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The illusion of the superstar

"Twenty Something" columnist Christina Capecchi reflects on trying to do it all in one's life, page 10.

The power of a dream

Life-changing journey touches family and community

By John Shaughnessy

She never thought her dream would end this way.

When Rocio Camacho moved from Mexico to the United States, she came with the American dream that generations of immigrants have embraced: the desire for a better life, including an education for her child and a house for her family.

Her dream didn't include the nightmare of being homeless or watching her son struggle with a life-threatening illness.

Her dream didn't involve undergoing surgery in an Indianapolis hospital, risking her health to try to save the life of her only child.

Still, as Rocio now knows as well as anyone, the power of a dream—and the power of a parent's love—can lead us on journeys that extend far beyond moving to another country.

They can lead us on journeys that test our hearts, our souls and our faith.

Dreams and nightmares

Tears often fill Rocio's eyes as she shares the story of the life-changing journey for her and her son.

Her story begins six years ago when she moved from Mexico to Colorado to pursue her version of the American dream. She soon found a job in a Denver factory, which allowed her to send money home to her parents in Mexico, who were caring for her son, Luis. She soon began to fall in love with an immigrant from El Salvador, Jose Camacho.

One of the things Rocio loved about Jose was that he understood her plan to bring Luis to the United States—to make a better life for him and her.

The plan began to take shape three years after Rocio first arrived in Denver. Yet a month after Luis joined her in America in 2003, the usually energetic, then-11-year-old boy became weak and tired, and his skin turned yellow.

Rocio rushed him to a hospital. She couldn't speak English. Neither could Luis. She also didn't have health insurance. She believes that's why the hospital didn't care for Luis, even though tests showed he had a kidney problem.

Still, her son's condition drew the



Rocio Camacho always dreamed of making a better life for her only child, Luis. She also gave her son the opportunity of an extended life when she donated one of her kidneys to him so he could live.

attention of a sympathetic Denver pediatrician who believed Luis needed dialysis treatments. The doctor searched for a hospital that would help Luis. The doctor found one in Indianapolis—Riley Hospital for Children.

While Jose stayed in Denver to work, Rocio and Luis boarded a bus bound for Indianapolis, a bus ride that would take 36 hours.

"We didn't know anyone," Rocio recalls. "We didn't know where to go or what to do. We were scared. That's when the angels began to help us and guide us."

Finding a home

As Rocio and Luis prepared to leave Denver, the helpful doctor contacted the Mexican consulate's office in Indianapolis, hoping someone could help the mother and son find a place to stay.

Every appeal the consulate made was turned down until a call was placed to Bill Bickel, the director of Holy Family Shelter and Holy Family Transitional Housing, part of Catholic Charities Indianapolis.

"No one would take them," Bickel recalls. "Our feeling is you don't deny services because of a lack of language. You find resources."

Bickel made a home for Rocio and Luis at Holy Family. He continued to provide a home while Luis had dialysis treatments twice a day for 18 months at Holy Family.

"I don't think I could have found a better place," Rocio says. "The angels were there ahead of me. I was there for four weeks before Jose was able to come join us. It was also near St. Patrick's (a parish on the south side of Indianapolis.) We were also part of the community at St. Patrick's."

The Camacho family would need that community when doctors determined that Luis needed a kidney transplant. Rocio immediately knew that she would be the one who would give a kidney to Luis. What she didn't know was how her family would pay for the \$75,000 cost of the operation.

A community of angels

"I wondered what options I would have to pay for the surgery," Rocio recalls. "But God provides. He surrounded us with all these people to help us."

Bickel remembers how the Indianapolis community responded at

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Church expert: Wars will persist if Israeli-Palestinian conflict continues

VATICAN CITY (CNS)—A cease-fire may stop the immediate destruction in Lebanon, but new wars are bound to erupt in the region as long as the Israeli-Palestinian conflict continues, said a Church expert on the Middle East.

Jesuit Father Samir Khalil Samir, an Egyptian-born expert on Islam who teaches in Beirut, Lebanon, said a long-term solution must include Israeli recognition of a Palestinian state, Arab recognition of the state of Israel, and the dis-

arming of all militias, including Lebanese-based Hezbollah.

"What is needed is the courage to find a definitive solution. This problem has been going on for decades, and it's like a cancer that keeps changing forms," Father Samir wrote in a commentary published on Aug. 5 by AsiaNews, a Rome-based missionary news agency.

Father Samir said Hezbollah should have been disarmed years ago, in line with U.N. resolutions, but the organization has gained popular support largely because of the expansionist policies of Israel.

While Hezbollah committed an "unforgivable act of stupidity" in kidnapping two Israeli soldiers, the Jesuit said, Israel's full-scale response has been completely out of proportion, with the annihilation of roads, bridges, ports, the main airport and factories throughout the country.

"Lebanon is already destroyed. It will take billions of euros and who knows how long to reconstruct it," he said.

"In addition, the only source of income was tourism, but today foreigners have all fled and no one knows if and when they can return. The situation in the country is catastrophic," he said.

Father Samir said he was disappointed that the international community had not acted more forcefully against Israel. He said Israel is supported unconditionally by the United States, and leading

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Indiana bishops release new statement and DVD on death penalty

By Mary Ann Wyand

"The Death Penalty: No Justice, No Healing, No Closure" is the theme of a new pro-life educational campaign initiated on Aug. 10 by the Indiana Catholic Conference (ICC), the Church's public policy voice in Indiana for state and national matters.

It supports the ongoing efforts to educate people about the inhumanity of capital punishment.

Announced in November 2005, the bishops' national Campaign to End the

Use of the Death Penalty seeks to publicize Church teachings about defending life from conception until natural death.

In a statement announcing the state conference's new educational video and printed materials for use by pastoral leaders, teachers and catechists, ICC executive director Glenn Tebbe explained that, "In the past 16 months, Indiana has executed six persons. Because individuals continue to be placed on death row and executions continue to be carried out, it is necessary that the Church continue its efforts to educate and to advocate for an end to its use."

Tebbe said the new 22-minute DVD features two educational programs, and is intended to help "individuals and groups to reflect upon the implications and consequences of executions in light of Catholic teaching and values."

The new video named after the ICC

campaign focuses on Church teachings about the dignity of the person, reconciliation and rehabilitation. It explains how state-sanctioned executions affect others by showing interviews with a victim, a prisoner and people who witnessed an execution.

It supplements an earlier 10-minute video, "Talking about the Death Penalty," released in 2000 and produced with a grant from *Our Sunday Visitor*, which explains Church teachings about the need to be "unconditionally pro-life" and relates why the option of life in prison without parole makes the death penalty only morally acceptable in a very limited context.

A brochure distributed with the DVD clarifies Church teachings with text from the *Catechism of the Catholic Church*

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Glenn Tebbe

WAR

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industrialized countries have criticized only the excessive nature of the Israeli offensive.

"The problem is not the excess, but the principle itself," Father Samir said. "There is a difference of nature, not degree, between a provocation like that carried out by Hezbollah and a war with bombardments, ships, warplanes, soldiers and tanks," he said.

He said many Lebanese Christians, who have long opposed Hezbollah, are now angry at Israel and desperate about their own future. One bishop estimated that 70 percent of his people would try to get out of the country once the Beirut airport reopens to regular flights. †

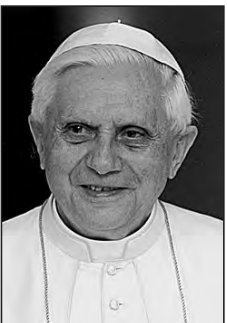
CNS photo/Husam Shabro, Reuters



A Lebanese woman runs through rubble after a morning Israeli air raid on Beirut's suburbs on Aug. 7.

Pope says he's disappointed about ignored Middle East peace calls

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI renewed his appeal for peace in the Middle East and



Pope Benedict XVI

said he was deeply disappointed that calls for an immediate cease-fire in Lebanon had been ignored.

Peace is both a gift of God and the product of political commitment, and all people of good will have a duty to work for an end to

hostilities, the pope said at a Sunday blessing on Aug. 6.

Several hundred pilgrims applauded the pope as he spoke from the balcony of his summer residence in Castel Gandolfo outside Rome. In a talk that marked the feast of the Transfiguration of the Lord, the pope said Christ's salvation was sorely needed in a world threatened by the "shadows of evil,"

including fratricidal conflict in the Middle East.

"We well know that peace is first of all a gift of God, to implore with insistence in prayer, but at this moment I also want to recall that peace is the task of all people of good will. Let no one shrink from this duty!" he said.

"Faced with the bitter fact that up to now the calls for an immediate cease-fire in that martyred region have been disregarded, I feel impelled to renew my pressing appeal to that effect, asking everyone to offer their real contribution to the construction of a just and lasting peace," he said.

Pope Benedict donated two ambu-

lances and emergency medical supplies to Caritas Lebanon. The U.N.'s World Food Program announced the papal gifts were placed on a cargo ship and left the

port of Brindisi, Italy, on Aug. 7. The ship was supposed to go to Cyprus to take on more supplies, then sail to Beirut.

On Aug. 7, fighting between Israel and the Hezbollah militia continued to escalate. Israeli airstrikes in Lebanon since July 12 had killed nearly 1,000 people—

mostly civilians—and destroyed roads and bridges, while Hezbollah rocket attacks against northern Israel had killed more than 90 people, including at least 36 civilians.

Pope Benedict, who has urged an

immediate end to the fighting since it began, explained the reasons for his appeals in an interview on Aug. 5 with four German-speaking reporters. The interview was to be broadcast on Aug. 13, but the Vatican made available a transcript of the pope's comments on the Middle East.

The pope said the Vatican was motivated in its actions not by political considerations but by the conviction that "war is the worst solution for everyone. It brings nothing of good for anyone, not even for the apparent victors. We know this well in Europe, after the two world wars.

"What everyone needs is peace. There are moral forces ready to help people understand that the only solution is that we must live together," he said.

He said the Vatican's actions and his own appeals were designed to mobilize all the potential forces of peace.

"Politicians must find a way to make this happen as quickly as possible and above all in a lasting manner," he said. †

'What everyone needs is peace. There are moral forces ready to help people understand that the only solution is that we must live together.'

— Pope Benedict XVI

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Chicago cardinal returns to intensive care to monitor minor bleeding

CHICAGO (CNS)—Chicago Cardinal Francis E. George returned to intensive care at Loyola University Medical Center on Aug. 5, after some bleeding was discovered as he recovers from cancer surgery.

On July 27 Cardinal George, 69, had a five-hour operation to remove his bladder, prostate gland and sections of his ureters—the tubes that carry urine from the kidneys to the bladder—at the hospital in Maywood, Ill. Just before midnight, he went back into surgery after his blood pressure became unstable; doctors found a small bleeding artery and closed it off. A few days later, he was moved to a general medical/surgical wing.

On Aug. 5, the Archdiocese of Chicago announced in a brief statement that the cardinal had that morning under-

gone an upper endoscopy and other tests to investigate what was described as "usually minor" bleeding that tends to stop on its own. As of early Aug. 8, he was still in intensive care. The return to the unit was described as warranted to more closely monitor his vital signs and blood count.

The statement said the setback was frustrating for the cardinal and that it would push back the schedule for him to be discharged, but should not affect his ability to resume his duties in several weeks.

In an Aug. 7 statement, the archdiocese said the cardinal "is intermittently uncomfortable from pain in his abdominal muscles," which is "limiting his ability to get up and around." But it said he remained in good spirits. †



8/11/06

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Visiting Guadalajara seminarians continue summer ministry

By Sean Gallagher

Jose de Jesus Ruiz Reynoso, a seminarian for the Archdiocese of Guadalajara, Mexico, received a phone call a few months ago from one of his superiors.

The subject of the call? An invitation out of the blue to spend time in Indianapolis this summer ministering among the Hispanic community here.

"He gave me only a few minutes to decide," said Reynoso in a recent interview at St. Mary Parish in Indianapolis.

"I was a little afraid to leave my country, when I had never done that before, [and to go to a place] that has a distinct language and a distinct culture. I knew it would be a new world for me."

Reynoso was joined in this adventure by fellow seminarian Aniceto Sandoval Murillo.

Both men will soon begin their fourth year of priestly formation in Guadalajara's major seminary and are scheduled to be ordained to the diaconate in December.

They arrived in Indianapolis on July 3 and will depart on Aug. 12. Over the course of their stay, their days, nights and weekends were filled with ministry.

