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Going for the gold

Bridget Sloan and Samantha Peszek to compete for U.S. women's gymnastics team in Beijing, China, page 3.

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A call to love



Photo by John Shaughnessy

Providence Sister Susan Dinnin shares a moment of joy with Thelma and Tom Weinzapfel at A Caring Place Adult Day Services, a program of Catholic Charities Indianapolis. Sister Susan has been the site manager at A Caring Place since it opened in 1990. Thelma comes to the program three days a week, which offers Tom an opportunity to take time for himself. The Weinzapfels are members of St. Christopher Parish in Indianapolis.

Wisdom and faith mark Providence Sister Susan Dinnin's journey in leading A Caring Place

By John Shaughnessy

The moment stands out to Providence Sister Susan Dinnin as one of her favorite stories from her longtime commitment to helping the elderly and the developmentally disabled.

It's the story of what happened to a woman named Ina after she spent some time at A Caring Place Adult Day Services—a program where Sister Susan is the site manager, a program of Catholic Charities Indianapolis.

When her family first brought her to A Caring Place, Ina was less than reassured that the setting was right for her. She looked at the other adults there—a mix of whites, blacks and Hispanics—and realized that interacting with people of different races had rarely been a part of her life.

"She had her concerns," Sister Susan recalls about Ina, a Caucasian. "But she became fast friends with a woman of the African-American community, Lucille. I could talk to you for an hour about them, but I'll just tell you this. At the death of Ina's only child, there was only one person she requested to sit with her in the front row of the church. That was Lucille. That spoke volumes to me about what beautiful things happen here, and what relationships are formed here."

While Sister Susan has no shortage of stories about beautiful moments and remarkable relationships at A Caring Place, there is also no shortage of people

who credit her for creating an atmosphere where those kinds of moments and relationships are possible.

'A very special presence of God'

"She knows how to talk to you," says Marvis Spells, a participant in the program. "If you feel lonely, she cheers you up. I love her."

Ann Ruhmkorff also mentions the "L" word in regard to Sister Susan. Ruhmkorff's 86-year-old mother, Mary Agnes "Aggie" Branson, has been coming to A Caring Place for nearly two years. One of five grown children, Ruhmkorff says her family couldn't continue to care for their mother at home if it wasn't for A Caring Place and Sister Susan.

"Love her," Ruhmkorff says. "Best person in the world. She's a worker, too. She's as hands-on as anyone there. It has been a godsend for both my Mom and us."

They're the kind of compliments that make Sister Susan know she is doing God's work, which is what she dedicated her life to do when she joined the Sisters of Providence of Saint Mary-of-the-Woods 47 years ago.

They are also the kind of comments that make her cringe when she knows they could be mentioned in a newspaper. She's naturally humble and private, and she stresses the point that the efforts of A Caring Place can't be connected to just one person—even if she has been the manager of the site since it opened in 1990.

"A Caring Place is not about one person," she says. "It's a team of loving and caring

staff people—and beautiful participants."

At 66, Sister Susan isn't shy about using the "love" word either.

"I love this place because I love working with the elderly," she says. "I think that each one of them is a very special presence of God. These people have come to know God in their life, in their struggles, through their experiences. I just consider it a great privilege to be a part of that—to experience that wisdom and faith."

Taking care of a loved one

Wisdom and faith have marked Sister Susan's own journey in leading A Caring Place for the past 18 years.

Housed in a few rooms at Fairview Presbyterian Church at 46th and Illinois streets, A Caring Place began as a collaboration of four congregations in the area at the time—St. Thomas Aquinas Parish, University Park Christian Church, Faith United Christian Church and Fairview.

"I had been working for Catholic Charities for two years," Sister Susan recalls. "I was invited to be the site manager. I thought it would be a challenge, and I wanted to be part of setting up a setting that would be known for compassion and care. We want to provide a community where they can interact with their peers and form friendships at a time in their lives

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Picture worth a thousand words? Mandating an ultrasound image before abortions

WASHINGTON (CNS)—State by state, Catholics and others in the pro-life community are accomplishing a mission that they hope will give pregnant women considering an abortion the clearest proof yet that their action would stop an unborn child's beating heart.



WASHINGTON LETTER

So far in 2008, four states—Ohio, Oklahoma, South Carolina and South Dakota—have passed legislation or strengthened earlier laws requiring abortion providers to offer women considering an abortion an opportunity to view the ultrasound image of their unborn child.

The latest is Oklahoma, where both houses of the Legislature overrode a veto by Gov. Brad Henry, who said he considered it "unconscionable" that the legislation did not include an exception for women who were victims of rape and incest.

"What is truly unconscionable," said Janet Morana, a co-founder of the Silent No More Awareness Campaign, "is Gov. Henry's abandoning these women to people whose only interest is making money off of their suffering."

Silent No More, a coalition of more than 4,000 women and men who witness to the negative aftereffects of abortion, is a joint project of Priests for Life and Anglicans for Life.

In all, 13 states have laws giving women the right to view an ultrasound before an abortion is performed. Some require that they be told of that right, while others merely give women the right to see the ultrasound if they request it.

In addition to the four added or expanded in 2008, states with ultrasound laws include Alabama, Arkansas, Georgia, Idaho, Indiana, Michigan, Mississippi, Utah and Wisconsin. Louisiana requires an ultrasound if a pregnancy has reached 20 weeks and says the woman must be offered an opportunity to view it. Florida and Arizona laws compel the use of ultrasound for any abortion after 12 weeks, but the woman has to ask to see the images.

At the federal level, the Ultrasound Informed Consent Act was introduced in both

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when they might have thought it was the beginning of the end.”

Another strength of A Caring Place is its ability to offer caregivers and families a safe, secure setting where they can get a rest from taking care of a loved one—so they can continue to care for that person at home.

Consider the story of Bill and Aggie Branson and their family. The Bransons have been married for 63 years. When Aggie’s Alzheimer’s disease grew worse, Bill still considered it his responsibility to provide total care for his wife. Eventually, he let his five children and Aggie’s sister, Kathleen White, help with her care. Having A Caring Place as a second home for Aggie now helps everyone.

“All of us work,” says Ruhmkorff, one of the Bransons’ five children. “Helping Mom during the day is difficult. By going to A Caring Place three days a week, we know she’s being taken care of, and our Dad gets some respite. It’s a place where they keep her active and they try to keep her engaged. And it’s safe. The biggest part is it allows us to keep our mother at home, which is very important to us. If we didn’t have that level of care, I’m not sure we’d be able to do that.”

A call to love

The Branson family’s situation reflects a growing need—and demand—for adult day services in American society.

“We are seeing more and more families who are in need of employment,” says Louise Collett, a registered nurse at A Caring Place. “They need somewhere for their family member to be so they know they’re being cared for. Consequently, there are more people coming to the program. With the influx of people, there is so much paperwork from the government. Sister [Susan] is a great administrator. She encourages us to use our resources to the best of our abilities.”

Collett looks in Sister Susan’s direction and adds, “This place is her lifeblood. Sister eats and sleeps A Caring Place. She’s just always giving of herself.”

Sister Susan listens to the compliment and downplays it, preferring to share part of the mission statement of the Sisters of Providence.

“Our mission statement speaks of love, mercy and justice, and certainly this ministry touches upon every single one of those,” she says.

She soon begins another story about how A Caring Place has made a difference. Her face blooms with joy as she shares it.

“We had a former participant named Joseph,” she recalls. “He was experiencing severe depression about the loss of his wife. He had been a college professor. He didn’t want to come here. But he came and started to make friends. He added so much life to this place.”

“Back when the Pacers were going for a championship [in the days of Reggie Miller], Joseph would get off the bus and he’d be dressed in blue-and-gold



As the site manager of A Caring Place Adult Day Services, Providence Sister Susan Dinnin, center, joins in the activities with the clients. Here, she chats with Marvis Spells, left, and Betty Penick, before a game where clients form a circle and bat a balloon to keep physically active.

Bermuda shorts and his Pacers’ jersey. He’d be carrying a basketball and a pom-pom. He had people laughing with him. He said so many times how this place had changed his life.”

She knows her life has been changed, too, by her work.

“It’s a call to love each one of them for who they are,” she says. “We want each one of them to experience real care and compassion from me and each member of

the team. One can tangibly experience Christ in these people. It’s a tremendous privilege to know we are serving Jesus within each person.”

A Caring Place and a caring person. For now, just as they have been for 18 years, they are inseparable.

(For more information about A Caring Place Adult Day Services, log on to www.CatholicCharitiesIndpls.org.) †

ULTRASOUND

continued from page 1

the House and Senate in the current Congress, but neither bill made it out of committee.

Oklahoma’s law is the strongest in the nation, requiring that at least one hour before an abortion an ultrasound be performed and displayed, allowing a woman to view it if she chooses. It beefed up an earlier law mandating that women be told where they could obtain a free ultrasound and fetal heart-tone service before an abortion.

Mary Spaulding Balch, state legislative director for the National Right to Life Committee, praised Oklahoma legislators after the override vote for “doing everything possible to ensure that a mother is given the opportunity to see her unborn child in real time and learn all the facts before making the life and death decision of abortion.”

“Simply put, the abortion decision cannot be undone,” Balch added. “Women deserve all the facts.”

The ultrasound has a storied past in the pro-life movement, going back to Dr. Bernard Nathanson’s 1984 documentary, *The Silent Scream*, which used ultrasound images to show the horrors of abortion in graphic detail. Nathanson, a founding member of what has now become NARAL Pro-Choice America, later became a staunch pro-life advocate and converted to Catholicism in 1996.

In the years since *The Silent Scream*, ultrasound machines have become much

more sophisticated and, at the same time, much less costly, finding a place in many crisis pregnancy centers across the country.

Most of the evidence that ultrasounds can help change a woman’s mind about whether to have an abortion is anecdotal, but a study at a Massachusetts crisis pregnancy center in the early 2000s showed startling results.

Dr. Eric J. Keroack, then medical director of five centers run by A Woman’s Concern in Massachusetts, studied the cases of 436 women considering abortion between October 2000 and April 2002 at a center in Revere and whose outcomes could be traced.

Of those who were considered “abortion-vulnerable”—that is, facing obstacles that they may feel incapable of or unwilling to handle, but who had not yet decided to abort—75.5 percent decided not to have an abortion after viewing the ultrasound of her unborn baby, while 24.5 percent went ahead with an abortion.

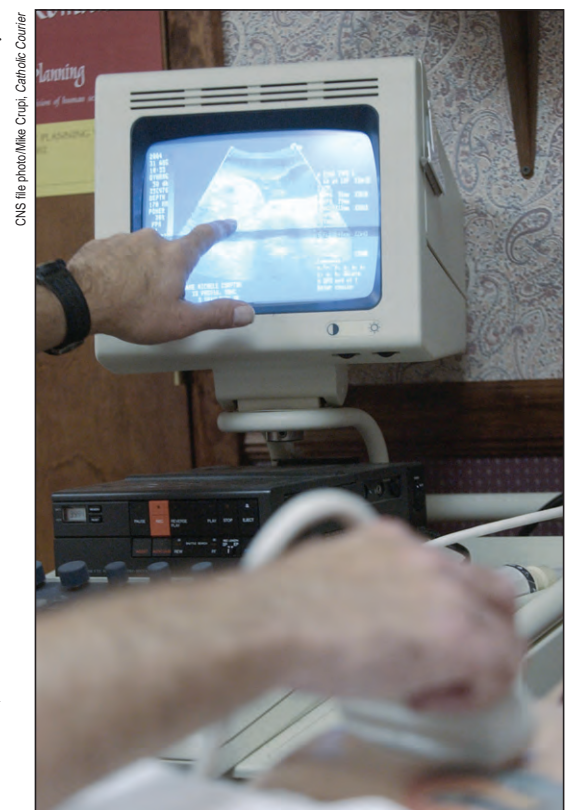
“We also observed that during the utilization of these technical advances, our clients frequently demonstrated bonding responses to their pregnancies as well,” Keroack wrote in a letter to colleagues about the study. “Our examinations were not performed with the intention of creating such responses; they were performed in a fashion consistent with accepted medical standards for diagnostic ultrasonography.”

