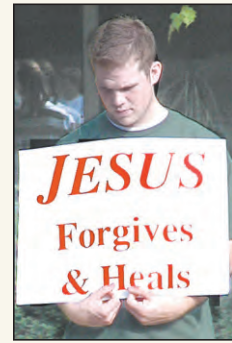


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San Damiano Scholar

Marian College's first San Damiano Scholars begin their Church ministries, page 8.

CriterionOnline.com

June 22, 2007

Vol. XLVII, No. 36 75¢

A LOVE STORY

Couple's commitment to Camp Rancho Framasa is a family affair



Nearly 20 years ago, Kevin Sullivan took his best shot on the basketball court at Camp Rancho Framasa, giving his wife, Angi, an engagement ring. The couple has also stayed committed to the camp.

By John Shaughnessy

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

That anecdote will come later, but there's a more fitting story to begin a look at Sullivan's 25 years of dedication to the Catholic Youth Organization camp that has been a temporary summer home to an estimated 500,000 children in its 61-year history.

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

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

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

"The camp was pretty dead," Kevin recalls. "We were getting ready to leave and I said, 'What's that on the basketball courts? Let's check it out.' I got out of the car and went over there. It was dark and the headlights were on. I got down on one knee and asked her to come over there. She came over and I pulled out the ring. I wanted to give it to her there because it was where we kissed for the first time."

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

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

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

"This is home. This is our community," Angi says. "The counselors and the staff are family. It can never be a job. Kevin and I say

See **CAMP**, page 2



Campers help each other through a rope challenge at Camp Rancho Framasa, which has been home to an estimated 500,000 children in its 61-year history.

Don't forget Gulf Coast, speakers urge Catholic health leaders

CHICAGO (CNS)—The 92nd Catholic Health Assembly began on June 17 with a plea: Don't forget the Gulf Coast.

The annual meeting of leaders of Catholic health care institutions opened with presentations on "Hope on the Gulf Coast: The Promise of Church." About 1,100 people gathered at the Marriott Magnificent Mile in Chicago for the event.

The session started with a slide show of photos from hurricanes Katrina and Rita and their aftermaths, as the choir from St. Dorothy Parish on Chicago's South Side sang "Sometimes I Feel Like a Motherless Child."

John J. Finan Jr., outgoing chairman of the CHA board, spoke of the devastating effects the hurricanes, and the flooding that followed, had wrought, and the steps that Catholic health care entities had taken

to try to alleviate the suffering.

Finan is president and CEO of Franciscan Missionaries of Our Lady Health System in Baton Rouge, La., the first stop for many evacuees from the greater New Orleans area.

Last year, at the end of the Catholic Health Assembly, Finan said, many of the delegates had joined him in a "second line," the procession led by joyous music that follows a traditional New Orleans funeral. The second line celebrates the freeing of the soul from the bonds of earth and the hope of eternal life.

"The second line is a ritual of hope," Finan said when he introduced the program. "And we are bringing help and hope to those in need."

Kim M. Boyle, who chairs the health care committee of the Louisiana Recovery Authority in Baton Rouge, La., spoke of the devastation wrought by the hurricanes and the flooding that followed, and the steps that Catholic health care entities had taken

See **HEALTH CARE**, page 15



CNS photo/Karen Callaway

Kim M. Boyle, a board member of the Louisiana Recovery Authority in Baton Rouge, La., speaks at the 92nd annual Catholic Health Assembly of the Catholic Health Association in Chicago on June 17.

CAMP

continued from page 1

it's our ministry. To be able to touch lives and be touched by others, it's so meaningful."

Like most love stories, there's also a lot of hard work and sacrifice behind the scenes.

"Back in the late '70s, early '80s, a high percentage of camps closed across the nation, especially religiously affiliated camps," says Edward J. Tinder, the CYO's executive director. "They couldn't afford it. We decided we weren't going to let our camp close. We decided there was a great power in camps for children. We decided to take it to the next level. To do that, we needed a leader to drive it, and Kevin Sullivan is the guy who made it happen. When I say Kevin, I have to include his wife, Angi, and their family."

Through the Sullivans' leadership, Rancho Framasa has been transformed from a "sleepy summer camp" to a year-round facility that is "the outdoor classroom for the archdiocese," according to Tinder.

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

Before their change to full-time, year-round responsibility began to take shape in the early 1990s, the Sullivans pieced together part-time jobs throughout the year so they could continue the work they loved at the summer camp.

"The atmosphere we've always tried to create is to be amongst the children," Kevin says. "Survey after survey, year after year, shows that the number one reason that kids come to our camp is because of the relationship with the staff and the counselors. They want to share goofy jokes with you, talk about their dog, talk about your dog, and they want you to listen to them."

Counselors are encouraged to use a philosophy that's simply called "TMM."

"That means, 'Tell Me More,'" Kevin says. "When you're stuck in a conversation with a camper say, 'Tell me more.' We want an emotional and physical environment that's

safe for them, and we want adults who want to share with them and listen to them."

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

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

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

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

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

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

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

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

Heidenreich is an example of the strong bond of "family" the Sullivans have helped

Photo by John Shaughnessy



Campers and counselors praise God in a joyous celebration of thanksgiving before every meal at the dining hall at Camp Rancho Framasa.

to create at Camp Rancho Framasa.

As a member of the 1413th Engineer Detachment Unit of the Indiana National Guard, Heidenreich recommended the unit's community service project that helped build the camp's amphitheater.

While the camp has expanded the Sullivans' scope of family, it has also deepened their faith.

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

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

"It's been truly such a gift to grow up here from 10 to now," says Angi, who attended the camp as a child. "To take the gifts I've

received and be able to give them back, I'm just very passionate about this experience. It fits very well for us. Neither one of us wanted to be that couple where you just see each other in the evening and your work is separate. We knew we wanted to be involved in each other's lives."

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

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

It could be the start of another love story. †

Celebrating the fun: CYO camp's name adds to its unique history

By John Shaughnessy

The years faded away for Frances Quigley when the Catholic Youth Organization recently celebrated the 60th anniversary of Camp Rancho Framasa.

While the anniversary celebration on June 9 brought together many people who have attended and supported the Catholic camp for children through the years, Quigley recalled the man who first made it possible in 1946, the man who also gave it its interesting name.

Her father, Bert Dingle.

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

"It was a fun place," Quigley recalls. "There were a lot of people who loved to come down there and ride horses and eat fried chicken and all that stuff. My father was a good friend of Msgr. Henry Dugan.

He asked the monsignor what he could do for the Church and the youth. It was through Msgr. Dugan that it was made into a youth camp. My father loved the idea. He was very pleased with how it worked out."

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

Quigley realizes that many people have difficulty pronouncing the camp's name, but she insists it could have been worse. The first choice was Camp Bejumafasa, based upon the first two letters of Bert, Judy and the names of the three girls.

"If you heard the way people murder Framasa, I can't imagine anyone saying Bejumafasa," Quigley says with a laugh.

Quigley attended the 60th anniversary with her two sisters, Margie Sperry and Samuella "Sammy" Emrich. During the

Submitted photo



Sixty-one years after their parents donated the land for Camp Rancho Framasa, the daughters of Judy and Bert Dingle were honored on June 9. From left, Frances Quigley, Samuella "Sammy" Emrich and Margie Sperry receive a standing ovation.

celebration, which was attended by more than 300 people, the three sisters each received a plaque commemorating their family's contribution that started Catholic camping in the archdiocese.

"The crowd gave them a standing ovation," says Jane Elliott, the CYO's development director who says an estimated 500,000 children have attended a CYO camp since 1947. "The event was just wonderful. It surpassed

anything we could have hoped for."

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

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

The Criterion 6/22/07

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

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

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

The Criterion

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

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

On pilgrimage to Assisi, pope appeals for Mideast peace

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

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

The pope made a point of praising the 1986 interreligious gathering in Assisi, an initiative of Pope John Paul II, as “a prophetic intuition and a moment of grace.” Such dialogue is an essential part of Christianity, but must be carried out without weakening the Christian duty to spread the Gospel, he said.

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

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

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

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

The pope said it was “an illusion” to believe that force can resolve conflicts and that the other side’s arguments or the demands of justice can be ignored. Only responsible dialogue supported by the international community can “put an end to so much pain and give back life and dignity to people, institutions and populations,” he said.

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

He defended the 1986 interreligious encounter, which had been criticized by some Catholic leaders at the time, and said it was motivated by the global recognition of St. Francis as a man of peace.

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

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

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

He recalled that for the first 25 years of his life St. Francis wandered around town looking for fun, good meals and material pleasure.

