration, contemporary Christian music, and talks focusing on faith, values and vocations. Catholic teens enjoy parish youth ministry activities as opportunities to grow closer to God and make new friends in a safe, fun environment.

prayer and processing experiences each day. They have already been learning how to talk about their faith and how their relationship with Jesus motivates their actions.

This part of the trip is something that may challenge youths, even as it helps them grow in understanding their faith.

Adults going along on our mission trip have been carefully selected for their own faith, maturity and ability to interact with young people.

Parishes must be very careful in choosing adults to work with youths. Often, high school students need to find adults besides their parents who have made a commitment to their faith.

Youths intuitively look for authenticity, commitment and virtues that flow from

the faith of adults around them. They want to be able to picture what a real Christian looks like.

As our mission trip leader, Michael, often says to the youths and the rest of the parish, these high school students represent the entire parish as they take this trip. So the entire parish will participate in sending them on their way at a Sunday Mass. Later, when the mission trip is over, all the parishioners will hear the participants discuss their experiences.

Youths and youth ministry are truly a vital part of any healthy parish.

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

Discussion Point

Teenagers energize parish life

This Week's Question

How are youths contributing to the community in your parish?

"They are integral to the life of our parish. They're eucharistic ministers, lectors and choir members, and are involved in service projects in the parish and beyond. We're in the process of hiring someone to work with the youth because they are so important for the future of the Church." (Victoria Ries, Seattle, Wash.)

"The kids do quite a bit. One thing I'm fond of is that they raise a lot of money selling [candy] and goodies after church to build houses for the poor in Haiti. They also hold car washes to raise money for our food pantry." (Judy Monroe, Portage, Wis.)

"They help by being eucharistic ministers, lectors and ushers, and doing fundraising for a mission in Mexico to buy things like toothpaste, brushes, anything that is

needed. Some go down [with parish adults] once a year to help build churches, playgrounds, etc." (Cathy Sellers, Birmingham Ala.)

"Through the youth group, our kids fulfill their mandatory high school community service hours. ... They help the Altar Society [members] clean and scrub down the church, and pick up gum and residue under the pews. Hopefully, it makes them realize ... parents' obligation to teach their children [to respect Church property]." (John Kauffman, Bakersfield, Calif.)

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CNS photo/Gregory A. Shemitz/Long Island Catholic

From the Editor Emeritus/John F. Fink

Possible U.S. saints: Felix De Andreis

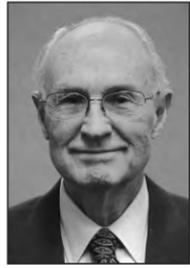
(Seventh in a series of columns)

Felix De Andreis, born in 1778 in northern Italy, joined the Vincentians (formally, Congregation of the Mission) that St. Vincent de Paul founded in 1625, and was ordained a priest in 1802.

He spent the first four years of his priesthood preaching parish missions in northern Italy before being transferred to Rome, where he taught seminarians while continuing to give missions and preach retreats for both priests and laity.

While he was preaching a retreat for priests, Bishop Louis DuBourg of Louisiana heard him. The bishop was in Europe recruiting priests. He asked Father De Andreis if he was interesting in going to the New World, and he answered enthusiastically.

His Vincentian superior, though, didn't want to let him go. Bishop DuBourg went to the pope, who assigned two cardinals to



decide. They sided with Bishop DuBourg and Father De Andreis was permitted to go.

But first, Bishop DuBourg, Father De Andreis and the Vincentian superior signed a contract that stipulated that Father De Andreis would have to recruit five or more Vincentians to go with him, that they would live a common life and maintain the Vincentian style of missions, and that the bishop would erect a seminary for them.

Father De Andreis recruited 13 volunteers—priests, brothers and seminarians. The first recruit was Father Joseph Rosati, whom Father De Andreis had taught in the seminary. He was later to become Bishop of St. Louis and administrator of New Orleans.

The recruits left Italy in two groups and met in Bordeaux, where they planned to study French in preparation for going to New Orleans. While they were studying, though, a letter arrived from Bishop DuBourg changing their assignment to St. Louis. So they studied English during their six-week voyage from Bordeaux to Baltimore.

Their next stop was Bardstown, Ky. They went overland from Baltimore to Pittsburgh,

then down the Ohio River to Louisville then 30 miles to St. Thomas Seminary in Bardstown. Father De Andreis stayed there a year, teaching theology and studying English.

In 1817, he went to St. Louis with Father Rosati and Bishop Benedict Flaget of Bardstown. A journey that began in Rome in October of 1815 finally ended in St. Louis in October of 1817. Almost immediately, Bishop DuBourg named Father De Andreis vicar general of Upper Louisiana. While filling those duties, he erected a seminary at Perryville, Mo., and began the first novitiate of the Vincentians in the United States.

He also found time to evangelize African-Americans, both slave and free, and the Indians. He learned the local Indian dialect enough to translate the Our Father. He planned to write a catechism in the Indian language, but he ran out of time.