Keroack, who later served briefly as director of the Office of Population Affairs

in the U.S. Department of Health and Human Services, compared those figures to a similar study group from July 1998 to December 1999 before the center had an ultrasound machine.

The statistics were nearly reversed. Of the 344 “abortion-vulnerable” women whose cases were studied and whose outcomes could be determined, 61 percent decided after counseling at the Revere center to go ahead with an abortion while 33.7 percent decided not to have an abortion.

Keroack’s study concluded: “The ability to decide one’s direction in an unplanned pregnancy is the foundational theory of the ‘pro-choice’ supporters. Allowing a patient to view her



A physician administers an ultrasound in a doctor’s office in Montour Falls, N.Y., in this file photo. In 2008, four states—Ohio, Oklahoma, South Carolina and South Dakota—have passed legislation or strengthened earlier laws requiring abortion providers to offer women considering an abortion an opportunity to view the ultrasound image of their unborn child. In all, 13 states have such laws.

ultrasound examination implies respect for the dignity and autonomy of a patient, and her ability to participate wisely in her own plan of care.” †

Correction

Seminarian Andrew Cope participated in the Mass of Thanksgiving for the

Carmelite sisters of Indianapolis on July 16 at SS. Peter and Paul Cathedral in Indianapolis. He was incorrectly identified in a caption in the July 25 issue. †

The Criterion

8/1/08

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Going for the gold

Archdiocesan teens Bridget Sloan and Samantha Peszek to compete for U.S. women's gymnastics team in Beijing, China

By John Shaughnessy

When she was 5, Bridget Sloan practiced backflips in the hallway of the St. Malachy Parish Center in Brownsburg.

Now, she and another young gymnast from the archdiocese—Samantha Peszek of St. Simon the Apostle Parish in Indianapolis—will have the opportunity to make history during the 2008 Summer Olympics in Beijing, China.

Bridget and Samantha, both 16, are among the six competitors on the women's gymnastics team that will represent the United States in the 2008 Summer Olympics, which start on Aug. 8.

"My biggest goal for the Games is to win the team finals," says Samantha. "Not only would it be the icing on the top of the cake, but we would go down in history as the first women's gymnastics team [from the United States] to win gold at the Olympics outside our country. The 1996 Olympic team won gold in Atlanta."

Bridget and Samantha have already shared one celebration when they were selected for the women's team on July 20 following a training camp in Texas.

"It was so amazing," said Bridget, the daughter of Mary and Jeff Sloan. "Tears were flowing down my face. My parents had tears in their eyes, too. We were all so thrilled. It's such an honor to be called an Olympian, especially for the U.S.A."

Samantha knows that feeling, too. "I was so excited," recalled Samantha, the daughter of Luan and Ed Peszek. "It means so much to me because my parents have always told me I could do anything I put my mind to. It's just so great that I stayed with it through the ups and downs. It just shows that all my hard work is starting to pay off."

"It's all part of God's plan," said Mary Sloan, Bridget's mother. She recalled the days when she was one of the coordinators of the religious education program at St. Malachy Parish, a time when then-5-year-old Bridget did backflips in the hallway of the parish center while her mother worked.

"This has been her dream, and it's just absolutely amazing," Mary Sloan said. "I'm thrilled that Bridget and Sam are going together. They're good friends. Everyone on the team is so close."

As Bridget trained for the Olympics this

year, she also prepared for the sacrament of confirmation, which she received in April.

"Being a Catholic, confirmation is a big deal," Bridget said. "As I went through confirmation, I learned a lot about God and how he has a path for every single person. I knew he had a path for me. I feel he wanted me to be confirmed before I went over to Beijing."

Bridget's choice to receive confirmation this year reflects her family's commitment to keeping their faith a priority, noted Renee Hansen, the youth ministry coordinator for St. Malachy Parish.

"Even during this past year of training and competitions, Bridget dedicated time to go through the program we have to receive the sacrament of confirmation," Hansen said. "Also, her dad and siblings volunteered as catechists in the program. Bridget and other members of her family also volunteer for children's Liturgy of the Word. They are great witnesses to all of us."

Samantha has also been praised for the way she lives her faith.

"She's a spiritual kid," said Jo Cavanaugh, Samantha's religion teacher during her sophomore year at Cathedral High School in Indianapolis. "Her faith is very much a part of her. She's real."

Samantha will be a junior at Cathedral this year. Bridget will start her sophomore year at Tri-West High School in Lizton. Both will miss the beginning of their school year. Their parents don't mind.

"We are planning to be in Beijing to cheer her on," said Luan Peszek, Samantha's mother. "It will be so exciting to watch her compete for the U.S.A. in hopes of earning a medal. Only six girls



The U.S. women's gymnastics team will go for the gold during the 2008 Summer Olympics in Beijing, China. The members of the team, from left, are Chellsie Memmel, Nastia Liukin, Alicia Sacramone, Samantha Peszek, Shawn Johnson and Bridget Sloan. Samantha is a member of St. Simon the Apostle Parish in Indianapolis. Bridget is a member of St. Malachy Parish in Brownsburg.

make an Olympic team once every four years. So we feel blessed and honored that she is a member of the Olympic gymnastics team."

The Sloan family shares that feeling—and the plans to be in Beijing.

"I would love to see them come back with a gold medal," said Mary Sloan. "But I just want them to go over there and do their best, be happy with themselves and stay healthy. That's always my wish." †



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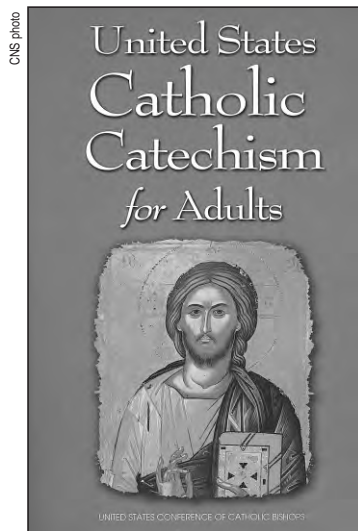


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Editorial



This is the cover of the *U.S. Catholic Catechism for Adults*, the first official catechism produced by the nation's bishops since the creation of the *Baltimore Catechism*, first published in 1885 and revised in 1941. Adopted by the U.S. bishops in November 2004 and approved by the Holy See in 2006, it is what its title indicates: It is specifically for United States adult Catholics—all adults, of course, not only the "lost generation."

Our 'lost generation'

Something happened to the teaching of Catholic doctrine after the Second Vatican Council.

Today there is general acknowledgment that faith formation from the middle 1960s until at least the mid-1980s didn't do its job. Many Catholics who grew up in those years admit that they don't know what the Church teaches as well as they should.

One of those Catholics is Mary DeTurrís Poust, who wrote in the July 6 issue of the national Catholic weekly *Our Sunday Visitor*, "I always tell people that I received my religious education during the 'age of the collage.' My weekly CCD classes from the late 1960s through the '70s focused an awful lot on gluing and pasting pictures of people expressing God's love, but not much on the hard truths of our faith."

There was a lot of experimentation after the council, with emphasis on God's love for us and our responsibilities to serve others—certainly true—but with less stress on the specific doctrines of the Church. The result was what has come to be known as a "lost generation" of Catholics. Too often today, Catholics in their 30s or 40s are surprised when their children tell them something that the Church teaches.

The failed catechesis of two decades is largely responsible for the decline in the percentage of Catholics who attend Mass on weekends or who, according to surveys, hold views in opposition to the teachings of the Church. Many Catholics can honestly say that they were never taught that willfully missing Mass on a weekend or holy day of obligation is a mortal sin.

Catechesis has vastly improved, although it's tough to compete with modern media, which promote values that contradict Catholic moral teachings, especially when children are exposed to those media far more than to religion classes.

The poor religious education that the "lost generation" received is not their fault. However, there's no reason that those Catholics should remain ignorant about Catholic doctrines. It's not too late for them to learn what the Church teaches.

Every home should have a copy of the *Catechism of the Catholic Church*, at least for reference purposes. The Vatican prepared this catechism after the bishops, at a Synod of Bishops in 1985, realized

that there was a great need for "a catechism or compendium of all Catholic doctrine regarding both faith and morals."

The English translation of the catechism appeared in 1994, so it is now 14 years old. It has become the source book for catechists, publishers and writers. It's used as a resource in Rite of Christian Initiation for Adults (RCIA) classes, and in religion books used in Catholic schools and religion classes. Our own Archbishop Daniel M. Buechlein headed a bishops' committee that made sure that publishers followed the catechism in their textbooks.

Unfortunately, though, not enough "lost generation" Catholics have studied this catechism, which, for some may be intimidating. So two years ago, the U.S. bishops published the *United States Catholic Catechism for Adults* (USCCA). There should be no reason why this book isn't in every American Catholic home. (Links to articles in *The Criterion* about the USCCA can be found in the online edition of this editorial at www.CriterionOnline.com.)

It is what its title indicates: It's specifically for United States adult Catholics—all adults, of course, not only the "lost generation." It's written in language that most can understand and, of course, it's based on the *Catechism of the Catholic Church*.

One thing that makes the USCCA more interesting is that the chapters (with only a few exceptions) begin with profiles of outstanding American Catholics. They include such people as St. Elizabeth Ann Seton, St. Frances Xavier Cabrini, St. John Neumann, St. Katharine Drexel, Isaac Hecker, Rose Hawthorne Lathrop, Pierre Toussaint, Thea Bowman, Cesar Chavez, Blessed Junipero Serra, Cardinal Joseph Bernardin, Archbishop Fulton J. Sheen, Father Patrick Peyton, Catherine de Hueck Doherty, Dorothy Day and a Hoosier—Archbishop John F. Noll, the bishop of Fort Wayne from 1925 to 1956, when that diocese comprised all of northern Indiana.

We encourage our parishes to make sure that this catechism is used widely in their adult religious education programs. Priests and our new deacons could use it when preparing their homilies, too. Unfortunately, it's only in those homilies that most adult Catholics are likely to learn what the Catholic Church teaches.

— John F. Fink

Parish Diary/Father Peter Daly

Mission trips on the rise: Are they a good thing?

Some people snidely call them "vacationaries." Other people call it "religious tourism."



Whatever you call it, the number of people going on short "mission trips" with parishes is dramatically increasing.

The Washington Post recently reported that more than 1.6 million Americans went on short-term international mission trips in 2005. They spent more than \$2.4 billion on these trips.

On a recent trip to visit our sister parish projects in Nicaragua, our parish delegation was one of at least four church groups on the plane.

Are these mission trips a good thing?

Some people say no. They argue that these mission trips are a waste of time and money, that it makes no sense to spend thousands of dollars to fly unskilled workers to do some job that could be done more cheaply by the locals who need money, not visitors.

Others argue that these visits are a kind of social "voyeurism" for rich people who gawk at the poor, and that the trips are too short for people to learn much.

I've heard the criticisms. There are problems. But on balance, I still think these missionary trips are a very good thing.

Which would you prefer: young people spending a week on a mission trip fixing up a community center in rural Mexico or at some "beach week" in Cancun? Would it be better if retired folks spend money on five-star hotels or on an orphanage in Guatemala?

These mission trips change people for the good. People learn and grow in maturity. Even without language skills, young people can learn more in a one-week mission trip than in a semester of classes.

These missions often lead to longer missionary efforts. Maybe participants will

join the Jesuit Volunteer Corps or one of more than 100 Catholic mission groups listed in the *Response* catalogue.

My parish now has a decade of experience with mission trips. Our youths go on religious work camps every summer. We have at least one adult mission trip every year. We have two sister parish relationships in Mexico and Nicaragua. We have done rebuilding trips after Hurricane Katrina.

All these trips expand our world—and build our faith. We have made mistakes, but I think we have learned a few things.

1. Allow the Holy Spirit to lead. We don't go out looking for "mission trips," we let them come to us. Our relationship with Mexico, for example, began because Mexican migrant workers in our area were coming to Mass at our church. Gradually, we got to know them and their hometown.