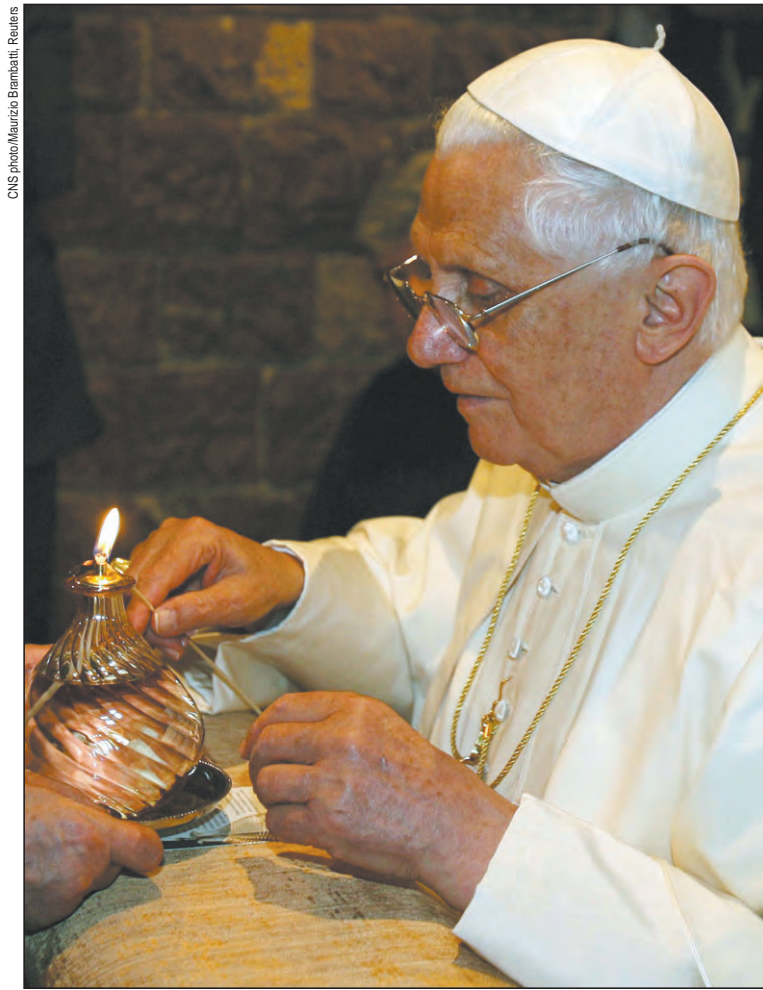
Many young people today fit the same description—but they have the added possibility of “wandering virtually, by navigating the Internet in search of information or contacts of every kind,” he said.

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

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

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

By discovering Christ, the pope said,



Pope Benedict XVI lights a lamp at the tomb of St. Francis in Assisi, Italy, on June 17. Marking the 800th anniversary of the conversion of St. Francis, the pope issued a strong appeal for peace in the Middle East.

St. Francis was able to see the world in a different way. His love for Jesus led him to give up vain pursuits and to dedicate his life to serving the poor and suffering.

The saint also learned to find inner silence and create a space for prayer—something greatly needed in modern times, the pope said.

“We risk going through an entire life deafened by noisy but empty voices,” but

failing to hear the voice of Christ, “the only one that counts,” he said.

The modern world, the pope said, is contradictory, offering beautiful things along with disappointing expressions of banality, injustice and violence.

“Without God, the world loses its foundation and its direction. Dear ones, do not be afraid to imitate Francis, above all in the capacity of returning to yourselves,” he said. †



Archdiocese of Indianapolis Pilgrimage to Portugal, Spain and France

September 9-18, 2007

Led by Rev. Msgr. Joseph F. Schaedel, Vicar General

Sunday, September 9—Flight from Indianapolis to Lisbon.

Monday, 9/10—Lisbon/Fatima Upon morning arrival pick up by motor coach for brief tour of Lisbon followed by trip to Fatima, one of the most visited Catholic Marian holy places. After tour and Mass, overnight at Fatima.

Tuesday, 9/11—Fatima/Avila/Madrid Travel to Avila, Spain for tour of St. Theresa Church, Casa del la Santa. After Mass a short trip to Madrid for two nights.

Wednesday, 9/12—Madrid Time in Madrid today with Mass and sightseeing in the morning. Afternoon free for shopping and leisure.

Thursday, 9/13—Madrid/Burgos/Pamplona Drive to Burgos to tour the magnificent cathedral. In afternoon travel to Pamplona for a tour that includes Xavier Castle, the birthplace of St. Francis Xavier, the patron saint of the Archdiocese of Indianapolis. Overnight in Pamplona.

Friday, 9/14—Pamplona/Lourdes This morning we drive through the Pyrenees Mountains to Lourdes, France. Mass will be celebrated at the Lourdes Grotto where Our Lady appeared in 1858 to a young peasant girl, Bernadette Soubirous. Two nights at Lourdes.

Saturday, 9/15—Lourdes Day in Lourdes, with sightseeing, and Mass. Visit to the Sanctuaries in Lourdes and evening rosary procession.

Sunday, 9/16—Lourdes/Montserrat/Barcelona Depart for Montserrat Benedictine Abbey which hosts the Virgin of Montserrat sanctuary and home of one of the oldest boys’ choir (Escolania) in Europe. On to Barcelona for a two-night stay.

Monday, 9/17—Barcelona Mass and a half-day sightseeing tour of the city of Barcelona with a visit to the Cathedral and Cloister. Visit to La Sagrada Familia where we view the most famous work by Antonin Gaudi.

Tuesday, 9/18—Barcelona/Return Flight Return flight home reliving the many wonderful experiences we have enjoyed during this faith-filled trip. Arrive home this evening.

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Editorial



Cardinal Justin Rigali of Philadelphia, head of the U.S. bishops' Committee on Pro-Life Activities, preaches during the annual pro-life vigil Mass in Washington in January. Cardinal Rigali and many Philadelphia residents took issue with the Philadelphia City Council's June 7 resolution that had declared Philadelphia a "pro-choice city." The Council on June 14 voted to rescind the resolution.

Standing up for life in the City of Brotherly Love

Need more evidence that there is a full-fledged culture war going on in America?

This month, we need to look no further than the City of Brotherly Love.

Only a week after the Philadelphia City Council passed a resolution by a 9-8 vote declaring the city as "pro-choice," the council thankfully on June 14 rescinded that horrendous decision by a 13-4 vote.

While plenty of us shook our heads in disbelief trying to comprehend how the June 7 vote initially passed by the slimmest of margins, we can thank the thousands of Philadelphians who stepped up during the next seven days to let council members know in no uncertain terms that their action was inappropriate, offensive and unacceptable.

Not surprisingly, Cardinal Justin Rigali and his newspaper, *The Catholic Standard & Times*, were appalled by the City Council's action and took appropriate steps to try and right this wrong in the city where American democracy was born.

Through the power of the press, the newspaper implored its readers to take a stand and let council members who voted to label the city "pro-choice" know what they thought of the action.

"Take charge: You have the power to change Council's decision," read one headline. The newspaper also printed council members' names, work addresses, phone numbers and some e-mail addresses to let any readers who wanted to express their anguish over the decision know how to do so.

Cardinal Rigali may have said it best: "In a city where so many people vigorously defend life at every stage, proclaiming Philadelphia 'pro-choice' is inconsistent with reality. It unfairly saddles those who support life at all stages with this shameful label."

Other Catholic voices were also justifiably quick in condemning the initial council action.

"We are known as the 'City of Brotherly Love and Sisterly Affection,'" said a statement issued by the Philadelphia-based National Catholic Bioethics Center. "There is nothing loving about the assault on human life that is abortion. It is a tragic violation of both our vulnerable sisters and their never-to-be-born children."

The initial resolution that passed no

doubt made stomachs turn with its callous approach toward life. We, as Catholic Christians, embrace all life from conception until natural death.

"Being a pro-choice city means encouraging the expansion of all forms of reproductive health care," the initial Philadelphia City Council resolution stated. "Being a pro-choice city means defending the right to choose a legal and safe abortion as a final but critical option for women."

Safe abortion? Plenty of medical professionals would tell you that's an oxymoron, that there's no such thing.

This medical procedure is anything but safe—for the expectant mother, unborn child, the child's father and all family members affected.

What we've learned from medical studies in recent years is this: The effect of abortion is felt for a lifetime. Studies have also shown many would-be-moms, dads and their families regret their decision and wish they could turn back time.

While we, like so many others, were appalled by the council's first vote, we shouldn't be surprised that

Planned Parenthood was behind the initiative. In fact, news reports say that the group helped Councilwoman Blondell Reynolds Brown craft the document.

What is just as troubling is Brown's cavalier attitude about this life-and-death issue. Apparently, some of her fellow council members and most of the city's constituents were unaware that such a resolution was in the works.

"They [Planned Parenthood] asked me to do it. I agreed with their views, and I agreed to introduce the bill," Brown told one Philadelphia media outlet. "At the end of the day, we have to decide what we want the city to look like and be about."

What Brown, Planned Parenthood and the eight other council members who voted for the first resolution succeeded in doing was demonstrating how out of touch some of Philadelphia's city leaders are with a healthy number of constituents.