He died only four years after he arrived in the United States. He had never had robust health, and his stomach ailments continued to worsen. He died on Oct. 15, 1820, at age 42. He has been declared Venerable, but has never been beatified. †

Cornucopia/Cynthia Dewes

Sweating it out in July at the county fair

When the Putnam County Fair rolls around every year, it is panic time in this household. That's because Extension Homemakers Club members, of whom I am one, are expected to submit entries to fair competitions in as many categories as possible.

This sounds reasonable, there being umpteen categories to select from, including food preservation, photography, cut flowers, and so on and on. Many of my crafty friends around here enter things they have sewn, constructed, grown or otherwise created from their imagination and skill. Sounds like a plan, doesn't it?

Well, not in my case. As I've mentioned before, I suffer from Black Thumb in the gardening department. While I adore flowers, plants, trees and shrubs, there is more kill than skill displayed in my growing of them. Thus, entering the plant show is out.

But wait. Reading the fair catalogue closely, I found an entry called "hosta leaf." Now, there is something I can produce, thanks mainly to one of my college



roommates who is a horticulturist. She has given me many lovely plants, and it is a credit to her skill that they are not only still alive, but thriving in my yard.

Last year, I got a second prize for my leaf so I promptly took a photo of it and sent it to my roommate to prove that I haven't killed the plant yet. She was so proud of me. In fact, it was such a kick that I plan to do the same thing this year.

The only other category I could possibly enter is "foods." This means baking because they don't offer "creative leftovers" or "what is available in the frig and pantry until pay day." I've entered this category two or three times before.

Once, I received a second-place ribbon for my Julekage, a Norwegian Christmas bread unknown to most Hoosiers. I was feeling pretty good about myself until my oldest son reminded me that, if this had been the Minnesota State Fair, I would probably not have won, there being so many other Scandinavians entering the same thing there.

Another time, I entered a Danish Puff, a kind of poor relation to the famed pastry of the same name. This is something which is delicious if it is eaten immediately after cooling, but it doesn't hold well over time. Its icing weeps and its crust goes limp.

You can imagine my chagrin when I found my Puff after the judging, hidden away in a corner of the display shelf. It was not only deteriorating and un-ribboned, but also the victim of confused categorization, not being an instantly recognizable cake, cookie or pie. That will teach me.

It beats me what the judges want to reward. Despite following the instructions, producing a decent product and entering on time, I never win. Maybe fair judging is just more subjective than I thought. Maybe I'm being too picky about the perfection of my entries.

After all, it is God, not even my roommate, who is responsible for the prize-winning hosta leaf. I can't take any credit for that so maybe making a great food entry is as much out of my hands as making a great leaf.

Maybe that is what we are supposed to discover from entering things in a fair competition. Aside from serving our competitive needs, maybe the real reward is just having fun and enjoying a look around to see what others come up with at the same time. The moral is "don't sweat it."

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

The Bottom Line/Antoinette Bosco

'And God smiled again, and the rainbow appeared ...'

Anyone aware of the honors given to Tim Russert, the longtime moderator of "Meet the Press," after his untimely death on June 20 had to be impressed with how he was repeatedly characterized: "He was a faithful, devout Catholic."

Similar accolades were heard subsequently at the John F. Kennedy Center in Washington:

Tim Russert had remained ever devoted to his faith, and his family and friends.

This good man left us with a clear reminder of what a joy and a privilege it was for him to be a Catholic.

Then there was one last gift witnessed by family and friends leaving Russert's memorial. There in the sky was a huge, beautiful rainbow arching over the buildings. From the comments, it was evident that some people saw this as some kind of heavenly sign about Russert's new homeland!

Oh, that rainbow! Seeing it on the TV

screen immediately took me back to the day my seven brothers and sisters and I drove through torrential rain to the cemetery after the burial Mass for our father. We were very grateful when the rain suddenly stopped as we got to the site.

We encircled Dad's coffin, each leaving a flower. Suddenly, the sun burst through the clouds, revealing the most extraordinary rainbow any of us had ever seen! We believed it meant that Dad was with us.

About 10 years ago, Claire Twitchell, a reader of my columns, sent me a story that emphasized again for me that there may be more to rainbows than a weather phenomenon. She wrote that her family had been given a "gift" after her granddaughter, Rebecca, was killed in a car crash.

Claire related that Rebecca's mom, Terece, had always called her daughter her "rainbow girl." She even had a big picture of a rainbow that Rebecca had drawn stuck to the refrigerator door with a rainbow magnet.

Terece asked her daughter's spirit to help her get through this ordeal by sending her a sign—a rainbow—to let her know that she was all right.

Well, not only did the family get a rainbow

the next day, it was the most magnificent rainbow they had ever seen—a great big band of colors that came down out of the clouds. Every color was represented, vivid and bright, intensifying as the family watched, Claire said.

Rainbows have a sacred origin, going all the way back to the Book of Genesis, which tells how God told Noah that the rainbow would be the sign of the covenant established between himself and "every living thing found on earth": "I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth, and the bow appears in the clouds, I will recall the covenant" (Gn 9:13-15).

Poet James Weldon Johnson penned a picture of this promise:

"And God smiled again,
"And the rainbow appeared,
"And curled itself around his shoulder."