Reynoso served in St. Lawrence Parish and St. Philip Neri Parish, both in Indianapolis, and in St. Joseph Parish in Shelbyville. Murillo ministered in St. Monica Parish and in St. Mary Parish, both in Indianapolis.

They assisted at Mass, led formation sessions for liturgical ministers, met with youth groups, visited families, and helped Hispanic Catholics get copies of sacramental documentation from parishes back in Mexico.

Both seminarians are residing at St. Mary Parish in Indianapolis.

In many respects, they said that their experience of ministry here wasn't much different than what it's like back in Guadalajara.

Except for one major factor: time.

"Because of the amount of work that Hispanics do

here, it is very difficult to do things Monday through Friday," Reynoso said. "And so most of the programming that you have to do has to take place on Friday nights, Saturday and Sunday.

"Here it seems like they live to work and they work to live."

Murillo not only sees many similarities between ministry in Indianapolis and in Guadalajara, he also thinks that Spanish-speaking and English-speaking Catholics share a lot in common.

"In whatever place you're in, you find believers, you find people with a deep faith, and I have found that here," he said. "It doesn't matter if they're English-speaking or Spanish-speaking. You find people who believe in God, and you find that we're all on the same journey."

Father Michael O'Mara, pastor of St. Mary Parish, has hosted Guadalajara seminarians each of the last four summers that they have ministered in the archdiocese.

He said that one of the most important aspects of their presence here is the impact they have on young Hispanic men in Indianapolis who are open to a call to the priesthood.

"The seminarians from Guadalajara have helped us in our vocational ministry, by their presence first of all," he said. "They have an incredible charisma about them that opens a young man up to wanting to consider the possibility of a vocation to the priesthood or religious life."

At present, there are five Hispanic seminarians in the archdiocese and several more young Hispanic men who are actively discerning a priestly vocation.

While Murillo values building relationships with other men considering the priesthood, he also sees the importance of Guadalajara seminarians serving in central and southern Indiana for the wider Hispanic community.

"For the immigrants that are here, the presence of priests and seminarians from Guadalajara reminds them that they are not that separated, and that their culture and religiosity can be expressed here," he said.



From left, Jose de Jesus Ruiz Reynoso and Aniceto Sandoval Murillo pose in the rectory of St. Mary Parish in Indianapolis. The seminarians for the Archdiocese of Guadalajara, Mexico, have ministered in the Archdiocese of Indianapolis since early July.

Although the Hispanic community in the archdiocese includes people from several different countries in Central and South America, a large number of them came here from Guadalajara or nearby that large Mexican city.

"This program has become very important to the Hispanic community of Indianapolis," Father O'Mara said. "People will begin to ask me starting in January and February, 'When are the seminarians from Guadalajara coming?'"

Reynoso appreciated the warm welcome he received upon his arrival.

"It's very motivational to know that people anticipate your visit without even knowing you," he said, "... and to know that, in a sense, I am who they are waiting for to announce the good word." †

Relief work nearly impossible without cease-fire, says CRS official

WASHINGTON (CNS)—Without a cease-fire in Lebanon between Israel and Hezbollah, establishing humanitarian corridors to get relief supplies to hundreds of thousands of displaced people is near impossible, said a Catholic Relief Services official.

"Humanitarian corridors have never been put into place," said Adib Faris, security manager for the CRS office in the Lebanese capital of Beirut.

"The issue is access to those areas in the south where the conflict is," he said.

Faris told Catholic News Service in an Aug. 4 telephone interview that relief organizations want humanitarian corridors, but without a cease-fire "there can be no guarantees by either side that relief workers can travel safely."

There are about 900,000 displaced people in Lebanon because of the fighting in the southern portion of the country "and the number is increasing every day," he said.

The figure cited by Faris is almost 25 percent of the 3.8 million Lebanese population.

CRS is the overseas relief and development agency of the U.S. bishops.

Pope Benedict XVI has been among the world leaders who have called for a cease-fire and the establishment of humanitarian corridors.

Faris said U.N. officials in Lebanon have been able to get guarantees from the Israeli military on a case-by-case basis for some relief convoys to get through but have gotten no formal agreement to establish humanitarian corridors.

Without humanitarian corridors, relief agencies risk having their supply trucks bombed as enemy targets, said Faris.

To lessen the probabilities that its trucks are targeted, CRS and other relief agencies are using small flatbed trucks about the size of a minivan, with clear organizational markings, he said.

"A larger truck is considered a target," said Faris.

As much of the supplies as possible are uncovered so that they can be visible from the air, he added.

Another mobility problem is that major bridges and transportation routes have been bombed, making them virtually impassable to large vehicles, he said.

"We are relying on old mountain roads," said Faris, meaning that a normal 40-minute trip takes two hours.

A major CRS concern is trying to feed 30,000 displaced people who have fled to the Mediterranean port city of Sidon, he said.

Sidon is located about 35 miles north of the Israeli border and 25 miles south of Beirut along the Mediterranean coast.

Each day the fighting continues, the number of displaced people in Sidon grows, he said.

There is a need for the displaced people to move further north for their own safety and because Sidon's resources are stretched, but they are reluctant, he said.

"The last thing they want to do is move again," he

said because they feel they will be exposed again to attacks.

Because of security problems throughout Lebanon, CRS officials in Beirut are traveling only to Sidon, he said.

The fighting also has left stranded tens of thousands of immigrant workers from countries too poor to have the financial and material resources to evacuate them, said Faris.

"Lebanon relies on migrant workers. They are



A Lebanese evacuee cries as she holds her child after arriving in Sidon, in south Lebanon, on Aug. 1.

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housekeepers and gas station attendants," he said.

Many domestic workers were left behind when the families they worked for abandoned their homes to escape the fighting, Faris said.

CRS has helped about 3,500 immigrants leave Lebanon through assistance with travel documents and transportation, he said.

According to information provided by CRS headquarters in Baltimore, there are about 100,000 immigrant workers in Lebanon in need of assistance with about 90,000 of these from Sri Lanka. Other immigrants are from India, Philippines, Ethiopia and Bangladesh, said CRS.

CRS reported that in partnership with Caritas Lebanon, the Lebanese bishops' relief agency, it has provided aid to more than 85,000 displaced people in the current conflict. †

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Editorial

Daniel Nnadis, joins his parents, Ann-Jacquelyne and Cornelius, who are members at Ss. Peter and Paul Parish in Merrillville, Ind., in listening to the homily during a Jan. 15 Mass to celebrate the parish's diversity. The Nnadis family, who are from Nigeria, joined their fellow parishioners in celebrating their heritage by wearing traditional Nigerian garments.



CNS photo/Karen Callaway, Northwest Indiana Catholic

The Church's mission is to bring unity in diversity

The mission of the Catholic Church is to proclaim and establish among all peoples the Kingdom of Christ and of God, and she is on earth the seed and beginning of that kingdom. (Catechism of the Catholic Church, #767-769)

On June 2, 2000, the Jubilee Day for Migrants and Refugees, the bishops of the United States issued a pastoral statement, *Welcoming the Stranger Among Us: Unity in Diversity*. In this important message, the bishops said:

"Unity in diversity is the vision that we bishops, as pastors of the Church in the United States, offer to our people as they welcome the new immigrants and refugees who come to our shores."

Given the challenges, and opportunities, facing us six years later here in Indiana and throughout the United States in the area of immigration reform, these are prophetic words.

Welcoming the Stranger Among Us was not simply a pious sentiment expressed during the Jubilee Year. It was (and is) a challenge issued to the whole Church—and in a very particular way to the Church in North America—as we seek to be and become the one body of Christ, communities of faith united in all our diversity, called to proclaim and establish the kingdom of God here and now and in the world to come.

The Church in America represents remarkable diversity. We come from many different regions of the world. We speak many different languages. We reflect the habits and experiences of many distinct cultures. We are rich and poor, old and young, traditional and progressive, black and white and everything in between.

We are native Americans and immigrants from other nations—either recently or many years ago. We are urban, rural and suburban. Every day, we welcome strangers from all over the world to the natural beauty,

economic opportunities and political freedoms that draw so many people to our nation.

The Church is a mystery because in her very human and visible reality (the people and the institutions that represent the Church on a daily basis) there is also a divine spiritual reality that can only be seen with the eyes of faith. As Pope Benedict XVI has said, the Church is not holy because we (her people) are holy, but because Christ has gifted us with the Holy Spirit and with the power of his grace.

Our task, as disciples of Jesus Christ and stewards of the mysteries of God, is to discern God's will for his Church and to develop and share his abundant gifts in order to bring together all nations and peoples into the one kingdom of God.

One of the great challenges of our time is to develop and grow the essential unity that is too often hidden from plain view, but is central to who we are called to be as the people of God.

Of all the challenges facing the Church in the 21st century (the third millennium since the birth of Christ), the call to witness to our unity in diversity may be the most difficult. Given the wars that are raging across the globe with new intensity and the internal conflicts we face here at home, it's hard to imagine a greater challenge than actually achieving the unity of God's people.

Unity in diversity is the vision that the American bishops offer to us, the Catholic people of the United States. Unity in diversity requires tolerance, respect, hospitality and charity. It demands that we see in others the face of God (in whose image and likeness we are all made).

And it compels us to open our hearts and stretch out our hands, and welcome the stranger among us.

— Daniel Conway

Be Our Guest/Laura Halleman

Archdiocesan youth volunteers made a difference in Katrina relief efforts

(Editor's note: The following letter was submitted to The Criterion's online editor, Brandon Evans. It was written in late July while Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, was leading a mission trip of young people in Mississippi.)

My name is Laura Halleman, and I am volunteering out of the St. Clare Parish (Biloxi, Miss.) site and working with the archdiocese's group of volunteers that are here this week.

I have been reading your blog daily, (www.archindy.org/Biloxi), and have to say it truly inspires me to hear the volunteers, in their own words, talk about how much it means to help here in Mississippi.

I would like you and your archdiocese to know that these volunteers are without a doubt one of the most amazing groups to work with.

The conditions here are hot, and mosquitoes are on the warpath, but each teenager and adult takes it in stride. They never complain and are so incredibly hard-working.

Yesterday, I was on a roof with one

group. We are demolishing the home so the homeowners can rebuild. There was one girl who worked on the corner of the roof with a hammer, taking out nails to prepare for it to be torn down. I stopped several times to watch her. What struck me was the peace that she had with meeting the task head-on and seeing it through.

Unfortunately, I don't know her name and, as you can understand, it's a little difficult to keep track of all of the names in the group, but her determination was uplifting.

I wish that I could be on each and every site the teams are working on, but time doesn't allow that, so I try to go from job to job to do what I can.

These volunteers have taken on such monumental tasks with no complaints, and I just wanted you and the archdiocese to know how truly grateful we are for their help.

They are helping residents get one step closer to rebuilding their lives and regain a sense of normalcy following the hurricane.

(Laura Halleman is a resident of Biloxi, Miss.)

Letters to the Editor

New Mass responses not how we speak to one another

In a world with so many issues—starvation, war, terrorism—I find it totally ridiculous that the men deciding what we Catholics should do are concerned with the wording of the responses at Mass.

It reminds me of the Church of my youth. We had no input, were told not to question and could understand little of what went on.

The new responses are not how we speak to one another. They want us to translate Latin literally. Some translations treat Latin as if it had been the language Jesus himself spoke.

If these men want to change language, why don't they start with "for us men and our salvation," excluding 50 percent of Catholics called women.

Sometimes I feel that the breath of fresh air afforded by Vatican II never happened or is subtly being reversed by a few men with instructions from Rome.

Jenine Plump, Indianapolis

Let's put an end to taking of innocent lives by war

There have been several articles in *The Criterion* lately about folks writing in wanting to abolish the death penalty for those murderers who rob, rape and kill their victims. These murderers have no regard for human life, and some will kill people they don't even know just for sport.

I think it is strange that I hear or see nothing from these folks about all the thousands of innocent men, women, children and babies that are being murdered in this war. Where is their concern about that?

It seems to me that these murderers get a lot of compassion and sympathy from these folks that want to abolish the death penalty, while the victims get very little or none.

I say if we are going to abolish something, let it be war. Let's settle disagreements by negotiations, not by killing each other or all the good and innocent people who are killed in a war.

Willard Hester, Greenwood

Thanks for the great article about Last Supper sculpture

We here at St. Christopher Church want to thank Mary Ann Wyand for your wonderful and generous presentation of the unveiling of our Last Supper sculpture

(The Criterion, July 28).

Due to your excellent coverage, a large number of people stopped by to enjoy the beauty of the piece, to pray and to receive inspiration from it.