Thankfully, the words and actions of thousands of people helped reverse an irrational action precipitated by a special-interest group and a wayward councilperson.

It also showed democracy in action, and how plenty of residents in the City of Brotherly Love are striving to build a culture of life.

— Mike Krokos

Faith & Precedent/Douglas W. Kmiec

Immigration reform: A matter of reason and faith

Immigration reform is temporarily stalled in the Senate.



It shouldn't be, and now is the time for the Catholic voice of reason and faith to overcome the loud ranting in the wasteland of drive-time talk radio about rewarding illegal behavior or jeopardizing national

security. Yes, there is a smidgen of credibility in both objections, but not much.

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

While it is natural to think of illegal immigration as a trespass in disregard of national property rights, in truth that is an imperfect analogy. A better analogy is the human reaction to the Prohibition era.

In the 1920s and '30s, the manufacture, sale or transportation of intoxicating liquor was illegal—but it was not against human nature. The result: a massive black market and the transformation of law-abiding folks into bootleggers.

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

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

It might be rational to oppose immigration if migrants consistently displaced American workers. In the main, however, this is not true.

The U.S. population by virtue of its decreased birth rate and concomitant aging is unable to fill the jobs that need to be done. Immigration is often the natural byproduct of local demand for labor being fulfilled by global supply. Filling jobs at these basic levels often yields expanded

opportunities for citizens. This is something that should be applauded, not decried.

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

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

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

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

Here, too, the Prohibition era is an apt analogy. Transforming an innocent act, indulging a glass of beer, into a crime invited association with authentic criminals who were engaged in more dangerous racketeering and vice.

It is irrational to oppose lifting the limits on migration that would both meet our economic needs and allow us to concentrate limited border patrols on the most suspect. It is also immoral.

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

Attorney General Meese opposes an amnesty of the 12 to 20 million undocumented aliens already in the U.S., while Cardinal Mahony is more forgiving. Both agreed, however, that it is possible to construct an "earned" path to citizenship. Here again, the Prohibition example is instructive. After Prohibition's repeal, no one suggested prosecuting those who got a drink during the earlier flawed policy.

"The movement to places of hope is woven into the very fabric of the Bible story," as Cardinal Mahony so eloquently reminded all. Those "huddled masses yearning to breathe free" still "knock upon our door." Faith, if not self-interest, tells us to be welcoming in giving our answer.

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

Moral Compass

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



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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Eucharist reflects and strengthens unity and love of marriage

(Sixth in a series)

Pope Benedict XVI devoted a substantial section of his apostolic exhortation on the Eucharist to "The Eucharist and Matrimony."

He calls the Eucharist "a nuptial sacrament." His presentation on this theme is profound and clear. I quote at length:

"The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage. A deeper understanding of this relationship is needed at the present time.

"Pope John Paul II frequently spoke of the nuptial character of the Eucharist: 'The Eucharist is the sacrament of our redemption. It is the sacrament of the Bridegroom and Bride.' Moreover, 'The entire Christian life bears the mark of the spousal love of Christ and the Church. Already Baptism, the entry into the People of God, is a nuptial mystery; it is so to speak the nuptial bath which precedes the wedding feast, the Eucharist' (*Catechism of the Catholic Church*, #1617).

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

"Indeed, in the theology of St. Paul, conjugal love is a sacramental sign of

Christ's love for his Church, a love culminating in the Cross, the expression of his 'marriage' with humanity and at the same time the origin and heart of the Eucharist. For this reason, the Church manifests her particular spiritual closeness to all those who have built their family on the sacrament of Matrimony. ... [T]he Synod also called for an acknowledgment of the unique mission of women in the family and in society, a mission that needs to be defended, protected and promoted. Marriage and motherhood represent essential realities which must never be denigrated" (n. 27).

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

The pope comments that it is no surprise that the Synod on the Eucharist gave special attention to the painful situations experienced by some of the faithful who are divorced and remarried.

He calls it a "complex and troubling pastoral problem, a real scourge for contemporary society, and one that increasingly

affects the Catholic community as well. The Church's pastors, out of love for the truth, are obliged to discern different situations carefully, in order to be able to offer appropriate spiritual guidance to the faithful involved" (n. 29).

"The Church's practice of not admitting the divorced and remarried to the sacraments is based on the Scripture (cf. Mt 10:2-12); their state and their condition of life objectively contradict the loving union of Christ and the Church signified and made present in the Eucharist" (cf. n. 29).

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

Pope Benedict emphasizes that diocesan tribunals should be able to operate in an expeditious manner regarding marriage cases where "legitimate doubt exists about the validity of the prior sacramental marriage." He expresses concern that there be full

respect for canon law, pastoral sensitivity and prompt functioning. He also notes that "pastoral care must not be understood as if it were somehow in conflict with the law" (cf. n. 29).

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

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

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

Archbishop Buechlein's intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

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

(Sexto de la serie)

El Papa Benedicto XVI dedicó una extensa sección de su exhortación apostólica sobre la Eucaristía a "Eucaristía y Matrimonio."

Denomina la Eucaristía "un sacramento nupcial." Su presentación sobre el tema es profunda y clara. Cito buena parte:

"La Eucaristía, sacramento de la caridad, muestra una relación particular con el amor entre el hombre y la mujer unidos en matrimonio. Profundizar en esta relación es una necesidad propia de nuestro tiempo.

"El Papa Juan Pablo II afirmó en numerosas ocasiones el carácter esponsal de la Eucaristía y su relación peculiar con el sacramento del Matrimonio: «La Eucaristía es el sacramento de nuestra redención. Es el sacramento del Esposo, de la Esposa». Por otra parte, « toda la vida cristiana está marcada por el amor esponsal de Cristo y de la Iglesia. Ya el Bautismo, que introduce en el Pueblo de Dios, es un misterio nupcial. Es, por así decirlo, como el baño de bodas que precede al banquete de bodas, la Eucaristía». (*Catecismo de la Iglesia Católica*, #1617)

La Eucaristía corrobora de manera inagotable la unidad y el amor indisolubles de cada Matrimonio cristiano. En él, por medio del sacramento, el vínculo conyugal se encuentra intrínsecamente ligado a la unidad eucarística entre Cristo esposo y la Iglesia esposa (cf. Ef 5,31-32). El consentimiento recíproco que marido y mujer se dan en Cristo, y que los constituye en comunidad de vida y amor, tiene también una dimensión eucarística.

En efecto, en la teología paulina, el amor esponsal es signo sacramental del amor de

Cristo a su Iglesia, un amor que alcanza su punto culminante en la Cruz, expresión de sus «nupcias» con la humanidad y, al mismo tiempo, origen y centro de la Eucaristía. Por eso, la Iglesia manifiesta una cercanía espiritual particular a todos los que han fundado sus familias en el sacramento del Matrimonio. ... [E]l Sínodo ha recomendado también destacar la misión singular de la mujer en la familia y en la sociedad, una misión que debe ser defendida, salvaguardada y promovida. Ser esposa y madre es una realidad imprescindible que nunca debe ser menospreciada." (n. 27)

Seguidamente, el Santo Padre aborda diversos problemas pastorales. No ha de sorprendernos que se refiera al carácter indisoluble del matrimonio: "El vínculo fiel, indisoluble y exclusivo que une a Cristo con la Iglesia, y que tiene su expresión sacramental en la Eucaristía, se corresponde con el dato antropológico originario según el cual el hombre debe estar unido de modo definitivo a una sola mujer y viceversa (cf. Gn 2,24; Mt 19,5). "... Puesto que la Eucaristía expresa el amor irreversible de Dios en Cristo por su Iglesia, se entiende por qué ella requiere, en relación con el sacramento del Matrimonio, esa indisolubilidad a la que aspira todo verdadero amor." (cf. *Catecismo de la Iglesia Católica*, #1640) (n. 28)

El Papa comenta que no resulta sorprendente que el Sínodo sobre la Eucaristía diera especial atención a las dolorosas situaciones experimentadas por algunos fieles que se han divorciado y vuelto a casar.