It's not hard for me to believe that curled within God's arms—and the rainbow—are his good people who have traveled to him before us.

(Antoinette Bosco writes for Catholic News Service.) †

Twenty Something/Christina Capecchi

Discerning your path with God's positioning system

It was the cold Chinese food that did it. I finally broke down.



Two weeks ago, I picked up some Chinese takeout on my way to a meeting with a few colleagues. Somehow, the 10-mile drive from city to suburb took me on an hour-long expedition that ended with cold food and a sour temperament.

As I nibbled on microwaved lo mein, I vowed to finally purchase the Global Positioning System I had long been considering.

Some drivers keep their cool when they are lost. I get flustered and frazzled, my chest constricting with every mile amiss. So GPS has quickly become an indispensable part of my car—and my well-being.

When I make a wrong turn, the GPS earns its keep, quickly calibrating. No need to waste precious time and pricey gas going any farther in the wrong direction—I can immediately right myself.

Imagine if the same device could apply to major life decisions. As soon as you wander off track, you would be alerted: EXIT! Wrong turn. Wrong school. Wrong job. Wrong mate. And just like that, you would be guided back onto the right course.

In reality, decision making is much harder. Discernment has become a foreign concept to many young adults.

Hollywood portrays decision making as a split-second act—as planes are boarding and brides are walking down the aisle.

Real-life discernment is not so dramatic. It cannot be cleverly scripted or neatly aligned to a soundtrack. Rather, it takes time.

To discern means to distinguish or separate by sifting. Synonyms for the verb—to perceive or recognize—also imply the passage of time and careful consideration. By definition, discernment does not and cannot happen in a flash.

Just as I plug in my GPS, we can better navigate life decisions when we stay plugged in to our power source. With God as our fixed point of reference, knowing which turns to make becomes clearer.

We can also glean direction from those who have traveled before us: the saints, the Scripture writers and Church leaders. They faced difficult junctures, and many left written maps behind.

When I turned to the saints, I was comforted to learn that discernment is not described as a separate, obscure skill to be clinically studied. Rather, it operates in conjunction with other virtues, one reinforcing another.

St. Francis of Assisi's prayer for discernment reads: "All-highest, glorious God, cast your light into the darkness of my heart. Give me right faith, firm hope, perfect charity and profound humility with wisdom and perception, O Lord, so that I may do what is truly your holy will."

Before he asks for wisdom and perception, St. Francis prays for faith, hope, charity and humility.

Likewise, St. Paul writes to the Philippians: "This is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value ..." (Phil 1:9-10).

Grant me faith "with wisdom," St. Francis prays. Grant me love "in knowledge," St. Paul submits. They are closely intertwined, one wrapped inside the other.

St. Augustine puts it even more simply, saying, "Love and [then] do what you will." If you truly love God, he suggests, then by doing what you will, you will be doing God's will.

The more fully we love God, the more naturally we discern his will—head and heart operating in harmony, leading us in the right direction.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at christina@readchristina.com.) †

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

The Sunday Readings

Sunday, July 13, 2008

- Isaiah 55:10-11
- Romans 8:18-23
- Matthew 13:1-9

The third and last section of the Book of Isaiah is the source of the first reading for this weekend.



This reading was composed when pious Jews easily could have become disillusioned and uncertain in their devotion to God.

For decades, Jews who were exiled in Babylon, the capital and center of the once

powerful Babylonian Empire, longed to leave the pagan environment of the great city, coincidentally in present-day Iraq, and return to their own homeland.

At last, as Middle Eastern political fortunes changed, these Jews were allowed to go back to their ancestors' homes.

However, upon returning, they found no "land flowing with milk and honey" there. Life was hard. Difficulties were many.

For so long, they had dreamed of hurrying from Babylon to the security, order and peace of the Jewish land. Yet they found destitution and misery there instead. God had spared them, but for what?

Certainly, many people were angry with God. Also, most probably, the author of this third section of Isaiah was one of several, or even many, prophets who reminded them that God's work must be their own. God had freed them from exile, but they had to work hard to create a society of justice and prosperity.

St. Paul's Epistle to the Romans supplies the second reading.

Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings." The legal and political systems in the empire are turning against Christianity. It is a time on the very threshold of persecution.

In any case, the culture of the Roman Empire in the first century A.D. stands directly opposite the values of the Gospel.

The Apostle consoles and challenges these Roman Christians. He reminds them that sin ultimately enslaves humans, demeaning them and robbing them of freedom. Sin has disordered creation itself so creation "groans" in agony.

Jesus is the Redeemer. He gives true freedom to people. This freedom opens the way to peace and eternal life despite the hostility or chaos all around them.

St. Matthew's Gospel is the last reading.

It is the familiar parable of the farmer who sows seeds in different places, some

conducive to growth and others not. Similar passages occur in Mark and Luke. It is in the Synoptic tradition.

A great crowd awaits Jesus. As do people everywhere at any time, these people thirst for the truth and insight that only God gives them.