2. Go only where invited. Our trips to Mexico, Mississippi and Nicaragua were the result of an invitation from the local pastors.

3. Each mission involves an exchange. We don't have answers to many problems, but we listen to the local people. They listen to us, too. We invite them to visit us if they can.

4. It takes lots of time to build a relationship. Our first adult mission trip came after a parishioner spent a whole year on a Native American reservation. In Nicaragua, we sent money to build houses for four years before we visited.

5. It is a spiritual relationship we travel to nurture. We are not going to strangers. We go to see our brothers and sisters in Christ. They can help us with prayer, just as we pray for them.

All of these mission trips break down barriers and build up bridges. As St. Paul said in his Letter to the Ephesians, "We are strangers and aliens no longer, but fellow members of the household of God" (Eph 2:19).

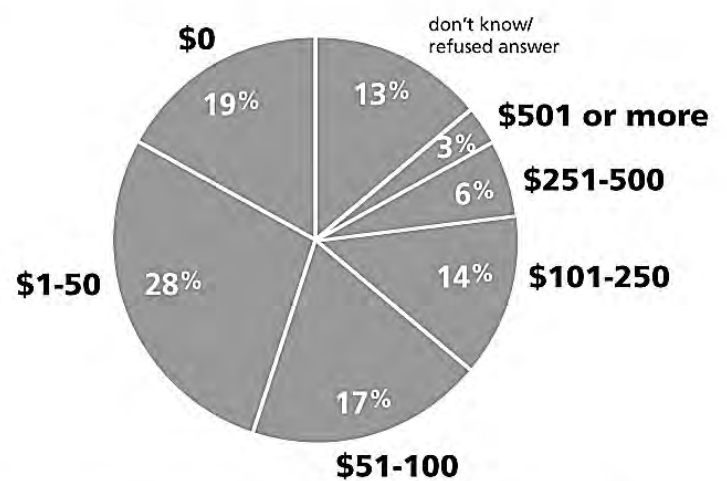
If these trips teach us that, they are worth it.

(Father Peter Daly writes for *Catholic News Service*.) †



Catholic Collection

Amount U.S. Catholic adults say they gave their parish in the past month



From a nationwide survey of 1,500 U.S. Catholic adults taken in March 2008. The margin of error is plus or minus 2.6 percentage points.

Source: LeMoyne/Zogby Contemporary Catholic Trends ©2008 CNS

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Women are a special gift in our communities

(Eighth in a series)

“Were you there when the women wept their tears?”

The testimony for the Eighth Station on the Way to Calvary can be found in the Gospel according to St. Luke: “And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children’” (Lk 23:27-28).

Who were these women? Were they gathered because of their compassion for a suffering criminal? Did they know who Jesus was? Were they, perhaps, friends of Mary, his mother?

Anyone who has had the opportunity to visit Jerusalem and to walk the Via Dolorosa knows that one winds his or her way through crowds of people and vendors.

It is notable that among “the great multitude” along the way, despite his tortured condition, Jesus turned to the women who were weeping. He did not simply pass them by.

Once again, Jesus gives us an example for our behavior in times of suffering. No matter whether the pains of life are great or small, it is a challenge to see through them to the needs of those around us.

Pope Benedict XVI reflected on this Eighth Station on Good Friday as he led the Way of the Cross at the Coliseum in Rome.

With an international perspective, he said: “Women, especially mothers, derive from

their love an immense capacity for endurance in suffering. They suffer through the actions of men, they suffer for their children. Let us think of the mothers of all those young people who are persecuted and imprisoned in the Name of Christ. How many long nights those mothers spend awake and in tears! Let us think of the mothers who risk arrest and persecution as they persevere in family prayer, nourishing in their hearts the hope of better times ahead.”

The pope prayed to Christ, asking him to make his consoling and enlightening voice heard today by so many suffering women. He prayed that we would weep for the sufferings due to sin in our own time.

There is also the admonition of Jesus that we should weep for our children. This Eighth Station of the Cross underscores the impact of motherhood in the welfare of children.

The unique role of mothers is irreplaceable in our society. This bears some emphasis because, on the one hand, we may tend to take this fundamental truth for granted.

On the other hand, there is a current cultural tendency to downplay the unique significance of motherhood because of a misplaced egalitarian view of gender. The matter bears soulful reflection.

The voice of confident Catholic women is vital in the societal debate about the choice for life, i.e., for human dignity at all stages of life from conception to natural death. The voice of women has an

enormous impact in furthering the cause of Christian ethics in public life. Needless to say, this witness of good women begins in the home, but it does also extend to the larger community.

Obviously, women play a key role in sanctifying the family and home. Along with their husbands, wives and mothers testify to the dignity of Christian marriage as much by the way they live as by what they say. Working mothers have the opportunity to bring this witness to the public forum.

Single women have the blessed opportunity to help sanctify the workplace as well as the extended family. It is important in our culture to acknowledge gratefully the importance of their witness and not to take it for granted.

Our Catholic communities need to bear in mind the suffering and loneliness so heroically borne by widows. It is admirable to observe courageous widows who continue to be important faithful participants in our parish communities. It is particularly admirable to see them going out of their way to offer support to other people who are alone.

Single mothers accept their role generously and courageously, even when they do not choose to be single. Some work

in multiple jobs in order to support their children. Our communities of faith cannot overlook the needs of these folks and, especially, of their children.

I have a special admiration for countless women who spend hours in adoration before the Blessed Sacrament. Every parish community knows those women who are faithful prayers at daily Eucharist, rain or shine. These women, young and old, are a special gift in our communities.

Jesus stopped and was anxious to speak to the women along the Way of the Cross. In this generous act, he signaled a special care for them and their children.

His same love comes down through the ages to the women and children of our day. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for August

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

Las mujeres son un regalo especial en nuestras comunidades

(Octavo de la serie)

“¿Estabas allí cuando las mujeres derramaron sus lágrimas?”

El testimonio de la octava estación del camino al Calvario se puede encontrar en el Evangelio según San Lucas: “Y le seguía una gran multitud del pueblo y de mujeres que lloraban y se lamentaban por Él. Pero Jesús, volviéndose a ellas, dijo: ‘Hijas de Jerusalén, no llores por mí; llorad más bien por vosotras mismas y por vuestros hijos’” (Lk 23:27-28).

¿Quiénes eran estas mujeres? ¿Estaban reunidas porque se compadecían de un delincuente que sufría? ¿Sabían quien era Jesús? ¿Eran, acaso, amigas de María, su madre?

Quien haya tenido la oportunidad de visitar Jerusalén y caminar la Vía Dolorosa sabe que uno debe serpentear a entre multitudes de personas y vendedores.

Es notable que entre “la gran multitud” a lo largo de la ruta, y a pesar de su tormento, Jesús se volvía a las mujeres que lloraban. No pasaba simplemente de largo.

Una vez más, Jesús nos da un ejemplo para nuestro propio comportamiento en momentos de sufrimiento. Sea que los dolores de la vida sean grandes o pequeños, es un reto ver a través de ellos las necesidades de aquellos a nuestro alrededor.

El Papa Benedicto XVI reflexionó en esta octava estación del Viernes Santo al dirigir el camino del Vía Crucis en el Coliseo en Roma.

Con una perspectiva internacional, dijo: “Las mujeres, especialmente las madres, sacan de su amor una inmensa capacidad para soportar el sufrimiento. Sufren por las

acciones de los hombres; sufren por sus hijos. Pensemos en las madres de todos aquellos jóvenes a quienes se les persigue y se les encierra en el nombre de Cristo. ¿Cuántas largas noches pasan esas madres despiertas y llorando! Pensemos en las madres que se arriesgan al arresto y la persecución cuando perseveran en la oración familiar, nutriendo en sus corazones la esperanza de tiempos mejores en el futuro.”

El papa oró a Cristo pidiéndole que su consoladora y esclarecedora voz se dejara escuchar hoy en día en todas las mujeres que sufren. Oró porque lloráramos por el sufrimiento debido al pecado en nuestro propio tiempo.

Asimismo, está la exhortación de Jesús para que lloremos por nuestros niños. Esta octava estación de la cruz subraya el impacto de la maternidad en el bienestar de los hijos.

El papel único de las madres es irremplazable en nuestra sociedad. Esto conlleva cierto énfasis porque, por un lado, puede que tendamos a pasar por alto esta verdad fundamental.

Y por otro lado, hay una tendencia cultural actual a subestimar la significación sin paralelo de la maternidad debido a una visión igualitaria equivocada del género. El asunto merece una profunda reflexión.

La voz de las mujeres católicas creyentes es vital en el debate social sobre la opción a la vida, es decir, de la dignidad humana en todas las etapas de la vida desde la concepción hasta la muerte natural. La voz de las mujeres tiene un enorme impacto para promover la causa de la ética cristiana en la vida pública. Está demás decir que la formación de las buenas mujeres comienza

en el hogar, pero también se extiende hacia una comunidad más amplia.

Obviamente las mujeres juegan un papel clave en la santificación de la familia y el hogar. Junto con sus esposos, las esposas y madres testifican sobre la dignidad del matrimonio cristiano tanto por la forma como viven como por lo que expresan. Las madres que trabajan tienen la oportunidad de llevar este testimonio al foro público.

Las mujeres solteras tienen la feliz oportunidad de ayudar a santificar el sitio donde trabajan así como también a sus familiares. Es importante en nuestra cultura reconocer y agradecer la importancia de su testimonio y no considerarlo como algo natural.

Nuestras comunidades católicas necesitan tener presente el sufrimiento y la soledad que heroicamente sobrellevan las viudas. Es admirable observar las valientes viudas que continúan siendo importantes participantes leales de nuestras comunidades parroquiales. Es particularmente admirable verlas esforzarse por ofrecer apoyo a otras personas que están solas.

Las madres solas aceptan su papel generosa y valientemente, incluso cuando no eligen estar solas. Algunas tienen varios empleos para mantener a sus hijos. Nuestras comunidades de fe no pueden pasar por alto las necesidades de estas personas, especialmente las de sus hijos.

Tengo una admiración en particular por las innumerables mujeres que pasan horas en adoración ante el Santo Sacramento. Cada comunidad parroquial conoce a esas mujeres devotas que oran diariamente en la Eucaristía, llueva, truene o relampaguee. Estas mujeres, jóvenes o mayores, son un regalo especial para nuestras comunidades.

Jesús se detuvo y estaba ansioso de hablarles a las mujeres a lo largo del camino del Vía Crucis. En este generoso acto, demostró una especial atención por ellas y sus hijos.

Ese mismo amor de Él desciende hasta nosotros a través de los siglos hacia las mujeres e hijos de nuestros días. †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 1

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass**, 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. Oncology head and neck program, **seminar for cancer patients and their families**, noon-2 p.m., lunch

included for registered participants, no charge. Information: 317-782-4422.

August 1-31

Saint Meinrad Archabbey Library, 200 Hill Drive, St. Meinrad. **"Music and Musicality in Liturgical Prayer" exhibit**. Information: 800-682-0988 or news@saintmeinrad.edu.

August 1-2

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

August 2

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar society, annual summer rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

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

August 3

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic**, 10 a.m.-4 p.m., fried chicken dinner, booths, games. Information: 812-347-2326.

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

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.

August 6

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

Vito's on Penn, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap**, young adult speaker series, "Introduction to Theology of the Body," Father Jonathan Meyer, presenter, 7 p.m. Information:

317-413-6097.

August 7

St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support group for oral, head and neck cancer patients**, 7-8:30 p.m. Information: 317-782-4422.

August 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spiritual Directors of Central Indiana, "A Day with Dorothy Day"**, 9:30 a.m.-3 p.m. Information: 317-788-7581.

August 9

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

Knights of Columbus, 1040 Post Road, Indianapolis. **Our Lady of Fatima Ladies Auxiliary, garage sale**, 8 a.m.-2 p.m. Information: 317-356-9941.

