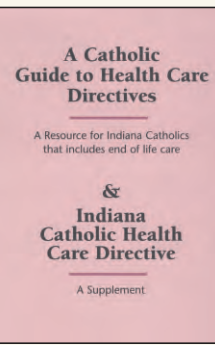




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Life issues

Indiana Catholic Conference publishes health care directives guide, page 3.

CriterionOnline.com

August 17, 2007

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A light of Christ in Uganda

Local woman shares Gospel through award-winning radio ministry

By Mary Ann Wyand

Indianapolis is her hometown. Uganda is her home.

When lay missionary Sherry Meyer was growing up in St. Roch Parish in Indianapolis, she never dreamed that one day she would leave her life in America and move to Africa to serve the Catholic Church in the Diocese of Arua, Uganda.



Sixteen years after arriving in Arua for what she thought would be a two-year volunteer commitment as a diocesan catechist through the Volunteer Missionary Movement, she is ministering as the station manager for Radio Pacis.

The three-year-old Church ministry was named "Best New Radio Station in Africa" by the British Broadcasting Corporation's World Service during the first Africa Radio Awards program on May 26 in Nairobi, Kenya.

Comboni Father Tonino Pasolini, station director, had previously been notified by the BBC that Radio Pacis was the winner for the eastern region of Africa.

Located at 90.9 FM, the Arua Diocese's radio station broadcasts a mixture of news, catechesis and music in English as well as several African languages

See related editorial, page 4.

24 hours a day, seven days a week. The station's slogan

is "Peace of Christ for all."

A variety of religious and secular programs are broadcast to inform, educate, catechize and entertain Ugandan and Sudanese people who have no other source for news except small, inexpensive, battery-powered transistor radios.

Last year, Radio Pacis staff members were able to help stop rioting and save lives by broadcasting factual information to Ugandans who were fighting in an isolated village in the



Above, Comboni Father Tonino Pasolini, left, station director of Radio Pacis in Arua, Uganda, accepts the British Broadcasting Corporation's award for "Best New Radio Station in Africa" with Indianapolis native Sherry Meyer, station manager; assistant news editor Dranibo Felix; assistant program manager Driliga George; and program manager Anecho Sam on May 26 in Nairobi, Kenya. The BBC said "Radio Pacis is a fine example of what a community radio station based outside the capital can do."

Right, an elderly woman uses a crutch and stick to walk during Mass at St. Charles Lwanga Church in Arua, Uganda. Lay missionary Sherry Meyer, a native of Indianapolis, has been ministering in the Arua Diocese since 1991, currently as station manager of Radio Pacis, the new diocesan FM radio station, and in pastoral ministry at St. Charles Lwanga Parish.

West Nile region located about six hours from Arua.

During a month-long visit to Indianapolis earlier this summer, Meyer said the BBC award includes a trophy and \$5,000 worth of broadcast equipment that the diocesan communications center staff will use to operate a second Catholic radio frequency to reach people in Uganda and Sudan who speak other languages.

Radio Pacis currently offers Radio Vatican programs, diocesan programs for adults and children, BBC World Service

news, health information as well as African, gospel, country and classic rock music from the U.S. and other countries in English, Lugbara, Ma'di and Kakwa.

Arua Bishop Frederick Drandua hosts a 45-minute catechetical program every Monday night, which includes guests and time to answer questions.

Meyer writes and presents a daily five-minute Scripture reflection program in English that is translated into Lugbara and Ma'di, in addition to her administrative, scheduling and personnel

See UGANDA, page 2



Light of the East

A Chinese family grows in faith in the archdiocese

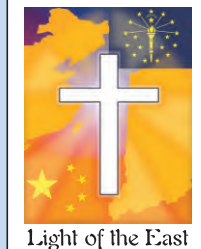
(Editor's note: On June 30, Pope Benedict XVI issued a groundbreaking letter to the Church in China, which for decades has been troubled by division and persecution. The following is the first of a two-part series on the connections between the archdiocese and the Church in China.)

By Sean Gallagher

It is a long, long journey from China to central Indiana.

Weimao Ke made that journey three years

ago when he came to Bloomington to be a graduate student in information sciences at Indiana University.



Light of the East

faith and being baptized at the St. Paul

His trek across the vast Pacific Ocean, then over the mountains and plains of America, matched his long pilgrimage of faith in which he went from espousing atheism to embracing the Catholic

Catholic Center in Bloomington.

Weimao and his wife Jianrong (who is known by her American name, Carrie,) spoke about their shared journey in telephone and e-mail interviews with *The Criterion*.

Do you really believe in God?

Weimao and Carrie, both 32, met when both were university students in Shanghai.

Carrie had been baptized when she was 13, and living in a town near the

See CHINA, page 10

UGANDA

continued from page 1

responsibilities.

"The BBC is very prominent in Africa," she said. "They've really been instrumental in getting radio stations [started] and promoting good radio."

Radio Pacis downloaded the BBC's live broadcast of the awards so people in the Arua Diocese could listen to the program.

The bishop, episcopal conference and diocesan synod decided to establish a Church radio station in Arua in 1989.

"When Bishop Drandua first asked me to leave the work I was doing in the pastoral coordinator's office and work with Father Tonino to found this radio station," Meyer said, "I didn't want to do it because I was happy with the liturgical and catechetical ministry, particularly the development of materials and training people to use them. I didn't know anything about radio broadcasting, but I did it."

This wasn't the first time that God has called her outside her comfort zone, she said, to serve the Church in Africa.

"Father Tonino and I were appointed in 2002, and it took a while to get the station on the air," she said. "We had to get the donors [to fund it], oversee construction of the station building and buy equipment then recruit and train the staff. We got the broadcast license from the government on Sept. 7, 2004, and were able to start broadcasting in October of 2004."

Radio Pacis reaches people who can't read or write by communicating in their vernacular language, Meyer said, so she is still doing catechetical ministry on a much-wider scale through sound waves.

"The people were asking for it," she said. "We started going to the diocesan pastoral council meetings held every year between the synods to find out what they wanted to hear on the radio."

With grants and donations from American and European Church agencies, corporations, organizations and individuals in several countries—including assistance from an Austrian Broadcasting Corporation journalist who trained the staff—Radio Pacis went on the air three years ago with an 81-meter broadcast tower.

"We are the top radio station in our

listening area," Meyer said. "Our signal is reaching into southern Sudan and eastern Congo, but not all of Uganda."

"When we won the BBC award, some of the people asked us where we worked before," she said. "I know they thought Father Tonino and I had a background in radio, but we had none. This is a kind of miracle that is through the grace of God working through so many countries and support systems, [and] the people we've been able to hire."

Setbacks included trouble with their power source when batteries exploded, she said, but many people offered their help to get the new station on the air.

"I see this as God working in our lives through other people," Meyer said. "It's kind of like the loaves and the fishes. That's what Jesus asked us to do. You bring what you have, and God provides the rest through other people. I really think these are the everyday miracles."

Radio Pacis staff members hope to increase broadcasting in the Lugbara, Ma'di and Kakwa languages, while adding the Alur language on their second frequency in February of 2008.

Meyer also assists Father Tonino with pastoral ministry at St. Charles Lwanga Parish in Oli, an area in the city of Arua.

She loves her ministries and is grateful that God has given her the energy to accomplish so much for the Church in Africa.

In 2003, Meyer was diagnosed with breast cancer. Surgery and chemotherapy treatments were successful, and her cancer is in remission now, but she must return to the U.S. every year for medical tests.

Thankfully, Meyer said, God has provided for her personal financial needs with support from the archdiocesan Mission Office in Indianapolis, which arranges mission appeals for her at South Deanery parishes, and through regular donations from many friends.

Her health insurance is paid for by the Archdiocese of Chicago, where she worked in Catholic education before moving to Uganda in 1991.

"It was frightening when I got my cancer diagnosis because at first the doctors said I couldn't go back to Africa," she said. "But I was determined that I was going back. ... Each time I've come home [for tests], I've been able to go back. God keeps me healthy. I'm very happy. I feel very blessed by God."



Above, this map of part of East Africa shows the Radio Pacis broadcast area in regions of Uganda, southern Sudan and the Congo.

Left, Ugandan children help record an "Amazing Life" religious education program in the studio at Radio Pacis in the Arua Diocese.



Comboni Father Tonino Pasolini baptizes a Ugandan baby during Mass at St. Charles Lwanga Church in Arua.

Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, visited Meyer in Arua in 1997, 1999 and 2002.

"She is committed to the people and to the Church in Arua Diocese," he said. "She has become, as much as an outsider can, fully integrated into the society. She has done her best to show by her loyalty, her faithfulness, her presence, that she is with the people of Arua Diocese."

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, ministered as a nurse in Uganda in 1954 and from 1968 until 1982. She left during the country's civil war.

"I do recall that she was principal of St. Roch School, and I will always be grateful to her because she invited me to talk with the students and was very supportive of my missionary work,"

Sister Demetria said. "After that, she became a missionary in Uganda. ... Missionaries live the Gospel and have brought the light of Christ to Africa. That's so important."

"I think the work she is doing is wonderful because the radio is really about the only means of conveying information to the people in the most remote villages," Sister Demetria said. "... She is in a safe place. The people love her, and they protect her. When she is here, she is always eager to get back to Uganda and the people are waiting for her to get back. Uganda is her home now."