Your excellent coverage was instrumental in the success of our dedication, and we offer our sincere thanks and appreciation.

**Father Michael Welch, pastor
St. Christopher Parish, Indianapolis**

Reader: Israel has right to defend itself in war

After reading the headline in the Aug. 4 issue, "Pope calls for cease-fire after Israel raid kills children" (and although the pope is the leader of my Church), I felt that I had to respond and disagree with both the article and the pope.

Why not include pictures of terrorists' rockets hitting innocent civilians and children in Israel?

I, as a Catholic and a Christian who is called to respect all life, cannot agree with asking Israel to lay down their arms so their "children" can be killed by terrorists' rockets.

I respectfully ask this: What would happen to terrorists if they laid down their arms? (Nothing.) What would happen to Israel if they laid down their arms? (The same as the Holocaust; they would all be killed).

Allen Smith, New Albany

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Cathedral of Saints Peter and Paul is mother church of the archdiocese

I love to welcome parishioners from all over the archdiocese to our SS. Peter and Paul Cathedral. We gather from different parish communities from our 39 counties, but we share the same faith.

In the same way that each priest participates in the priesthood of the bishop as successor to the apostles, each parish, when it gathers for public worship, and in particular for the Eucharist, participates in the public worship of the diocesan Church.

In the Eucharist at which the bishop presides, the reality of the Church, as sacrament of Christ, is given its fullest and most complete expression.

The Constitution on the Sacred Liturgy from the Second Vatican Council sees the Eucharist as celebrated in the diocesan cathedral (sometimes referred to as the “stational” Mass) as the exemplar of liturgical celebration: “all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his Cathedral Church; they must be convinced that the preeminent manifestation of the Church is present in the full, active participation of all God’s people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar at which the bishop presides, surrounded by his college of presbyters and by his ministers.”

Therefore, the office of bishop as teacher, sanctifier and pastor of his Church

shines forth most clearly in a liturgy that he celebrates with his people at the cathedral.

Furthermore, the public worship of each parish is rooted in and depends on the fact that a diocesan bishop regularly presides at Eucharist with at least representatives of the whole diocesan Church present.

If we Catholics believe, as we do, that sacraments make happen what they represent, then we must understand the meaning and importance of the bishop as chief shepherd of a particular Church called a diocese, and we must see diocesan liturgical celebrations as its supreme sacramental representation.

This underscores the importance of the cathedral as the mother church of the archdiocese. In other words, the cathedral church is not just another parish church.

Cathedral celebrations are not just nice ornaments or solemn public displays for the inspiration of those who choose to attend. They are the local Church in action; they are the apostolic Church actualizing its mission in sanctification of the world, and glorification of God. All of us who are the Archdiocese of Indianapolis share a responsibility for the cathedral and for diocesan liturgical celebrations, even if we cannot be present personally at each one.

The cathedral is the place of the bishop’s chair. (*Cathedra* is the Latin word

for chair.) In our Catholic tradition, the bishop’s chair represents the teaching office of the bishop. It is therefore a symbol of the one, holy, catholic and apostolic nature of our local Church. The cathedral belongs to everyone in our diocese.

The diocese is the one, holy, catholic and apostolic Church in our 39 counties of central and southern Indiana. The archdiocese is all of us—the whole people of God who reside in these counties.

Every diocesan Church expresses the fullness of the apostolic Church in every part of the world. Since the Diocese of Vincennes was created, by papal decree in 1834, since the bishop’s cathedra was moved to Indianapolis in 1898, since we became an archdiocese in 1945, our particular Church shines forth as a unique manifestation of the unity and communion God seeks for all humanity.

Its archbishop, no matter who he is, stands for that unity and is the primary leader, teacher and priest for its realization. SS. Peter and Saint Paul Cathedral, the church which houses the archbishop’s chair, is itself a symbol of this unity.

Saint Peter and Saint Paul are such

appropriate patrons for the mother church of an archdiocese or diocese because they were missionaries whose very blood flowed so that the one, holy, catholic and apostolic Church of Christ could take root and flourish through the ages. Our cathedral patrons faithfully and courageously proclaimed Christ and his teaching by which our unity continues to be possible.

The austere little cathedral in Vincennes established by our founding bishop, the Servant of God Simon Bruté, was under the patronage of the great Jesuit missionary Saint Francis Xavier who later was named the patron of our archdiocese.

Like Francis Xavier, Bishop Bruté poured out his life as an apostle for the faith in our part of the world.

Since then, many priests, consecrated religious women (like Blessed Mother Theodore Guérin) and men, and lay folks together with our previous bishops, not only kept the Catholic faith, but promoted it under challenging circumstances.

We carry their heritage forward today.

Surely both our patron and our founding bishop are proud of the particular Church of Indianapolis. †

Archbishop Buechlein’s intention for vocations for August

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

La Catedral de San Pedro y San Pablo es la iglesia matriz de la arquidiócesis

Me encanta recibir parroquianos provenientes de toda la arquidiócesis en nuestra Catedral de San Pedro y San Pablo. Nos reunimos aunque procedemos de diversas comunidades parroquiales de los 39 condados, pero compartimos la misma fe.

Del mismo modo que cada sacerdote participa en el sacerdocio del obispo como sucesor de los apóstoles, cada parroquia, cuando se reúne para el culto público, y en particular para la Eucaristía, participa en el culto público de la Iglesia diocesana.

En la Eucaristía presidida por el obispo la realidad de la Iglesia, como sacramento de Cristo, adquiere su máxima y más completa expresión.

La Constitución de la Liturgia Sagrada del Concilio Vaticano Segundo considera la Eucaristía celebrada en la catedral diocesana (en ocasiones llamada la Misa “estacional”), como el arquetipo de la celebración litúrgica: “conviene que todos tengan en gran aprecio la vida litúrgica de la diócesis en torno al Obispo, sobre todo en la Iglesia catedral; persuadidos de que la principal manifestación de la Iglesia se realiza en la participación plena y activa de todo el pueblo santo de Dios en las mismas celebraciones litúrgicas, particularmente en la misma Eucaristía, en una misma oración, junto al único altar donde preside el Obispo, rodeado de su presbiterio y ministros.”

Por lo tanto, el oficio del Obispo como maestro, santificador y pastor de su iglesia resplandece a plenitud en una liturgia celebrada con su pueblo en la catedral.

Más aun, el culto público de cada parroquia encuentra sus raíces y depende del hecho de que un obispo diocesano presida Eucaristías con regularidad ante la presencia mínima de representantes de toda la Iglesia diocesana.

Si los Católicos creemos, y así debe ser, que los sacramentos hacen realidad lo que representan, entonces debemos entender el significado y la importancia del obispo como jefe pastoral de una iglesia particular llamada diócesis y debemos reconocer las celebraciones litúrgicas diocesanas como su máxima representación sacramental.

Esto subraya la importancia de la catedral como la iglesia matriz de la arquidiócesis. Es decir, la iglesia catedral no es simplemente otra iglesia parroquial.

Las celebraciones que se llevan a cabo en la catedral no son meramente filigranas o exhibiciones públicas solemnes para inspirar a aquellos que eligen asistir a ellas. Representan a la Iglesia local en acción: son la Iglesia apostólica renovando su misión de santificar al mundo y glorificar a Dios. Todos los que conformamos la Arquidiócesis de Indianápolis compartimos una responsabilidad en las celebraciones litúrgicas diocesanas y de la catedral, aunque no podamos estar presentes en cada una de ellas.

La catedral es el lugar de la silla del obispo. (*Cathedra* es una palabra en latín que significa silla.) En nuestra tradición Católica, la silla del obispo representa el oficio de la enseñanza del obispo. Por lo tanto, es un símbolo de la unidad, la santidad y la naturaleza

católica y apostólica de nuestra Iglesia local. La catedral es propiedad de todos en nuestra diócesis.

La diócesis es la iglesia reconocida como una, santa, católica y apostólica en los 39 condados de Indiana central y del sur. Todos nosotros somos la arquidiócesis, todo el pueblo de Dios que reside en esos condados.

Todas las iglesias diocesanas son expresión de la plenitud de la iglesia apostólica en todas partes del mundo. Desde la creación de la diócesis de Vincennes por decreto papal en 1834, desde que la cátedra del obispo se trasladó a Indianápolis en 1898, desde que nos convertimos en arquidiócesis en 1945, nuestra Iglesia particular resplandece como una manifestación extraordinaria de la unidad y la comunión que Dios busca para toda la humanidad.

Su arzobispo, independientemente de quién sea, representa esa unidad y es el líder principal, maestro y sacerdote para su realización. La propia Catedral de San Pedro y San Pablo, la iglesia que alberga la silla del arzobispo, es un símbolo de dicha unidad.

San Pedro y San Pablo son patrones ideales para la iglesia matriz de una arquidiócesis o diócesis porque fueron misioneros cuya sangre fue derramada para que la Iglesia de Cristo, una, santa, católica y apostólica pudiera enraizarse

y prosperar en el tiempo. Los miembros de nuestra catedral proclamaron leal y valientemente a Cristo y sus enseñanzas gracias a lo cual nuestra unidad continúa siendo posible.

La pequeña catedral austera de Vincennes erigida por nuestro obispo fundador, el Sirviente de Dios, Simon Bruté, se encontraba bajo el patronato del gran misionero jesuita, San Francisco Xavier, quien posteriormente fue nombrado patrón de nuestra arquidiócesis.

Al igual que Francisco Xavier, el Obispo Bruté dedicó su vida como un apóstol, en función de la fe en nuestra parte del mundo.

Desde entonces muchos sacerdotes, hombres y mujeres religiosos consagrados (como la Santa Madre Theodore Guérin), y compañeros laicos, junto con nuestros obispos predecesores, no solamente han mantenido la fe católica sino que la han promovido en circunstancias difíciles.

Hoy en día continuamos con su legado.

Seguramente tanto nuestros miembros como nuestro obispo fundador están orgullosos de la Iglesia particular de Indianápolis. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 11-12

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Parish festival, Sausage Fest**, food, games, dancing, 4-11 p.m., Sat., yard sale, 8 a.m.-2 p.m. Information: 253-1410.

August 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **"Ministry of Consolation Training."** Information: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Bridget/St. Rita All School Reunion**, Fri. registration., Sat. golf, picnic, children and adult games at Douglas Park, Sat. dinner at Riverwalk, 6729 Westfield Blvd., 6 p.m., Sun., Mass, St. Rita, 10 a.m. Information: 317-926-1314.

August 12

Valle Vista Golf Club, 755 E. Main St., Greenwood. 3rd **Annual St. Philip Neri Golf Outing Fundraiser**, \$90 per person, Information: 317-372-5892 or 317-787-9885.

August 13

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**,

8 a.m.-1 p.m. Information: 317-240-3782.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish festival**, chicken or ham dinner, booths, quilts, 10 a.m.-6 p.m. Information: 812-952-2853.

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival**, 11 a.m.-6 p.m., chicken dinner. Information: 812-487-2096.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

August 14

Catholic Youth Organization Office, 580 E. Stevens St., Indianapolis. Holy Rosary Parish, **"Spirituality in the Summer 2006-The Catholic Faith Pure and Simple,"** session three, 6:30-8 p.m. Information: 317-236-1521 or dcarollo@archindy.org.

Terre Haute Deanery Pastoral

Center, 2931 Ohio Blvd., Terre Haute. "Searching for Encouragement and Acceptance (SEA)," **eight-week grief support program**, session two, 6:30-8:30 p.m. Information: 812-232-8400 or sue@thedeanery.org.

August 15

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Scripture study, "Denver Bible Study,"** Tues. evenings, 7-8:45 p.m. Information: 317-241-6314.

St. Francis Hospital Community Relations, 3145 E. Thompson Road, Indianapolis. **Freedom From Smoking**, seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

August 16

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

August 17

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

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **praise, worship and healing prayers**, 7:15-8:45

p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@hotmail.com.

August 18

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Cancer 101, free seminar**, Dr. Stephen Eberwine, speaker, noon-2 p.m., lunch included for registered participants. Information: 317-782-4422 or StFrancisHospitals.org.

August 19

Batesville High School, 24065 W. State Road 46, Batesville. **Healing Seminar, "Healing Through the Power of Jesus Christ,"** 8:30 a.m.-8 p.m., \$40 per person, includes lunch and dinner, proceeds to benefit St. Nicholas Church and school. Information: 812-623-8007 or st.nicholascatholicchurch@yahoo.com.