August 9-10

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

August 10

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish festival and picnic**, fried chicken and country ham dinners, booths, quilts, games, 9:30 a.m.-3 p.m. Information: 812-952-2853. †

Retreats and Programs

August 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living a Sacramental Life: The Sacraments of Healing and Vocation"**, Tom Malewitz, presenter. Information: mhodde@saintmeinrad.edu.

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

Correction

The Elizabella Ball, a benefit for St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, will take place on Aug. 16 at the Indiana Roof Ballroom in downtown Indianapolis. The date was incorrectly listed in the July 25 issue of *The Criterion*. See a related story on page 7. †



Refurbished altar

Refurbishment of the high altar in St. Louis Church in Batesville was completed last spring. Gold leaf, ornamentation and angel statues on either side of the tabernacle were restored, and changes were made to the tabernacle and the small crucifix above the tabernacle.

'Missions Helping Missions Bazaar' is Aug. 2 at Fatima

The third annual "Missions Helping Missions Bazaar" will be held from 9 a.m. to 3 p.m. on Aug. 2 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Several vendors will sell items to benefit missions and ministries here and abroad.

Some of the vendors, such as Global Gifts, work directly to support the underprivileged in developing countries around the world.

Optional donations collected at the door will be given to Lucious Newsome for The Lord's Pantry and Anna's House ministries to the poor in Indianapolis. †

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World Mission Sunday



Reverend Msgr. Joseph F. Schaedel
Vicar General, Moderator of the Curia
Director of the Mission Office
Archdiocese of Indianapolis

Invites you to join him to
Celebrate World Mission Sunday
October 19, 2008
2:00 P.M.

SS. Peter and Paul Cathedral
1347 N. Meridian St.
Indianapolis, IN 46202

Reception to follow in the
rectory of SS. Peter and Paul Cathedral

Elizabella Ball to recognize families who have embraced adoption

By Mary Ann Wyand

Adoptions made possible by St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis ensure that children have the right to a loving, healthy family and enable married couples to experience the joys of parenting.

The 22nd annual Elizabella Ball on Aug. 16 at the Indiana Roof Ballroom in Indianapolis will celebrate and benefit the pro-life ministry as well as honor two families and a construction company with Courageous Heart Awards for their part in furthering its mission.

WIBC 93.1 FM news anchor Amber Stearns will serve as the master of ceremonies for the

Elizabella Ball, which also includes a "Dancing With the Stars" competition based on the popular ABC network show.

During the first six months of 2008, St. Elizabeth/Coleman staff members served 63 pregnant women, completed 23 adoptions, fielded 152 search inquiry calls, conducted 17 new searches, completed 20 reunions and received assistance from 81 volunteers.

Courageous Heart Award recipients are St. Pius X parishioners Paul and Terri Brumleve of Indianapolis; Matthew and Tricia Rausch of Camby, members of St. Thomas More Parish in Mooresville; and St. Jude parishioner Dave Clifton and

AACI Company Inc. of Indianapolis.

The Brumleves adopted their son, Eric, from Chile in 1997 through Coleman Adoption Services before the agency merged with

family.

The adoption agency was "a great resource for us," Terri Brumleve said, "because they guided us through all of the steps that we needed to take" with

because they're the ones who took care of me when I was a little baby and who helped me get to where I am today," Eric said. "It had always been my dream to go to Chile because I was born there. I started my life there."

Terri Brumleve said she has "always felt that family was who you loved, who you were part of, and that you did not have to be biologically connected."

Eric said he has learned that "being a part of an adoptive family is the greatest thing in the world."

St. Thomas More parishioners Matthew and Tricia Rausch of Camby adopted their daughter, Clare, and son, Will, in open adoptions with the birth families.

"There's really no way we can ever thank them

enough for helping us to build our family," Tricia Rausch said. "... We feel truly blessed. ... They have helped us through God to ... build our family."

Clifton and AACI Company Inc. employees renovated St. Elizabeth's and built friendships with staff members after the buildings sustained structural damage from a tornado on Memorial Day in 2004.

(The Elizabella Ball begins at 6 p.m. on Aug. 16 with a silent auction followed by dinner at 7 p.m. then the program. To purchase tickets or for more information, call 317-787-3412 or log on to the Web site at www.stelizabeths.org before the Aug. 4 deadline.) †



ST. ELIZABETH | COLEMAN
PREGNANCY & ADOPTION SERVICES

St. Elizabeth's Pregnancy and Adoption Services, an archdiocesan Catholic Charities ministry.

They said in a videotaped interview that will air at the ball that their decision to adopt Eric when he was a baby and their third child was older has "sealed" their

the legal requirements for an international adoption.

They met their new son on Thanksgiving Day in 1997 in Santiago, Chile. He was 14 months old.

Recently, the Brumleve family visited Chile so Eric could meet his foster family.

"I was really, really happy

Vatican tells traditionalist Anglicans it is studying their request to be welcomed into the Church

OTTAWA (CNS)—The Vatican has assured a group of traditionalist Anglicans that it is studying seriously their request for full communion with the Roman Catholic Church.

Cardinal William Levada, head of the Vatican's doctrinal congregation, also linked the issue of corporate unity for the Traditional Anglican Communion to larger issues within the Anglican Communion.

"The situation within the Anglican Communion in general has become markedly more complex," Cardinal Levada said in a letter to Archbishop John Hepworth of Blackwood, Australia, primate of the Traditional Anglican Communion. "As soon as the congregation is in a position to respond more definitely concerning the proposals you have sent, we will inform you."

Last October, Traditional Anglican Communion bishops from around the world met in plenary session in Portsmouth, England, and signed a letter "seeking full, corporate, sacramental union" with the Holy See.

The Traditional Anglican Communion, formed in 1990 as a worldwide body, represents so-called continuing Anglicans who left the Canterbury-led Anglican Communion over the ordination of women. It has been in informal talks with the Vatican since the early 1990s.

While the Traditional Anglican Communion seeks unity with Rome, the much larger Anglican Communion headed by the archbishop of Canterbury is wrestling with issues such as the ordination of active homosexual bishops, blessing same-sex unions and, more recently, a Church of England decision to ordain women bishops. At least twice during the once-a-decade Lambeth Conference that began in July, Vatican officials have warned of the consequences some of the Anglican decisions have on Anglican-Catholic unity.

Speculation has been rife on the Internet about whether the Vatican was

planning to receive disaffected Anglicans en masse, perhaps through expanding the Anglican-use

provision that already exists in the U.S. The Vatican established a special pastoral provision to

oversee the movement of former Episcopalian clergy in the U.S. who wanted to minister as priests in the

Roman Catholic Church. The provision also set up guidelines for Anglican-use Catholic parishes, allowing

former Episcopalian parishes to retain some of their Anglican liturgical and spiritual traditions. †

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Vatican approves new translations for constant parts of Mass

WASHINGTON (CNS)—The Vatican has given its approval to a new English-language translation of the main constant parts of the Mass, but Catholics in the pew are unlikely to see any of the approved changes at Masses for a while to allow for catechesis on the reasons for the revisions.

The approved text, sent to the Vatican for “*recognitio*,” or confirmation, after a June 2006 vote by the U.S. bishops in Los Angeles, involves translation of the penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father, and other prayers and responses used daily.

But it is only the first of 12 units into which the third edition of the *Roman Missal* has been divided for translation purposes. It includes most of the texts used in every celebration of Mass, including responses to the celebrant by people participating in a liturgy.

“In terms of the people’s part, it’s not going to require too much adjustment,” Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the U.S. Conference of Catholic Bishops’ Committee on Divine Worship, told Catholic News Service on July 25. “It’s a refinement of the language, a clearer theological language.”

“Not much of the people’s part is changed, and I think once or twice after they use it, they will hardly notice the change,” he said.

While the changes have been approved, Bishop Serratelli said it will be a while before they become part of regular worship at Mass.

“I’m hoping for two years,” he said. “I’m an optimist.”

The lead time is needed to allow music composers to work with the text, and to prepare music for various liturgical settings and seasons, and to allow for the necessary catechesis explaining the reasons for the revisions to parishioners, the bishop explained.

The most significant changes approved by Rome include:

- Whenever the priest says, “The Lord be with you,” the people will respond, “And with your spirit.” The current response is “And also with you.”
- In the first form of the penitential rite, the people will confess that “I have greatly sinned ... through my fault, through my fault, through my most grievous fault.” In the current version, that part is much shorter: “I have sinned through my own fault.”
- The Gloria has been translated differently and the structure of the prayer will have changes from the current text.
- The opening of the Nicene Creed changes from “We believe ...” to “I believe ...” Other changes in the prayer also

have been made.

• Before the preface, when the priest says, “Let us give thanks to the Lord our God,” instead of saying, “It is right to give him thanks and praise,” the people will respond, “It is right and just.”

• The *Sanctus* will start “Holy, Holy, Holy Lord God of hosts.” The current version says “Holy, holy, holy Lord, God of power and might.”

• The new response at the “*Ecce Agnus Dei*” (“Behold the Lamb of God”) is: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

In 2001, the Vatican issued new rules requiring liturgical translations to follow the original Latin more strictly and completely—a more literal translation approach called formal equivalence. The resulting new translation adheres far more closely to the normative Latin text issued by the Vatican.

Two other sections of the *Roman Missal* have come before the bishops. In November 2007, they approved a revision of all the Sunday and weekday *Lectionary* readings for Lent, but at their June meeting in Orlando, Fla., and in subsequent mail balloting they rejected a 700-page translation of the proper prayers for Sundays and feast days during the liturgical year.

The rejected section is to come before the full body of bishops again at their November general assembly in Baltimore along with two other sections totaling about 500 pages.

When the bishops approved the first section in June 2006, Bishop Donald W. Trautman of Erie, Pa., called it “a truly important moment in liturgy in the United States.” He then chaired the U.S. bishops’ Committee on the Liturgy, now called the Committee on Divine Worship.

Bishop Trautman said at that time that he did not expect the new Order of Mass to be implemented in the United States until the entire new *Roman Missal* in English had been

New Responses

Notable changes in the people’s responses at Mass as approved by the Vatican

NEW FORM	PRESENT FORM	OCCURRENCE
“And with your spirit.”	“And also with you.”	Response whenever the priest says, “The Lord be with you.”
“I have greatly sinned ... through my fault, through my fault, through my most grievous fault.”	“I have sinned through my own fault.”	First form of the penitential rite
“I believe ...”	“We believe ...”	Beginning of the Nicene Creed
“It is right and just.”	“It is right to give him thanks and praise.”	Response when the priest says, “Let us give thanks to the Lord our God.”
“Holy, Holy, Holy Lord God of hosts.”	“Holy, holy, holy Lord, God of power and might.”	Start of the <i>Sanctus</i>
“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”	“Lord, I am not worthy to receive you, but only say the word and I shall be healed.”	Prayer before Communion

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approved by the bishops and confirmed by the Vatican.

According to the current schedule, the earliest that the Vatican could receive the final sections of the translation project would be November 2010.

The actual timetable will depend on the work of the International Commission on English in the Liturgy, made up of representatives of the world’s 11 main English-speaking bishops’ conferences and decisions of the USCCB Administrative Committee in setting the agenda for the general meetings.

A two-thirds majority of the nation’s Latin-rite bishops must approve each unit of the missal translation. After each section is approved, it is sent to the Vatican Congregation for Divine Worship and the Sacraments for confirmation. †

Papal predictions seen in current state of women’s, children’s rights

CHERRY HILL, N.J. (CNS)—The prophetic warnings in Pope Paul VI’s 1968 encyclical “*Humanae Vitae*” (“Of Human Life”) have been fulfilled in the precarious human rights situation around the world, especially for women and children, a speaker at a national conference said on July 25.



Marie Smith

Marie Smith, director of the Parliamentary Network for Critical Issues in Washington, spoke at a conference in Cherry Hill on “Life, Justice and Family: Partners in the New Evangelization.” The conference drew more than 230 leaders of

respect life, family life and social justice offices in dioceses around the country.