(To support Sherry Meyer's ministry in Uganda, send donations to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206.) †

Official Appointments

Effective immediately

Rev. Paul Landwerlen, reappointed administrator of St. Vincent de Paul Parish in Shelby County.

Rev. Uzoma E. Uwakwe, Diocese of Abuja, Nigeria, appointed associate pastor of Holy Spirit Parish in Indianapolis.

Rev. David K. Kobak, OFM, Cincinnati Province of St. John the Baptist, appointed associate pastor of Holy Family Parish in Oldenburg.

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

The Criterion

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Catholic Conference publishes health care directives guide

Criterion staff report

Whether undergoing a routine medical procedure or facing a life-threatening circumstance, Catholics are being asked by hospitals to complete health care directives in case they are alive but unable to speak for themselves.



Glenn Tebbe

“Often, faithful Catholics are presented documents, and they are unsure if these comply with Catholic teaching,” said Glenn Tebbe, who as executive director of the Indiana Catholic Conference serves as public policy spokesperson for the Indiana bishops. “Many of these individuals are seeking help, and need support from the Church in order to integrate their faith with their decision.

“To address the need and to assure the faithful that the Church is supportive of them as they face these questions,” Tebbe said, “the Indiana bishops have published *A Catholic Guide to Health Care Directives and the Indiana Catholic Health Care Directive*.”

The 10-page document defines and simplifies legal terms and common health care language used in end-of-life care, and outlines Catholic ethics tied to end-of-life decisions.

In a question-and-answer format, the guide answers common questions such as who should have a health care directive, if an attorney is needed, what happens if a person doesn't have a health care directive, who to choose as a health care representative, and when a health care directive is needed.

Beyond the basic, practical and legal questions which are answered, the heart of the guide provides a six-point Catholic ethical road map to follow when families are facing end-of-life decisions.

Respect for human life at every stage and the inherent dignity of the human person is a fundamental principle of Catholic teaching, Tebbe noted. The six-point ethical framework outlines basic rights due every human being because of this inherent dignity, and translates these rights into appropriate health care actions for those facing end-of-life situations.

The six-point end-of-life ethics outlined in the guide are:

- Human life is a precious gift from God; it never becomes something to be disposed of.

- We have the right to direct our own care and the responsibility to act according to the principles of Catholic moral teaching.

- Suicide, euthanasia, and acts that intentionally would cause death by act or omission are never morally acceptable.

- Death is a beginning, not an end.

- There should be a presumption in favor of providing a person with nutrition (food) and hydration (water), even if medically assisted, as long as this is of sufficient benefit to outweigh the burdens involved.

- We have the right to comfort and to seek relief from pain.

The guide also answers ethical questions such as are Catholics morally obligated to have an advance directive, is organ donation morally acceptable, and how can I make sure that decisions made on my behalf are consistent with my Catholic beliefs.

Approved by the Indiana Catholic Conference's legal counsel, the document also contains a tear-out form which can be used as a legal, Catholic faith-based advanced directive when a person is admitted to the hospital.

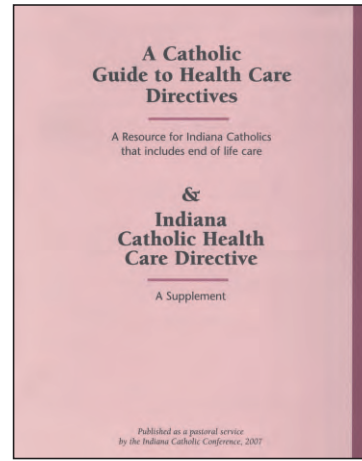
The health care guide will be distributed to hospitals and health care professionals statewide. Parish staff and resource centers also will receive copies to share with parishioners. Copies of the document can be viewed and downloaded for personal use or for parish forums on the ICC's Web site at www.indianacc.org. Click the Resources button on the left to view the statement.

The U.S. Conference of Catholic Bishops, the national counterpart for the Indiana Catholic Conference, has published a comprehensive document called *Ethical and Religious Directive for Catholic Health Care Services*. It is available at the USCCB Web page at www.usccb.org.

The ICC is the statewide coordinating body for the five Roman Catholic dioceses in Indiana.

Its basic purpose is to serve the spiritual, moral and material well-being of the people of the state; by serving as the official spokesperson for the bishops and Catholic faithful regarding state and national matters; by representing the Church and developing cooperative relationship where common public policy interests exist with religious and civic, social and governmental units; and by serving as liaison between the Catholic Church in Indiana and national Catholic groups in areas of common public policy interests.

The ICC board consists of the five Indiana bishops and a lay board member from each diocese appointed by the bishop.




The 10-page document published by the Indiana Catholic Conference defines and simplifies legal terms and common health care language used in end-of-life care, and outlines Catholic ethics tied to end-of-life decisions.

The Indiana Catholic bishops include Indianapolis Archbishop Daniel M. Buechlein; Lafayette Bishop William L. Higi; Evansville Bishop Gerald A. Gettelfinger; Fort Wayne-South Bend Bishop. John M. D'Arcy; and Gary Bishop Dale J. Melczek.

Lay board members include Bill Bickel, Archdiocese of Indianapolis; Joseph A. Rice, Diocese of Lafayette-in-Indiana; Diane L. Bender, Diocese of Evansville; Richard B. Urda, Jr., Diocese of Fort Wayne-South Bend; and Gregory A. Sobkowski, Diocese of Gary.

According to the 2007 general summary of the *Official Catholic Directory P.J. Kenedy & Sons*, the Archdiocese of Indianapolis has 232,473 Catholics; the Diocese of Lafayette-in-Indiana has 103,280 Catholics; the Diocese of Evansville has 86,987 Catholics; the Diocese of Fort Wayne-South Bend has 158,275 Catholics; and the Diocese of Gary has 185,570 Catholics for a total of 766,585 Roman Catholics in the state of Indiana. †

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Editorial



Photo by Sherry Meyer
African Catholics process with palms before the Palm Sunday liturgy in 2007 at St. Charles Lwanga Church in Arua, Uganda.

We're a universal Church

For Catholics, the Church should not end with our parish. That's where we begin our life in the Church, but we should think globally. The word "catholic" itself means universal, and that's how we should think about our faith.

The archdiocese encourages us to think about our faith throughout the world by sending missionaries into our parishes to tell about their work in foreign countries, or priests from Third World countries who acquaint us with the conditions that they face in their ministries. Parishioners are usually generous in their support of those ministries.

In recent years, it's become somewhat easier to think globally in parishes where the administrators or associate pastors have come from Nigeria, India or other foreign lands. Because of our priest shortage, missionaries from other countries are coming here. There are currently more than 5,000 priests from other countries serving in U.S. parishes.

Of course, priests from other countries served here during most of U.S. history.

The Vatican considered the United States mission country until the first decade of the 20th century. Many of the U.S. Church's greatest leaders—Bishop John England of Charleston, Archbishop John Hughes of New York, Archbishop John Ireland of St. Paul—were born in Ireland.

The first four bishops of what would later become the Archdiocese of Indianapolis were born in France. Of our country's canonized saints, only Elizabeth Ann Seton and Katharine Drexel were born in America. One of those saints, John Neumann, came to the United States because there were too many priests in his diocese in Bohemia.

The Catholic Church in the United States matured during the 20th century. Catholics moved out of the ghettos after World War II, became the largest Christian denomination in the country, and began to send missionaries to other countries.

So the story of the Catholic Church in the United States is a success story. From a tiny minority, we have grown to 70 million people, about a quarter of the U.S. population.

But let's put that in perspective. That number is only a little more than

6 percent of the 1.1 billion Catholics worldwide!

John Allen, a Vatican correspondent and author, thinks it's important for American Catholics to understand that figure.

In his forthcoming book, *Catholic Mega Trends*, he says, "That means that 94 percent of Catholics in the world are not like us. But American Catholics often struggle to understand that. We assume Catholics in the rest of the world are having the same conversation, debating the same issues, and if they're not, they should be. That breeds a kind of intentional indifference to the Catholic conversation in the rest of the world."

We know that many people around the world consider Americans to be somewhat arrogant. We're used to getting our way.

That attitude might have spilled over to American Catholics, too. We assume that what we consider important religious issues are so considered everywhere, or should be. It should be obvious that the Vatican can't think that way. There are many more Catholics in South America and Africa than there are here, and projections are that that will be even truer in the future.

Of course, just as the United States is the wealthiest nation in the world, so are American Catholics. It would be wrong to think that the Vatican should pay more attention to us than to other places because that's where the money is, but it wouldn't hurt for us to think that, because of our relative wealth, it's our obligation to do more for our poorer brothers and sisters in the faith.

It's coincidental that Catholics in the United States began to become part of the mainstream at about the same time as the country dropped its historic isolationism—in the 1940s. Catholics cannot have an isolationist attitude.

As the Catholic weekly, *Our Sunday Visitor*, said when editorializing on this subject, "For U.S. Catholics, acknowledging that we are all parts of one body—African, Asian, Latin American, European, Eastern rite and Roman rite, immigrant and native born—is an absolutely critical awareness if we are not to be blinded by our own pride, power and wealth."

That's what it means to be Catholic.