Almost certainly, everyone is a Galilean, and of rural backgrounds and circumstances. The imagery of a farmer and the sowing of seeds is easily understood.

Agriculture still often is a game of chance. It was all the more so when Jesus preached in Galilee.

Hot days easily scorch seeds that fall on shallow soil. Birds and pests are everywhere. Weeds suddenly appear. Here and there is good soil, able to receive the seeds and produce a yield.

The message is clear. God sows the seeds in our heart. We must be humble enough to receive God's word.

As an aside, here again in the Gospels, the disciples have privileged access to Jesus. They question the Lord about the technique of speaking in parables.

Jesus explains that parables assist in understanding great mysteries. He explains this parable and prepares them for their future role as Apostles.

Reflection

A saint once said that Christians should pray as if salvation depended solely upon God, and live as if salvation depended solely upon their own virtue.

The first step to being redeemed is to be humble enough to admit the need for God.

The second step is to be humble enough to live according to God's word, not by our own instincts or hunches.

We are all farmers. Circumstances play against us. The one sure anchor is God's gift of strength and God's Revelation. Union with God alone frees us because God alone is trustworthy. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, July 14
Blessed Kateri Tekakwitha,
virgin

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

Tuesday, July 15
Bonaventure, bishop and
doctor of the Church

Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 16
Our Lady of Mount Carmel

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

Thursday, July 17
Isaiah 26:7-9, 12, 16-19

Psalm 102:13-14b, 15-21
Matthew 11:28-30

Friday, July 18
Camillus de Lellis, priest
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 19
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

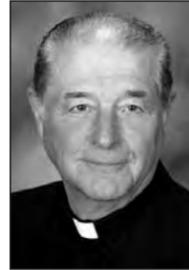
Sunday, July 20
Sixteenth Sunday in
Ordinary Time
Wisdom 12:13, 16-19
Psalm 86:5-6, 9-10, 15-16
Romans 8:26-27
Matthew 13:24-43
or Matthew 13:24-30

Question Corner/Fr. John Dietzen

Ember Days are no longer observed as penitential times

QI remember years ago observing Ember Days several times a year when Catholics were obliged to observe fast and abstinence.

What happened to them? Why don't we have them now? (Illinois)



A Ember Days (from an Old English word "ymbren," which means a "season or period of time") were 12 penitential days, occurring in groups of three—on Wednesday, Friday and Saturday four times a year—during Advent, Lent, summer and fall.

While they were generally called penitential times, Ember Days were, in fact, marked by a combination of penance and joyful celebrations, with a variety of spiritual practices and their own proper Masses and Liturgy of the Hours.

Pope Callistus I started the idea in the third century, basing it on ancient Jewish traditions, but also paralleling much older pagan Roman feasts of nature celebrated at times of sowing seeds, summer harvest and gathering grapes.

In other words, they were closely related to agricultural seasons and largely remain so even today where they are observed with prayer for a good crop and giving thanks for a generous harvest.

The "four seasons" (Latin "quattuor tempora") observance went through many evolutions through the centuries until Pope Gregory VII in 1078 determined the specific days on which Ember Days would be observed by the universal Church.

They were observed on the weeks after:

- the third Sunday of Advent,
- the first Sunday of Lent,
- Pentecost,
- the feast of the Holy Cross on Sept. 14.

In his 1966 reorganization of penitential discipline in the Church, Pope Paul VI did not include Ember Days as times of fast and abstinence, and they are no longer included in the *Roman Missal*.

The *General Norms for the Liturgical Year and the Calendar* (Sacred Congregation of Rites, 1969) left it to the discretion of conferences of bishops to arrange how these days should be kept in light of local conditions.

Some countries still celebrate them, especially in rural areas. The U.S. bishops have decided not to observe them in this country.

For more information, do an Internet search on Ember Days.

QI am a widow 87 years old. I go to Mass on Saturday evening, and would like very much to work in my garden on Sunday, which is a lonely day for me.

Some time ago, I was told in confession that it's a sin to work on Sunday, but friends say that's not true.

Is it better just to waste the day sitting around? (Indiana)

AYou may be aware that the "forbidden Sunday work" idea developed in a farm-labor culture much different from our society today.

According to Catholic and most other Christian understanding, it misses the point entirely now to discuss whether crocheting or changing the oil is allowed on Sunday.

Whatever such obligations the Church asks us to observe on Sundays are meant to keep a spirit of reflection, worship and rest on the Lord's day.

The Second Vatican Council calls Sunday the "original feast day," and urges that its observance should always be proposed "so that it may become in fact a day of joy and of freedom from work" (*Constitution on the Sacred Liturgy* #106).

The *Catechism of the Catholic Church* (#2185-#2187) and Church law (Canon #1247) say the same. "They [the faithful] should avoid any work or business that might stand in the way of the worship which should be given to God, the joy proper to the Lord's day or the needed relaxation of mind and body."

The aim, therefore, is to reflect in our homes and activities on that day above all the peace, joy, contentment and love that we have because of what Jesus has done for us.

Go ahead and garden or do anything else that makes you relax and feel at peace, or just keep busy if that's what you like to do.