Lo llama un "problema pastoral difícil y complejo, una verdadera plaga en el contexto social actual, que afecta de manera creciente incluso a los ambientes católicos. Los Pastores, por amor a la verdad, están obligados

a discernir bien las diversas situaciones, para ayudar espiritualmente de modo adecuado a los fieles implicados" (n. 29)

"La praxis de la Iglesia, fundada en la Sagrada Escritura (cf. Mc 10,2-12), de no admitir a los sacramentos a los divorciados casados de nuevo, porque su estado y su condición de vida contradicen objetivamente esa unión de amor entre Cristo y la Iglesia que se significa y se actualiza en la Eucaristía. (cf. n. 29)

Sin embargo, el Santo Padre señala que "los divorciados vueltos a casar, a pesar de su situación, siguen perteneciendo a la Iglesia, que los sigue con especial atención, con el deseo de que, dentro de lo posible, cultiven un estilo de vida cristiano mediante la participación en la santa Misa, aunque sin comulgar, la escucha de la Palabra de Dios, la Adoración eucarística, la oración, la participación en la vida comunitaria, el diálogo con un sacerdote de confianza o un director espiritual, la entrega a obras de caridad, de penitencia, y la tarea de educar a los hijos." (n. 29)

El Papa Benedicto hace énfasis en que los tribunales diocesanos deberán estar capacitados para funcionar de forma expedita en relación a los casos de matrimonios en los que "existan dudas legítimas sobre la validez del Matrimonio sacramental contraído". Expresa su preocupación por la plena observancia del Derecho Canónico, la sensibilidad pastoral y la pronta actuación. También resalta que

se debe evitar que "la preocupación pastoral sea interpretada como una contraposición con el derecho" (cf. n. 29)

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

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

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

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

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 21-23

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, 5 p.m.-midnight, food, games, rides. Information: 317-786-4371.

June 22-23

Christ the King Parish, 1827 E. Kessler Blvd., Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Information: 317-255-3666.

June 23

St. Patrick Church, 950 Prospect St., Indianapolis. **Liturgy workshop for parish choirs**, 9 a.m.-

12:30 p.m., Santiago Fernandez, presenter, \$15 per person. Information: 317-631-5824.

Bluff Creek Golf Course, 2710 Old State Road 37, Greenwood. **Sixth annual Bob Coffman Memorial Golf Scramble**, benefits St. Elizabeth/Coleman and SS. Francis and Clare Parish Special Education Program, \$60 per person. Information: 317-881-6367.

Michaela Farm, Oldenburg. **"Permaculture Gardening,"** 1-5 p.m., \$25 per person. Pre-registration required: 812-933-0661

or www.olderburgfranciscans.org.

June 24

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, play begins at 1:30 p.m., \$3 admission. Information: 317-241-6314, ext. 100.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., followed by holy hour, Mass 2 p.m.**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

June 26

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

June 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Parish Centennial celebration, closing of the year, eucharistic liturgy**, 6 p.m., banquet following liturgy at

Archbishop Edward T. O'Meara Catholic Center Assembly Hall, 9373 Country Club Road, Mooresville. Information and banquet reservations: 317-634-4519.

June 30

Eagle Pines Golf Club, 9373 Country Club Road, Mooresville. **Ryan Matthews Memorial Golf Outing**, benefits Cardinal Ritter Jr./Sr. High School band program, \$75 per player or \$300 per team. Information: 317-831-9991.

Mother of the Redeemer Retreat Center, Bloomington. **Father and Son Retreat, "The Call of**

Catholic Men to Knighthood," 9 a.m.-5:30 p.m., lunch \$7 or bring brown bag lunch. Information: 812-825-4642, ext. 200.

Forest Park, Noblesville, Ind. **Frassati Society of Young Adult Catholics**, music, food, Rex Rund, speaker, 3:30-9 p.m. Information: 317-329-2107.

July 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Basketball for Life," girls' basketball camp**, July 30-Aug. 3, grades 4-8, \$80 with \$25 deposit due July 1. Information: 317-788-7581. †

Retreats and Programs

June 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Saints in Our Lives,"** Benedictine Brother Silas Henderson, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 22-29

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Proclaiming the Gospel in a Wounded World: Guided Retreat."** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Living Mindfully, A Preached Retreat,"** Benedictine Sister Macrina Wiederkehr, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-

545-7681 or www.archindy.org/fatima.

June 25, 26 or 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Garden retreat, "Connecting with God, Friends and Nature,"** the home and gardens of Anne LaPorte, 9 a.m.-4 p.m., \$45 includes German breakfast, lunch and dessert. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

June 29-July 1

Rachel's Vineyard Retreat, abortion reconciliation, confidential weekend retreat for women and men, sponsored by archdiocesan Office for Pro-Life Ministry. All calls are confidential. Information: 317-831-2892, 317-236-1521 or 800-382-9836, ext. 1521.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Service: The Primary Response to the Real Presence in the Eucharist,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

June 29-July 6

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Called to Build the Kingdom ... Praying the Earth Charter: Guided Retreat"** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

July 9-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Youth Organization "Grasshopper Day Camp,"** one-week day camp for boys and girls entering kindergarten through third-grade. Information: www.campranchoframasa.org.

July 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend,"** program for troubled marriages. Information: 317-236-1586, 800-382-9836 or e-mail mhess@archindy.org.

Oldenburg Franciscan Center, convent, Oldenburg. **"Men's Golf Retreat."** Information: 812-933-6437 or e-mail center@oldenburgosf.com.

July 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

July 22

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

July 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or www.archindy.org/fatima.

August 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

August 10-12

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

Stewardship conference is June 27-29

Our Sunday Visitor Inc. is hosting its second annual "Living Catholic Stewardship Conference" on June 27-29 at the Marriott Downtown in Louisville, Ky.

The conference will serve as a resource for parishes and dioceses seeking to adopt or strengthen a culture of stewardship.

Participants will have the chance to meet experts, attend workshops and obtain information that will help them implement strong stewardship values in parishes.

Conference speakers include Bishop Robert Morneau, auxiliary bishop

of the Diocese of Green Bay, Wis., and Catholic author and motivational speaker Matthew Kelly of Cincinnati, Ohio.



Breakout sessions will cover "Parish Leadership Development," "Step-By-Step Student Stewardship," "Stewardship in a Multicultural Parish" and other related topics.

(For registration information on the "Living Catholic Stewardship Conference," call Our Sunday Visitor Inc. at 800-348-2886, ext. 2590, or log on to www.osvenvelopes.com.) †

Former Catholic education leader to head St. Ann Clinic

Providence Sister Lawrence Ann Liston has been named administrator of St. Ann Clinic in Terre Haute. She has served as interim administrator since March.

Before returning to Terre Haute in the early spring, Sister Lawrence Ann had served as administrator of Hoosier Village, a health care facility, and Robin Run Health Center in Indianapolis.

Sister Lawrence Ann taught and served as principal at Catholic schools in Chicago, Sellersburg and Indianapolis. She also served as director of schools and director of Catholic education for the Archdiocese of

Indianapolis.

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

The clinic is staffed by health care professionals who volunteer their time to the ministry. Area hospitals, medical laboratories, medical testing facilities and colleges also contribute time and services.

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

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



Memory garden

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



Corpus Christi procession

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

Federal grant funds programs in consortium schools

By Sean Gallagher

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

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

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

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

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

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

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

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

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

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

Students also have online access through the grant to

quizzes in the Accelerated Reader program that test their comprehension of more than 100,000 books.

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

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

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

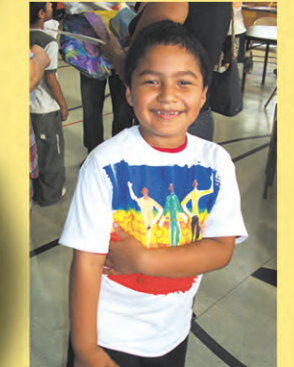
For example, Art with a Heart, an independent program, has been part of the three-week Great Spirits Camp since the summer camp's inception four years ago.

This year, Art with a Heart volunteers will help the students deepen an analysis of a character in a book they will be studying by assisting them as they make a puppet of that character.

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

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

"When the children come to the summer program," she said, "there's meshing between what the child has been doing during the school year just ended and what they are going to be doing during the summer program." †



Jasmine Black, a student at Holy Cross Central School in Indianapolis, top, and Diego Fajardo, middle, and Cassidy Cantu, left, students at St. Philip Neri School in Indianapolis, show off T-shirts they created during the Great Spirits Camp in the summer of 2006 sponsored by the archdiocesan Catholic Urban School Consortium and St. Joan of Arc School in Indianapolis. Volunteers in the independent program Art with a Heart helped the students create the T-shirts.

Still Seeking the Face of the Lord



By Archbishop Daniel M. Buechlein, O.S.B.

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'Rebuild my Church'

Marian's first San Damiano Scholars begin ministries

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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



During four years as a San Damiano Scholar, St. Jude parishioner Anna Glowinski of Indianapolis completed almost 700 hours of volunteer service.

visit Rome and Assisi.

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

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

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

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

He completed almost 400 hours of volunteer service.