— John F. Fink

Parish Diary/Father Peter Daly

Offering the Tridentine Mass won't change much at parishes

The parish just to the west of mine has been celebrating the pre-Vatican II Latin Mass for more than 15 years. The pastor has special permission granted years ago by Cardinal James Hickey, the former archbishop of Washington. He is also one of the few priests around who remembers the pre-1962 ritual.



Almost nobody comes.

He gets about 30 people per Sunday, even though his is the only traditional Latin Mass for at least 40 miles around in an area that encompasses more than 20 parishes.

Most of the people who come are elderly. They like this Mass because it is quiet and short. It reminds them of the old days. A few young people come once in a while out of curiosity. They do not come back often.

My neighboring pastor is a bit exasperated with the whole thing. It means a lot of work for him. Under the old liturgy, the priest did just about everything. The people who come to the Latin Mass like that part of the tradition just fine. They don't think they should have to do anything but show up. After all, it is the priest who says Mass. They are just spectators.

Before Vatican II's reforms, there were no lectors or eucharistic ministers. The servers said most of the responses. A lot of the prayers were said "sotto voce," i.e., inaudibly.

For my neighbor, the extra liturgy means that he has had to move the altar used for the Mass facing the people. (He has recently stopped doing this because nobody showed up to help him.) Then he has to set out different books and change into different vestments.

Most inconvenient of all, he has to prepare and preach a different homily.

Why a different homily? Because there

are different readings. In the pre-1962 liturgy there was a one-year cycle of readings. We read only an Epistle and a Gospel. There were no readings from the Old Testament. We didn't hear much of the Bible, and it was heard in Latin.

Since the reforms of Vatican II, our book of readings for Sundays (Lectionary) has a three-year cycle, which includes readings from the Hebrew Scriptures. So my neighbor can't even preach the same homily for the Latin and English Masses on most Sundays.

A few folks from my parish go over to my neighbor's parish for the Latin Mass. Mostly they are quite elderly. They don't like all the singing at my parish. They don't like shaking hands. They don't like Communion in both forms. They don't like having three readings.

They tell me what they like most about the Latin Mass is that they can get in and get out in less than 45 minutes. They put a high premium on speed. A good liturgy is a short liturgy.

For them, a good liturgy also is one where they don't have to speak to anyone or do anything. Their whole attitude says "I want no commitment and I want no communication." Hardly the "full and active participation" that Vatican II called for.

So now that Pope Benedict XVI has issued his "motu proprio" permitting the celebration of the pre-Vatican II Latin Mass, will there be big crowds at the Latin Mass? Will more parishes start to offer it? I doubt it.

Apart from the schismatic followers of Archbishop Marcel Lefebvre and a few young people who are nostalgic for a Church they never knew, almost nobody is pressing for it. Nobody under the age of 55 even remembers the old Latin ritual.

I think my neighbor's experience will be the experience of the Church. We can offer it. But almost nobody will come.

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

Letters to the Editor

Faith can be intellectually or doctrine-oriented, or quite simple

Although I am not a cradle Catholic, I do practice my faith and am an avid reader of *The Criterion*.

Regarding Jack Fink's editorial concerning "One True Church" in the Aug. 3 issue, I found the references to syndicated columnist Roland Martin interesting, in that during his 25 years as a Catholic, he learned nothing about the Scriptures.

I am a former Methodist who was thoroughly immersed in religious studies, as well as philosophy.

My Rite of Christian Initiation of Adults instruction at St. Mary Parish in Aurora was superb, consisting of every facet of my faith.

Faith can be intellectually or doctrine-oriented interpreted, but it can also be quite simple.

I prefer not to get my information about the Church from secular media.

Your articles and overall content of *The Criterion* are absorbing reading.

John McClain
Dillsboro

Reader: God alone knows who will achieve salvation

After reading the editorial by John Fink ("One True Church") in the Aug. 3 issue of *The Criterion*, I was surprised and deeply disappointed.

I have been a practicing Catholic for 48 years, and have never heard that Catholics believe we are "the one true Church" to salvation, and that "sanctifying elements also exist in other faith communities" (with "defects") but derive their value from the Catholic Church.

I love our Catholic faith and have always been an ardent, outspoken supporter of our Church.

I even wrote to *The Indianapolis Star* and syndicated columnist Roland Martin regarding the blatant Catholic bashing in *The Star* in their July 14 issue, but when I

read editorials like Mr. Fink's, I just cringe.

When our Catholic Church has such a self-righteous and better-than-thou attitude, we will never earn respect from non-Catholic Christians.

Editorials like Mr. Fink's leave no doubt why there is prejudice against us.

As people of faith, who love and serve the Lord, is that what we want?

John 3:16 says anyone who believes in Jesus will have eternal life, and John 6:40 says "... everyone who looks to the Son and believes in Him shall have eternal life."

God alone knows who will achieve salvation. Let's leave it at that.

Kathy Staton
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Eucharist and our baptismal call to holiness

(Fourteenth in a series)

The effect of enjoying the gift of the holy Eucharist extends beyond active participation at Sunday Mass or any other Mass.

An important fact of our Christian faith that is often underappreciated is the baptismal call to holiness.

Every Catholic by virtue of his or her baptism "has a vocation." How one lives the call to holiness in reality needs our serious reflection.

Not only consecrated religious women and men, not only priests and deacons, "have a vocation."

Based on the reality of this foundation, Pope Benedict XVI writes in Part III of his exhortation on the Eucharist: "The Eucharist, as a mystery to be 'lived', meets each of us as we are, and makes our concrete existence the place where we experience daily the radical newness of the Christian life (n. 79).

"The eucharistic sacrifice nourishes and increases within us all that we have already received at Baptism, with its call to holiness, and this must be clearly evident from the way individual Christians live their lives. Day by day we become 'a worship pleasing to God' by living our lives as a vocation. ... The Church's pastors should unfailingly support, guide and encourage the lay faithful to live fully their vocation to holiness within this world which God so loved that he gave his Son to become its salvation (cf. Jn 3:16)" (n. 79).

Priestly spirituality is intrinsically

eucharistic in a special way. Pope Benedict writes: "The seeds of this spirituality are already found in the words spoken by the Bishop during the ordination liturgy:

'Receive the oblation of the holy people to be offered to God. Understand what you do, imitate what you celebrate, and conform your life to the mystery of the Lord's Cross.' In order to give an ever greater eucharistic form to his existence, the priest, beginning with his years in the seminary, should make his spiritual life his highest priority. He is called to seek God tirelessly, while remaining attuned to the concerns of his brothers and sisters (n. 80).

"An intense spiritual life will enable him to enter more deeply into communion with the Lord and to let himself be possessed by God's love, bearing witness to that love at all times, even the darkest and most difficult. To this end, I join the Synod Fathers in recommending 'the daily celebration of Mass, even when the faithful are not present.' This recommendation is consistent with the objectively infinite value of every celebration of the Eucharist, and is motivated by the Mass's unique spiritual fruitfulness. If celebrated in a faith-filled and attentive way, Mass is formative in the deepest sense of the word, since it fosters the priest's configuration to Christ and strengthens him in his vocation" (n. 80).

"The relationship of the Eucharist to various ecclesial vocations is seen in a particularly vivid way in 'the prophetic witness of consecrated men and women, who find in the celebration of the Eucharist

and in Eucharistic adoration the strength necessary for the radical following of Christ, obedient, poor and chaste.' ... The essential contribution that the Church expects from consecrated persons is much more in the order of being than of doing (n. 81).

"Here I wish to reaffirm the importance of the witness of virginity, precisely in relation to the mystery of the Eucharist. In addition to its connection to priestly celibacy, the eucharistic mystery also has an intrinsic relationship to consecrated virginity, inasmuch as the latter is an expression of the Church's exclusive devotion to Christ, whom she accepts as her Bridegroom with a radical and fruitful fidelity. In the Eucharist, consecrated virginity finds inspiration and nourishment for its complete dedication to Christ" (n. 81).

After his reflection on the Eucharist and vocation, Pope Benedict reflects briefly on the "moral energy" it provides "for sustaining the authentic freedom of the children of God." He speaks of the connection between the "Eucharistic form of life and moral transformation." Pope John Paul II stated that moral life 'has the value of spiritual worship,' flowing from and nourished by that inexhaustible source of holiness and glorification of God which is found in the sacraments, especially in the

Eucharist...' Pope Benedict quotes his first encyclical: "A Eucharist which does not pass over in the concrete practice of love is intrinsically fragmented" (n. 82).

The moral value of spiritual worship should not be understood in a merely moralistic way. "The moral transformation implicit in the new worship instituted by Christ is a heartfelt yearning to respond to the Lord's love with one's whole being, while remaining conscious of one's own weakness. ... The moral urgency born of welcoming Jesus into our lives is the fruit of gratitude for having experienced the Lord's unmerited closeness" (n. 82).

Our desire to respond to the Lord's love is an ongoing challenge to live our respective calls, vocations, to holiness. †

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

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

Archbishop Buechlein's intention for vocations for August

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

La Eucaristía y nuestro llamado bautismal a la santidad

(Décimo cuarto de la serie)

El efecto de disfrutar del don de la Santa Eucaristía va más allá de la participación activa en la Misa dominical o cualquier otra Misa.

Un hecho importante de nuestra fe cristiana que generalmente no se le da su justo valor es el llamado bautismal a la santidad.