Smith said women in many parts of the world have been “raised to believe their lives are not as valuable as men’s,” and said some of those attitudes are because of the “contraceptive mentality” about which Pope Paul warned in “*Humanae Vitae*.”

The encyclical “promotes a much deeper respect for women than they could have ever promoted for themselves,” she said.

Specifically, she cited four warnings in the encyclical:

- Infidelity would increase and sexual morality would decline.
- Men would lose respect for women.
- Population control would be used as a weapon by governments.
- Men would claim dominion over women’s bodies.

Smith said evidence of each of those

effects can be seen throughout the life cycle in such practices as sex-selection abortions and infanticide, sexual assaults and domestic violence, women giving birth alone, sex trafficking, courtship violence and dowry murders, the “branding of women” with contraceptive devices, such as implants and the patch, elder abuse and euthanasia.

“It’s not that men don’t experience human rights violations, but women are much more likely to do so,” said Smith, whose organization works with governments, nongovernmental organizations and pro-life groups to “avert pro-abortion advances” worldwide.

Smith’s husband, Rep. Chris Smith, R-N.J., has been a key figure in pro-life and human rights debates in Congress.

Recent trends in abortion have been toward abortions performed by nurses

and midwives rather than doctors, and away from surgical abortions in favor of chemical abortions, often self-administered and hidden from view, putting women’s health and lives at risk, Marie Smith said.

Those who support the expansion of abortion also are using new terminology, such as “menstrual regulation” and “miscarriage,” to refer to abortion, she said.

Smith said 70 countries “still protect women and children against abortion.”

“We have been successful in a number of countries in stopping abortion in its tracks, but the pressure never ends,” she added.

She urged dioceses that have sister dioceses in other countries to familiarize themselves with the country’s abortion policy to help keep “the pro-abortion agenda” from succeeding there. †

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50 years of devotion

Father Lutz's mother knew priestly vocation was right for him

(Editor's note: Six archdiocesan priests are celebrating their 50-year jubilees in 2008. This week, we conclude our series with stories on Fathers Herman Lutz and Joseph McNally. Log on to www.CriterionOnline.com for previous jubilee profiles.)

By Mary Ann Wyand

As valedictorian of the Class of 1950 at Cathedral High School in Indianapolis, Herman Lutz had no idea that God would call him to the priesthood.

Years later, after completing his collegiate and seminary studies, Father Lutz returned to his former high school building—which became the Archbishop O'Meara Catholic Center in 1982—to serve as a notary and advocate for the archdiocesan Metropolitan Tribunal.

During most of his priestly career, he served in a dual role at the tribunal and in parish ministry in central Indiana.

Those were busy years, Father Lutz recalled during a recent interview at St. Paul Hermitage in Beech Grove, where he serves as chaplain and lives in the priests' wing of the retirement home operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

He grew up in St. Anthony Parish in Indianapolis, but didn't consider the priesthood until after he graduated from high school and began working as an underwriter at the former Farmers Mutual Insurance Co., now the Meridian Mutual Insurance Co.

He liked his work, but felt that something was missing from his life.

"I didn't want to work for an insurance company for the rest of my life," he recalled. "My life didn't seem to be going any place. I would go to Mass every Sunday at St. Anthony Church and stay after Mass to pray. At that point, I wanted to work some place where I could live my faith and support myself. I started praying more."

He later learned from one of his four sisters that his mother, Mary Catherine (Kieffer) Lutz, had taken him to church as a baby to thank God for his birth and prayerfully give him back to the Lord.

Occasionally, his mother would ask him about the priesthood. A family friend and several priests also talked with him about pursuing the priesthood.

He told his mother that he wasn't sure if he wanted to become a priest because he wouldn't know what to say on



Father Herman Lutz, left, celebrates Mass with Father Henry Brown in the chapel at St. Paul Hermitage in Beech Grove on May 11, 2006. He serves as the chaplain at the Hermitage and lives in the priests' wing of the retirement home operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

Sunday mornings during the sermon, but he continued thinking about the possibility of studying for the priesthood.

With money saved from his job, he decided to enroll at St. John's College in Collegeville, Minn., where he lived in a residence hall reserved for men who were considering the priesthood. He enjoyed studying Latin and took accelerated courses in the ancient language.

Two years later, he contacted the archdiocesan vocations office then transferred to Saint Meinrad Seminary to begin formal studies for the priesthood.

"First, I thought that I would like to be a teaching priest," he said. "Then I decided that I wanted to be a parish priest."

Archbishop Paul C. Schulte took note of his excellent grades and fluency in Latin then sent him to study at the Pontifical North American College in Rome.

He was ordained to the priesthood at age 26 on Dec. 20, 1958, by Bishop Martin J. O'Connor in Rome.

Father Lutz began his priestly ministry as associate pastor of Our Lady of the Greenwood Parish in Greenwood and also served as a notary, or advocate, for the archdiocesan Metropolitan Tribunal.

In 1961, he was named assistant pastor pro-tem of the former Assumption Parish in Indianapolis. Later that year, Archbishop Schulte sent him back to Rome for two years of

Father Herman Lutz

- **Age:** 75
- **Parents:** Herman J. and Mary Catherine (Kieffer) Lutz
- **Parish where he grew up:** St. Anthony Parish in Indianapolis
- **Seminary:** St. John's College in Collegeville, Minn.; Saint Meinrad Seminary in St. Meinrad; Pontifical North American College in Rome; Pontifical Gregorian University in Rome, graduate studies in canon law
- **Hobbies:** Walking, enjoying nature and reading canon law books
- **Favorite Bible verse:** Matthew 28:20: "And behold, I am with you always, until the end of the age." †

graduate studies in canon law.

Back in the archdiocese a second time, Father Lutz was appointed associate pastor of St. Susanna Parish in Plainfield while continuing as notary for the tribunal.

He received his first pastorate in 1971 at Mary, Queen of Peace Parish in Danville and continued his tribunal ministry.

Two years later, he was named co-pastor of the former St. Catherine of Siena Parish in Indianapolis, again continuing as notary.

He began working full time at the tribunal in 1976 and was named a judge for the Provincial Appellate Tribunal in 1983.

"I wanted people to know that the Church cared about them," he said, "and would help them."

In 1984, he was appointed pastor of St. Paul Parish in Sellersburg, and helped with the tribunal ministry on a part-time basis.

In 1995, Father Lutz was named an archdiocesan judge for the tribunal then a year later also was appointed pastor of St. Philip Neri Parish in Indianapolis.

At the center city parish, Father Lutz even fixed the school's ice machine and did other maintenance work when funds were not available to pay for repairs.

In 1999, he began his final pastorate at St. Mary Parish in North Vernon. Four years later, he retired for health

See LUTZ, page 11

Father McNally says priesthood is an 'extremely rewarding ministry'

By Mary Ann Wyand

A wonderful life.

Father J. Joseph McNally smiles when he reflects on 50 years of priestly ministry serving God and the people of God at parishes and high schools in central and southern Indiana.

"They were wonderful, wonderful years,"

Father McNally recalled. "I would do it all over again. It's been a great experience for me. If you love people and like to be around them, [the priesthood] is one way of really getting to know a lot of people and trying to be helpful to them. It's an extremely rewarding ministry."

John Joseph McNally was a Leap Year baby. He was born on Feb. 29, 1932, in Indianapolis and baptized at Holy Cross Church.

"There were so many Johns in my family," he said, "that I ended up being called Joseph."

When he was 3 years old, his father died and his mother decided to move home with her parents to raise her three young sons in southern Indiana.

His childhood was happy with his mother, brothers and grandparents. They were members of St. Mary Parish in New Albany.

"Mother went to work and I was pretty much raised by my grandmother," he said. "Her name was Theresia Trouy. She taught me how to pray and how to cook."

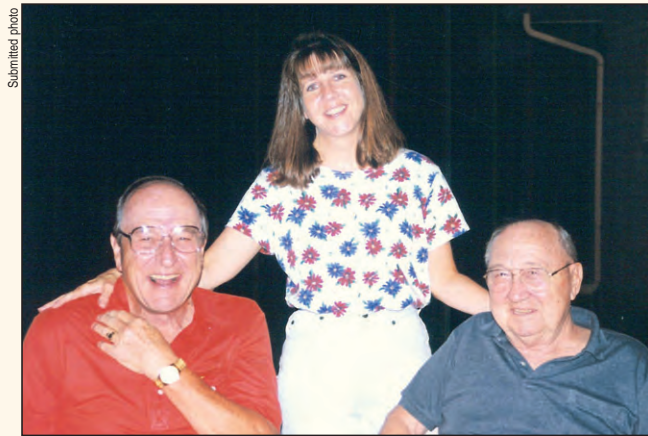
A self-described "people person," Father McNally said he thinks "it might be the Irish in me" that contributed to his decision to say "yes" to God's call to the priesthood at the end of his eighth-grade year at St. Mary School in New Albany.

He also admired the pastor and associate pastors at his parish.

"I was influenced by the associate pastors there when I was in grade school," he said. "They took me to visit Saint Meinrad. When I was in the fifth grade, I started having strong feelings for the priesthood. When I graduated from the eighth grade in 1946, I went to Saint Meinrad."

Only once did he question his decision to study for the priesthood at Saint Meinrad's high school seminary, college and school of theology.

During his college years, many of his friends enlisted in the armed forces to serve the United States in the Korean War.



Father J. Joseph McNally, left, and the late Father John Sciarra, the founding pastor of St. Barnabas Parish, pose for a picture with parish secretary Theresa Warner of Indianapolis on July 4, 2000. The parish's Sciarra Center includes the gymnasium, the Atrium and McNally Hall, a large meeting and reception room.

"I would go home and all the young men my age were in the military," he remembered. "Both of my brothers were in the service and they made it home, one with a Purple Heart. ... I thought maybe I should drop out [of the seminary] and do the same thing, but I went back to Saint Meinrad and I'm glad that I did."

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 3, 1958, at Saint Meinrad Archabbey Church.

His first assignments were as an associate pastor of Our Lady of Lourdes Parish and a religion teacher at Father Thomas Scecina Memorial High School, both in Indianapolis. He still maintains friendships with his former students and tries to attend some of their class reunions.

In 1963, he was appointed associate pastor of St. Margaret Mary Parish and a religion teacher at Schulte High School, both in Terre Haute.

"Those were five wonderful years at St. Margaret Mary Parish," Father McNally said. "... I still have friends there that I stay in touch with. The grade school was still open at that time and the church was always full. It was a good time."

In 1968, he was named student director at Our Lady of Providence High School in Clarksville and associate pastor of St. Paul Parish in Sellersburg.

Father J. Joseph McNally

- **Age:** 76
- **Parents:** John P. and Mary Ann (Trouy) McNally
- **Parish where he grew up:** St. Mary Parish in New Albany
- **Seminary:** 12 years at Saint Meinrad Seminary in St. Meinrad
- **Hobbies:** Fishing, golf and traveling
- **Favorite Bible verses:** Matthew 6:25-27: "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span?"
- **Favorite prayers or devotions:** The rosary and the Divine Office †

"I just had Mass there on weekends because I was [working] full time at the high school," he said. "I was the counselor besides teaching. ... I decided to go back to school so I enrolled at Spaulding College in Louisville and took a course in counseling psychology. I got my master's degree from there and the University of Louisville."

After Father Paul Gootee died, Father McNally served as the temporary administrator of St. Paul Parish.

In 1971, he was named pastor of Most Sacred Heart of Jesus Parish in Jeffersonville after Father Robert Walpole's death.

"I was still teaching at Providence so it was a busy time, but I was young and had the energy to do it," Father McNally recalled. "My years at Sacred Heart were a good time. ... The people there were wonderful to me, very accepting."

His mother died in 1977. Also that year, he was named pastor of the former St. Columba Parish in Columbus. Ten years later, he was appointed co-pastor of St. Columba and St. Bartholomew parishes there.