Marquette High School, Scholl Center, 306 W. 10th St., Michigan City. **Rock-n-Soul Fest Catholic Youth Concert**, 11 a.m.-11 p.m. Information: www.catholicyouthconcert.org.

Athenaeum, 401 E. Michigan St., Indianapolis. **St. Mary Academy, Class of 1951, anniversary reunion**, 11:30 a.m., social hour, 1 p.m., group photograph, 1:30 p.m., dinner. Information: 317-255-8636.

August 20

St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis. **An African Mass** for the Blessing and Sending of delegates to the National African Catholic Eucharistic Congress in Washington, D.C., 3-7 p.m., reception in parish hall following Mass, Information: 317-269-1276 or www.archindy.org/multicultural/events.html.

Middlefork Reservoir, US 27 North to Sylan Nook Dr., Richmond. **Richmond Catholic Community, Parish Picnic**, 11 a.m., lunch 12:30 p.m., music, games. Information: 765-962-3209.

St. Pius Parish, Ripley County. **Parish picnic**, 10:30 a.m.-6 p.m., chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Louis Church, 13 St. Louis Place, Batesville. **A Marriage Preparation Conference, "Marriage is Forever,"** 1-5:30 p.m. Information: 812-933-6407.

August 21

A Caring Place, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, Adult Day Services, caregiver support group**, 11:30 a.m.-6 p.m. Information: 317-236-3378.

August 22

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult speaker series**, 7 p.m., free. Information: 317-748-1274.

August 24

St. Barnabas Grace Center, 8300 Rahke Road, Indianapolis. **Catholic Charities Indianapolis, Adult Day Services, caregiver support group**, 11:30 a.m.-6 p.m. Information: 317-236-3378.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@hotmail.com.

August 24-25

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Fall rummage sale**, Thurs. noon-3 p.m., Fri. 8:30 a.m.-2:30 p.m. Information: 317-881-5818.

August 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Garage Sale**, 8 a.m.-2 p.m. Information: 317-545-7681 or e-mail spasotti@archindy.org. †

Retreats and Programs

August 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Apostolate of Roman Catholic (ARCH) Educator's Resource Network, **"Retreat and Planning Weekend for the Home Educator Mother."** Information: 317-818-8960.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **"Ministry of Consolation Training."** Information: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

August 12

Michaela Farm, Oldenburg. **"Let's Make an Animal Mask,"** children in grades K-5, Linda Ottaway, presenter, \$15 per child, additional siblings \$8. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

August 18-20

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Prodigal Son and his Elder Brother,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

August 19

Batesville High School, auditorium, One Bulldog Blvd., Batesville. St. Nicholas Parish summer seminar, **"Healing through the Power of Jesus Christ,"** Father Gregory Bramlage, Linda Schubert and Clare Merkle, presenters, 8 a.m.-7:30 p.m. (EDT), \$40 per person, includes lunch and dinner. Reservation required. Information: 812-623-8007.

August 25-27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Worldwide Marriage Encounter Weekend."** Information: 317-576-9785 or swillem@iquest.net.

August 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Religious Orders 101,"** Holy Cross Brother Joseph Umile, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail rwagner@archindy.org.

September 1-3

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Wisdom's Way,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

September 8-15

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **Directed retreat**. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

September 9

Michaela Farm, Oldenburg. **"Vermi-composting at Home,"** 10-11:30 a.m., \$50 per family. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

Drawbridge Inn and Convention Center, 2477 Royal Drive, Fort Mitchell, Ky. **Society for Peace, "Seek Healing ... Find Peace,"** 9 a.m.-6 p.m., \$69 per person. Information: 812-290-4305 or www.thesocietyforpeace.org.

September 15-17

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

September 16

Michaela Farm, Oldenburg. **"Family Fun Day,"** farm tours, 12:30-3:30 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

September 17

Michaela Farm, Oldenburg. **"Living Things of the Past,"** 2-4 p.m., donations to Michaela Farm appreciated. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

September 19-21

Saint Meinrad Archabbey, 200 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 avinson@saintmeinrad.edu.

September 22-24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's retreat**. Information: 812-923-8817.

September 23

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

October 1-5

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Radical Christianity,"** Benedictine Father Brendan Moss, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

October 3

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Finding Joy and Peace: Caregiving Without Guilt,"** 8:30 a.m.-1 p.m., \$10 per person.. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Vegetarian Cooking: Making the**

Shift toward a Plant-Based Diet." Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

October 6-8

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"God Filling Our Heart and Mind: Prayer and Holy Reading,"** Benedictine Brother Paul Nord, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Retreat for men and women, "Friends of Francis (Franciscan theme)**. Information: 812-923-8817.

October 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Finding Joy and Peace: Caregiving Without Guilt,"** 8:30 a.m.-1 p.m., \$10 per person. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

St. Gertrude Church, 630 Shawnee Run Road, Cincinnati, Ohio. **Catholic Women's Conference**, Dr. Ray Guarendi and Steve Ray, presenters, 7:30 a.m.-4 p.m., \$35 per person. Information: 513-561-8021 or www.stgertrude.org.

October 7-8

Michaela Farm, Oldenburg. **"Fall Farm Tour,**

1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

October 14

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying Without Words: An Introduction to Centering Prayer,"** 8:30 a.m.-3:30 p.m., \$55 per person.. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

October 14-15

Michaela Farm, Oldenburg. **"Fall Farm Tour,** 1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

October 20-22

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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Men's retreat**. Information: 812-923-8817.

October 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. †



Chapel dedication

Italian prisoners of war gather at Camp Atterbury in Bartholomew County on Oct. 17, 1943, as Archbishop Amleto Cicognani, the then apostolic delegate to the United States, dedicated "Our Lady's Chapel in the Meadow," which was constructed by the prisoners. The Italian Heritage Society of Indiana will host a rosary, Mass and pitch-in picnic in and around the chapel starting at 11 a.m. on Aug. 27. For more information, call 317-849-9731.

Diaconate informational sessions to be held

By Sean Gallagher

The archdiocese's current class of 25 deacon candidates has completed the second year of their formation and has two more years to go before being ordained in June 2008.



Fr. Bede Cisco

Benedictine Father Bede Cisco, archdiocesan deacon formation director, will present

five informational sessions about the diaconate and the deacon formation program in locations across the archdiocese. (See box.) There is no cost to attend.

Those who have a general interest in learning more about these topics are welcome to attend any session.

Father Bede is especially hoping to meet men who might be interested in entering into a discernment process that could lead to them becoming members of the next deacon formation class. Wives of potential deacon formation applicants are also encouraged to attend.

"We're looking ... for men who are already involved in the ministry of charity and have a strong commitment to service," Father Bede said.

He said such men might be currently involved in the St. Vincent de Paul Society,

Habitat for Humanity or other similar service-oriented ministries or organizations.

Each session will be the same so those interested in the diaconate do not need to attend all five.

Men possibly interested in being admitted to the next deacon formation class are required to attend one of the five informational sessions. A formal discernment and inquiry process will take place in the months following the last session.

Father Bede said the meetings will help people understand that "the deacon is an essential part of the Church's understanding of what ministry is" and "what the deacon formation process does" to prepare men for ordained ministry.

At each meeting, five deacon candidates and their wives from the current deacon formation class will be present to answer questions.

The current group of men preparing for ordination to the diaconate come from nearly all the archdiocese's 11 deaneries and several ethnic communities. They also have a variety of educational backgrounds and work in a wide range of careers.

Father Bede said he hopes that the next deacon candidate class will also "represent that broad spectrum."

Potential deacon program applicants must have a minimum of a high school diploma and, according to Father Bede, "a willingness to engage in some serious study."

They also need to be no less than 30 years of age since the minimum age for ordination to the diaconate is 35.

'We're looking ... for men who are already involved in the ministry of charity and have a strong commitment to service.'

— Father Bede Cisco, archdiocesan deacon formation director



After declaring their intention to continue their preparation for ordination to the diaconate, the 25 men participating in the first archdiocesan deacon formation program receive the acclamation of the congregation assembled at SS. Peter and Paul Cathedral in Indianapolis on Sept. 17, 2004. As a result of their stating their intention during the Mass, they became deacon candidates.

(Reservations for the informational sessions are requested. To make reservations or to learn more about the sessions,

e-mail deaconformation@archindy.org or call 317-236-1491 or 800-382-9836, ext. 1491.) †

First diaconate session is Sept. 10

Following is the schedule of deacon formation program informational sessions:

- **Sunday, Sept. 10**, Mount St. Francis Retreat Center, 2-4 p.m. EDT
- **Sunday, Sept. 17**, St. Paul Parish in Tell City, 2-4 p.m. EDT (1-3 p.m. CDT in local area)
- **Sunday, Sept. 24**, Annunciation Parish in Brazil, 2-4 p.m. EDT
- **Sunday, Oct. 1**, St. Lawrence Parish in Indianapolis, 2-4 p.m. EDT
- **Sunday, Oct. 15**, Oldenburg Franciscan Center, 2-4 p.m. EDT

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DREAM

continued from page 1

the time of the transplant in February 2005. Churches held fundraisers. Businesses made contributions. Someone donated a car to be auctioned. The money was raised.

"It was a remarkable community-wide effort," he says. "Not just the Hispanic community, not just the Catholic community, but the whole community."

People also prayed for the success of the transplant. Rocio said her own prayers. Then she delivered a pep talk to Luis before the surgery.

"I knew Luis was very nervous," she recalls. "I told him, 'This is the moment of your new life, and you need to take it. We're going to have a new life together.'"

The surgery lasted four hours. At the end of it, Rocio told Luis, "Your life will be different now."

The dream comes true

That different life is noticeable in the summer of 2006.

Luis leads an active life again. Now

14, he enjoys swimming, playing football and being with his friends. He hopes to make more friends as he soon begins his freshman year at Roncalli High School in Indianapolis. He also dreams of becoming a doctor, wanting "to help others like they helped me."

"My life is good now," he says. "I'm happy."

Jose supports the family by working in construction.

"I've always thought that Luis has angels with him," Rocio says. "Jose is one of the greatest angels we have. Although he's not Luis' father per se, he deserves to be."

The family feels so blessed that they plan to participate in the Walk for Families on Aug. 26—a fundraiser for Catholic Charities Indianapolis. It's their way of saying thanks for being given a home at Holy Family when they desperately needed it.

"I have so many people to thank," Rocio says. "I need to do this. In these difficult times today, people need to know that there are other people and resources to help them."

Earlier this year, Rocio, Jose and Luis moved into their own home, part of the dream Rocio always imagined. She glows when she talks about her kitchen



When Rocio, Jose and Luis Camacho first came to Indianapolis, they lived in Holy Family Shelter, a part of Catholic Charities Indianapolis. Wanting to give back to Catholic Charities, the Camacho family plans to take part in the Walk for Families, a fundraiser for the agency on Aug. 26 in Indianapolis.

and the changes they have made to their Indianapolis home. Still, she is the first to point out that her family's version of the American dream has changed.

"The dream we had in the beginning was to have a house," Rocio says. "But

when Luis got sick, that dream changed to Luis having life. Now that Luis has life, we feel we're living more of a normal life. We're a very happy family. We have a great son, and God is always with us." †

Walk for Families to benefit people struggling to build a life

By John Shaughnessy

Catholic Charities Indianapolis is seeking volunteers and participants for its first Walk for Families on Aug. 26—an event designed to celebrate and support the dignity of all people.

The 2.6 mile walk is a fundraiser that will help Catholic Charities Indianapolis assist individuals and families who are struggling to build a life for themselves,

according to David Bethuram, the agency's director.

"With the Walk for Families, we will be able to honor all those families who work so hard to help themselves and demonstrate the power of our 10 programs and the positive impact they have in the community," Bethuram said.

In 2005, more than 17,000 people benefited from the agency's programs which provide counseling, elder care,

crisis relief and shelter. Most of the people served are women and children living below the poverty level. About 70 percent of the people served are not Catholic.

The walk begins and ends at Celebration Plaza in White River State Park in Indianapolis, according to a press release from the agency. Food, drink, awards and entertainment will be part of the event, which will also

include information about Catholic Charities and its programs.

The public is invited to take part. Potential volunteers and participants can register or get more information about the walk by calling 317-592-4072 or by checking the Web site www.WalkForFamilies.org.

Registration for the walk is \$20 for an individual or \$18 a person for teams of 10 or more. †

BISHOPS

continued from page 1

regarding the death penalty. It also provides statistics about state executions and suggests recommended references for further study.