Todo católico por virtud de su bautismo "tiene una vocación." Cómo cada quien vive su llamado a la santidad en la práctica es algo que requiere que reflexionemos con detenimiento.

No sólo los hombres y mujeres consagrados, no sólo los sacerdotes y diáconos "tienen una vocación."

Basándose en la realidad de estos cimientos, el Papa Benedicto XVI escribe en la Parte III de su exhortación sobre la Eucaristía: "La Eucaristía, como misterio que se ha de vivir, se ofrece a cada persona en la condición en que se encuentra, haciendo que viva diariamente la novedad cristiana en su situación existencial (n. 79).

"Puesto que el Sacrificio eucarístico alimenta y acrecienta en nosotros lo que ya se nos ha dado en el Bautismo, por el cual todos estamos llamados a la santidad, esto debería aflorar y manifestarse también en las situaciones o estados de vida en que se encuentra cada cristiano. Este, viviendo la propia vida como vocación, se convierte día tras día en culto agradable a Dios. ... Los Pastores siempre han de apoyar, educar y animar a los fieles laicos a vivir plenamente su propia vocación a la santidad en el mundo, al que Dios ha amado tanto que le ha entregado a su Hijo para que se salve por Él (cf. Jn 3:16)" (n. 79).

La espiritualidad sacerdotal es intrínsecamente eucarística de un modo especial. El Papa Benedicto afirma: "La semilla de esta espiritualidad ya se encuentra en las palabras que el Obispo pronuncia en la liturgia de la Ordenación: 'Recibe la ofrenda del pueblo santo para presentarla a Dios. Considera lo que realizas e imita lo que conmemoras, y conforma tu vida con el misterio de la cruz del Señor.' El sacerdote, para dar a su vida una forma eucarística cada vez más plena, ya en el período de formación y luego en los años sucesivos, ha de dedicar tiempo a la vida espiritual. Está llamado a ser siempre un auténtico buscador de Dios, permaneciendo al mismo tiempo cercano a las preocupaciones de los hombres" (n. 80).

"Una vida espiritual intensa le permitirá entrar más profundamente en comunión con el Señor y le ayudará a dejarse ganar por el amor de Dios, siendo su testigo en todas las circunstancias, aunque sean difíciles y sombrías. Por esto, junto con los Padres del Sínodo, recomiendo a los sacerdotes 'la celebración diaria de la santa Misa, aun cuando no hubiera participación de fieles.' Esta recomendación está en consonancia ante todo con el valor objetivamente infinito de cada Celebración eucarística; y, además, está motivado por su singular eficacia espiritual, porque si la santa Misa se vive con atención y con fe, es formativa en el sentido más profundo de la palabra, pues promueve la configuración con Cristo y consolida al sacerdote en su vocación" (n. 80).

"En el contexto de la relación entre la Eucaristía y las diversas vocaciones eclesiales resplandece de modo particular «el testimonio profético de las consagradas y de los consagrados, que encuentran en la

Celebración eucarística y en la adoración la fuerza para el seguimiento radical de Cristo obediente, pobre y casto.' ... La contribución esencial que la Iglesia espera de la vida consagrada es más en el orden del ser que en el del hacer" (n. 81).

"En este contexto, quisiera subrayar la importancia del testimonio virginal precisamente en relación con el misterio de la Eucaristía. En efecto, además de la relación con el celibato sacerdotal, el Misterio eucarístico manifiesta una relación intrínseca con la virginidad consagrada, ya que es expresión de la consagración exclusiva de la Iglesia a Cristo, que ella con fidelidad radical y fecunda acoge como a su Esposo. La virginidad consagrada encuentra en la Eucaristía inspiración y alimento para su entrega total a Cristo" (n. 81).

Luego de su reflexión sobre la Eucaristía y la vocación, el Papa Benedicto reflexiona brevemente sobre la "fuerza moral" que ésta nos dispensa "para defender la auténtica libertad de los hijos de Dios." Habla de la vinculación entre "forma eucarística de la vida y transformación moral." El Papa Juan Pablo II afirmaba que la vida moral posee el valor de un 'culto espiritual' (Rm 12:1; cf. Flp 3:3) que nace y se alimenta de aquella inagotable fuente de santidad y glorificación de Dios que son los sacramentos, especialmente la Eucaristía.' ... El Papa Benedicto cita su primera encíclica: "Una Eucaristía que no comporte un ejercicio

práctico del amor es fragmentaria en sí misma" (n. 82).

El valor moral de la adoración espiritual no debe entenderse únicamente desde una perspectiva moralista. "La transformación moral que comporta el nuevo culto instituido por Cristo, es una tensión y un deseo cordial de corresponder al amor del Señor con todo el propio ser, a pesar de la conciencia de la propia fragilidad. ... El impulso moral, que nace de acoger a Jesús en nuestra vida, brota de la gratitud por haber experimentado la inmerecida cercanía del Señor" (n. 82).

Nuestro deseo de responder al amor del Señor es un desafío constante para vivir nuestros respectivos llamados y vocaciones a la santidad. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 17

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, John Delaney, president of Innovative Medical Management, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person in advance, \$15 at door. Information: www.catholicbusinessexchange.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Free seminar for cancer patients and their families, caregivers** welcome, includes lunch, noon-2 p.m., pre-registration due Aug. 15. Information: 317-782-7982.

August 17-18

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **Sausage Fest**, food, music, Fri., Sat. 4-11 p.m. Information: 317-253-1461.

August 18

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. St. Elizabeth/Coleman Pregnancy and Adoption Services, **21st annual Elizabetha Ball**, 6 p.m., \$175 per person, reservations due Aug. 9. Information: 317-787-3412 or www.StElizabeths.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

August 19

Camp Atterbury, Our Lady's Chapel in the Meadow, Edinburg. Italian Heritage Society of Indiana in conjunction with the Indiana National Guard, **18th Italian POW Reunion, rosary, Mass, pitch-in picnic**, 11 a.m. Information: 317-283-1289.

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

St. Pius Parish, State Road 48 to the intersection of CR 500 E and CR 800, Ripley County. **Annual**

church picnic, chicken dinners, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-654-2402.

August 20

St. Francis Weight Loss Center, 700 E. Southport Road, Indianapolis. **12-week weight loss program**, 6-7:30 p.m. Information: 317-782-7525 or www.StFrancisHospitals.org/weightloss.

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

August 20-21

St. Maria Goretti Parish, 17102 Spring Mill Road, Westfield (Diocese of Lafayette). **Mini Mission, "Restart Your Faith Engines, Rejuvenate Your Spirit, and Rejoice in the Lord!"** international songwriter and comedian Jesse Manibusan, presenter, 7-8:30 p.m. free-will offering. Information: 317-867-3213.

August 21-22

St. Christopher Parish, 5301 W. 16th St., Indianapolis.

Understanding and Appreciating How the Bible Came to Be, scripture study, Lois Jansen, presenter, 30 sessions during each of four school years, \$75 each semester plus book. Registration: 317-241-6314, ext. 114.

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

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

August 24-25

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Second annual "Augustravaganza,"** parish festival, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

Prince of Peace Parish, 413 E. Second St., Madison. **Community Festival**, Father Michael Shawe Memorial Jr./Sr. High

School, 201 W. State St., Madison, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 812-265-4166.

August 25

St. Luke Parish, 7575 Holliday Drive, Indianapolis. Couple to Couple League, **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-465-0126.

Monastery Immaculate Conception, Kordes Center, Ferdinand. **"Saturday Morning at the Dome," Benedictine Perspectives and Healthy Life Choices**, "Forgiving What We Cannot Forget," 9 a.m. continental breakfast, noon lunch, \$30 per person. Information: 812-367-2777, 800-880-2777 or www.thedome.org.

Mount Saint Francis, Mt. St. Francis. **Picnic**, chicken or ham dinners with dumplings, games, 11 a.m.-11 p.m. Information: 812-923-2100.

August 31-September 3

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 2

St. John the Evangelist Parish, 9995 E. Base Road, Enochsburg. **Parish festival**, fried chicken, 11 a.m. Information: 812-934-2880.

September 3

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:45 a.m.-2:30 p.m., dinner in dining room or carry-out meals. Information: 812-623-3670.

September 4-October 9

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **"Divorce and Beyond Program,"** six-week sessions, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1596.

September 5

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

September 6

Saint Meinrad Archabbey and School of Theology, Newman Conference Center, 200 Hill Drive, St. Meinrad. **Dolle lecture**, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu. †

Retreats and Programs

August 17-19

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

August 21-23

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

August 24-26

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

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

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

August 27

Our Lady of Fatima Retreat House, 5353 E.

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

September 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Non-guided Reflection Day,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.archindy.org/fatima.

September 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Healing Power of Prayer 101,"** 7-9 p.m., Dr. Timothy Heck, presenter. Information: 317-545-7681 or www.archindy.org/fatima.

September 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Reflection, **"Temptation,"** Father Christopher Weldon, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or www.archindy.org/fatima.

September 14-16

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

Saint Meinrad Archabbey, 100 Hill Drive,

St. Meinrad. **"Meaning What We Do,"** Benedictine Father Godfrey Mullen and Anne Koester, presenters. Information: 812-357-6611 or e-mail mzoeller@saintmeinrad.edu.