See McNALLY, page 11

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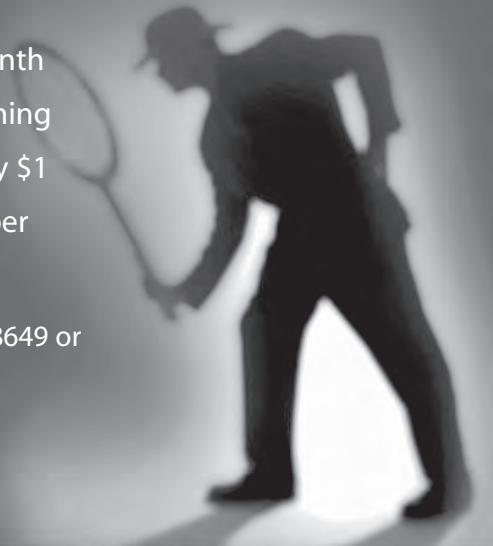
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Pope: 'It's not easy being green,' but it's part of God's plan

VATICAN CITY (CNS)—Visiting Australia in July gave Pope Benedict XVI an opportunity to develop further his creation morality, which he first explained in the northern Italian Alps a year ago.



Pope Benedict XVI

While Pope John Paul II was the outdoorsman, Pope Benedict's three-year pontificate already is seen as the green papacy.

Accepting donations of solar panels and a reforestation project to offset the Vatican's carbon footprint, the 81-year-old pope has shown that his concern for the environment is concrete.

But his July 12-21 trip to Australia also gave him an opportunity to demonstrate that his concern is theologically based, part of a broad moral code and is perhaps the best way to convince young people that there is such a thing as natural law—that some actions are naturally always right or wrong.

Meeting priests in the Alps last year, the pope suggested that affirming young people's sensitivity to environmental concerns is the first step in showing them that they really believe God created all things and that God's plan for creation must be respected.

The next step, he said last year, was to explain that "we must not only care for the Earth, but we must respect one another."

"Only with absolute respect for this creature of God, this image of God which is man, only with respect for living together on this Earth can we move forward," the pope told the priests.

For Pope Benedict, the obligation to safeguard the environment flows from recognizing that God has a plan for

creation as a whole and for all its components: air, water, mountains, forests, flora, fauna and—especially—human beings.

In Sydney for World Youth Day, the pope had an opportunity to explain to Catholic young people how it all fits together.

"God's creation is good and it is one," he said at the July 17 welcoming ceremony.

"The concerns for nonviolence, sustainable development, justice and peace, and care for our environment are of vital importance for humanity," he said. "They cannot, however, be understood apart from a profound reflection upon the innate dignity of every human life from conception to natural death: a dignity conferred by God himself."

The Earth and all it holds was created to sustain human life, he said, but neglect, greed and shortsightedness have led to the poisoning of air, water and soil, and the destruction of the forests.

In a similar way, the pope said, people were created in God's image and likeness, and destined to seek truth, beauty and goodness.

But in the human environment, as in the rest of nature, there exists "a poison which threatens to corrode what is good, reshape who we are and distort the purpose for which we have been created," he said.

Alcohol and drug abuse, violence, sexual degradation, abortion and other attacks on human life are all signs of how people ignore their own dignity or the dignity of others as the crown of God's creation, the pope said.



Preschoolers Amanda Keheller and Jack Ignowski, with help from their teacher, Michelle O'Gara, search for worms in a soil sample at St. Monica Academy in Chicago earlier this year. The academy has adopted SEEDS, a student program in environmental and development studies. Pope Benedict XVI has advocated for sustainable development, justice and peace, and care of the environment.

And, he told the young people, relativism—thinking that there do not exist any absolute truths—is one of the clearest signs of a waning recognition that God is the creator of all things and all people.

Under the guise of being "neutral, impartial and inclusive of everyone," relativism actually claims God's place and denies that there is any such thing as natural order, natural purpose and natural goodness, he said.

The world is fragile, the pope told them, and harm done in one area affects another.

"We have become more and more aware of our need for humility before the delicate complexity of God's world," he said.

The pope's message to the young people was that, like the stars and the seas, the flowers and the cattle, "your very existence has been willed by God, blessed and given a purpose." †

LUTZ

continued from page 9

reasons, but missed his priestly ministry.

Now Father Lutz keeps busy at St. Paul Hermitage, where he lives with Msgr. Richard Kavanaugh and Fathers Thomas Murphy, Henry Brown, Patrick Commons, James Rogers and Gerald Burkert.

Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal, remembers how Father Lutz helped him when he was a seminarian with advice about living and studying in Rome.

"For many years, he served in a dual ministry in parishes and on the tribunal staff," Msgr. Easton said. "He was dedicated to the tribunal ministry for 25 years and was good at that. He felt it was his duty to use his canon law degree at the [tribunal] office. He also liked his parish work, which kept him extremely busy."

Father Lutz is "a very good listener," Msgr. Easton said, which made him well-suited for the tribunal ministry.

"He is quiet and humble," Msgr. Easton said of his longtime friend and tribunal co-worker. "Still waters run deep. He is a deep thinker and likes to engage in intellectual debates. We have had many good times talking about canon law."

Father Lutz will celebrate his 50th anniversary of ordination on Aug. 3 during a Mass and reception with family members and longtime friends.

It will be an opportunity to look back at his priestly ministry during a half century of serving God and the people of God, and to reflect on the religious vocation that his mother had known would be right for him. †

McNALLY

continued from page 9

"Those were wonderful, wonderful years, probably some of the best years of my priesthood in Columbus and then for 12 years at St. Barnabas Parish in Indianapolis," Father McNally said. "That was a wonderful move for me in 1989. I love the people at St. Barnabas. They've been absolutely wonderful to me. Even in retirement, I'm still in touch with many of them. I still visit and help out there."

Parish secretary Theresa Warner said it was "an honor" to work with Father McNally at St. Barnabas Parish for four years until he retired in 2002.

"He is always very present for people," Warner said, "very friendly and outgoing, with a great personality, warm, caring and approachable, ... a good Irish storyteller known for his jokes and fishing stories."

For 25 years, Father McNally has enjoyed spending time at his cabin at East Lake of Prince's Lake near Nineveh. His weekend retreat house became his full-time residence when he retired six years ago.

A storm in early June caused the dam to fail, and the resulting floodwaters rushed to within 10 feet of his house. He thanked God for his good fortune then began consoling neighbors who sustained property damage from the flooding.

"The younger priests have been very good to me, especially those who have cabins at the lake," Father McNally said. "They check on me. There's really a fraternity among the priests. All of us are very close to each other." †

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BACK-TO-SCHOOL SHOPPING

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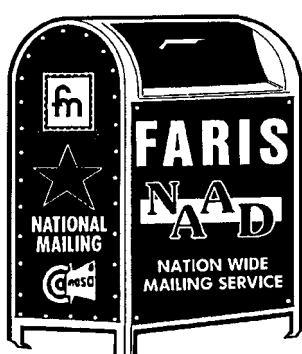
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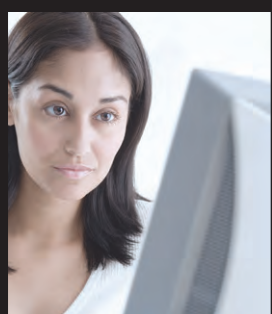
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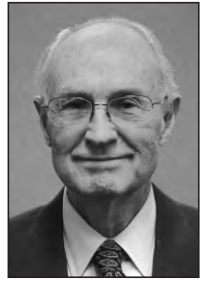
The Criterion

From the Editor Emeritus/John F. Fink

Possible U.S. saints: Frederic Baraga

(Tenth in a series of columns)

Father Frederic Baraga was another missionary to the American Indians, this time to the Chippewas and Ottawas.



He was born in what is now Slovenia in 1797, was ordained a priest and served in a couple of parishes until 1830. That is when the Leopardine Foundation was

searching for missionaries to send to North America. Father Baraga applied, and was accepted by Bishop Edward Fenwick of Cincinnati.

Cincinnati was still a diocese rather than an archdiocese then, but it was large. Bishop Fenwick assigned Father Baraga to the northwest part of the diocese, 80,000 square miles that included Michigan's Upper Peninsula and parts of Minnesota and Wisconsin.

Father Baraga established missions in various Indian villages in this vast area. He traveled to the missions by foot, horseback or canoe most of the year, but

in the winter it was by snowshoes.

In a letter to his bishop, he wrote: "In winter a person cannot travel otherwise than on foot. As the snow is generally deep and there are no traveled roads, the only way to travel is on snowshoes. These snowshoes are from four to five feet long and one foot wide and are tied to one's feet. With them, a man can travel even in the deepest snow without sinking in very much. But this style of walking is very tiresome, especially for Europeans, who are not accustomed to it."

He also had to sleep in forests or out in the open because, as he wrote, "A man may travel four or five days in this extensive and thinly settled country before coming to another Indian settlement." He wrote that an Indian guide who accompanied him "sleeps the whole night as if he were in a featherbed."

Father Baraga was named the first Bishop of Sault St. Marie, Mich., in 1853. The diocese was relocated to Marquette in 1866 because of its more central location.

Bishop Baraga spoke and wrote Slovenian, French, German, English and

Chippewa. After becoming bishop, he wrote his first pastoral letter in Chippewa.

He was a prolific writer so he couldn't have been traveling all the time. He wrote seven prayerbooks in Slovenian and 20 books in English on religious topics as well as a sociological description of the Indian tribes he knew. He also wrote a dictionary and grammar of the Chippewa language, plus a catechism and hymnal. His diaries totaled three volumes.

He was also known for his sanctity. He rose each morning at 4 a.m. to spend three hours in prayer.

Besides ministering to the Indians, Bishop Baraga was also their champion, objecting to government authorities about the policy of removing the Indians from their native lands and selling alcohol to them. He prayed for justice for the Indians as well as peace among them.

Bishop Baraga attended the Council of Baltimore in 1866. While there, he suffered a stroke. He asked the priest who accompanied him to take him back to his wilderness diocese so he could die there. He lived another 16 months before his death in 1868. †

It's All Good/Patti Lamb

Back-to-school advice for a high school freshman

August is here. I can tell by the stacks of multicolored spiral-bound notebooks, folders and lunch boxes on display in the entrance of my favorite store. It's back-to-school time.



My godchild begins his freshman year of high school this month and I wanted to share a few pieces of advice with

him. These tidbits might not be as trendy as the latest gadgets in school supplies, but I hope they come in handy.

- Strive to be comfortable in your own skin. There's no one else just like you. Others may share your affinity for music, your taste in clothing or your sense of humor. It's good to find common ground, but remember that God has made you totally unique, with your own set of gifts, for a reason. It's up to you to embrace, develop and share those gifts, and ultimately use them to bring glory to God.

On the flipside of this same piece of advice ...

- Allow others to be comfortable in their own skin. Don't razz someone whose tastes

and talents may not be identical to your own. God made those around you just the way he wants them. Allow others to be themselves, whatever their stature, dialect or demeanor. Let them blossom into the people that God calls them to be without discouraging their progress. And keep an eye out for the underdog.

- Work for knowledge, and go at your own pace. In high school, there are many new class choices, including the "honors" or "advanced" classes. Those are great and challenging. But remember the reason you're at school in the first place: to receive an education. When I was your age, I was competitive and sometimes downright foolish. I'd stay up until the wee hours of the morning memorizing geometric theorems just so I could maintain a certain grade point average. I neglected to go at my own pace because I was more interested in keeping up with the pack. My dad once said it best: "Don't work for rank; work for knowledge."

- Remember that not all knowledge is academic in nature. Some of the most important things I learned in high school had nothing to do with algebra or foreign languages. Life itself can be the greatest

teacher. During my sophomore year, a friend was taken from our class in an accident. He never got to celebrate his 16th birthday. At times, life's most profound lessons may be learned through trials or even loss. In the years to come, it's also important to learn patience, responsibility, faith, compassion, humility and friendship. Each day is a new opportunity to become skilled at the very art of living and develop into a better ambassador for Christ.