At present, Indiana and 37 other states, as well as the federal government, administer capital punishment. Twelve states do not have the death penalty.

Since Indiana reinstated the death penalty in 1976, 17 people have been executed by the state, with 10 executions since 2001. Only three of the 92 people sentenced to death in Indiana received commuted sentences of life in prison without parole.

"To change attitudes, people must be convinced that the death penalty is counter-productive to promoting the common good," Tebbe said. "The public must

understand that the death penalty is only morally acceptable when it is the only option to protect society."

He said the purpose of punishment is the rehabilitation of offenders, and the restoration of peace and order in society.

"Vengeance does not lead to peace," Tebbe said. "Victims' families and friends are better served through reconciliation than revenge. Criminals are human beings, and the opportunity for reconciliation with God and society should not be precluded by their execution."

Research has shown that prisoners can lead productive lives after committing crimes, he said, even within the confines of prison.

Tebbe said Indiana's five bishops have asked all parish and educational leaders to provide opportunities for study and the use of these resources in coming months.

He said the new brochure can be accessed on the Indiana Catholic Conference Web site at

www.indianacc.org and printed for use.

"Because all human beings are created in the image and likeness of God, each person has inherent dignity," Tebbe said. "The Church has consistently upheld the dignity of life from conception to natural death. It is out of this consistent life ethic that we address public policy issues—the death penalty being one of them. This statement from the Indiana bishops echoes the U.S. Catholic bishops' campaign to end the death penalty."

The ICC statement reads, in part:

- We cannot teach that killing is wrong by killing.

- The death penalty denies the person who is executed the opportunity to experience repentance and rehabilitation.

- It perpetuates the cycle of violence and does not deter criminal behavior.

"In seeking to end the use of the death penalty," the statement explains, "we do not dismiss the evil and harm caused by people who commit horrible crimes, espe-

cially murders. ... Yet, the pain and loss from one death cannot be wiped away by another. The death penalty does not bring healing, reconciliation or justice."

The campaign also cites the catechism statement that, "The Church does not exclude the recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor" (#2267).

Because of the late Pope John Paul II's pro-life encyclical "Evangelium Vitae," ("The Gospel of Life") and the U.S. bishops' campaign, many Catholics are changing their attitude about capital punishment.

Tebbe said recent studies show that 53 percent of Catholics aged 18-28 and 56 percent of Catholics who attend Mass regularly oppose the use of the death penalty.

Tebbe said the Indiana General Assembly is expected to consider new death penalty legislation during the 2007 session. †

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The missing link

Mass, fellowship give young adults chance to build community

By Natalie DeHart
Special to The Criterion

It's Sunday evening. A young woman turns her attention from the meal she is about to eat and observes those sharing the meal with her.

Many of them are also young adults. Their occupations, talents and income vary, but they share three things in common: their young age, their faith and the desire to share that faith with other young adults.

She thinks of the supper she will share with her peers shortly, then turns her attention back to the meal at hand as Father Jonathan Meyer says, "This is my body," and raises the most sacred host.

Two meals involving hospitality, community and nourishment. Two meals shared by young Catholic adults at the monthly Archdiocese of Indianapolis Young Adult Mass (YAM).

Geared to Catholics between the ages of 18 and 40, YAM is held the second Sunday of each month at 6 p.m. at Our Lady of the Greenwood Church. Mass is followed by a meal at the parish, where participants enjoy homemade food, conversation and the opportunity to learn about the various Catholic groups and events for their age group throughout the archdiocese.

YAM was started in the fall of 2003. Many were involved in the forming of this monthly gathering, but Theresa Sanchez initiated the process.

Sanchez grew up in Chicago, where she enjoyed Theology on Tap and the city's young adult Mass. She moved to Indianapolis in the fall of 2002. She attended Theology on Tap here and got involved in the Frassati Society of Young Adults Catholics in the Lafayette Diocese, but she was still missing "something."

"I felt like there was something missing at Mass for my peers," said Sanchez, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.

"Mass for young adults should have a liturgy that speaks to them, and good music, and someone to welcome them, and time to meet and talk after Mass. So I got some friends from Frassati and Theology on Tap together and asked, 'Am I the only one who feels this way?'"

Sanchez discovered she was not alone.

She and others—including Adelina Mejia-Zelaya, Alex and Nichole Scheidler, Kevin McDowell and Nick Batta—met with several priests appointed by Archbishop Daniel M. Buechlein. The



Above, young adults enjoy a buffet after Palm Sunday Mass at Our Lady of the Greenwood Church in April.

At right, Archbishop Daniel M. Buechlein offers words of reflection to members of the archdiocese's Young Adult Mass group before they sit down to eat dinner in April. Looking on in the background is YAM member Beverly Doyle.

priests gave their blessing on the group and the idea, and YAM moved from concept to reality.

In the last two years, YAM has moved from Marian College to St. Mary Catholic Church, both in Indianapolis, to its current home, Our Lady of the Greenwood Church, with the generous support of the parish's pastor, Msgr. Mark Svarczkopf.

Archbishop Buechlein continued to show his support for the group in April by celebrating the Palm Sunday Mass for YAM. Five other priests concelebrated with the archbishop, further demonstrating the growing interest and concern that the archdiocese has for its young adults.

According to YAM co-director Matt State, a member of Our Lady of the Greenwood Parish, "It was a spiritually uplifting experience for all who attended."

Matt Scheidler is the group's co-director, in conjunction with other YAM committee members. They may be the organizers, but they are not YAM.

"All young adults are members," said



Scheidler, a member of Our Lady of St. Susanna Parish in Plainfield. "We're not a separate group, but simply a gathering of young Catholic adults meeting and networking. It's nice to have a young adult event available that is first centered around the Holy Eucharist of the Mass."

Members are encouraged to participate in YAM—both in the eucharistic meal and the meal that follows. Members proclaim the readings, sing and play music at the liturgy. After Mass, YAM members also help with meal preparation and in welcoming new members.

"I highly recommend it," said YAM participant Christina McDougall.

"It's a great way to recharge your batteries spiritually. There's an energy that comes

from this age group that enhances the gathering."

As for the young woman mentioned at the beginning of the story, she now stands with her peers.

"The Mass has ended. Go in peace to love and serve the Lord."

She and the other young adults respond with a spirited, heartfelt "Thanks be to God."

And their first stop to love and serve the Lord—in community with their peers—is at the meal just down the stairs.

(Natalie DeHart, who regularly attends the archdiocese's Young Adult Mass, is also a member of St. Monica Parish in Indianapolis.) †

Young Adult Mass set for Aug. 13

The next Archdiocese of Indianapolis' Young Adult Mass is at 6 p.m. on Sunday, August 13, at Our Lady of the Greenwood Church, 335 South Meridian St., Greenwood, IN 46143 (just a few miles south of downtown Indianapolis). Food and fellowship will follow the Mass.

For more information, e-mail IndyYoungAdultMass@yahoo.com, call Matt Scheidler at 317-884-0779 or visit <http://www.archindy.org/youngadult/>.

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Sunday, August 20, 2006

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Tim will be featured speaker at the Indiana Catholic Men's Conference on September 23rd.

Cost: \$10.00 per person

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From the Editor Emeritus/John F. Fink

St. Paul: His strategy to go to Rome

While he was in Corinth during the winter of 55-56, Paul planned what he would do next.



He wanted to go to Rome, become a leader of the Christian community there and then be sent by that community to Spain. It was an ambitious strategy.

First, though, he had to make himself known to the Christians in Rome. He began by proposing to his associates Prisca and Aquila that they would return to Rome as sort of his advance team. The married couple was quite willing. It had been 13 years since the Emperor Claudius had taken action against the synagogue at which they had worshiped, and they were anxious to return home.

The second part of his strategy was to send a letter to the Christians in Rome. Paul would not actually send the letter until after he heard from Prisca and Aquila, and learned the names of the

leaders in the Roman community. He wanted to personalize the letter. Then, after sending the letter, which Prisca and Aquila would circulate, Paul would go to Rome.

But first, Paul had to go back to Jerusalem. For years, he had been taking up a collection among his communities to aid the Christians in Jerusalem. It was high time for him to deliver that collection. Then he would be free to go to Rome.

Paul's Letter to the Romans is his masterpiece of theology. Because it expresses his teachings so well, it is the first of his letters included in the New Testament. It stresses the importance of faith in Jesus Christ which, he says, has been given by God to both the Jews and the Gentiles. He uses Abraham as the model for a man of faith.

Paul demonstrates his knowledge of Scripture as he relates the way God chose the Jewish people. He says that the Jews have remained God's chosen people and "all Israel will be saved" (Rom 11:26), but God will also save the Gentiles who believe in Jesus.

He then proceeds to spell out the implications of a life of faith, how a person of faith must deal with sin, death, law and the flesh.

A message from Prisca and Aquila arrived in Corinth in the spring of 56. From the information in that message, Paul was able to add to his letter comments about some of the issues that the Roman Christians were facing: a taxation problem (Rom 13:1-7) and what to do about those who wanted to continue to practice Jewish dietary laws and festivals (Rom 14:1-23).

He even greets 26 individuals in the community, 24 of them by name, a dead give-away that he learned about them from Prisca and Aquila. Who knew that Paul had some of the instincts of a politician? He definitely was courting these Christians in Rome.

Paul ended his letter by telling the Romans that he would see them as soon as he finished his business in Jerusalem.

Unfortunately, it would be several years before Paul made it to Rome, and then it was not as he had planned. †

Cornucopia/Cynthia Dewes

For heaven's sake, what's happened to hell?

It seems that the concepts of heaven and hell are going the way of the horse and buggy. They're simply irrelevant in a world where human knowledge, experience and arrogance reign.



This fact was well documented in a recent Associated Press article written by Richard N. Ostling

titled "Scholars say belief in hell, heaven is becoming vague." The piece quoted Protestant religious scholars and Cardinal Avery Dulles of the Catholic Church to prove the point.

While a majority of Americans continue to tell pollsters they believe in some kind of heaven, it seems that "some kind of" are the operative words here. Ideas of what heaven means range from floating on clouds with angels to becoming rich here on earth.

Jeffrey Burton Russell, an emeritus professor of history at the University of California in Santa Barbara, said, "The percentage who say they believe in heaven has remained pretty constant the past 50 years, but what people mean by it

has changed an awful lot. Some people are so confused that they believe in heaven but not God—I suppose a New Age thing."

Well, yes. Furthermore, said the scholars, most people no longer believe in the concept of hell. In the Christian belief, hell is as much a possibility as heaven because salvation depends upon our faith exercised in free will. Non-salvation equals hell.

The article explained that the Second Vatican Council declared that non-Christians who believe in God could be saved as well as Christians. Cardinal Dulles said this is because, "The Church decided that requiring explicit Christian faith was too pessimistic."

Christians are allowed to "hope that very many, if not all, will be saved," he said. However, according to Christian teachings, there is "the absolute necessity of faith for salvation," and all of us face two possible fates: "everlasting happiness in the presence of God" or "everlasting torment in the absence of God."

Still, "thoughtless optimism is the more prevalent error" because many Christians mistakenly assume that "everyone, or practically everyone, must be saved."

Cardinal Dulles's statements reinforce

the view of the Rev. David F. Wells of Gordon-Conwell Theological Seminary in Massachusetts, who believes that Christian teaching is being seriously distorted in our culture.

For example, he said, Christian belief in "ultimate right and wrong" is the basis for belief in heaven and hell. Without that kind of objective truth, "the dominant cultural belief, promoted by psychology" is "that people should choose whatever they want."

Thus, something has to give. "And in our world today, in America and much of the West, what is giving is Christianity," said Rev. Wells.

We seem to live in a world without personal responsibility. Consider the excuses we hear all the time: someone else's fault, an abused childhood, an addiction, a disability or bad luck. For all the blame-laying that goes on in families, politics or the workplace, it's hard to find someone who ever admits guilt.

Whether we believe in a heavenly place of joy, or simply fear the unknown that is hell, one thing is clear to me: I sure don't want God mad at me for eternity.

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

Faithful Lines/Shirley Vogler Meister

A tale of two Shirleys amid my journey of faith

Last year, near Indiana State Fair time in August, a Quaker friend and I lunched at a restaurant near my home.



She gave me a small notice from her *Quaker Meetings* bulletin. It was titled "Hooked Rug Auction."

In part, it said, "A handmade rug designed by Shirley

Vogler Meister and hooked by her with the help of friends will be auctioned off to raise funds for the Pioneer Building [at the state fairgrounds]." What a surprise to me!