John XXIII Retreat Center, 407 W. McDonald St., Hartford City, Ind. (Diocese of Lafayette). **"Monastic Spirituality,"** Benedictine Sister Mildred Wannemuehler, presenter. Information: 765-348-4008 or e-mail john23rd@sbcglobal.net.

September 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** \$100, includes lunch. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 21-22

Christ the King Parish, Tuohy Hall, 1827 Kessler Blvd., E. Drive, Indianapolis. **Bible workshop**, Fri. 7-9 p.m., Sat. 8:30 a.m.-4 p.m., Jeff Cavins, presenter. Information: 317-255-3666. †

Monk makes first profession of vows

Benedictine Novice Todd Mattingly professed temporary vows as a Benedictine monk in a ceremony on Aug. 6 at Saint Meinrad Archabbey in St. Meinrad.

Novice Todd completed his novitiate, a year of prayer and study of the Benedictine way of life. As is the custom during the profession of vows, he was assigned a religious name. He will now be known as Brother Matthew. Temporary vows are

typically for three years. Brother Matthew, 32, was born in Evansville, Ind., where he attended Memorial High School and was a member of St. Benedict Parish. He earned a Bachelor of Science degree in marketing management from Indiana University in 1997.

After college, he spent nearly 10 years in the home improvement industry, most recently at Do It Best Corp. in Fort Wayne, Ind., where he was a retail development manager for seven years. The three-year period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is, indeed, the right vocation for this individual. †



Br. Matthew Mattingly, O.S.B.

Awards

Franciscan Sister Marya Grathwohl, a member of the Sisters of the Third Order Regular of St. Francis in Oldenburg, was honored on July 13 at the 42nd Franciscan Federation Annual Conference in Minneapolis with the federation's Peacemaker Award.

Sister Marya was chosen because of her ministry in caring for the environment through revitalizing Michaela Farm in Oldenburg, teaching at Genesis Farm, a learning center for earth studies in New Jersey, and creating wind, solar and geothermal systems at Prayer Lodge in Montana. †

VIPs

James and Bernice (Cullin) Brady, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on Aug. 18.

They were married on Aug. 17, 1957, at St. Mary Church in Rushville. The couple has four children: Martha Allen, Lori Moff, Linda Philbeck and Emily York. They have eight grandchildren and one great-grandchild. †

Robert J. and Betty (Book) Popp, members of St. Joseph Parish in

Clark County, will celebrate their 50th wedding anniversary on Aug. 24. They were married on Aug. 24, 1957, at St. John Church in Starlight. The couple has six children: Cheryl Freiburger, Brenda Robertson, Karen Schueler, David, Gary and Michael Popp. They have 19 grandchildren. †



Bishop Bruté pilgrimage

Father Jonathan Meyer, associate pastor of St. Luke Parish in Indianapolis, and a group of boys kneel on Aug. 10 at the tomb of the Servant of God Bishop Simon Bruté in St. Francis Xavier Church in Vincennes, Ind. The boys participate in St. Luke's First Thursday group, a program for boys from the fourth grade through high school who are open to the possibility that God is calling them to the priesthood.

Three Saint Meinrad monks celebrate jubilees of profession

On July 29, the Benedictine community of Saint Meinrad Archabbey in St. Meinrad celebrated the 60th jubilee of monastic profession of Father Gavin Barnes, and the 50th jubilee of monastic profession of Fathers Stephen Snoich and Germain Swisshelm.

Father Gavin was born on Nov. 15, 1927, in Bedford. He professed his vows on Aug. 1, 1947, and was ordained on May 3, 1952.



Fr. Gavin Barnes

After completing his studies at Saint Meinrad, he earned a license in sacred theology at Sant' Anselmo in Rome and a master's degree in speech at Northwestern University in Evanston, Ill.

Father Gavin taught speech and drama for 42 years at the former Saint Meinrad College. He was dean of students from 1960-62 and assistant to the novice/junior master for four years.

For several years, he served as chair of Saint Meinrad's building committee.

Following his teaching career, Father Gavin was assigned as senior adjunct priest for St. Meinrad Parish in St. Meinrad, St. Boniface Parish in Fulda and St. Martin of Tours Parish in Siberia.

He resides at the monastery and conducts lector workshops for the "One Bread, One Cup" high school youth liturgical conferences hosted by Saint Meinrad each summer.

Father Gavin earned the Spencer County Arts Award in 2007 for his work in promoting the arts and supporting the effort to create the Lincoln State Park Amphitheatre.

Father Stephen was born on June 24, 1929, in Shenandoah, Pa. He professed his vows on April 7, 1957, and was ordained on March 12, 1972.

He earned a bachelor's degree in biology at Saint Meinrad College and a master's degree in divinity at Saint Meinrad School of Theology.

Father Stephen served as Saint Meinrad's physical plant supervisor from 1957-62. During that time, he oversaw the construction of the water filtering plant and the Archabbey's original Guest House as

well as the renovation of the school's recreation rooms.



Fr. Stephen Snoich

and was the monastery's house prefect for four years.

From 1977-93, Father Stephen was associate pastor of St. Benedict Parish in Evansville, Ind.

He then served for three years as an assistant at the Archabbey Guest House.

In 1996, he was appointed spiritual liaison for Saint Meinrad's co-workers and infirmary chaplain at Monastery Immaculate Conception in Ferdinand, Ind.

Father Stephen has served as pastor of St. Augusta Parish in Lake Village, Ind., since 2004.

Father Germain was born on

April 6, 1934, in Orrville, Ohio. He professed his vows on Aug. 15, 1957, and was ordained on Sept. 25, 1960.



Fr. Germain Swisshelm

He earned bachelor's degrees in philosophy and history at Saint Meinrad, and also did graduate studies at Indiana University in Bloomington, Oklahoma University in Norman, Okla., and San Marcos University in Lima, Peru.

From 1960-62, Father Germain taught at St. Placid Hall at Saint Meinrad.

In 1962, Father Germain was a founding member of Saint Meinrad's mission in Huaraz, Peru, where he taught at the seminary and high school.

He also served as associate pastor of San Juan de Lurigancho Parish in Lima and as prior of *Los Pinos* for four years.

Since 1979, Father Germain has worked in the carpenter shop at the Archabbey. He also serves as custodian of Mass intentions. †

Pope appeals for aid for South Asians affected by severe flooding

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI appealed to the international community to quickly come to the aid of millions of people affected by severe flooding in South Asia.



Pope Benedict XVI

After praying the Aug. 12 noonday Angelus, the pope expressed his concern for the "numerous victims and millions of homeless" caused by the "serious floods" in Pakistan, India, Bangladesh, Nepal and China.

More than 20 million people have been made homeless by the floods and hundreds more have died.

Relief workers said the region's seasonal monsoons and rains this year

brought the worst flooding they have seen in nearly a decade. Flooding destroyed housing, cut off roads, food and medical supplies and contaminated potable water sources for millions of people.

The pope urged the world's Catholics "to pray for the victims and to support initiatives of solidarity aimed at alleviating the suffering of so many people so harshly tried."

"May there not lack immediate and generous support from the international community for these brothers and sisters of ours," he said.

The pope's appeal came after he asked the faithful to live prudently and wisely, reminding them that "on this earth, we are only passing through."

Before reciting the Angelus, the pope said Christians should keep their hearts and eyes on heaven in anticipation of the eternal life to come.

He said Abraham lived "in the Promised Land as in a foreign country,"

living in tents, recognizing he was a stranger on earth "seeking a homeland" in heaven.

The pope reminded people to think of "the life of the world to come" and

invited everyone to live "wisely and with foresight, to carefully consider our destiny" and the final realities of "death, the last judgment, eternity, hell and paradise." †

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SATURDAY, AUGUST 25, 2007
11 A.M. UNTIL 11 P.M.

Chicken or Ham Dinner with Dumplings

\$7.50/Adults & Seniors \$5.00/Children under 10
Dinners sold beginning at 11:00 a.m.

\$7,000 IN PRIZES Drawing held Saturday, August 25, 2006 at 10:30 p.m.

\$5,000 First Prize • \$1,000 Second Prize
\$500 Third Prize • 5 Prizes of \$100 Each

MASS at 4:00 p.m.

\$100,000 Hole-in-One Contest
(Fri. 6:00 p.m./Sat. all day)

Over 40 Booths & Activities for the Entire Family!
• Lots of Food Booths • Beer Garden

No Limit Texas Hold'Em

Friday, August 24, 2007

First Hand seated 6:45 p.m.

Limited to first 105 entrants
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Anderson says Knights will keep up the fight on life, marriage issues

NASHVILLE, Tenn. (CNS)—The Knights of Columbus will continue to fight politically on issues important to the Catholic Church, such as abortion, marriage and embryonic stem-cell research, pledged Supreme Knight Carl Anderson.



Supreme Knight Carl Anderson

“One of our most important traditions throughout our 125-year history is that we do not, as an organization, become involved in

partisan politics,” Anderson said in giving his annual report on the first day of the fraternal order’s Aug. 7-9 national convention at Opryland Hotel in Nashville.

“This does not, however, mean that we take no interest in public policy issues,” he continued. “When an issue directly affects our most fundamental values as Catholics, such as abortion, or the institution of marriage, or public funding of embryonic stem-cell research, as leaders in the Catholic community, we must, and we do take a stand.”

“Since the 1970s, when abortion was suddenly transformed from being an almost unspeakable crime to a supposed constitutional ‘right,’ we have worked tirelessly to enact laws that would limit and ultimately end the unrestricted abortion license in the United States,” Anderson said.