If you go to Mass when you are able, keep up your prayers and other spiritual relationships with God as best as you can.

None of these activities is wrong for you on Sundays. Do them and enjoy them. †

My Journey to God

Sometimes I Wonder

My heart is heavy, Lord,
But I will not despair.
No matter my concern,
I know you're always there.

You've been so good to me.
What have I done for you?—
Much less than I had hoped.
(I'm disappointed, too.)

I think of all the ways,
The chances brushed aside.
Have I been too busy—
Or wrongly occupied?

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Jesus is depicted on the cross at a parish church in France.)



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.

BOONE, Joseph, 76, Sacred Heart of Jesus, Indianapolis, May 28. Father of Marjorie, Darryl, Joseph Jr., Kevin and Philip Boone. Brother of Margaret Norris. Grandfather of 13. Great-grandfather of 20.

DALHOFF, Alene H., 85, St. Mary-of-the-Knobs, Floyds Knobs, June 28. Mother of Debbie Frederick, Pat Sherrard and Michael Dalhoff. Sister of Tina Brown. Grandmother of five. Great-grandmother of three.

DAUBY, Louis I., 66, St. Gabriel, Connersville, June 25. Husband of Elizabeth Dauby. Father of Jennifer Napier, MaLinda Thompson and Christopher Dauby. Brother of Alberta Howell, Sharon Overton and Emma Schipp. Grandfather of five.

DICKMAN, Brian J., 48, St. Louis, Batesville, June 26. Father of Erin, Mallory and Megan Dickman. Son of Richard and Irene Dickman. Brother of Carmen Belter, Colleen Doll, Nancy Kinker, Mara Kruthaupt, GERALYN LITZINGER, Shelia Merkel, Ellen Paul, Karen Snuffer, Ann Sweeney, Daniel and Dennis Dickman.

HALLERMAN, Rosemary M., 83, Christ the King, Indianapolis, June 23.

HOFFMAN, John H., 76, St. Joseph, Corydon, June 14. Husband of Mary Gayle (Byrd) Hoffman. Father of Brenda Mosier, Rebecca and John Hoffman. Grandfather of four. Great-grandfather of two.

JONES, Willie, 90, St. Mark the Evangelist, Indianapolis, July 1. Father of Wilma Cross and Jennifer Jones. Brother of Arthur Jones. Grandfather of two. Great-grandfather of five.

LAHRMAN, Charles Edward, 76, Holy Name of Jesus, Beech Grove, June 22. Husband

of Vicki Lahrman. Father of Lisa Derringer and Craig Lahrman. Stepfather of Tracey Allen and Rob Deakin. Grandfather of 11.

LAMPERT, Alvin F., 84, Holy Family, Oldenburg, June 28. Husband of Luella Lampert. Father of Carol Dobson, Catherine Quick, Cheryl Tekulve, Cindalee and Charles Lampert. Brother of Joseph and Robert Lampert. Grandfather of 12. Great-grandfather of five.

LANGEVIN, Warner, 70, St. Mary, Richmond, June 18. Husband of Lena Langevin. Father of Debra Blair, Cynthia Roberts, Pamela and Warner Langevin Jr. Brother of Larry, Ron and Virgil Langevin. Grandfather of five. Great-grandfather of six.

LOHRMAN, Rosemary G., 79, Nativity of Our Lord Jesus Christ, Indianapolis, June 28. Wife of Jack Lohrman. Mother of Maggie Johnson, Joan Prusa, Mary Schmoll, James, Joseph, Michael and William Lohrman. Sister of Katherine Massing. Grandmother of 16. Great-grandmother of one.

LOUREIRO, Marilyn Sue, 69, St. Monica, Indianapolis, June 21. Wife of Eduardo Loureiro. Mother of Michelle Allen and C. Michael Loureiro. Grandmother of three.

MINNIS, Mark, 75, Nativity of Our Lord Jesus Christ, Indianapolis, June 25. Husband of Patricia (Carr) Minnis. Father of Kevin, Paul and Timothy Minnis. Brother of Joseph Minnis. Grandfather of five.

MITCHELL, Lucille G., 89, St. Barnabas, Indianapolis, June 26. Mother of Elaine Wegesin and Mary Lou Wellman. Sister of Charlotte Thornberry and Charlie Cain. Grandmother of six. Great-grandmother of three.

PFISTER, Charles, 58, St. Mary, Lanesville, June 18. Son of Elisabeth Pfister. Brother of Janet Hamilton, Teresa Pittman, Louise Richmer, Patricia and James Pfister. Uncle of several.

RATLIFF, Kimberly Joan (Williams), 50, St. Monica, Indianapolis, June 26. Wife of Peter Ratliff. Mother of Shea Ratliff. Daughter of Donna (Tweddale) Williams. Sister of

Shari and Bret Williams.

RODE, Bruce M., 41, Mary, Queen of Peace, Danville, June 16. Husband of Teresa (Carter) Rode. Father of Austin, Savannah and Ryan Rode. Stepson of Sherri Rode. Brother of Darren Shick and Kevin Rode.