- Keep God with you along the way. I cannot stress enough the importance of this one. From freshman to senior year, you'll have a wide spectrum of experiences. Some might entail hardship and others might be among your greatest days. But if you seek God's guidance and remain aware of his presence within you, you cannot go wrong.

It feels like only yesterday that I was baby-sitting for my godchild and now I have to stand on my tiptoes to hug him. I wish him every blessing in the exciting four years to come.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Remembering special days for our Blessed Mother

If Indiana has experienced unusual snowfalls during August, I know nothing about them.



However, I do know that, according to tradition, in August of 352 A.D. a huge rectangle of snow was discovered on Mount Esquiline, one of the famous Seven Hills in Rome. People gathered to see the snow that lingered despite the hot and sultry summer heat. It formed the shape and size of a church.

Prior to this, legend says that Mary had appeared in a dream to a childless couple who were trying to decide how their wealth would be spent after their deaths.

In their dream, the Blessed Mother told them that she wanted a church built in her honor at that very place, which would be covered in snow. The Basilica of St. Mary Major was built on that hill in 358 A.D. and has undergone many changes over the centuries.

The devotion to Our Lady of the Snows was introduced to the American Midwest in 1941 by the Missionary Oblates of Mary Immaculate. When Father Paul Schulte, a priest of that order, finished his missionary work north of the Arctic Circle, he retired to St. Henry's Seminary in Belleville, Ill., my hometown.

The seminary was located not far from my high school, The Academy of Notre Dame. Because the devotion to Our Lady of the Snows grew, the Shrine of Our Lady of the Snows was built in Belleville. Its full history and complete information can be found online at www.snows.org.

Coincidentally, construction began in 1958, the year that my husband, Paul, and I were married on Aug. 30 at St. Mary's Church in Belleville. Our youngest daughter was born on Aug. 5, 1963—the feast of Our Lady of the Snows.

As some readers also might know, Mary's name is included in my name as well as in the names of all three of our daughters. Some readers also know that

we display many images of the Blessed Mother in our home.

Feast days celebrated in honor of the Mother of Christ are: Solemnity of Mary, Mother of God, Jan. 1; Our Lady of Prompt Succor, Jan. 8; Our Lady of Lourdes, Feb. 11; Annunciation, March 25; Visitation, May 31; Our Mother of Perpetual Help, June 27; Our Lady of Mount Carmel, July 16; Our Lady of the Snows, Aug. 5; Assumption, Aug. 15; Queenship of Mary, Aug. 22; Birth of Mary, Sept. 8; Most Holy Name of Mary, Sept. 12; Our Lady of Sorrows, Sept. 15; Our Lady of the Rosary, Oct. 7; Our Lady of Good Remedy, Oct. 8; Presentation of the Blessed Virgin Mary, Nov. 21; Immaculate Conception, Dec. 8; Our Lady of Guadalupe, Dec. 12; and Immaculate Heart of Mary, the Saturday after the Second Sunday after Pentecost. Also, Saturdays are dedicated to Marian devotions.

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

Faith, Hope and Charity/David Siler

What a truly wonderful world we live in

I recently returned from a wonderful family vacation. Can you imagine using the adjective "wonderful" about a trip with seven people in a seven-passenger vehicle, pulling a pop-up camper, covering 4,300 miles and 92 hours of driving time? Call it a tremendous



blessing and a tribute to the portable DVD player.

Over the course of two weeks, we had the privilege of visiting the Rocky Mountains of Colorado, Dinosaur National Monument, The Grand Tetons National Park, Yellowstone National Park and the Badlands of South Dakota.

These areas have got to be some of God's greatest work. The scenery was just magnificent! I marveled at the vastness and the variety of creation from the mountains and hills to the wild animals to the trees and plants.

Among the many insights that emerged for me while marveling at God's goodness was the importance of the principle of Catholic social teaching that instructs us to care for the Earth.

During the programs that we attended led by park rangers in the various national parks, we noticed a theme about the amazing interdependency of the elements of creation.

One ranger talked about a foreign grass that was introduced in an area of the park that fairly quickly spread and choked out other grasses that were food for various animals. As a result, these animals left the area, which then started a whole chain reaction of change for other insects, plants and animals.

We learned how the Badland's prairies began to deteriorate when the buffalo that once numbered in the hundreds of thousands virtually disappeared in that area because of over-hunting. The cascade of effects was mind-boggling.

With the reintroduction of the buffalo many years ago, these prairies are beginning to be restored.

It occurred to me that God, in the magnificent wisdom that is only God's, created our world in perfect order, leaving nothing to chance. (However, after our trip, I continue to question the wisdom of the mosquito.)

When we ignore the fact that this perfect order can be drastically disturbed by us humans, we dishonor our Creator. God has certainly given us dominion over the Earth, but this dominion requires incredible responsibility.

Catholic teaching instructs us to pay careful attention to the lifestyles that we lead and how they affect the order of creation.

This political season has brought even more attention to a growing awareness of the impact that we are having on our environment. I believe that this added attention is a good thing and gives us the chance to make necessary changes so that this wonderful gift from God can continue to sustain us and the generations that follow us.

During and after our trip, I experienced a profound sense of gratitude for those pioneering men and women who had the foresight long ago to preserve areas of our country in their most natural state where we can experience God's creation at its finest and learn the many lessons that only nature can teach.

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

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

The Sunday Readings

Sunday, Aug. 3, 2008

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The Book of Isaiah's third section provides this weekend's first reading.



Reading the ancient Hebrew prophets quickly leads to three observations.

Each of the prophets wrote when times were quite troubling.

Second, the prophets, regardless of their own individual identities or circum-

stances, saw at the root of the troubles the people's failure to acknowledge the supremacy of God and to follow the law of God.

Finally, affronting God has dire results that cannot quickly and easily be undone.

This theme prevails in the Scriptures from Genesis through the entire Old Testament and New Testament until the stormy times foreseen by the Book of Revelation, the final book of the Bible.

It is the Christian answer to the question of what evil endures in the world, and why the dreadful effects of sin beset us.

It is the situation to which Third Isaiah responded. Times were bad, to say the least. Freed from exile in Babylon, the survivors of the experience returned to the Holy Land, and found destitution and despair there. Imagining not only their disappointment, but also their cynicism and anger, about their situation is not difficult.

The composers of Third Isaiah had to summon the people back to trust in God, insisting that sin had created the condition. It would take time to repair, and repair was possible only in absolute faithfulness to God.

St. Paul's Epistle to the Romans is the source of the second reading.

As with Third Isaiah, this writing from the New Testament came into being when followers of God were under great stress. The culture looked upon Christians not just as lunatics, but also as threats. Inevitably, the political and legal systems were turning against Christians. Later, Paul would be executed.

Paul encouraged the Christians of Rome.

It was not just a series of platitudes. He urged them to resist the temptations to sin and to loss of faith. He urged them to hold true to Christ, letting nothing separate them from the Lord.

St. Matthew's Gospel provides the third reading.

It is the familiar and beloved story of the Feeding of the Five Thousand.

In this well-known story, a large crowd is following Jesus. Within this crowd are sick people. Typically, the compassionate Jesus healed the sick.

Healing the sick meant much more here than curing a physical illness. The evil, fatal effects of Original Sin, and the long centuries of personal and societal sin, were being wiped away. Again, the ancient Jewish idea was that human sin brought every distress into the world.

Virtually no food was available to nourish this crowd. There were only five loaves of bread and a few fish.

Unwilling to dismiss the people, Jesus took the food, blessed it and gave it to the disciples to distribute to them. When everyone had eaten, the leftover food filled 12 baskets.

This miracle anticipates the Eucharist. Three elements are important in the story. One is the role of the disciples. Then God lavishly provided for the people despite the vast number in the crowd. Finally, God alone gives life.

Reflection

A great, constant and underlying message of the Scriptures is that there is more to life than what humans see or hear around them.

Indeed, a basic lesson of the Church, largely overlooked today, is that human existence is eternal, either in heaven or hell. Everything in Christianity must be seen in this context.

Another lesson is that sin invariably damages and finally kills. This has always been the case. Sin never brings good. Someone, somewhere, will pay the price. The insight of the prophets was to see this reality.

In Jesus, God erases the effects of sin. He nourishes us when there is no other source of nourishment. But this must be understood in the context of what life is about, a context beyond mortals with their nearsightedness and self-centered perspective. It is spiritual. In Jesus, it can be forever. †

Daily Readings

Monday, Aug. 4
John Mary Vianney, priest
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 24:22-36

Tuesday, Aug. 5
Dedication of the Basilica of St. Mary in Rome
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Thursday, Aug. 7
Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest

Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, Aug. 8
Dominic, priest
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35c-36b, 39, 41
Matthew 16:24-28

Saturday, Aug. 9
Teresa Benedicta of the Cross, virgin and martyr
Hebrews 1:12-2:4
Psalm 9:8-13
Matthew 17:14-20

Sunday, Aug. 10
Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

Question Corner/Fr. John Dietzen

Helping the poor enables people to share God's love, experience grace

QWhen walking around our city, we can't help encountering street people who ask for money.



I want to help them, but I believe that Catholic Charities and the Salvation Army know who is deserving of help and what's best for them.

I pray for the homeless and hungry people here in the U.S.

and around the world.

I strongly want to help them, but are we doing these folks a disservice by not steering them to groups that can help them for a lifetime, instead of our helping them for a day? (Ohio)

AIt may help to know first that your dilemma about helping the poor is not new.

St. Clement, second-century bishop of Alexandria, had to write: "Your precautions and your pretended distinctions between those who are to be aided and those who are to be avoided lead you to neglect the friends of God. ... By aiding those who have need, you will unfailingly encounter one of those who will save you before God."

We share our possessions and other gifts with others because, among other possible motives, we are obliged to do so by our Lord. The poor and the hungry are Christ, he told us, and what we do for them we do for him.

A basic principle of Christian spirituality is that any graces God gives us are to be used, to be acted upon, and not saved up for a more ideal situation that better fits our perspective and criteria. The opportunity to assist others in need, to welcome them and open ourselves to them, is such a grace.

When grace-filled invitations present themselves, therefore, it's not wise to tell God that this isn't exactly what we had in mind. Our responsibility is to do the best we can, and not wait for something better or more worthy of our attention.

If there is a next time, and there may not be, the grace and calling to do what God wishes us to do will be there when the time comes.

If we're determined to be "safe" in what we give, probably not many chances will

come our way.

It's usually hard, often impossible, to know for sure where our help "will do the most good."

Even charitable and missionary organizations cannot guarantee that everything will be perfect, that only "deserving" people—whatever that means—will benefit from our gifts.

Jesus does not ask or allow us to sit in judgment of the lives of those desperate and destitute people who ask for our help.

In any case, while we must use common sense, appropriate use of what we give is not ours to judge. It is a concern between the recipient and God. Our task is to respond generously to the graced opportunity when it stands in front of us.

On a personal note, we have often and honestly attributed much of whatever good has happened in the parishes that I have served to the fact that we tried never to turn anyone away who asked for help, but to give what we could, even if sometimes that help is only a kind and friendly word.

Such an attitude is possible and greatly rewarding for all of us.

I'm glad that you are exploring the best way to do this. Organizations dedicated to serving the world's poor and alleviating the causes of poverty deserve all the support we can give.

We cannot, however, simply transfer to any individual or group our obligation to respond to the severe needs of those who, in God's Providence, enter our lives. †

My Journey to God

The Handmade Gift

The candles are lit and Bach
Is playing in the background.
I take the yarn in hand
To make a gift.

With loving care, I warp the
Loom using carefully selected
Colors and a pattern meant
Only for you.

I work the peddles and beater bar.
As I throw the shuttle back and forth,
I rock on the weaving bench and
Think loving thoughts as the
Fabric takes shape.

I wonder if this is the way
God created each of us. Choosing
The color and pattern with tender
Care. His thumbprint on the soul.

A pattern left to be filled
In by each one of us for

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Discalced Carmelite Secular Order. Maria Elena Puac Poz, a Mayan woman, weaves at her home in the village of La Estancia Cantel, Guatemala, in February 2007.)