Truth be known, I have never hooked a rug in my life! I've bought, cleaned, laundered, shaken and parted with rugs, but I've never made one. Such handiwork is not my forte, despite having tried my hand at needlework several times unsuccessfully.

So, how did my name show up in a Quaker bulletin article when the real

needlework artist, Shirley Proctor, a long-time member of First Friends (Quaker) Meeting, is the actual creator of the beautiful hooked rug? Well, we are both members of a First Friends Meeting poetry group. I suppose the Shirley names were transposed.

Also, truth be known, I attended worship at First Friends for a couple years in the early 1990s—in addition to practicing my Catholic faith. That was a personally challenging and tumultuous time for me. I felt guided by God to do this.

I was graciously accepted by the First Friends' pastor, the Rev. Stan Banker, as well as by regular attendees, even though they knew that I, as a cradle Catholic, would not stray from my roots.

These Quaker experiences were like weekly retreats—special times to refresh my soul and confirm my connections with Christ in a different religious setting. To the credit of Catholic friends, not one criticized me for my ongoing search for peace.

I feel so close to Quakers that I sometimes call myself a Catholic Quaker. I

learned that at the core of both religions are the essential Christian tenets, virtues and a reverence for quiet prayer. Although much time has passed, I still cherish the richness of Quaker truths that strengthened my Catholic faith, and I am blessed to still have Quaker friends. They might say my experiences at First Friends "spoke to my condition" at the time.

I also deeply respect Shirley Proctor, who creates award-winning original designs for herself and others in and out of state.

Last year at the state fair, my sister and I and our spouses admired her artistry firsthand, including the Indiana-theme hooked rug that was auctioned at the fair. If I could have been there that day, I might have tried to outbid the others.

And how did Shirley Proctor react to the bulletin name error? With the good nature and quiet grace of a true Quaker!

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

Twenty Something/Chrisina Capecchi

Trying to do it all

Do you think Kelly Ripa takes Prozac? Do you ever scowl over your coffee at



that ultra blond hair and that ultra white smile?

Ripa is starring in two TV shows while raising three children—while charming groggy Americans coast to coast.

And she makes the juggling act look effortless. Magic. As if there is no gravity tugging at her body or her mood.

Ripa reigns over the magazine covers we gaze at in the grocery check-out lines, feeling disheveled and dreary. She appears unwrinkled and unflappable.

The stars of today's workaholic society are forging superhuman careers. Their resumes are airtight, leaving no space for vacation or indecision. They are always performing, networking, improving.

And while I cheer on the women breaking boundaries, I also wonder about the consequences of careers that never cease.

The toughest life lesson I've learned so far sounds obvious: You can only be one place at a time. Gain requires sacrifice. Investing here means losing there. Trade-offs are the currency of life. So choose wisely, guided by priorities you're proud of, accepting the expense of your success.

Periodically, I deny this inconvenient truth. I try to do it all. And then my mother buys me books about the art of saying no.

As a single student, I feel like I'm being suspended, bursting with ambition and waiting for that gunshot to signal the start of my career and my family.

Technology poses as a magic wand, telling us we can carve more out of 24 hours, that we can be smarter, swifter and more successful.

Consider this sales pitch for a multi-function cell phone: "The Palm Treo 650 Smartphone makes it easier than ever to stay connected. It simplifies your life by combining a compact, full-featured mobile phone with e-mail ... an organizer, messaging and Web access."

Held up against different values, the same phone yields a different pitch: "The Palm Treo 650 Smartphone makes it easier than ever to stay disconnected from your family and friends. It complicates your life by bringing work into your home with e-mail ... an organizer, messaging and Web access."

The pressure to achieve is unrelenting. That's why I appreciated the moral of the new film *The Devil Wears Prada*. An earnest young adult chases Life in the Fast Lane. In her high-heeled haste, she drops the pieces of herself that seem to slow her, but actually make her unique and prone to success.

When Anne Hathaway's character comes to that realization, tossing her Treo into a fountain and flashing a huge smile, the audience rejoices.

From my perch in class, I have a great view of Lake Michigan. During lectures, I make a point to look at the water once or twice.

Last week, I walked along the shore. I watched a seagull trotting in the sand. I listened to the rhythm of the waves. And I searched for agates smoothed by the lake's steady sweep.

I felt small—and restored.

Sometimes it's good to dwell in silence, to toss the Treo and utter an "Alleluia" into the sky. To "be still, and know that I am God" (Ps 46:10).

Even our Creator rested on the seventh day. So if your shoulders are aching, set down that backpack crammed with heavy books and weighty expectations. Give yourself a break.

(Chrisina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, Aug. 13, 2006

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's first reading.



The name of the Books of Kings implies that they are about the kings of Israel. Certainly, the earliest kings are mentioned. However, the purpose of Kings is to chronicle the faithfulness of the people to God during the reigns

of the early kings.

Since the religious experience of Israel was the ultimate interest, these two books refer to prophets. Such is the case in this reading. The central figure is Elijah.

While no general rule pertains for all the prophets whom we know by reading the Bible, as often as not they were poor. At least, their earthly livelihood was completely secondary to their vocation to be prophets. Nothing else mattered to them.

It is not difficult therefore to imagine that Elijah was on a journey without provisions. As this reading reveals, God provided for him. He slept for a while. When he awakened, a cake and a water jug were beside him. An angel announced that the nourishment was from God.

For the second reading, the Church this weekend gives us a passage from St. Paul's Epistle to the Ephesians.

It was an appeal to the Christians of Ephesus to live peacefully and lovingly with each other.

The New Testament is filled with lessons that the Church is a special community, identified by the fact that its members all have accepted Jesus as Lord and have been blessed by the Holy Spirit.

The epistle reminded the Christian Ephesians that they should live as if they were members of the one, holy community of Christ.

St. John's Gospel furnishes the last reading.

The Fourth Gospel is the longest of

them all. While each of the Synoptic Gospels is a literary work of art, each skillfully revealing aspects and events of the Lord's person and mission, John's Gospel literally soars in its eloquence and imagery.

Such is the case in the lesson from John for this weekend's liturgy. Jesus is the bread of life. He declares this, despite the bewilderment and impatience of some people in the audience. To them, such a description seemed foolish. After all, they knew Jesus. He appeared just as anyone else. They knew the origins of Jesus and his family. Galilee was a small, close-knit society, like an extended small town. The Lord's assertions of coming from heaven defied what many in the audience knew of Jesus and his childhood years.

Yet, in this powerful statement, Jesus insisted upon the divine mission proceeding from God the Father. The Father sent Jesus into the world. Jesus alone can give eternal life.

In the Lord's time, options for food were very limited. There was no parallel between what pertained then and what most Americans, for example, know today in a time of plenty with quick and easy access to many kinds of food products.

Bread was much more important in their diets than it is in modern menus so bread was seen as a necessity. To be deprived of bread meant that a person was in genuine danger of starving. Thus, the statement about "bread of life" had great impact on people.

Reflection

Human beings always have been tempted, if not to ignore God altogether, then to treat relating to God or obeying the law of God as mere options.

In these readings, the Church tells us that there is no alternative to living with God, in truth and in fact. To employ again the imagery of food, knowledge of God, through Christ, is not a garnish. It is vital. Jesus is the "bread of life."

For Catholics, the reference to the Eucharist is strong. It is not out of order. Jesus alone is God among us. He is the source of eternal life. He is the source of strength in this life. †

Daily Readings

Monday, Aug. 14

Maximilian Mary Kolbe, priest and martyr

Ezekiel 1:2-5, 24-28c

Psalms 148:1-2, 11-14

Matthew 17:22-27

Vigil Mass of the Assumption of the Blessed Virgin Mary

1 Chronicles 15:3-4, 15-16;

16:1-2

Psalms 132:6-7, 9-10, 13-14

1 Corinthians 15:54b-57

Luke 11:27-28

Tuesday, Aug. 15

The Assumption of the Blessed Virgin Mary

Revelation 11:19a; 12:1-6a, 10ab

Psalms 45:10bc, 11-12ab, 16

1 Corinthians 15:20-27

Luke 1:39-56

Wednesday, Aug. 16

Stephen of Hungary

Ezekiel 9:1-7; 10:18-22

Psalms 113:1-6

Matthew 18:15-20

Thursday, Aug. 17

Ezekiel 12:1-12

Psalms 78:56-59, 61-62

Matthew 18:21-19:1

Friday, Aug. 18

Jane Frances de Chantal, religious

Ezekiel 16:1-15, 60, 63

or Ezekiel 16:59-63

(Response) Isaiah 12:2-6

Matthew 19:3-12

Saturday, Aug. 19

John Eudes, priest

Ezekiel 18:1-10, 13b, 30-32

Psalms 51:12-15, 18-19

Matthew 19:13-15

Sunday, Aug. 20

Twentieth Sunday in Ordinary Time

Proverbs 9:1-6

Psalms 34:2-7

Ephesians 5:15-20

John 6:51-58

Question Corner/Fr. John Dietzen

Text of Gospel of Thomas was found 61 years ago in Egypt

QIn recent discussions about *The Da Vinci Code*, the Gospel of Thomas has come up frequently.



Supposedly, one message of Jesus is that "the kingdom of God is within us all."

We gather that the Catholic Church does not accept the Gospel of Thomas and calls it heresy.

What is this gospel, and why is it kept secret? (Florida)

AThe so-called Gospel of Thomas is perhaps the most publicized of several early Christian "gospels" that are not included in the books of the New Testament.

Written in Greek, most likely sometime around the year 100—therefore, certainly not penned by the Apostle Thomas—its existence had been known for centuries through brief references in other documents.

The complete text, however, has been available only 61 years. The accidental discovery of the entire document—written in the Coptic language and found in 1945 in a clay jar near the town of Nag Hammadi in upper Egypt—is considered to be among the most significant archeological finds in the history of New Testament scholarship.

Unlike the four canonical Gospels, the Gospel of Thomas contains no significant narrative structure or theological organization. It consists solely of 114 "secret sayings" of the "living Jesus," many of which are also found nearly word for word in the Gospels of Matthew, Mark, Luke or John.

A good example is the passage that you point out, in which Thomas says that the kingdom of God is in us and outside us (#3). The Gospel of Luke quotes Jesus as saying, "The kingdom of God is among you," or within you (Lk 17:21).

Numerous sayings in this gospel are bewildering, to say the least, and some are outright bizarre.

As in other Gnostic literature, for example, Peter is portrayed as openly hostile to Mary Magdalene.

The final saying in the gospel has Peter asking Jesus, "Tell Mary to leave us, for females are not worthy of life" (#114).

Jesus' response to Peter is, "I will guide her to make her male so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of heaven."

Obviously, Thomas is not speaking of a physical sex change. Rather, the passage reflects some difference between a lower (female) level of spiritual enlightenment and knowledge, and a more perfect (male) level of mystical illumination. Such concepts, usually without the sexist inferences, are common and characteristic of Gnostic literature.

While the Gospel of Thomas is not among the canonical books of the Bible, its antiquity and content have proven enormously valuable in the study of the activities and words of Jesus, and the circumstances of his life.

It also, however, reflects many Gnostic views that caused serious theological and philosophical problems in early Christianity, and that continue to influence New Age-type spiritual movements today.

Apart from the fact that it is not admitted as a canonical gospel, the Catholic Church has had no occasion to take a formal position on the Gospel of Thomas.

But there's nothing secret about it. The document is readily available in several publications. A new translation, with the original Coptic text and notes, was published by Harper Collins in New York in 1992.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

The Pruning

Would you look at that tree!
Dead limbs, dried leaves
Struck by lightning.
"Can it be saved?"
I think as I carry the pruning tools.

I cut away the withered parts
Noticing the small green shoots
Attempting to struggle into the light,
Thirsting for water.

Life has rocked me.
I feel struck by lightning.
"Can I be saved?"
I think as I begin to read my
Prayer book.

Parts of my being that I
Thought impossible to
Be without
Have been cut away.

Yet, my soul struggles
In this new life to
Reach for the



Photo by Mary Ann Wyand

Light and living water
That is God.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. Her poem is based on John 15:3, from the parable of the vine and the branches, which reads, "You are already pruned because of the word that I spoke to you.")

African Catholics to celebrate faith, culture on Aug. 20

By Mary Ann Wyand

African Catholics now living in central and southern Indiana will celebrate their faith, culture and friendship during a Mass and reception on Aug. 20 at St. Andrew the Apostle Parish in Indianapolis.