ROLLES, Retired Air Force Col. Joseph Peter, Jr., 87, St. Paul, Leesburg, Fla., March 4. Father of Janet Martin, Linda, Sandra, Susan and Joseph P. Rolles III. Brother of Frances Kenney. Grandfather of two.

ROSE, Mariann, 66, St. Mary, Richmond, June 16. Mother of Cheryl Runnels, Lori Lange and David Rose. Grandmother of nine. Great-grandmother of two.

ROUTIER, Charlene A., 70, St. Joseph, Shelbyville, June 28. Wife of Larry Routier. Mother of Joyce and Roy Routier. Sister of Barbara Patterson, Kenneth and Raymond Wisker. Grandmother of one.

SHELTON, Thomas R., 67, Ann Lady of Perpetual Help, New Albany, June 25. Father of Scott, Sean and Stan Shelton. Brother of Susie Schmidt and Jerry Shelton. Grandfather of two.

SOYACK, Mafalda, 93, St. Joseph, Universal, May 30. Mother of Anna Marie and

Paul Soyack Jr.

STAHL, Rose Mary (Murphy), 87, St. Joan of Arc, Indianapolis, June 15. Mother of Joan Andrews, Diane, Edward and Howard Stahl. Grandmother of five. Great-grandmother of one.

STEEB, Josephine, 79, St. Roch, Indianapolis, June 27. Sister of Rosemary Thiel.

STEMLE, Shirley, 76, Our Lady of Perpetual Help, New Albany, June 13. Mother of Susan Kruer, Bill, Brian and Matt Stemle.

STEVENS, Henry E., 78, Immaculate Heart of Mary, Indianapolis, June 18. Husband of Patricia Stevens. Father of Diane Strahl, Cindy Stevens-Tollar, David, John and Roger Stevens. Brother of Marlene Killips and Marcia Sobony. Grandfather of 14. Great-grandfather of six.

TANTILLO, Providence Miceli, 92, St. Barnabas, Indianapolis, July 1. Mother of Mary Ann Agresta, Provi Chase and Scena Whitney. Grandmother of seven. Great-grandmother of 10.

WOLBER, William George, Sr., 81, St. Bartholomew, Columbus, May 30. Father of Teresa, Andrew, Dr. Paul, Dr. Robert and William Wolber Jr. Grandfather of nine. †

Benedictine Father Benet Amato served as a pastor and teacher

Benedictine Father Benet Amato, a monk and priest of Saint Meinrad Archabbey, died on July 1 at St. Vincent Hospital in Indianapolis. He was 56.

The Mass of Christian Burial was celebrated on July 4 at the Archabbey Church at Saint Meinrad. Burial followed at the Archabbey Cemetery.

Lawrence Amato was born on June 27, 1952, in Jersey City, N.J. He earned a bachelor's degree at the former Saint Meinrad College in 1974 and Master of Divinity degree at Saint Meinrad School of Theology in 1979.

He was invested as a novice monk in 1974, professed his simple vows on Aug. 15, 1975, and was ordained to the priesthood on April 29, 1979.

After his ordination, he served as associate pastor of St. Mary Parish in Huntingburg, Ind., in the Evansville Diocese, for three years.

He also served at St. Isidore Parish in Bristow; Holy Spirit Parish in Louisville, Ky.; and St. Paul Parish in Tell City, from

which he also served St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

Father Benet had been a teacher and administrator at Saint Meinrad College and Saint Meinrad School of Theology. He also served as the director of recruitment for both schools for several years and worked in Saint Meinrad's Development Office.

In 1990, he taught at St. Xavier High School in Louisville.

In recent years, Father Benet served as the infirmity chaplain at Monastery Immaculate Conception in Ferdinand, Ind.

At the time of his death, he was the resident chaplain at St. Augustine Home for the Aged in Indianapolis.

Surviving are his mother, Myra Amato, and a sister, Carolyn Amato, both of New Jersey.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Defend disabled and unborn with equal vigor, Catholic brother urges pro-life activists

ARLINGTON, Va. (CNS)—A Catholic brother who cared for a brain-damaged fellow brother for more than 12 years urged activists in the pro-life movement on July 5 to defend the rights of the disabled as vigorously as they fight for the unborn.

Brother Paul O'Donnell, a member of the Franciscan Brothers of Peace in St. Paul, Minn., spoke at a workshop session of the National Right to Life Committee's annual convention in Arlington.

He said he ran into conflict with health care professionals, even at Catholic facilities, as he sought appropriate care for Brother Michael Gaworski, founder of the Franciscan Brothers of Peace, who suffered a severe brain injury after he contracted a rare bacterial pneumonia at age 32.

Until he became involved in Brother Michael's care, Brother Paul said, "I had no idea of the effect the anti-life forces had had on the health care industry."

"Quality of life is not a Gospel value," he said. "It's a secular value. Quality of life is Hollywood secularism and materialism. ... Where there's love, there is no burden."

Told that his friend would be "a vegetable for the rest of his life," Brother Paul said he was encouraged to consider donating Brother Michael's organs and, when he did not die as expected, to send him off to a nursing home.