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

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

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

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

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

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

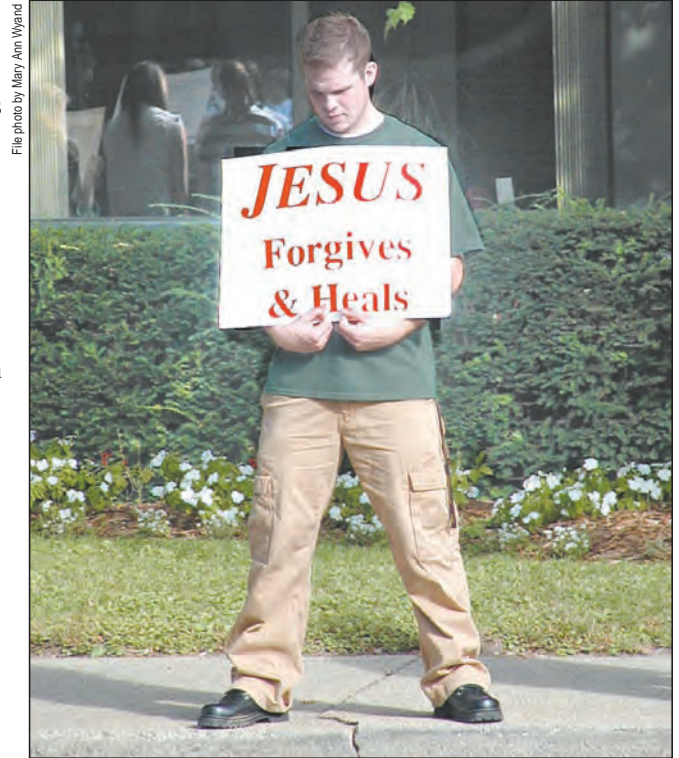
St. Mark the Evangelist parishioner Sean Winningham of Indianapolis, a Roncalli High School graduate and theology major, enjoyed serving the Church as a work-study intern at Holy Family Shelter in Indianapolis.

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

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

He has "always enjoyed service projects and felt called to become a religion teacher at a Catholic high school."

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



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

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

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

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

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

Erdosy credits the success of the Rebuild My Church grant application—made possible by Lilly Endowment Inc. and other donors—in 2002 and subsequent growth of the San Damiano Scholarship program to the leadership of Marian College President Daniel Elsener, theology and philosophy chair Andrew Hohman, theology faculty member Michael Clark, and Donna Proctor, a theology instructor and director of curricular components for the Rebuild My Church program, and other faculty and administrative staff members.

"Our San Damiano Scholars program is unlike any other undergraduate ministry preparatory program in the U.S.," Erdosy said. "Through our scholars program and pastoral leadership major, we are literally educating the next generation of lay ecclesial ministers," envisioned by the Second Vatican Council during the 1960s.

"Since 2003, over 110 gifted young people have received a San Damiano Scholarship," he said. "Currently, we have students from six states and 14 dioceses [who] ... have been pioneers on campus and in the Indianapolis Catholic community in many ways. ... Through their generous gift of time and talent, our first class has built important bridges to area parishes and Catholic high schools, especially in religious education, youth ministry and music ministry." †

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Corpus Christi is a lively celebration at African Mass

By Margaret Nelson

Special to The Criterion

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

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

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

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

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

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

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

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

While the worship aid offered English translations, African natives read and sang in their languages used in Africa—Acoli, Ateso, French, Igbo, Mina, Luganda, Swahili and Zulu. The assembly was encouraged to participate in an African praise medley in five of the native tongues: "We Are Walking in the Light of God."

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

Music during the sign of peace was from Uganda,

"Aminanara," and during meditation, "Abum Achi-cha Di Ndu" ("I am the Living Bread from Heaven").

The liturgy was coordinated by the archdiocesan African Catholic Ministry.

The presider for the African Gaba Mass was Father Mike Onwuegbuzie from Nigeria, associate pastor of SS. Francis and Clare Parish in Greenwood.

Concelebrants included four of the 13 African priests serving in Indianapolis—Fathers Gerald Okeke and Christopher Anumata, serving at St. Lawrence Parish; Father Vincent Amusuo at Holy Angels Parish; and Father Michael Osemene at St. Jude Parish.

Also concelebrating were Comboni Father Michael Barton, an Indianapolis native who has served 25 years in the Sudan; Father John Beitans, pastor of St. Lawrence Parish in Indianapolis; and Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish.

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

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

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

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

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

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

The assembly went forth with a Lugandan recessional

Photos by Margaret Nelson



Symbolic gifts are brought forward during the offertory procession by, from left, Almaz Kifiu of Eletria, Africa, and Amanda Strong and Loyce Moore of Holy Angels Parish in Indianapolis.



Global children, from left, Jaelyn Whitley, 6; Karrington Abstone, 7; and Elise Offett, 8, from Holy Angels Parish in Indianapolis, provide liturgical dancing during the Gospel acclamation at the African Mass on June 10 at St. Andrew the Apostle Church in Indianapolis.

song, "Mweraba," with its chorus: "Farewell—I am sending you off to the whole world. Go and preach the Gospel—to the whole world."

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

Local delegation headed to National Black Catholic Congress

Criterion staff report

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



Fr. Kenneth Taylor

According to Father Kenneth Taylor, director of the Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, the delegation he will lead has been preparing for the Congress for some time.

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

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

Ridge-Robinson is a hurricane evacuee from

New Orleans who settled in New Albany, Father Taylor said.

Other archdiocesan congress attendees and their parish affiliation include:

Vonceal Franklin, Loyce Moore, Connie Morris and Amanda L. Strong—Holy Angels Parish, Indianapolis.

Diana Davis—Holy Trinity Parish, Indianapolis.

Missionary Sister of Our Lady of Africa Demetria Smith—SS. Peter and Paul Cathedral Parish, Indianapolis, and mission educator for the archdiocesan Mission Office.

Bernadette Easton—St. Andrew the Apostle Parish,

Indianapolis.

Doris S. Parker—St. Lawrence Parish, Indianapolis.

Sophia Casey—St. Michael the Archangel Parish, Indianapolis.

Charlene Duline, Ethel Harden, and Carrie G. Kemp—St. Monica Parish, Indianapolis.

Shawn Brown, Vicki L. McKay, Franciscan Sister Jannette Marie Pruitt, and Divine Word Father Chester Smith—St. Rita Parish, Indianapolis.

Elizabeth Malone—St. Thomas Aquinas Parish, Indianapolis. †

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Hope and healing

Rachel's Vineyard Retreat offers abortion reconciliation

By Mary Ann Wyand

Abortion. Just seeing the word in print, recognizing the letters, can reawaken painful memories for a woman who has experienced abortion.

But she may not realize that she is grieving about the death of her baby or struggling with guilt, anger and depression caused by her decision to end her pregnancy.

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

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

long process of post-abortion healing.

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

"Every exercise, Scripture and ritual that is provided on the retreat helps participants dialogue with Jesus," Sister Diane explained. "The process followed on the retreat helps the participants deal with their grief, guilt, regret, fear, anger and depression."

All telephone inquiries and retreat presentations are confidential, she said. Participants focus on the spiritual, emotional and psychological aspects of their abortion experience, which helps them deal with and heal from the pain of the unique

circumstances leading to their baby's death.

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

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

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

and Rachel's Companion counselors trained in abortion reconciliation.

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

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

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

"I skimmed through my



Rachel's Vineyard Ministries are coordinated by Priests for Life, and include Rachel's Companions, a support group.

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

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

"I wondered, 'Who could Rachel be?'" she explained. "As I read the first paragraph, I became distraught and bewildered. There it was in my face, in black and white: 'Women

and men who are suffering emotional, psychological and spiritual pain because of past abortions are invited to seek healing and reconciliation with God during the first archdiocesan Rachel's Vineyard Retreat. ...'"

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

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

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

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

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

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

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

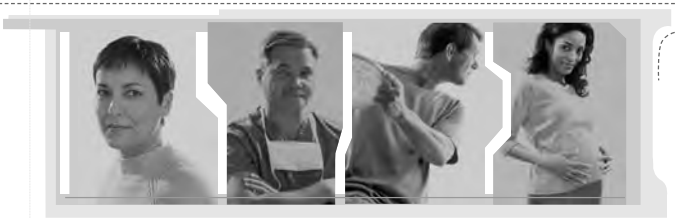
And she has learned that, "Each of us has our own stories, situations and sins—some of us worse than others. Despite any of our sins, we are all God's children and he loves each of us tenderly and lovingly."

(Her complete testimonial is posted on The Criterion Web site at www.CriterionOnline.com. For more information about the Rachel's Vineyard Retreat next weekend, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521. All calls are confidential.) †

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Participation in the Eucharist brings us closer to God

By Fr. Herbert Weber

Each Sunday morning, I arrive at the local public high school in Perrysburg, Ohio, nearly two hours before the start of our first Mass.

I am the first of several set-up teams that busily transform the common area into a worship space.

Since Blessed John XXIII Parish was established in Perrysburg in 2005, we have been using the high school for Sunday morning Masses.

Although everyone will be happy when we have our own building and don't have to cart everything into the high school, the weekly ritual has become an exercise in preparation and participation, one that speaks of the way the entire parish comes together each Sunday.

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

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

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

other important tasks before each Mass.

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

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

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

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

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

Individuals and families have joined Blessed John XXIII Parish for many different reasons. Most frequently,

Reverence during Mass honors God

By Carole Norris Greene

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

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

we are about to participate."