The Knights also have been in the forefront fighting legalized abortion in other countries where the order is active, such as Canada, Mexico, the Philippines and Poland, he said.

“My brother Knights and ladies, on abortion, we will never give in,” Anderson promised.

To those who say it is time to put the issue of abortion behind us, he said, “We have to ask: What kind of Catholics do they think we are? Is it possible that they do not realize that we will never cease to persevere against the evil of abortion?”

Anderson also outlined the Knights efforts to fight the funding of embryonic stem-cell research in several states as well as opposition to the legalization of same-sex marriage.

“In these efforts we have a simple strategy,” Anderson said, “trust the people to decide.”

He said the Massachusetts Legislature should be ashamed for refusing to put the issue of same-sex marriage on the ballot there after petitions asking for a referendum with 170,000 signatures were submitted.

“This is Mary’s continent—under the protection of Our Lady of Guadalupe,” Anderson said. “No other place on earth has as many practicing Catholics as the Americas. It is up to us—in our lives, in our homes and in our families—to put our faith into practice. It is time Mary’s Knights reclaim her continent for her.”

Anderson announced that the Knights of Columbus will hold its first international Marian congress at the conclusion of the 2009 convention, which is to be held in Phoenix.

Before the supreme knight’s report, greetings were conveyed to the convention from President George W. Bush, Prime Minister Stephen Harper of Canada, President Gloria Macapagal-Arroyo of the Philippines, Mexican President Felipe Calderon, Polish President Lech Kaczynski and Pope Benedict XVI.

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‘This is Mary’s continent—under the protection of Our Lady of Guadalupe. No other place on earth has as many practicing Catholics as the Americas. It is up to us—in our lives, in our homes and in our families—to put our faith into practice. It is time Mary’s Knights reclaim her continent for her.’

— Supreme Knight Carl Anderson

“The Knights of Columbus have actively built up the kingdom of God on earth, and I know you will continue to devote your energies and your apostolic zeal to promoting the church’s mission wherever you may be,” Pope Benedict wrote in his letter to the convention, read by Archbishop Pietro Sambi, apostolic nuncio to the United States.

During the States Dinner on Aug. 7, Cardinal Tarcisio Bertone, Vatican secretary of state, received the Knights’ *Gaudium et Spes* Award, the organization’s highest honor.

It recognizes individuals for their exemplary service to the Church and humanity in the spirit of Christ as articulated by the work of the Second Vatican Council. *Gaudium et Spes* is the Latin name of Vatican II’s Pastoral Constitution on the Church in the

See related story, page 12.

Modern World. In accepting the award, Cardinal Bertone said he was “reminded of one particular passage from *Gaudium et Spes*, where we read that the Church aims solely to ‘carry on the work of Christ under the guidance of the Holy Spirit, who came into the world to bear witness to the truth, to save and not to judge, to serve and not to be served.’”

He said that the Church’s mission “is to spread the Gospel of love through specific good works.”

“This is a mission that involves all the baptized—priests, consecrated and lay persons—since bearing witness to truth and love means taking an active part in Christ’s redemptive work,” he said.

The award is accompanied by a \$100,000 honorarium. Cardinal Bertone said he would use the money to assist charitable initiatives that he will select after he returns to Rome.

Cardinal Bertone is the seventh recipient of the award since the Knights established it in 1992.

Past winners include: Blessed Teresa of Calcutta, 1992; Cardinal John J. O’Connor of New York, 1994; Cardinal James A. Hickey of Washington, 2000; Cardinal William Baum, former archbishop of Washington and former head of the Apostolic Penitentiary, 2001; Latin Patriarch Michel Sabbah of Jerusalem, 2002; and Jean Vanier, the founder of the L’Arche movement that establishes homes for people with development disabilities and the friends who assist them, 2005. †

Young people put faith to work at Canada's Catholic TV network

TORONTO (CNS)—Some staff members at Canada's Salt and Light TV find working for a Catholic television network is a way of putting their faith to work.



Producer Gillian Kantor began volunteering and later

working for World Youth Day 2002 while working at the children's wildlife magazine *Wild*. After World Youth Day, she took a job as youth editor with Canada's national Catholic newspaper, *The Catholic Register*, in Toronto. She also kept in touch with the former World Youth Day director, Basilian Father Tom Rosica.

Eventually Father Tom and Joseph Sinasac, the *Register's* publisher and editor, struck a deal for Kantor to split her time between the newspaper and the TV station. Slowly, she shifted into a full-time position at Salt and Light.

"I was so attracted by what's happening here, by the growth and the opportunities—not just for us working here but also for Catholic media in Canada," she said.

"Everyone's really young here," she acknowledged. "But we're getting older now, and as we grow, the station is maturing."

Kantor said she was reluctant at first to get involved in Catholic media.

"I was hesitant about mixing my faith and journalism," she said. "But once I got

into it and the stories of people—individual Catholics expressing their faith—that's what drove me in my work for the *Register* and in the projects I choose to work on at Salt and Light. It's the people and their stories—that's what I love to tell."

As associate producer, Matthew Harrison assists in the production of programs and also is responsible for the Web log, or blog, on the Salt and Light Web site.

Harrison studied radio and television at Toronto's Ryerson University, then worked in broadcast news with Canadian Press. After three years in the seminary, he began working for Salt and Light last October.

"I wanted to be a part of the new evangelization ... and get the Gospel out and win hearts to Christ," said Harrison, one of the few Salt and Light staffers without any connection to World Youth Day 2002.

Producer Mary Rose Bacani made her way to Salt and Light as a result of "one of the moments in my life when I felt a call."

Nearing completion of her undergraduate program at Thomas Aquinas College in Santa Paula, Calif., Bacani was planning to attend law school. Yet she had always loved writing, and family and friends told her she had a perfect voice for radio and the "presence" for TV.

So when she learned that the friend of a friend was working in the control room of a new Catholic television network in Toronto, she "just popped in" at the Salt and Light studios—dressed in jeans and a hooded sweatshirt—to have a look around. Her unusual approach got the attention of Salt and Light management, and she was soon offered a job.

The child of a "ritualistically Catholic" Filipino family, she previously had been a first-degree member of Regnum Christi, a predominantly lay ecclesial movement under the spiritual direction of the Legionaries of Christ.

Bacani said she entered consecrated life in the order "not so much because I loved the Lord but because I wanted to love him." Noting that the order's members are "so in love with God," she said she found herself unable to "grasp the reality of consecrated life."



Salt and Light Television went to the Holy Land in 2005 for series of documentaries on Catholic pilgrimages. The network's programming is carried by cable and satellite TV services across Canada.

Although she finds working at Salt and Light "much more real," Bacani acknowledged that her experience in Regnum Christi "definitely got me on the road to prayer."

"I didn't have a faith life before Regnum Christi," she continued. "To survive at Salt and Light you have to have

a strong faith life. As someone told me, you can't give what you don't have."

Bacani said she loves "bringing images and words together creatively to touch people. It's part of my joy to tell Catholics they're not alone. ... It's the art and the satisfaction that I made a difference." †



CNS photocourtesy of Salt and Light Television

Mary Rose Bacani is a producer for Salt and Light Television. The network offers 24-hour, non-commercial Catholic programming on Canadian cable and satellite TV.

Bishop Baker of Charleston named to head Birmingham Diocese

WASHINGTON (CNS)—Pope Benedict XVI has named Bishop

Robert J. Baker of Charleston, S.C., as the bishop of Birmingham, Ala. He succeeds Bishop David E. Foley, who retired on May 10, 2005.

The appointment was announced in Washington on Aug. 14 by Msgr. Martin Krebs, charge d'affaires of the Vatican nunciature.

Bishop Baker, 63, has headed the Charleston Diocese since 1999. He will be installed in Birmingham on Oct. 2.

While bishop of Charleston, he initiated annual observances focused on tenets of the Catholic faith, including years focused on prayer, the rosary, stewardship, the Eucharist and the family. In other efforts, he encouraged people to observe the traditional 12 days of Christmas, focusing on acts of kindness and prayer, and to keep Sunday as a day of rest.

He joined bishops from Atlanta and Charlotte, N.C., in a 2004 letter saying Catholic politicians or candidates who support keeping abortion legal were barred from receiving Communion in any

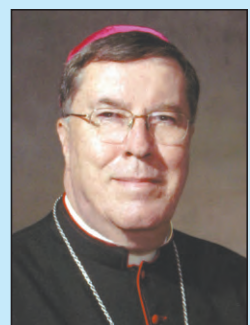
Catholic church in their dioceses.

The Birmingham Diocese has been vacant since Bishop David E. Foley retired in 2005. He stepped down at 75, the age at which canon law asks all bishops to submit their resignation to the pope.

Bishop Baker is currently chairman of the U.S. bishops' Ad Hoc Committee on Stewardship. He has published several books, among them *Historic Catholic Sites of St. Augustine*, which he co-edited, and *Cacique: A Novel of Florida's Heroic Mission History*, a historical novel he co-wrote with Tony Sands. The novel, published by St. Catherine of Siena Press in Indianapolis, was the Indiana company's first work of fiction.