Instead, the brothers worked with Bethesda Hospital in St. Paul to develop its "coma stimulation program," which sought to raise Brother Michael's level of consciousness by providing a wide variety of stimuli to his senses.

Brother Michael eventually was able to respond to simple "yes" or "no" questions then "reached a plateau he could not get beyond," Brother Paul said. "But almost every doctor tried to patronize us by saying" that his actions were reflexes, not attempts to communicate.

Brother Michael spent eight months at the hospital then 12 and a half years at home at the monastery before his death in 2003 of natural causes.

Although Brother Paul said some Catholic theologians "thought it would be perfectly OK to starve and dehydrate Brother Michael to death, ... we chose to withstand the pressures."

The brothers believe their stand was affirmed by a 2004 talk by Pope John Paul II on life-sustaining treatment to those in a persistent vegetative state and a related 2007 document from the Vatican Congregation for the Doctrine of the Faith.

Brother Paul cited "a disconnect in the right-to-life movement when it comes to this area," and challenged his audience to "treat [end-of-life issues] with equal vigor."

He said the "will to live" document promoted by the National Right to Life Committee as a way for people to put into writing their desire for all life-sustaining medical treatment, including food and water, "may not do you a bit of good if an ethics committee [at a hospital] decides your request is not reasonable."

Brother Paul also warned the workshop participants to "beware of hospice" and "know what their philosophy is before you sign your loved one in." †



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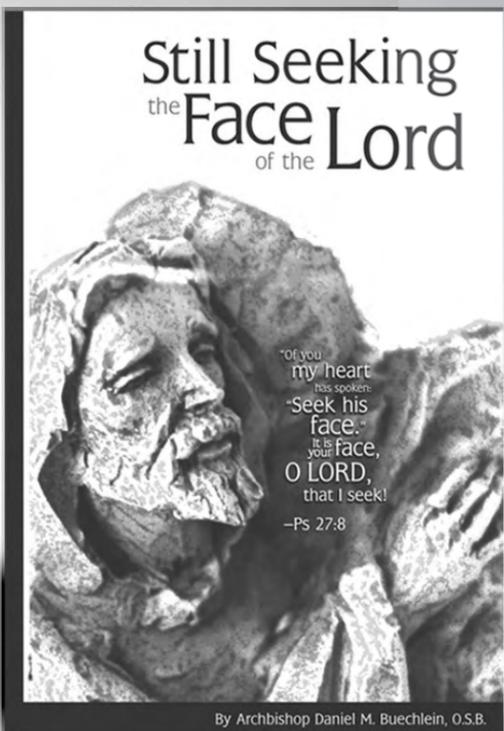
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ST. ANN

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that went before us, and we're taking that next big step. With a lot of help, a lot of prayers and a lot of archdiocesan support, we're well on our way.

"At its current location on Holt Road, the parish had no room to grow," Father O'Connor explained. "It was pretty much landlocked there, and most of our parishioners live down in this area [of Decatur Township] anyway."

St. Ann Parish was established by Bishop Francis Silas Chatard in 1917 as World War I was drawing to a close.

Father John Patterson, the founding pastor, celebrated Masses in a military Quonset hut, which served as the first church, at 2862 S. Holt Road in the former town of Mars Hill.

The parish was founded near Stout Field, now the Indiana National Guard headquarters, and Weir Cook Airport, now Indianapolis International Airport.

St. Ann School was opened in 1919 and staffed by Sisters of Providence of Saint Mary-of-the-Woods in 1925.

The second St. Ann Church, a frame building, was completed in 1927.

A larger, brick school was constructed in 1950, and the former school building became a convent.

The third church, a contemporary, round, brick building, was dedicated in 1969.

Demographic changes led to the establishment of more industries along Holt Road and nearby Interstate 70 as area residents moved to new suburban neighborhoods south of Mars Hill.

Declining membership and enrollment forced the parish to close St. Ann School in June 1989.

In April, My Father's House, a Church of God in Christ faith community, purchased St. Ann Church. The Pentecostal congregation is sharing the worship space with St. Ann parishioners until the new church is ready early next year.

Father Harold Richtor, associate pastor of St. Ann and St. Joseph parishes, said after the groundbreaking that he is pleased to be a part of this historic time in the life of the 91-year-old Indianapolis South Deanery parish.

"It's nice how the Lord starts things new," Father Richtor said. "We'll eventually see the parish grow and ... more people come together as God's people and become a family."

Longtime St. Ann parishioner Sandi Stanfield, the parish council president and a former teacher at St. Ann School, said she dreams of the day when the parish is able to open a new grade school.

"The possibilities for growth are exciting," Stanfield said as she greeted

parishioners and guests during a reception after the groundbreaking.

"I have lived out here since 1972 and have had to drive out of the area to go to church," she said. "I live two blocks from here, and now I will be able to walk to church. It's an exciting time in the parish history. Our hopes are that eventually we will grow large enough to have a St. Ann School again."

Eric Atkins, director of management services for the archdiocese, said the property was purchased three years ago and is about five miles southwest of the current parish address.