The eucharistic liturgy and celebration of African traditions will begin at 3 p.m. with Mass concelebrated by African priests ministering in the archdiocese.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, also will concelebrate the second annual African Mass at St. Andrew Church, located at 4052 E. 38th St.

He said the liturgy will conclude with the blessing of 12 delegates who will represent the African Catholic Ministry in the archdiocese during the African National Eucharistic Congress on Sept. 2-3 at The Catholic University of America and Basilica of the National Shrine of the Immaculate Conception, both in Washington, D.C.

A reception in the parish hall will feature authentic African food and entertainment, including a fashion show. Participants are encouraged to dress in traditional, brightly colored African attire.

The celebration is free and open to anyone who would like to join the African Catholics in prayer, worship and song. Reservations are requested, and a free-will donation is appreciated to help cover the cost of food served at the reception.

Father Taylor said the celebration will help African Catholics meet other immigrants and become more involved in Church activities.

"The African presence in the United States is growing," Father Taylor said,

"and a good number of those who are coming [to this country] are Catholic.

"This was the motivation behind having the African National Eucharistic Congress" in the nation's capital, he said. "Dioceses across the country are beginning ministries to this group of immigrants."

Keynote speakers at the national congress are both African and African-American. Participants will celebrate the gifts that African Catholics bring to the Church in the United States.

"Through this Mass and the event that follows, we hope to let the African immigrants in our archdiocese know that the Church is here for them as well."

The celebration will feature praying and singing in several tribal languages, he said, to reflect the beauty and diversity of the African Catholic culture.

"Another important part of the celebration is connecting the African immigrants with the African-American population, especially within the Church," Father Taylor said. "The immigrants have made a lot of changes in their lives, and this is a chance for them to make new friends and reconnect with some of the traditions in the liturgy of their homeland."

The archdiocesan celebration also reinforces the fact that "the Catholic Church can incorporate a wide variety of traditions in liturgies and still be authentically Catholic," he said. "One of the signs of the strength of the Catholic Church within the immigrant community is that in the archdiocese we are seeing an increase in African priests who are serving here."

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, said the liturgy will include prayers of thanksgiving and African praise music in the Zulu language from South Africa; the Igbo lan-



Children who attended "A Celebration of the African Family Tree" prayer service on June 5, 2005, at Holy Angels Parish Center in Indianapolis enjoyed dancing with adults who demonstrated traditional dances from several African countries.

guage from Nigeria in West Africa; the Mina language from Togo; the Swahili language from East Africa; and the Luganda, Acholi, Ateso and Runyoro/Rutooro tribal languages from Uganda in East Africa.

Traditional clothing and dances will add to the festivities, she said, as the people celebrate their faith in the ways they have known and loved all their lives.

Celebrating the Eucharist in the African liturgical style gives the immigrants hope, she said, and fosters unity and diversity.

"This authentic African experience of the eucharistic liturgy will honor many African cultures," Sister Demetria said.

"The celebration is a wonderful coming together for the African people here. As Church, we need to be in contact with the people to build relationships and let them know that we are here to help them in the ways that they need help. That's very important."

(For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562. Reservations are requested by calling Sally Stovall, event coordinator, at 317-269-1276 or Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, at 317-261-3366.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

SETON CATHOLIC HIGH SCHOOL: BUILT ON LOVE

Seton Catholic High School has become a source of pride for Richmond's Catholic community, especially in light of the recent graduation ceremony of its first class. But before any student earned a diploma, the long-awaited high school depended on the love and support of local Catholics.

In 1936, the community of Richmond closed the doors its Catholic high school and focused on elementary education. Throughout the years, the Catholic education system continued to evolve. In 1976, St. Andrew and St. Mary schools consolidated to become St. Elizabeth Ann Seton Catholic Elementary School named after the first American-born female saint. In 1981, Holy Family joined the mix, completing the consolidation of Richmond's Catholic elementary schools.

"Parents loved what Seton was doing and many wanted their children to benefit from the system for four more years," Father Riebe, pastor of Richmond's three parishes, Holy Family, St. Andrew and St. Mary said. "The high academic level was recognized, the spirit of the school was strong and a true sense of community developed as a result of the Seton school system. The kids loved going to school!"

To foster the revival of the Catholic high school system, a steering committee, formed in 1996, oversaw a preliminary study required by the archdiocese. The study revealed that the Richmond community possessed enough interest, the right demographics and adequate financial support to start and maintain a small high school.

The community raised approximately \$2 million in pledges over a three-year period—clear evidence of the desire and need for the high school. This support, in addition to the Legacy of Hope capital campaign, allowed renovation to begin on a building dating from 1912.

"Everyone sacrificed together for a common purpose," Father Riebe said. "It is truly a high school built on love."



"Everyone sacrificed together for a common purpose. It is truly a high school built on love."

Father Riebe explained that the high school has become the pride of Richmond Catholic Community. Many individuals, like some members of the kitchen staff, volunteer their time as part of their stewardship to the school. In fact, a local businessman became certified as the school bus driver for special field trips.

In 2002, the doors of Seton Catholic High School opened, welcoming its "pioneer" students. On June 3, 2006, 11 of these students became the first graduates of the school, leaving 125 classmates that have since enrolled in the school.

"We want to produce leaders for the community and Church who are grounded in Gospel values," Father Riebe said. "We want to create an army of people who are willing to sacrifice, who think of others and who care for the poor. We are forming people with a heart for service."

An example of this can be seen in Joe Beard, a soon-to-be-senior at Seton High School who hopes to attend Purdue University and become a civil engineer. Although the Seton school system has prepared Beard for a lifetime of success, it has also provided him with an invaluable support system of friends since elementary school.

"You can't pass up a great education for anything," Beard said. "Seton has helped me build character and gain knowledge from my teachers—every aspect of this high school is great."

While Richmond Catholic Community has seen tremendous success with the school, it maintains a strong vision for the future. The three parishes hope to build a gymnasium at Seton Catholic High School that will produce a space large enough for tri-parish gatherings and provide students with a much-needed facility. Funds raised through the Legacy for Our Mission campaign will help continue the development of the high school.

"There will always be financial challenges," Father Riebe said. "But that's where God provides for us. He inspires people to help support us in that way."

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of Archdiocesan Ministries such as Catholic education. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to Catholic education programs and distributed to schools in need such as Seton Catholic High School.

Saint Meinrad monks celebrate jubilees of profession

The Criterion staff report

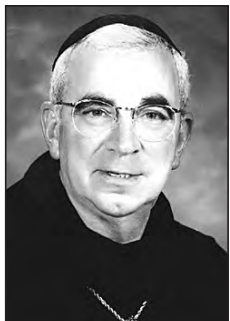
The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad recently celebrated the 60-year profession jubilee of Father Camillus Ellspermann; the 50-year jubilees of Archabbot Lambert Reilly, Father Meinrad Brune, Father Alan McIntosh, Father Timothy Sweeney and Brother Andrew Zimmermann; and the 25-year jubilees of Father Guerric DeBona and Father Louis Mulcahy.

Father Camillus was born on Dec. 18, 1925, in Evansville, Ind. He made his profession of vows on Sept. 15, 1946, and was ordained on May 13, 1950. He earned a licentiate in sacred theology and a master's degree at The Catholic University of America in Washington, D.C.

For 15 years, Father Camillus served as assistant professor of sociology at the former Saint Meinrad College. From 1961-65, he was assistant spiritual director at the former Saint Meinrad High School. He also served two years as novice master for the brothers. From 1968-71, he served as the spiritual coordinator for Saint Meinrad School of Theology. He also was the director of the deacon internship program from 1968-75.

Father Camillus served as associate pastor of St. Benedict Parish in Evansville for a year then was named pastor in 1976 and served there for 14 years. In 1991, he was named pastor of St. Henry Parish in St. Henry, Ind. From 2001-05, he served at two parishes in Wyoming, after which he retired to the monastery.

Archabbot Lambert was born on April 18, 1933, in Pittsburgh. He made his profession of vows on Aug. 15, 1956, and was ordained on Sept. 20, 1959. He earned a Bachelor of Arts degree at St. Vincent College in Latrobe, Pa., then completed his theological training at Saint Meinrad School of Theology. He also earned a



Archabbot Lambert Reilly, O.S.B.

Master of Science degree at Duquesne University in Pittsburgh.

Archabbot Lambert taught Latin at the seminary at Saint Meinrad following his ordination. He also taught at Pennsylvania State University in State College, Pa., and Mount Sacred Heart College in Connecticut.

He later held a number of positions at the monastery and served as assistant pastor of St. Mary Parish in Huntingburg, Ind. He was also engaged in retreat work and parish missions for more than 30 years, and was a frequent retreat master for Mother Teresa's Missionaries of Charity in the U.S. and India.

Elected archabbot of the monastic community in 1995, he served until his resignation in 2004. Since then, he has resumed his retreat work across the U.S. and in several foreign countries, and does parish work in the Diocese of Pittsburgh.

Father Meinrad was born on April 14, 1934, in Indianapolis. He made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961. He earned a Master of Arts degree at Butler University in Indianapolis and a Bachelor of Sacred Theology degree at The Catholic University of America. He completed his theological training at Saint Meinrad School of Theology.

Fr. Meinrad Brune, O.S.B.



Following ordination, Father Meinrad taught at the former Saint Meinrad High School and former Saint Meinrad College for 16 years. For the next seven years, he served as pastor of St. Meinrad Parish in St. Meinrad and St. Mary Parish in Huntingburg.

In 1984, he began ministering at Saint Meinrad's Development Office as an associate director then served as alumni director for nine years. He was appointed to his current position as director of the Benedictine Oblate Program in 1995.

Father Alan was born on Jan. 26, 1934, in Evansville. He made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961. He completed his theological training at the former Saint Meinrad College and Saint Meinrad School of Theology.

He spent most of his years of ministry serving local parishes. From 1964-70, he

was assistant pastor of St. Mary Parish in Huntingburg. For the next year, he was

assistant pastor of St. Anthony Parish in St. Anthony, Ind., while serving as chaplain at St. Joseph Hospital in Huntingburg.

Father Alan then served as pastor of St. Boniface Parish in Fulda for 11 years. Since 1984, he has served at five parishes in the Diocese of Owensboro, Ky., as well as two parishes in Illinois and three southern Indiana parishes. Currently, Father Alan is assisting the Diocese of Evansville with its clergy needs.

Father Timothy was born on July 24, 1935, in Indianapolis. He made his profession of vows on Aug. 15, 1956, and was ordained on May 7, 1961. He earned a licentiate in sacred theology at the Pontifical International Institute of St. Anselm in Rome and a licentiate in philosophy at the Institute Catholique in Paris.

He taught at the former Saint Meinrad College for 10 years. From 1975-78, he was prior and second in leadership of the archabbey. On June 2, 1978, he was elected archabbot of Saint Meinrad and served in that role for 17 years.

Father Timothy served as administrator of two parishes following his resignation as archabbot. From 1996-2005, he served as pastor of Parish of the Immaculate in Owensboro, Ky. In January 2006, he was appointed pastor of St. Paul Parish in Tell City.

Brother Andrew was born on Dec. 23, 1934, in Richmond, Va. He made his profession of vows on March 11, 1956.

He worked in the monastery tailor shop until he was sent to assist at Saint Meinrad's former priory in Peru in November 1963. Seventeen years later, Brother Andrew returned to Saint Meinrad to work in the business office and mailroom/duplicating office.

From 1992-96, Brother Andrew worked in the monastery's vestry and transporta-



Fr. Alan McIntosh, O.S.B.



Fr. Timothy Sweeney, O.S.B.

tion offices then served in Guatemala at Marmion Abbey's foundation from 1996-2004. He now works at the Guadalupe Center in Huntingburg.

Father Guerric was born on Jan. 30, 1955, in Jamaica, N.Y. He made his profession of vows on Aug. 15, 1981, and was ordained on May 4, 1986. He earned a Bachelor of Arts degree at the State University of New York in Stony Brook, N.Y., a Master of Divinity degree at Saint Meinrad School of Theology and a Doctorate in Philosophy at Indiana University in Bloomington.

From 1985-89, he served as the vocation director for the monastery. After receiving his doctorate in 1996, Father Guerric returned to Saint Meinrad as a professor of English and homiletics at Saint Meinrad School of Theology. He also serves as associate dean of formation for the School of Theology.

Father Louis was born on Jan. 26, 1928, in Lynn, Mass. He made his profession of vows on Sept. 8, 1981, and was ordained on May 20, 1989. He earned a Master of Divinity degree at Saint Meinrad School of Theology.