He also wrote a 2005 pastoral letter on the theology of the body and co-wrote the recent book *When Did We See You, Lord?* with Father Benedict Groeschel of the Franciscan Friars of the Renewal. Father Groeschel is one of the regular on-air contributors to various programs on the Eternal Word Television Network, based in Birmingham.

This summer Bishop Baker ordained six men to the priesthood for the Diocese of Charleston. It was the greatest number of ordinations in South Carolina since 1956. †



Bishop Robert J. Baker

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CHINA

continued from page 1

North Korean border.

She and her family lived among members of what is known as the "underground Church," those Catholics who refused to register with the communist government and be part of its Chinese Catholic Patriotic Association (CCPA), which has historically rejected relations with the Holy See and has appointed its own bishops without the approval of the pope.

Pope Benedict XVI acknowledged in his letter to the Church in China that some of those bishops have secretly come into communion with the Holy See. He encouraged them to make their action public when it is possible, a move which he hopes will foster reconciliation among Chinese Catholics.

For Carrie, having grown up around Catholics, believing in God was not a strange notion.

But it was for Weimao.

"The first time that I dated her and I knew that she was a Catholic, it was weird to me," said Weimao. "We went to see a film and [afterwards] I asked her, 'Do you really believe in God?' And her answer was very simple, 'Of course. Yes.'"

Weimao explained that the education he received from the Chinese government had persuaded him to take for granted that God simply didn't exist.

"After we got married, I was able to see in my daily life her praying and [doing] all the Catholic practices," he said. "Although I did not believe in that, I respected that."

When Weimao saw Carrie at prayer, she may have been praying for him.

"I was sure that he would believe in God some day," Carrie said. "He is a person who pursues justice and truth, although he didn't know God. It just takes time. I prayed for him."

Weimao's respect for Catholics increased as Carrie told him about how members of the underground Church, especially priests, were frequently imprisoned and beaten because of their refusal to join the CCPA.

"They testified with what they did for God. That was encouraging," he said. "I could see that there had to be something real in there."

Being at home far away

Weimao's journey of faith entered an important stage when he moved to Bloomington.

Although he did not yet believe in God as presented in the Bible, Weimao started going to Mass periodically at the



Weimao and Carrie pose with their daughter Lucy after the infant was baptized on May 6 at the St. Paul Catholic Center in Bloomington.

Photos by Eric Couriel



Weimao Ke is baptized during the celebration of the Easter Vigil on April 15, 2006, at the St. Paul Catholic Center in Bloomington. His sponsor, Ernest Laszlo, a member of St. Charles Borromeo Parish in Bloomington, stands behind him. Weimao, at the time a Chinese graduate student at Indiana University, converted to Catholicism through the influence of his wife, Carrie, and Catholics he met at St. Paul.

St. Paul Catholic Center and meeting people there because he "was preparing a church for my wife when she came."

"Eventually, I ended up going there regularly because St. Paul was quite welcoming," Weimao said. "It's a loving community. I had the feeling that I was at home every time I went there."

One man who welcomed Weimao to Bloomington was Ernest Laszlo, a member of St. Charles Borromeo Parish.

They were paired together through the Bloomington-Worldwide Friendship, an organization that helps international students adjust to life in America.

Laszlo, 76, knew the challenges of fitting into a new culture. He was born in Argentina to Austrian and Hungarian parents and later emigrated to the U.S.

But part of the motivation to reach out to Weimao came from his Catholic faith.

"It makes the concept of brotherhood more real," Laszlo said. "It doesn't mean that if the other person is not a Christian that you want to make him a Christian. It's just a part of accepting another human being and getting closer and being kind and generous with him."

Eventually, however, Weimao asked Laszlo and his wife, Lilian, about their Catholic faith. When Weimao eventually entered into St. Paul's Rite of Christian Initiation of Adults in the fall of 2005, he asked Ernest Laszlo to be his sponsor.

"The truth is, he had faith. He wanted to meet and to know God," Laszlo said. "It was very, very impressive and humbling."

Weimao's journey to the waters of baptism came to its end during the Easter Vigil on April 15, 2006. Weimao was overcome by emotion during the praying of the litany of the saints, just prior to being baptized.

"When St. John's name [his baptismal name] was called ... I began to cry," Weimao said. "I could feel all my body was filled with something like fire. I felt very blessed to be baptized at that moment in that church."

It was also a powerful moment for Carrie.

"Although I did believe he would convert some day, I felt the happiness much more than expected when it came," she said. "I had never imagined that it would be so perfect on that Easter Vigil when he was baptized."

"At that moment, I understood God's plan is always beyond our vision. I felt blessed," she said. "Weimao is very devout now. I was strengthened by his passion. We encourage each other in our lives. Our life is not the same any more."

Handing on the faith

On Jan. 30, Carrie gave birth to her and Weimao's first child, Lucy. She was baptized at the St. Paul Catholic Center on May 6.

At this time, Weimao and Carrie hope to settle in the United States where Weimao eventually would like to teach information sciences at the college level.

To that end, he has transferred to the University of North Carolina in Chapel Hill where his doctoral advisor has taken a new position after previously teaching in Bloomington.

Both Weimao and Carrie know what steep challenges their young daughter would face if she were to try to mature in her faith in China.

"Imagine if our daughter had to go to all the 'communism' schools in China, where the textbooks are [filled with] atheism, and few or none of the teachers or her classmates would believe in God," Weimao said. "We hope she could stand firm in such an environment."

Yet whether it is in China or the United States, Weimao knows that it will be he and Carrie who can have the greatest impact on Lucy.

"What we can do is to live our faith, pass on Catholic teachings, be supportive on her faith journey, and be praying," he said. "We hope the situation in China will change in a foreseeable future."

(Next week: The Sisters of Providence of Saint Mary-of-the-Woods ministered in mainland China for 29 years, from 1920-49. They are now taking the first steps to return there.) †

Chinese and American Catholics are united, couple says

By Sean Gallagher

Although China and Indiana are almost literally a world apart, Chinese and Hoosier Catholics have a tangible bond that is both physical and spiritual.

This was the experience of Weimao Ke and his wife Carrie when they moved from China to Bloomington.

"When I came to the states, everything was different to me, especially since my spoken English was not good," Carrie said in a recent e-mail to *The Criterion*.

"But when I came to [the] St. Paul [Catholic Center] on Sunday, everything was familiar to me: the church, the Mass. I knew every part of the Mass, though there was a language barrier."

"Though a Chinese, I was welcomed into the Church in the Archdiocese of Indianapolis," Weimao said. "I know we all are Catholic, united as one. I have never felt that I am a foreigner in a 'foreign' Church. I've taken for granted this is my home, a universal family."

Many Catholics in China have experienced persecution on account of their faith for years. Yet Carrie said that being Catholic in the United States has its own challenges.

"Yes, it is difficult to suffer persecution," Carrie said. "But it is difficult also to stay away from temptations and stand firm in faith under good conditions."

Carrie acknowledged, however, that she has been impressed by the examples of faith-filled generosity from

Father Daniel Atkins, a previous pastor of the St. Paul Catholic Center, and the Dominican priests who currently minister there, as well as lay Catholics from Bloomington she and Weimao met.

At the same time, the cultures of China and the United States are growing closer as China is more and more driven by a market economy similar to the one here.

Weimao said that Chinese Catholics are a part of that economy, but still, by and large, are guided through it by their faith.

"In China, nowadays, to do business means you have to cheat to some degree. You have to do some things that are against God's commandments," he said. "And most of the Chinese Catholic communities [therefore] are poor. But they are happy."

In another e-mail, both Weimao and Carrie talked about their hopes for the Church in China, which has experienced division and persecution for more than half a century.

"We do hope the Chinese 'underground' and 'official' Catholics reconcile and unite," they said. "We are indeed one Church."

"By so doing, we hope the [Chinese] government will one day, [hopefully] soon, realize that there is no way to control the Catholic Church in China and to treat our brothers and sisters more peacefully."

The Church in China can move toward that goal, Weimao and Carrie said, through the solidarity and support they can



Women pray during a weekday Mass at a chapel near Sacred Heart Cathedral in Shenyang, China, on March 7. The chapel was once reserved for worship by Catholics belonging to the unregistered church.

receive from Catholics in the United States.

"Please pray for the Church in China," they said. "Catholics in the United States have done valuable [work] in helping the Church in China in a variety of ways."

"You can continue to send clear messages to the Chinese government to act justly in religious matters by showing your concerns for priests and bishops being treated unjustly, through, for instance, your senators or any others who have communication channels to China."

"Although the Chinese government is reluctant to change, sometimes it has to do that under pressure." †

Courageous hearts

Adoption is a natural choice for Laura Williamson

(Editor's note: On Aug. 18, two women will be honored with the Courageous Heart Award from St. Elizabeth/Coleman Pregnancy and Adoption Services, an agency that is part of Catholic Charities Indianapolis. The awards to Julie Krasienko and Laura Williamson will be made during the agency's 21st Annual Elizabetha Ball. Here are the stories of these two women.)

By John Shaughnessy

They sat in the third-floor waiting room outside the surgery unit, praying and worrying for their baby.

It was the seventh time in six months that Laura and Brent Williamson had brought their 9-month-old son, Shane Patrick, to Riley Hospital for Children in Indianapolis.

The first time they even saw Shane was on March 5 in a heart doctor's office at Riley—after they had agreed to adopt him.