"They have been working for the last three years to build on this site," Atkins said on June 26. "The proposed building is the first phase of a long-term campus development on the parish property. The first phase will encompass a temporary church that will house 400 seats. It will also have a social hall that will accommodate 265 seats as well as a couple of classrooms and parish office space."

Atkins said construction of the temporary church should begin later this summer, and parish membership in future years will determine when ground is broken for the larger, permanent church.

Architect Diane Guljas, who works for Sebree Architects Inc. and is a member of St. Malachy Parish in Brownsburg, said after the groundbreaking that she feels humbled to work on this church project.

"It's designed for all brick with an entry arch," Guljas said of the church plans. "At the entry vestibule, there are small window arches on each side with a cast stone cross set within the brick to define the entry."

"It is not the final church so in the next phase it will become the multipurpose room," she said. "We had to resist a little bit from adding a steeple and other features we would have liked to have had because that would have competed with [the design of] the final church."

"It's a great location," Guljas said, "a great community." †



St. Ann parishioners of all ages participate in the groundbreaking ceremony for the new church and social hall on June 29 at the northwest corner of Mills and Mooresville roads in Decatur Township in Marion County.



Photo by Mary Ann Wyzard



Photo by Mary Ann Wyzard

Above, project architect Diane Guljas of Sebree Architects Inc. stands with, from left, Nova Gilliatte, superintendent of Eden Enterprises; Stan Schutz, president of Eden Enterprises; and Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis, with an architectural rendering of the new St. Ann Church after the June 29 groundbreaking ceremony. Eden Enterprises will build the new church and social hall, which will be completed in early 2009.

Left, this sign marks the site of the new St. Ann Parish in Indianapolis at the northwest corner of Mills and Mooresville roads in Decatur Township.

Bishops to reconsider liturgy translation rejected in mail balloting

WASHINGTON (CNS)—After mail balloting of bishops who did not vote at the spring meeting in Orlando, Fla., a 700-page translation of one section of the *Roman Missal* failed to get approval from the required two-thirds of the members of the U.S. Conference of Catholic Bishops.



Bishop Arthur J. Serratelli

The USCCB announced rejection of the translation of the proper prayers for Sundays and feast days during the liturgical year on July 7 and said it would come before the full body of bishops again at their November general assembly in Baltimore, along with two other sections totaling about 500 pages.

No vote totals were made public, but the translation would have needed 167 "yes" votes to achieve a two-thirds majority of the 250 active Latin-rite U.S. bishops.

The rejected translation, in the works for more than two years, was the second of

12 sections of the *Roman Missal* translation project that will come before the bishops through at least 2010.

The translation had come from the International Commission on English in the Liturgy, known as ICEL, but at the Orlando meeting in June many bishops expressed frustration that recommendations they had submitted to ICEL to clarify the sentence structure or revise archaic language had been rejected.

In a voice vote after the inconclusive vote was announced on June 13 in Orlando, the bishops decided not to send the translation back to ICEL if the document was ultimately rejected.

Instead, they directed their Committee on Divine Worship to take suggestions from all the bishops once again and return the document to the full body of bishops for later consideration.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the Committee on Divine Worship, said in the July 7 USCCB news release that the committee would "present the Gray Book to the bishops for renewed consideration, including the usual conference process that allows bishops to submit modifications to the text for consideration."

But "in hopes that the USCCB will keep pace with the actions of other English-speaking conferences," two additional Gray Book translations will be submitted to the bishops for approval at the November meeting, the release said.

"If the texts receive an affirmative vote by the body of bishops, the original timeline will still be maintained, and the final text of the complete *Roman Missal* will be presented for approval in November 2010," it added.

ICEL's first draft of a translation of each section is called the Green Book, while the second draft incorporating changes suggested by the 11 episcopal conferences belonging to ICEL is called the Gray Book.

Bishop Serratelli noted at the Orlando meeting that four of the 11 bishops' conferences already had approved the Gray Book translation of the second section. Each section must also receive "recognitio," or confirmation, from the Vatican Congregation for Divine Worship and the Sacraments after the bishops approve it.

Msgr. Anthony F. Sherman, executive director of the bishops' Secretariat of Divine Worship, told Catholic News Service that the translation to be sent to the bishops for consideration in November

will incorporate all of the changes approved at the Orlando meeting.

The third and fourth sections of the *Roman Missal* translation project total about 500 pages, he said.

During the debate in Orlando, several bishops expressed problems with the use of words such as "gibbet," "wrought" or "ineffable," saying they were no longer common English expressions.

"These orations need reworking if we are going to proclaim them without leaving people scratching their heads," said Bishop Victor B. Galeone of St. Augustine, Fla.

But Bishop Serratelli said in a column for *The Beacon*, Paterson's diocesan newspaper, that while the liturgical translations were "not dummed down to the most common denominator," they remain "readily accessible to anyone."

Writing in the June 19 edition of *The Beacon*, Bishop Serratelli said that "there is something more at stake than pleasing individual tastes and preferences in the new liturgical translations."

"Certainly, some sentences could be translated to mimic our common speech. But they are not. And with good reason," he added. †