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

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

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

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



A woman receives Communion during a Eucharist-focused weekend retreat for young adults at St. Matthew Church in Dix Hills, N.Y. Participation at Mass is based on the principle that the Eucharist is a celebration that belongs to everyone.

however, they say that they were looking for something more in their parish membership. They want to be part of a weekly liturgy that spiritually feeds and challenges them. For this reason, a full and active participation at the Sunday Mass is cherished by parishioners.

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

Shortly after the Second Vatican Council, when lay ministries at Mass began to include lectors, cantors and extraordinary ministers of holy Communion, many Catholics believed that this inclusion was what it meant to have "active participation" in the liturgy.

Those ministries are indeed examples of liturgical participation, but so is the prayerful presence and response of each person actively engaged in the pews.

True participation begins before one arrives at the church or wherever Mass is to be celebrated. It begins when individuals and families read and reflect on that Sunday's readings at home or in groups during the week. Likewise, learning to focus on the upcoming holy

event is an important practice for families as they get ready for church.

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

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

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

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

Participative liturgy truly allows people to connect with the Lord.

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

Discussion Point

Eucharist gives us strength

This Week's Question

Why do you consider the Sunday Eucharist important?

"Sunday Eucharist is not about a single blessed connection between me and Jesus. It encompasses relationships with all in the Church. Most wonderfully, that includes those who have gone before us and those who will [come] after we are gone from this life." (Susan Northway, Salt Lake City, Utah)

"When I receive the body and blood of Christ, I am filled, permeated so totally, with his love ... that it is like a jump start for the week." (Jean Zmolek, Salt Lake City, Utah)

"I think the Eucharist is so important that I [participate] daily. I think of it as giving thanks for the multitude of grace [that] God offers, and

[participating] shows appreciation to God for his giving the gift of himself." (Laura Briggs, Mineral Bluff, Ga.)

"On Thursday, I take the Eucharist to people in the hospital. On Fridays, I go to the shut-ins. I don't think I could survive without daily Eucharist. Because Jesus is within me, I feel he guides me the rest of the day." (Marcy Parker, Sun Lakes, Ariz.)

Lend Us Your Voice

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

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



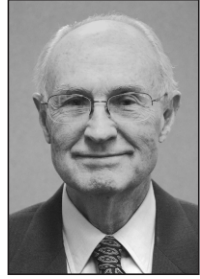
CNS photo illustration/Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Old Testament books tell story of Israelites

(Tenth in a series of columns)

King David was a great military commander, and the Old Testament's Second Book of Samuel details some of his victories.



It also tells about his many wives and his rebellious children, and, of course, his affair with Bathsheba, the wife of Uriah.

After Bathsheba becomes pregnant, David arranges to have Uriah killed in battle and he marries Bathsheba. Because of his sin, their son dies, but Bathsheba eventually becomes the mother of Solomon, who succeeds his father as king.

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

But he also keeps a large harem of foreign women who lead him to other gods than the God of Israel.

The Scripture writers tell us that God punishes Solomon by splitting his kingdom after his death between the kingdom of Judah in the south and the kingdom of Israel in the north. From then on, there's a long line of kings in both kingdoms, some of them good but most bad. At times, Judah and Israel war against one another, and at other times, they join forces to fight invaders.

The Second Book of Kings also contains stories about the great prophet Elijah and his confrontations with King Ahab of Israel, his wife, Jezebel, and the prophets of the god Baal. Elijah then transfers his authority to Elisha before he is taken up to heaven in a fiery chariot. Later in the book, the prophet Isaiah warns the people that the kingdom will be destroyed because they have not been faithful to the Lord.

Both kingdoms are destroyed, first Israel by the Assyrians in 721 B.C. At that time, Judah is spared because of a great miracle. But eventually Judah, too, is conquered because the people will not obey the words of the prophet

Jeremiah. Jerusalem falls to King Nebuchadnezzar of Babylon in 586 B.C. The temple is destroyed and the people are exiled to Babylon.

After the Second Book of Kings come the two Books of Chronicles. They repeat the history of Israel, starting with Adam and through the Babylonian exile. The first nine chapters contain genealogical lists from Adam to the returnees from the Babylonian Exile, for each of the tribes of Israel—a remarkable achievement but dull reading. The Jewish Scriptures are arranged differently from ours, with Chronicles at the very end. So the last words in their Bible are a call to return to Jerusalem.

The Books of Ezra and Nehemiah describe the return to Jerusalem by some of the exiled Israelites after the Persian emperor Cyrus conquers Babylon and allows them to return. Ezra takes the Torah that was completed during the exile back with him and promulgates it to the people.

Jerusalem is resettled and the temple is rebuilt, much smaller than Solomon's original temple. †

For the Journey/Effie Calderola

Publicity: For all the wrong reasons

I am waiting for the day I can open my morning newspaper without reading about the antics of a small group of reckless and out-of-control young women.



I would mention some names, but I hate to give them any more publicity than they are already getting. But here are

some clues: As I am writing this, one of them is in jail and a couple of them are either in rehab or just out of it for various substance-abuse problems.

My bet is that most of the readers of this column can name at least two out-of-control young celebrities famous mostly because they are very, very naughty and proud of it.

There is an actress and a singer. Another seems to be famous for being famous, although I think she made a raunchy ad for a hamburger outlet. And this trio is just the most well-known of several young female celebrities who are making the news for all the wrong reasons.

Ordinarily, I would feel sympathy for anybody with jail or rehab problems. And I do feel regret for the way these girls' lives are going, but sympathy is hard to muster.

I am in favor of jail for those who repeatedly break drinking and driving laws, and young women who use rehab as a publicity venture need to be sent to their rooms without dinner for a year.

What I really wonder is, why are these girls newsworthy? Why do the media relate their antics over and over?

I will be the first to admit I am not immune to celebrity gossip. I was curious to see if Prince Harry would have to go to Iraq despite specific death threats (he doesn't), and I am nosy about how much Paul McCartney's divorce will end up costing him. I am not pretending to be above all the pop culture stuff.

But as the mother of a 16-year-old daughter, I have to say I am sick to death of hearing about young ladies—some of whom are under the legal drinking age to begin with—being seen at the coolest clubs right after they get out of rehab.

I am annoyed hearing about fans writing to the judge to keep somebody out of jail who belongs there. I am tired of ink being wasted on people who are barely done being kids and who really haven't accomplished much besides making a mess of their lives.

Enough already! It is overkill.

I do not want my teen to think these antics are cool. And although I give my daughter credit for a lot more intelligence than that, a constant barrage of publicity about all the wrong behavior wears on the inherent decency in all of us. It says trashy is the norm for attractive young women. It feeds into the carelessness about life, drinking and sex that is so prevalent in our culture. It is harmful to teens who constantly face temptations to indulge in risky behavior.

So rather than just complain, I went online and subscribed to *True Girl*. This little magazine was founded by two Catholic ladies who wanted to reach girls between the ages of 12 and 18 with positive news on life, faith and fashion.

Go to www.truegirlonline.net to check them out. You can order a preview issue if you wish. Articles focus on skin care, what to wear at the beach, Internet safety, dating—all the stuff teens care about, dysfunctional celebs not included.

I hope my daughter will enjoy this magazine. At least I will know I tried to bring some good news into our house.

(Effie Calderola writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

High summer is family and festival time

If the idea of summer festivals had never been dreamed up before, we'd certainly have to invent it.



Art fairs, community celebrations, historic re-enactments and parish festivals are surely some of the most fun events of the summer. Usually, they can be found fairly close to home and

don't cost much to entertain the whole family.

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

And the Little Italy Festival in Clinton over Labor Day weekend features an entire community celebrating its Italian heritage and enjoying Sacred Heart Parish's famous spaghetti dinners.

We've attended parish festivals in Connersville and Jasper and points in between, often to visit priest friends or former neighbors. Sometimes we've gone specific places just for the food since we're not big on gambling, another favorite festival

event. Festivals are the one place people will go to actually pay money to eat chicken and noodles away from home.

We used to kid about the Catholic addiction to Bingo, but believe me, there really is such a thing. There are aficionados who spend their summers going from parish festival to parish festival, yelling Bingo! (their version of Ole!) as often as possible at every one. Considering the cost of gas these days, they're probably lucky just to break even.

It's a pleasure to sit around having a beer and a hot dog at a parish festival on a warm summer night while at the same time feeling that we're spending money on a good cause. Not to mention the virtuous feeling when we volunteer our time to run a kids' fish pond game or serve fried chicken to hungry customers at our own parish celebration.

Art fairs may not have the down-home feeling of parish festivals, but they're just as interesting. The objects d'art we've seen at these events gives new meaning to the word "art." The metal sculptures from junk, blown glass which could be the inspiration for the name "Twisted Sister," and vermin-infested macramé hangings prove once again that art, like beauty, lies in the eye of the beholder.

Such events also reveal a kind of class distinction at work. Neighborhood art fairs like Talbot Street tend to feature cutting edge

artworks, weird music and generally funky things to see and do.