CNS photo/Paul Jeffrey

The love of Him.
His handmade gift to us.

By Trudy Bledsoe

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.

ANDRES, Hubert Hector, 97, Our Lady of Perpetual Help, New Albany, July 10. Husband of Mary (Engle) Andres. Father of Alice Banet and Melvin Andres. Brother of Wilhelmina Beavins, Florence Renn and Phillip Andres. Grandfather of seven. Great-grandfather of 17.

BAASE, James M., 46, Holy Spirit, Indianapolis, July 9. Husband of Kimberly Baase. Father of William Baase. Son of William Baase. Brother of Theresa Ann Monaghan and Thomas Baase. Uncle of several.

BURGESS, Richard Lee, 64, St. Barnabas, Indianapolis, July 19. Father of Gregory, Michael and Ron Burgett. Brother of Marcella Roach, Bob, Ed and Jim Burgett. Grandfather of four.

ECKERT, Charles, 73, St. Luke the Evangelist, Indianapolis, July 23. Husband of Beatrice (Roos) Eckert. Father of Faith Allen, Nannette Dum, Lauri Fehribach, Beth, Max, Sam and Zachary Eckert. Brother of Joyce Vitale. Grandfather of 14.

FARRELL, Patrick F., 69, Holy Spirit, Indianapolis, July 17. Father of Christine Levy, Coleen Walsh, Anthony, Brian, Daniel, Kevin, Mark and Patrick Farrell Jr. Brother of Father Michael Farrell and Stephen Farrell. Grandfather of 18.

HURON, Marilyn Nace, 68, St. Monica, Indianapolis, July 17. Mother of Marie, James and Philip Nace. Sister of Barbara Villers. Aunt of several.

JANSEN, Mary Anne, 54, St. Roch, Indianapolis, July 21. Wife of Dr. Paul Jansen. Mother of Jennifer, Julie and John Jansen. Daughter of Bob and Betty Ash. Sister of Nancy Ash and Carol Egan. Aunt of 19. Great-aunt of four.

JOHNSON, Jacqueline G. (Toon), 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 10. Mother of Julie Young and Bruce Johnson. Sister of Terry and Tim Toon. Grandmother of three.

KRIESE, Maurice A., 87, Sacred Heart of Jesus, Indianapolis, July 14. Father of Joan Bunte, Charles, Fritz, Joseph and Thomas Kriese. Brother of Zeta McKay. Grandfather of 16. Great-grandfather of eight.

LEONARD, Charles, 82, St. Andrew, Richmond, July 16. Husband of Virginia Leonard. Grandfather of six. Great-grandfather of 11.

LITZINGER, Zachary A., 17, St. Anne, Hamburg, July 16. Son of Gary and Gerylitz Litzinger. Brother of Haley Litzinger. Grandson of Richard and Irene Dickmar and George and Julie Litzinger.

NEIN, Anna Mary, 84, Holy Family, New Albany, July 16. Mother of Victoria Peters, Jay and Michael Nein. Grandmother of seven. Great-grandmother of nine.

NOE, Helen M., 91, St. Michael, Brookville, July 14. Mother of Cheryl Barczak and Gary Noe. Sister of Mary

Lohrey. Grandmother of four. Great-grandmother of four.

SELBY, Gertrude, 86, Sacred Heart of Jesus, Terre Haute, July 13. Mother of Connie Evelo and Marlene Pulsford. Sister of Irene Huber. Grandmother of six. Great-grandmother of 12.

SCHNIEDERS, George A., 91, St. Luke the Evangelist, Indianapolis, July 6. Husband of Joan Schnieders. Father of Mary O'Brien, Ann, David, James, Paul and William Schnieders. Grandfather of 18. Great-grandfather of three.

STRIEGEL, Martha M., 91, St. Mary-of-the-Knobs, Floyds Knobs, July 17. Mother of Christine Baumann, Shirley Harbeson, Jeanette Hayden, Debbie Page, Barbara Vance, Marvin, Robert and Tony Striegel. Sister of Gladys Koetter and Paul Andres. Grandmother of 38. Great-grandmother of 48. Great-great-grandmother of three. †

Franciscan Sister Miriam Clare Heskamp was a superior general

Franciscan Sister Miriam Clare Heskamp, a former superior general of the Oldenburg Franciscans, died on July 16 at St. Clare Hall, the sisters' health care facility at the motherhouse. She was 85.

The Mass of Christian Burial was celebrated on July 21 at the Chapel of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery in Oldenburg.

The former Ursula Marie Heskamp was born on Nov. 17, 1922, in Cincinnati, Ohio. She entered the Oldenburg Franciscan community on Jan. 19, 1941, and professed her final vows on Aug. 12, 1946. She was elected superior

general in 1974 and served in that capacity for two four-year terms from 1974 to 1982.

From 1947 to 1974, Sister Miriam Clare ministered as a professor of home economics at Marian College in Indianapolis.

In 1983, she returned to Marian College for 16 years as the director of mature living seminars and the Elderhostel.

She retired in 1999. She is survived by a brother, Divine Word Father Charles Heskamp of East Troy, Wis., and many cousins.

Memorial gifts may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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- Visionary leader

Interested applicants should send letter of application and résumé to:

Mr. Jeff Oelker
Director of Ministry and Operations
St. Louis de Montfort Church
1141 Hague Rd
Fishers, IN 46038-1876
(317) 842-6778
joelker@sldmfishers.org

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Our Lady of Lourdes Catholic Parish, in the East Deanery of the Archdiocese of Indianapolis, is seeking a part-time Director of Music Ministries. The ideal candidate will have a B.A. in Music, either in keyboard performance, choral directing, or equivalent. The job may be tailored to best fit the needs of the candidate and the parish, but will likely include directing two or three choirs, as well as providing keyboard (organ and/or piano) accompaniment at two Masses each weekend. A sample job description may be obtained from the parish upon request.

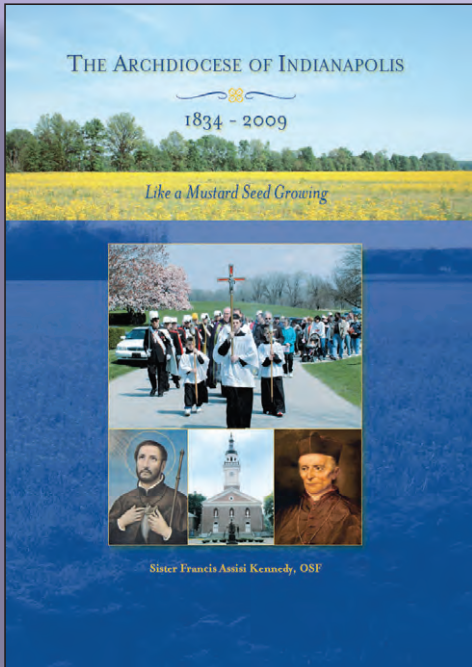
Interested applicants should submit a résumé to:

Beverly Hansberry
Our Lady of Lourdes Catholic Church
5333 East Washington Street
Indianapolis, IN 46219
Fax: 317-356-2358
E-mail: bhansberry@ollindy.org

History book recounts 175 years of Catholicism in the archdiocese

"This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to 'come and see.'"

— Archbishop Daniel M. Buechlein



The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sells for \$27 (plus 6 percent for shipping and handling). The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

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Serra Club vocations essay

Priest, religious “cast nets” every day at Cathedral High School

By Kelley Ford

Special to *The Criterion*

As a student at Cathedral High School in Indianapolis, I have the rare privilege of being able to see “fishers of men” at school every day. We have a priest and several religious sisters who “cast their nets” every day, hoping to catch a few (or more!) students at a time.



Her calm and gentle words encourage us to slow down,

Every morning, before classes begin, Franciscan Sister Dolores Jean Nellis literally “casts her nets” as she leads every student and adult in our school in prayer broad-“cast” over the public address system.

to feel God’s presence among us, and to listen to what he is telling us. Sister Dolores believes so strongly in the power of prayer that even we skeptical teenagers pause to contemplate her words. Through her, God continues to give us a beautiful and meaningful start to our day.

The other sisters in our school have their own daily broad-“cast” through their perpetual smiles, their genuine acts of kindness to all, their patience and their abundant belief in the goodness of all of us. Their actions hold us to a very high standard, but the sisters support us even when we fail to meet the standard.

Whether assisting the principal, teaching social studies or solving complex calculus problems, our religious sisters are gifts from God. For us, they are like his daily invitations to be like him and to follow him.

Our own Father William Munshower, as chaplain of our school, “casts his nets” from the pulpit as he

encourages—even demands—us to sing at Mass. His joy in spreading God’s message and living as God expects is evident in every word that he speaks.

He “reels us in” as we walk by his open office door and as he mingles with us in the halls. Just the sound of his voice “casts” a spell-like quality through the crowd, and students stop to share a quick story or a laugh with him.

Our examples of God’s messengers at Cathedral are just a sample of the thousands of people called to be God’s fishermen. Deacons, priests, and religious brothers and sisters “cast their nets” every day and become “fishers of men.”

If we are lucky enough to “get caught” in one of their nets, we will be drawn closer to God and closer to the life that he chose for us. They also remind us that we, too, can “cast our own nets” and encourage people of all ages that they have the choice to embrace God and experience all of the joy of living in his Kingdom.

(Kelley Ford and his parents, Tom and Lisa Ford, are members of St. Pius X Parish in Indianapolis. Last spring, he completed the ninth grade at Cathedral High School in Indianapolis and is the ninth-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.) †

Healthcare camps are a cool way for students to spend their summer

The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC)

is offering the following interactive camps this summer for students interested in pursuing a career in healthcare:

Science Enrichment and Health Career Camp – July 21-24, 2008

- “Science is Simple” Grades: K-3
- “Stepping into Science” Grades: 4-7
- “Beyond Biology” Grades: 8-12

Program Objectives: Increase knowledge of the human body systems, foster an awareness of health-science connections, facilitate an interest in healthcare careers, encourage healthy life choices and provide opportunities for unique and fun health-science activities.

“Health Care Hoops Camp” Academic Enrichment and Basketball Camp – July 14-17, 2008

Program Objectives: Increase knowledge of math and science through enrichment activities, learn the fundamentals of basketball through drills and activities, increase knowledge of health careers, and foster an awareness of health-science connections.

“Nursing University” – August 4-7, 2008

Program Objectives: Increase knowledge of the nursing field, foster an awareness of health-science connections, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun nursing.



Connecting Students to Careers, Professionals to Communities, and Communities to Better Health

To learn more and to register for camps, call **317.583.3512** or visit **mici-ahec.stvincent.org**

Vatican official praises launch of JP II sports foundation

VATICAN CITY (CNS)—Bishop Josef Clemens, secretary of the Pontifical Council for the Laity, said the letters of St. Paul demonstrate an understanding of the grueling demands of sports, and his missionary travels show that he probably was physically fit as well.

Thus, the year marking the 2,000th anniversary of St. Paul’s birth is an appropriate time to launch the John Paul II Foundation for Sports, Bishop Clemens said at a July 28 press conference.

Five Italian organizations and businesses involved with promoting sports and good sportsmanship launched the foundation to strengthen parish-based sports programs, to further study about teaching values and good citizenship through sports and to sponsor international celebrations highlighting good, sweaty fun.

Edio Costantini, president of the foundation, said it was named after Pope John Paul because the late pope spoke often about sports as a way to advance peace and as a way to learn teamwork, self-control and respect for rules.

The first big event on the foundation’s calendar is an April 24-June 21 series of marathons “in the footsteps of St. Paul.”

The marathons will begin by joining with the 5-year-old Bethlehem-to-Jerusalem John Paul II marathon for peace. Successive stages of the run will take place in Caesarea, Israel; Rabat, Malta, where St. Paul was shipwrecked; and then up the Italian coast to Rome.

Organizers hope the marathon will finish with an international symposium on “The Social and Educational Values of Sports,” a meeting with the pope, and a “sports village” in St. Peter’s Square, where young people could play soccer, pingpong and basketball. †

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