Following ordination, Father Louis was appointed coordinator of research at Abbey Press for six years. Since 1990, he has served as custodian of Monte Cassino Shrine as well as commuting chaplain at Monastery Immaculate Conception in Ferdinand, Ind., and monastery guest master at the archabbey.

Father Louis also gives directed retreats and serves as spiritual director for a number of visitors to Saint Meinrad. †



Brother Andrew Zimmermann, O.S.B.



Fr. Guerric De Bona, O.S.B.



Fr. Louis Mulcahy, O.S.B.

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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.

ADAMS, Emily Mary (Musil), 82, St. Barnabas, Indianapolis, July 26. Wife of Julius Adams. Mother of Terri Gomez, Linda Reiter, Patti Takacs, Rick and Ronald Adams.

CONNEL, Pamela J. (Crofts), 53, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 14. Wife of Lawrence T. Connel. Mother of Kathryn Connel and Elizabeth McCoy. Daughter of Betty Crofts. Sister of Patricia Gutzmer, Betty Jo Wilson, Joseph and William Crofts. Grandmother of one.

CURRAN, John A., 62, St. Malachy, Brownsburg,

July 22. Husband of Judy (Haake) Curran. Father of Jackie Shafer, Greg and Michael Curran. Grandfather of one.

DEBOO, Emil A., 86, Holy Spirit, Indianapolis, July 27. Husband of Margaret Deboo. Father of Kathleen North, Joan O'Donnell, John and Terrance Deboo. Brother of Jerome, Joseph and Robert Deboo. Grandfather of four. Great-grandfather of two.

ELLIS, Mary (Bernhart), 80, Sacred Heart of Jesus, Indianapolis, July 27. Mother of Charles, John and Robert Ellis. Sister of Henry and William Bernhart. Grandmother of eight.

FRODERMAN, Wayne Leon, 71, Annunciation, Brazil, July 21. Husband of Mary Ann Froderman. Father of Mary Adrienne Davies, Douglas, John and Richard Froderman. Brother of Doris Sackley and Mary Alice Wells. Grandfather of nine. Great-grandfather of two.

GRANINGER, Charles E., Sr., 91, St. Anthony of Padua, Clarksville, July 20. Husband of

Eleanora Graninger. Father of Charles, Chris, Eric, Michael and Patrick Graninger. Brother of Dominican Sister Mary Augustine Graninger. Grandfather of eight. Great-grandfather of five.

KUKLAK, Stanislaw, 95, St. Thomas Aquinas, Indianapolis, July 21. Husband of Anna Kuklak. Father of Mary Burgess, Joe and Stan Kuklak.

MAPPES, Bernard Charles, 71, St. Roch, Indianapolis, July 31. Husband of Lois (Smith) Mappes. Father of Sharon Swhear, Debbie Watkins, Dianne Williams, Jim, Mark. Michael and Nick Mappes. Brother of Kate Bickers, Delores Hussong, Caroline Underwood and Thomas Mappes. Grandfather of 19. Great-grandfather of five.

MARSH, Lucille E., 95, St. Mary of the Immaculate Conception, Aurora, July 10. Sister of Isabella Ricketts.

MEYER, James Edward, 67, St. Mary of the Immaculate Conception, Aurora, July 20. Husband of Marlene Kay (Braunagel) Meyer. Father of Kathi Donigian, Melissa and Randy Meyer. Son of May (Stuehrenberg) Meyer. Brother of Carol Williams, Bob, Ken and Paul Meyer. Grandfather of one.

O'BRIEN, Christopher Michol,

22, St. Lawrence, Indianapolis, July 22. Son of Kay O'Brien. Brother of Jenny Eccles, Amy Jackson, Susan, John, Kevin and Matthew O'Brien.

OKEY, George Michael, 47, Holy Name of Jesus, Beech Grove, July 24. Father of Christina, Jennifer, Benjamin, George, Nathan and Nicholas Okey. Son of Anne Marie (Smith) Okey. Brother of Theresa Davidson and Margaret Okey.

SHAW, Patricia, 75, St. Gabriel the Archangel, Indianapolis, July 27. Wife of Elmer Shaw.

STOUGH, Christina (Casassa), 93, Annunciation, Brazil, July 21. Aunt of several.

STURGIS, Ruth A., 87, St. Bartholomew, Columbus, July 22. Mother of Theresa Scott, Richard and Thomas Sturgis. Sister of Edmund Fry. Grandmother of eight. Great-grandmother of seven.

TOLER, Jerome Joseph, 65, St. Barnabas, Indianapolis, July 31. Husband of Janice (Roeder) Toler. Father of Cindy Marshall, Tracey Turk, Scott and Tim Toler. Brother of Terry Toler. Grandfather of eight.

WISE, Christine C. (Firsich), 85, St. Gabriel, Connersville, July 25. Mother of Louise

Jagielski, Rose Ann Moffett, Janet Risselman, David Jr., Lowell, Rick and Ronald Wise. Sister of Deloris Temple, Mary Ann Wilhelm, Barbara Wilson, Albert Jr., James and Leon Firsich. Grandmother of 15.

Step-grandmother of two. Great-grandmother of 18. Step-great-grandmother of three.

WOLLASTON, Mary, 91, St. Christopher, Indianapolis, June 18. †

Bishop: Half of all Christians have fled Iraq since 2003

LONDON (CNS)—Half of all Iraqi Christians have fled their country since the 2003 U.S.-led invasion, said the auxiliary bishop of Baghdad.

Chaldean Catholic Auxiliary Bishop Andreos Abouna of Baghdad said that before the invasion there were about 1.2 million Christians in the predominantly Shiite Muslim state. Since then the overall number has dropped to about 600,000, he said.

"What we are hearing now is the alarm bell for Christianity in Iraq," the bishop said. "When so many are leaving from a small community like ours, you know that it is dangerous—dangerous for the future of the Church in Iraq."

The bishop said 75 percent of Christians from Baghdad had fled the capital to escape the almost daily outbreaks of sectarian violence.

Since the beginning of the war, the number of Chaldean Catholics, who make up the country's most numerous Christian denomination, had dropped below half a million from 800,000, he said. Many sought new lives mostly in the neighboring countries of Syria, Jordan and Turkey, he added.

Bishop Abouna said he thought it was unlikely that many of those who had emigrated would return.

Bishop Abouna spoke on Aug. 1 from Iraq with Aid to the Church in Need UK, a Catholic charity that supports the Chaldean Catholic community in Iraq. Since he became the auxiliary bishop of Baghdad, Bishop Abouna has regularly updated the charity on the community's situation.

About 97 percent of the country's total 27 million Iraqis are Shiite and Sunni Muslims; Christians make up the majority of the remaining 3 percent. The Chaldean Catholics speak Aramaic, the language of Jesus.

Christians were not being targeted by terrorists any more than other groups, said Bishop Abouna, but the faithful nonetheless felt especially isolated and vulnerable as their numbers dwindled.

He added that many Christians remaining in Iraq were either too poor, old or sick to leave. Priests and religious were also experiencing continuing difficulties in trying to minister to them, he said.

"It is not easy for them [the priests]," the bishop said. "When they want to travel to other parts of Baghdad, they have to be very careful."

"They are doing their best to contact the families and bring them to church," he said.

Many people were unnerved by the lack of security and confidence in the political process that was supposed to usher in a new era of peace, democracy and rule of law following the removal of President Saddam Hussein by coalition forces, Bishop Abouna said.

"The constitution and the political developments of the past 18 months or so have not helped at all," the bishop said. "It is just a theory."

"Everyone is asking: when will the violence stop? They want to rest. They cannot live like this—every day there are these terrible things," said Bishop Abouna.

He said the only thing keeping people going was hope because "the country is rich but lacking stability. Once the stability returns, the country will rise up again." †

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Hanging Ten ... Commandments

Catholic camps offer fun, faith and friends

WASHINGTON (CNS)—Rich Junghans recalls Catholic summer camp as a place where children had a “feel good experience” 50 years ago, but today the youth summer experience offers much more than that.

Junghans, director of Catholic Youth Camp in McGregor, Minn., said campers are hungrier about the faith today. And he has seen a change in the way Catholic camps operate, including offering strong faith programs as well as outdoor activities.

College students now play a bigger role in developing new camp programs, Junghans said in a telephone interview with Catholic News Service.

“We are now competing with the kid who has a strong faith and who is a good soccer player,” he said. “I really feel good about the direction of summer camps.”

Anna Kulway, administrator for the summer camps for Catholic Youth World Network, said camps are always looking for things youngsters can do that are spiritually enriching.

Hurricane Katrina has opened up many opportunities for campers to do mission work that helps storm victims, Kulway said. She believes this will help enrich campers’ spiritual lives.

Kulway agreed with Junghans that how camps are being run has changed.

“I like the way camps are going now,” Kulway said. “They are going in a good direction.”

Many camps focus on providing a positive atmosphere by having a multitude of staff around campers at all times.

To increase the safety of their campers, Camp Marist in Effingham, N.H., added extra staff to provide supervision.

Brother Jim Halliday, director of Camp Marist, said four staff members are assigned to each cabin where the campers are housed. He said staff training has changed and now has a strong emphasis on child protection.

Brother Jim also said the most important camp change has been to focus a lot of time on bringing the camp together as a group to create a sense of family. Campers meet twice a day—once in the morning to raise the flag and at the end of the day to lower it, he said.

On Sunday nights, the whole camp attends a eucharistic liturgy, he said.

The plethora of activities available to Camp Marist campers includes inline skating at the inline skate park, wind surfing on the water front and riding go-carts on a track.

David and Anne Trufant, directors of Camp Kahdalea for Girls and Camp Chosatonga for Boys in Brevard, N.C., bill the camps as “traditional summer camps

Surfing instructor Tyler McMahon gives a lesson to a group of boys who are attending the California Surf Camp just outside San Juan Capistrano. The Catholic camp mixes surf lessons and daily activities with reflections on Catholic values and practices. McMahon works for a local surfing school that is providing the lessons.



At right, Jack Moore, 9, of Pittsburgh prepares to enter the water after taking a break during a second day of surfing lessons at the California Surf Camp for boys just outside San Juan Capistrano.



At far right, Matt McEveety, 14, from Westlake Village, Calif., receives Communion from Father Juan Guerra, a member of the Legionaries of Christ, after a day of surfing during the California Surf Camp session for boys.



with Catholic ideals.”

“If [the campers] have a serious faith, they will have a wonderful home here,” David Trufant told CNS.

The privately owned camp focuses on outreach by surrounding campers with Christian staff members, who include five or six seminarians from Baton Rouge, La., Trufant said.

“We are pretty unusual,” Trufant said.

Youths are drawn to the camp’s outdoor program, which offers horseback riding, field sports, caving and mountain climbing, as well as an extensive backpacking trip.

“A lot of Christian camps don’t teach class three and four white-water rafting for the most advanced,” Trufant said. Skill levels for white-water rafting range from class one, where no skills are needed, to class six, which is expert.

At California Surf Camp in San Diego, campers ride waves while enjoying and learning about God’s creation.

Daniel Talkington, the camp’s director,

said campers surf for almost five hours a day, but still have daily Mass and other fun activities.

Talkington believes youngsters should go to a camp where they can enjoy the physical activities they would be doing at home.

“For all the hot sports, there should be a camp,” said Talkington, who would like to create a snowboarding camp in the winter. “If we could offer every sport kids play, they would go [to camp].”

He believes in giving kids what they want while providing them with a relationship with Christ.

Another camp that is following that same philosophy is the Catholic Charities CYO Camp in Occidental, Calif., where Paul Raia is director.

Raia said he and his staff try to get their campers to respect each other in a faith-driven environment.

“I believe this is an extremely faith-based program,” Raia said of his camp.

Campers now have a choice of activities, which includes sports, art, theater and dance, Raia said. People are hired who specialize in each activity and spend time with the kids.

Another new thing at CYO is field trips to the ocean, where campers are allowed to bodyboard, he said. Bodyboarding is similar to surfing, but a bodyboard is shorter and lighter than a surf board and is usually ridden lying down.

Sister Joseph Marie Levesque, a Dominican Sister of Hope and director of Cathedral Camp in East Freetown, Mass., said more families are looking at traditional camps rather than specialized camps for their children.

“I think they’re going back to that,” Sister Joseph Marie said.

Cathedral Camp’s mission is enabling children to live a moral life, she said, and caters to mostly inner-city children but can accommodate those from all backgrounds. †

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