On the other hand, the Penrod Art Fair held at the Indianapolis Museum of Art features artists who actually make a living from their work. Professional musicians play symphonic, folk, jazz and rock music at different venues, and popular restaurants provide food booths. It's not only satisfying, it's, well, "arty."

Historic re-enactments provide children with living history lessons, viewers with excitement and participants with a fun way to be someone else for a day. We can see Revolutionary War skirmishes, Civil War battles and Indian encampments within a few miles of home, and without the hardships of their times.

Even towns seem to feel a need to celebrate themselves sometimes. And if they don't possess any special qualities, they invent some. I know of one small town in another state that calls itself the "Hamburger Capital of the World" and proves it by cooking a block-long hamburger.

Summer has to be one of God's better creations, and we're moved to hold festivals to prove it. Aren't we glad?

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

Faithful Lines/Shirley Vogler Meister

Finding a faith-filled approach to finances

"Money problems have nothing to do with money" is a subtitle of a book that my visiting daughter, Donna, believes is important advice.



Coincidentally, that had also struck me as a crucial observation when reading *Living a Blessed Life: Walking in Faith, Growing in Wealth*.

In the years that I have written a column for *The Criterion*, seldom have I told readers that I wished I had been exposed to certain insights years ago. However, if I had been privy to what this book shares, my professional-financial life would have been different—and I would not have had to learn so much through "the school of hard knocks."

Growing in wealth? Yes. Although this might seem counter to Catholic teachings, it is not. The Church today, with its mission, pastoral and educational services, could not exist without funding—and funding comes from us.

Oh, we've learned about stewardship.

However, I must have missed the lessons necessary for earning a good living and being a good steward through loving and listening to God.

Listening? We cannot hear God unless we give ourselves time to listen. Only when our relationship with God is good can we move forward with the right spirit toward working for a living or when volunteering.

Blessed Teresa of Calcutta said, "We all must take the time to be silent and to contemplate, especially those who live in big cities ... where everything moves so fast. ..."

Only then can we be open to God's nudging us to try something new or to solve something old.

Lisa Horuczi Markus, author of *Living a Blessed Life*, makes silence and prayer criteria in her life, and she shares with readers exactly how she reaches her goals. She doesn't tell us what investments to make, but she gives us a path to follow that makes such decisions clear.

The Christian author leads a well-rounded life with her husband and their two young children.

With a master's degree in business

administration from Michigan State University and her plan for success born through experience that includes failures, she is a financial education consultant, registered investment adviser representative and award-winning journalist.

She also founded and supports financial ministry, outreach and mentoring programs worldwide. What's amazing is how she unselfishly shares with truth and clarity her walking in faith path toward financial success.

Although her book redefines what wealth is and how women can achieve it, men can also grow in blessings through it. For information, see www.blessedlife.biz.

The book says, "A blessed life is abundance regardless of income level ... the path is from the inside out. ..."

Even my daughter, Donna, who earned a bachelor's degree in chemistry and a master's degree in business administration from Purdue University, is eager to read it thoroughly.

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

Feast of the Nativity of John the Baptist/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 24, 2007

- Isaiah 49:1-6
- Acts of the Apostles 13:22-26
- Luke 1:55-66, 80

Only rarely does the Church celebration of a feast day pre-empt observing the Sunday liturgy that occurs in the regular sequence of Sundays.



When the Church pre-empts a Sunday observance with that of a feast day, it is because the Church sees the need to teach Catholics.

This weekend is such an occasion. Setting aside the Twelfth Sunday of Ordinary Time, we celebrate the Feast of John the Baptist.

The first reading is from the Book of Isaiah, one of four poetic pieces called by scholars the "Songs of the Suffering Servant."

Usually, these poems, or hymns, are applied to Jesus, the Lamb of God, and the Crucified. They figure into the liturgy for Holy Week, especially Good Friday.

However, on this feast, the Church associates the values mentioned in the songs to John the Baptist.

Jesus and John the Baptist were martyrs. Both were prophetic. However, John would be the first to insist that he was in no way the equal of Jesus. Rather, John testified to the identity of Jesus, and John prepared his own audiences and followers for the coming of Jesus.

John ruffled feathers, to say the least. His uncompromising demands for righteousness led to his own beheading, ordered by the same king, Herod, who participated in judging Jesus on the first Good Friday.

The Acts of the Apostles is the source of the second reading.

Paul connects Jesus with David, the ancient king of Israel. It is good to remember the role of the kings of Israel. They chiefly were not supposed to be administrators of government or political leaders or military commanders. Their main duty was to seal the bond between the

people and God. So, this was David's function.

Jesus, a descendant of David, stepped into the place of David. Early Christians called Jesus their king. Eighty years ago, Pope Pius XI wrote an encyclical hailing the Lord as "Christ the King."

In this reading, Paul is recalled as noting that John the Baptist prepared the way for Jesus. This reveals the fact that the First Christians, to whom Paul preached, were aware of John—who was by then dead for two generations—and they revered him as a special prophet and virtuous man.

For its final reading, the Church gives us a reading from the Infancy Narratives in St. Luke's Gospel.

The reading tells the story of the birth of John the Baptist. John's birth, and earlier conception, had been miraculous. God was there. Elizabeth conceived long past the time when women usually can conceive babies. God was involved with the naming of the child.

This account of the naming may pass us by because of the circumstances in which we live. Names had a profound meaning in the Palestine of John's day. Also, to name a child bespoke a sense of relationship, even ownership.

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

Reflection

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

As we celebrate this feast, and as we hear these readings, we might remember that we too have a mission. In a sense, patterned by our own circumstances, our mission is to take the love of God, in Christ, to all whom we meet, indeed to our communities.

We are here for a purpose. To fulfill this mission adequately, we must be holy as was John. †

Daily Readings

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

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

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

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

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

Friday, June 29
Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Saturday, June 30
The First Holy Martyrs of the Holy Roman Church
Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, July 1
Thirteenth Sunday in Ordinary Time
1 Kings 19:16b, 19-21
Psalm 16:1-2, 5
Galatians 5:1, 13-18
Luke 9:51-62

Question Corner/Fr. John Dietzen

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

Q What happens to a person at the final judgment?

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



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

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

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

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

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

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

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

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

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

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

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

Q Recently, friends of ours had a terminally ill baby girl. The infant was baptized and died a few days later.

When the parents asked to arrange a funeral Mass, they were told the baby did not need a Mass. It seems Masses are not offered in that parish for any child under the age of 2.

While no one would dispute the fact that the infant did not need the Mass, the parents did.

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

A I'm sorry for the unnecessary hurt that the parents of this child must have suffered.

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

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

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

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

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Life Without

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

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

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



CNS photo/J.D. Long-Garcia, Catholic Sun

It was His way of showing
He cares for us all.

And without His care,
What would life be?
Life without sharing
Is lonely and despaired.
A life with loneliness
Is like a life without His care.
So during your life,
Give hope and a prayer
So the Lord can continue
To give life to all.

By Diana Mayer

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

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.

BROWN, Carl Louis, 77, St. Mark the Evangelist, Indianapolis, June 8. Father of Carla Jean Henderson, Marnita Louzon and Michael Brown. Grandfather of three.

CRAVENS, Patricia Jane, 90, Christ the King, Indianapolis, June 7. Mother of Janine Buchanan, Pam Calabria, Barbara Frame, Carol Trueblood and Stephen Cravens.

Grandmother of nine. Great-grandmother of four.

FOISY, Oscar T., 79, St. Gabriel the Archangel, Indianapolis, June 1. Father of James and Thomas Foisy. Brother of Elmore Morin, Margaret Scafero, Frank, Ralph and Richie Foisy. Grandfather of four.

GROTE, Helen S., 104, St. Augustine, Jeffersonville, May 31. Aunt of two.

HARDESTY, Marilyn D., 69, Holy Family, New Albany, June 8. Mother of Rhonda Roberts and Tim Grimes. Sister of Dolores Banet, Laverne Fine, Doris Kojack and Claire Nelson. Grandmother of five. Great-grandmother of four.

HEAD, Catherine Florence (Yates), 77, St. Mark the Evangelist, Indianapolis, June 5. Mother of Jane Hiatt, Nancy Mullins, Angela Seneff, Joan, Bill, Edwin and Kenny Head. Sister of Charlie, Pat and Ralph

Yates. Grandmother of 17. Great-grandmother of three.

HOGAN, Dr. Michael Arthur, 75, St. Luke, Indianapolis, May 24. Husband of Mary Ann Hogan. Father of Jim, John and Michael Hogan. Grandfather of four.

KOVAL, Helen Marie, 84, St. Monica, Indianapolis, May 30. Mother of Rene Farrell, Alice Seal, David and Dr. Larry Koval. Grandmother of six.

KROL, Arthur Anthony, 73, St. Mary of the Assumption, Mitchell, May 29. Husband of Ruth (Wimmer) Krol. Father of Lisa DeLong, Linda Karle, Steve Salata, and Matthew and Stanley Krol. Grandfather of 11. Great-grandfather of five.

LEIMGRUBER, Margaret, 88, Holy Spirit, Indianapolis, June 1. Mother of Patricia Sampson, Charles, John and Karl Leimgruber. Sister of Louise Nelis and Mary Woods. Grandmother of five.

MAHALEK, Frederick Joseph, 90, Sacred Heart of Jesus, Terre Haute, May 25. Husband of Thelma Mahalek. Father of Mary Ann Brewer, Martha Simpson, Kathleen, Suse and Michael Mahalek. Grandfather of 10. Great-grandfather of eight.

PARKER, Violet B., 85, St. Gabriel the Archangel, Indianapolis, May 27. Mother of Tina Grannan. Sister of Minnie Tibbs and Dr. William Kelley. Grandmother of five. Great-grandmother of eight.

PAULIN, Bernard, 80, St. Paul, Tell City, May 28. Father of Louann Oberhausen, Laura Taylor, Lynn Varble and Daniel Paulin. Brother of Marietta Ress and Ed Paulin. Grandfather of seven.

POKORNY, Wallace J., 78, St. Elizabeth of Hungary, Hagerstown, June 6. Husband of Sarah Pokorny. Father of Amy Brown, Andy, Karl and William Pokorny. Brother of Beverly Alexander, Beth Anzinger, Nadine Meis and Karl Pokorny.

ROBINSON, Margaret L., 89, St. Gabriel, Connersville, June 5. Mother of Linda Pack. Grandmother of two. Great-grandmother of six. Great-great-grandmother of one.

SCHMITT, Martha, 80, Holy Family, New Albany, May 11. Mother of Cindy Martin, Albert, Andrew, Anthony, Brett and Dwight Schmitt. Grandmother of 16. Great-grandmother of 10.

SCIOLDO, Dorothy Catherine, 83, Sacred Heart, Clinton, June 8. Mother of Anita Osella and John Scioldo. Sister of Bob and Dan Roskovensky. Grandmother of five. Great-grandmother of nine.

SPETH, George E., 53, Most Sacred Heart of Jesus, Jeffersonville, May 28. Father of Trena Massie, Natasha Speth, Terry and Troy Carroll. Son of Mary Irene Speth. Brother of Gloria Faith, Nancy Hoerter, Emma Jones, Karen Kester, Brenda Sweet, Kathy Voyles,

Gary, Mark and Paul Speth. Grandfather of nine.

STENGER, Suzanne, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 17. Mother of Robert Stenger. Grandmother of three. Great-grandmother of two.

TOBIAS, Pauline M. (O'Brien), 80, St. Luke the Evangelist, Indianapolis, June 4. Wife of Glenn M. Tobias. Mother of Brian, Keith and Michael Tobias. Sister of James O'Brien.

TUGGLE, Charles John, 7, St. Pius, Troy, May 27. Son of John Tuggle and Mary (Schreiber) Cassidy. Stepson of Todd Cassidy. Grandson of Bob Tuggle and Mary Schreiber.

TURNER, Marilyn J., 78, St. Lawrence, Lawrenceburg, June 7. Wife of Bill Turner.

Mother of Sally Blankenship and Lisa Diltz. Grandmother of eight. Great-grandmother of seven.

VERNIER, Raymond C., 87, St. Lawrence, Indianapolis, May 31. Husband of Lorraine Vernier. Father of Vette Jennings, Vivi Mason, Vicki Rennie and Venetia Shultz. Brother of Walter Vernier. Grandfather of 17. Great-grandfather of 23.

WAYNE, Jeffrey Mitchell, 53, St. Joseph, Sellersburg, May 26. Son of Philomena (Yochem) Wayne. Brother of Jack, Jerry, Jim and Joe Wayne. Uncle of 15.

WISDOM, Dorothea Elizabeth, 57, Holy Angels, Indianapolis, May 24. Mother of Amadi Avery and Atim Wisdom. Sister of Margaret Lobo, Patricia Ladd, Helen Perry, Cecelia, Delores, Bernard, John and Warren Wisdom. Grandmother of four. †

Holy Cross Sister M. Francis Anne Kintz was a teacher, principal

Holy Cross Sister M. Francis Anne Kintz died on May 17 at Union Hospital in Terre Haute. She was 85.

The Mass of Christian Burial was celebrated on May 22 at the Church of Our Lady of Loretto at St. Mary's College in Notre Dame, Ind.

The former Cecilia Ann Kintz was born on Nov. 22, 1921, in Terre Haute.

After joining the Sisters of Holy Cross at St. Mary's College in Notre Dame, she

ministered at Catholic schools in northern Indiana, Illinois and Michigan from 1949 until 1998 as a teacher, principal, office assistant, accountant and librarian.

In 2000, Sister Francis Anne returned to her hometown of Terre Haute to care for her sister.

Memorial gifts may be sent to the Sisters of Holy Cross Ministry with the Poor Fund, 401 Bertrand Hall, St. Mary's College, Notre Dame, IN 46556. †

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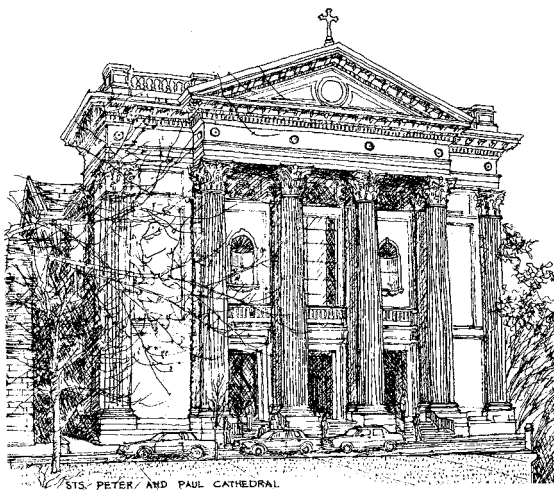
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*This event is made possible in part by a Resource Grant from the Indianapolis Center for Congregations.

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Members of the choir from St. Dorothy's Parish in Chicago sing during the opening presentation, "Hope on the Gulf Coast: The Promise of Church," at the 92nd annual Catholic Health Assembly of the Catholic Health Association in Chicago on June 17. This year's assembly focused on "Touching Lives, Healing Communities."

HEALTH CARE

continued from page 1

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

Before Katrina, she said, the New Orleans area had 15 hospitals with about 5,000 beds serving 1.3 million.

Of those, the Medical Center of Louisiana at New Orleans, which included the now-closed Charity Hospital, had the only Level 1 trauma center in the city. (Level 1 centers have a full range of specialists and equipment available 24 hours a day to care for severely injured patients.) It was the hospital of last resort for the poor and uninsured, most of whom were black. Half of the care it provided was uncompensated.

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

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

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

"He's a Presbyterian businessman, but [he] leaned over and he told me, 'It's not the government that's going to rebuild New Orleans. It's the Catholic Church.' People have a sense of confidence in the ministries of the Church," Wadge said.

That confidence was borne out when Catholic institutions were among the first to send contingents of volunteers and donations of supplies, and Catholic churches were among the first neighborhood resources to reopen.

Among them was St. Peter Claver Church in New Orleans, which is nearly all black. Its pastor, Edmundite Father Michael Jacques, said that of the

2,500 families in his congregation, 90 percent lived below the poverty line before Katrina, and virtually all of them lost their homes. They were displaced to 45 states.

But most have returned, and the parish's Sunday collection has rebounded to its pre-Katrina level of \$21,000 a week or more.

"They are a hopeful people," Father Michael said. "And we know God makes a way where it looks [like] there is no way."

The parish has incorporated its own community development corporation, and is working with several other Church-based groups to build 7,000 units of affordable housing. They are building despite the federal Department of Housing and Urban Development's decision not to reopen its New Orleans office to this point, nor to reopen any public housing developments so far.

But Father Jacques lamented the lack of action on the part of civil authorities.

"Why is it we are still displaced?" he asked, 21 months after the hurricanes struck. "A nation that can't take care of itself is not a strong democracy."

Then he turned to the Catholic health care leaders in the room and said, "Please don't forget us. Please put us on the front burner. Please help us provide adequate care for our people, who are filled with hope." †



Edmundite Father Michael Jacques

Using their gifts

'Wax museum' helps class support juvenile diabetes research

Special to *The Criterion*

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

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

By the time the 69 students at St. Luke School in Indianapolis finished their end-of-school-year performances, they had made their own difference in the lives of

others—raising more than \$1,300 for the Juvenile Diabetes Research Foundation in the hope of finding a cure for the condition that affects two of their classmates.

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

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

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

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

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



St. Luke School fourth-grade student Samantha Mark portrays Frances Slocum in teacher Tara Land's wax museum concept.



Alex French, a fourth-grade student at St. Luke School, portrays Chief Little Turtle.

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