Shane's biological mother had decided she could no longer care for the "special needs" child who was born with a heart condition that needed to be repaired at birth, a boy who was also born with a cleft palate that would need several surgeries to correct.

At that March meeting, a nurse gave Laura a crash course in changing the tubes that Shane needed in his body. The doctor also gave the couple a large stack of medical information they would need to understand Shane's medical challenges. Through it all, Laura and Brent couldn't stop smiling at Shane. They had their child. And for the first time in the 41 years of her life, Laura understood exactly how her own mother felt when she had adopted Laura as a baby.

Laura was adopted by Mary Lee and Don Mahan through St. Elizabeth's Home in Indianapolis. She and Brent adopted Shane with the help of the same agency that now has a different name, St. Elizabeth/Coleman Pregnancy and Adoption Services—an agency that is part of Catholic Charities Indianapolis.

"I grew up in a very loving, stable home," Laura said on Aug. 8 as she and Brent waited for an update about Shane's

second surgery to repair his cleft palate.

"My parents adopted another girl when I was 3, Krista. It was natural for me to think about adoption. Actually, I thought about adoption before we went through fertility treatments. I said we need to call St. Elizabeth's and see what we have to do. For me, it was a natural choice."

Still, when the couple first heard from St. Elizabeth/Coleman that Shane was available for adoption, they took time to decide whether they could handle his special needs. Laura immediately turned to her mother for advice.

"When she called and asked me about adopting a special needs child, I told her that you don't know what you're going to get when you have your own child," Mahan recalled.

After that conversation, Laura decided to make the same choice her mother had made years before—the choice to offer a loving family to a child who needed one. So Shane joined Brent, Laura and Laura's two daughters from a previous marriage, Sarah and Taylor.

"We took him home to a house full of people," Laura recalled.

"My mom was there, and so were Brent's parents. My mom was thrilled. She told me she liked the fact that he was adopted. She liked that we were going through the same thing."

There have been no regrets since they adopted Shane. He is being raised in the southern Indiana community of Sellersburg, just around the corner from the house where Laura grew up, and not too far from St. Joseph Parish in Clark County, where the family members have been longtime parishioners. The community of family and faith connects them. The addition of Shane gives them another blessing.

'He's made me appreciate a lot of things more—the family, the girls she has, what we have, the dramatic changes in him. He's made a dramatic change in my life.'

— Brent Williamson

Submitted photo



Adopted as a baby, Laura Williamson and her husband, Brent, decided to follow family tradition and extend a loving home to their son, Shane Patrick.

"It was kind of scary and overwhelming in the beginning but I said, 'I think we can do this,'" Brent said. "He's made me appreciate a lot of things more—the family, the girls she

has, what we have, the dramatic changes in him. He's made a dramatic change in my life."

It's why the couple was nervous and worried while awaiting news regarding Shane's surgery. Nearly two hours after the surgery began, two doctors walked into the waiting room, looking for Laura and Brent.

The doctors' report made the couple smile, in joy and relief. The surgery was successful.

The hours of worrying and the days of caring partly explain why Laura is one of the two people that St. Elizabeth Coleman has

chosen to honor with its Courageous Heart Award this year on Aug. 18. Still, she's not convinced she deserves that honor.

"I don't think I'd describe myself as courageous," she said. "I'd describe myself as a wife and a mother."

There's courage in both those roles, but Laura finds courage and perspective from someone else.

"Shane has gone through a lot and he bounces back," she said. "He's the happiest baby. Because of him, we don't sweat the small stuff anymore. Things that used to stress us, like work, they don't bother us anymore. We're just into enjoying him growing up—the laughs, the smiles. We have a better understanding of what's important."

They also have a better understanding of the connections of their lives. Laura smiled at how adoption has bonded three generations of her family.

"It just feels like everything has come full circle." †

Love of two families has meant the world to adoptee Julie Krasienko

By John Shaughnessy

The woman's voice on the phone stopped Julie Krasienko cold, making her heart pound in anticipation and fear.

Krasienko knew that what the woman would say in the next few moments would either devastate her or open her to a world she longed to embrace.

As she heard the woman's voice, part of Krasienko wished she had never made an effort to contact the woman. In the same instant, another part of her wondered why she had waited until shortly after her 60th birthday to make the contact.

Listening to the woman's voice, Krasienko couldn't believe it had been 60 years since she had been adopted as a 10-day-old infant by an older couple in Frankfort, Ind. Helen Kern was 42 at the time, her husband, Fleet, 43. They had endured the heartbreak of losing children during pregnancy so they turned to adoption to create the family they desperately wanted.

Krasienko still recalls how her mother constantly read her *The Chosen Baby* as a small child, a book that showed the special love between a child and the parents who adopted her. She also remembers the idyllic childhood she had as her parents' only child, a childhood filled with Sunday drives, wonderful vacations and every opportunity she wanted to pursue.

"I still have the piano that my parents bought for me when I was 6,"

says Krasienko, who will receive the Courageous Heart Award from St. Elizabeth/Coleman Pregnancy and Adoption Services on Aug. 18.

So she never felt she missed out on the love and the generosity that can bind parents and children. She had even lavished those gifts on her two children and her five grandchildren. Still, she kept wondering about the woman who had given her up for adoption. And she still remembered that her adoptive mother had mentioned that her biological mother had at least one other child.

So shortly after her 60th birthday—more than 15 years after her parents had died—she began the search for her biological family with the help of Katrina Carlisle, the adoption counselor and search specialist for St. Elizabeth/Coleman, an agency that is part of Catholic Charities Indianapolis.

The search revealed several intriguing and heartbreaking pieces of information. Her biological mother, who wasn't married when she gave birth to Krasienko, was dead. So was an older brother. But there were also five sisters and three brothers who were alive.

"I couldn't believe there were so many," says Krasienko, now an Indianapolis resident.

There was at least one major potential problem: Her eight siblings had no knowledge of Krasienko. She wasn't sure how they would view her or receive her when they learned about her.

Submitted photo



For Julie Krasienko, second from the right, the whole concept of family has changed since she was reunited with her birth family at age 60. She is pictured here with six of her eight surviving siblings. From left, Jan Duchemin, Judy Delph, Deb Pollard, Nancy Doty, Mary Cummings, Krasienko and Jim Duchemin.

Her fears and her doubts intensified when she found herself on the phone for the first time with one of her siblings—her sister, Mary.

"My heart was pounding," Krasienko recalls. "We talked for quite a while about a lot of things. She said, 'We're a big family, and there's room for one more.' That's what they did. They wrapped me in their heart."

She met her siblings for the first time in June of 2006.

"It was incredible," she says. "My knees were knocking. I shook hands because I was so nervous. I told them that if I hugged them, I'd cry through the whole thing. I did cry on the way home. I felt part of the family."

Carlisle has noticed the difference that

Krasienko's two families have made in her life.

"She praises her adoptive parents and their love for her," Carlisle says. "Now she's found this huge family that has embraced her. That's going to be important to her the rest of her life."

Krasienko celebrated her first Thanksgiving and Christmas with her extended birth family last year. She celebrates her new family connection every day.

"I'm so grateful to both my mothers and fathers," Krasienko says. "My biological mother gave me life. My parents gave me a good life. My life has always been wonderful, but it's even more now." †

Ecumenical conference to be held in Indianapolis in September

By Sean Gallagher

On the morning after his election as the 264th successor of St. Peter in April 2005, Pope Benedict XVI told the cardinals who elected him that promoting Christian unity was his "primary task" and his "impelling duty."



John Valenti

country each year.

It was founded by Quaker author Richard Foster and focuses on spiritual disciplines that Christians of

Catholics in the archdiocese can join the pope in this effort by participating in "Renovaré," an ecumenical conference on Sept. 14-15 at the First Church of the Nazarene, 9401 E. 25th St. in Indianapolis.

Renovaré is an ecumenically oriented spiritual renewal weekend held in locations around the

diverse traditions hold in common.

The upcoming conference in Indianapolis is sponsored in part by the Indianapolis Center for Congregations, of which the archdiocese is a member. Some 25 other Christian congregations in and around the city are also working together to make the conference a success.

John Valenti, archdiocesan associate director of evangelization and faith formation, has been helping to

See related column, page 16.

organize the Renovaré conference and said that its thrust is part and parcel of what it means to be Catholic.

"We have a great desire to move toward Christian unity and to be in fellowship with all faiths so that all might be one," Valenti said.

He emphasized, however, that this conference is geared toward ordinary Catholics and is not a formal ecumenical dialogue in which Church leaders meet with representatives of other Christian communities.

In fact, Valenti said that some of the most productive

discussions at Renovaré will take place in between its presentations and small group discussions.

During those times, the conference's participants will be able to informally share with each other how they go about their ministry, sharing what has been effective and what has not worked as well.

"If, by chance, I see that maybe they're doing something better than what I do, well, you know what? I should be doing that," Valenti said.

The presentations given at the conference will focus on what unifies Christians, including traditions of prayer, social justice, evangelization and striving for holiness.

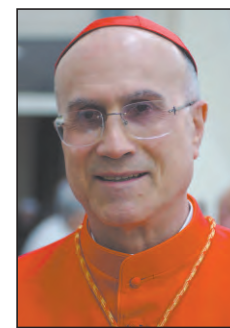
There will also be opportunities for common worship and small group discussions.

Ultimately, Valenti said that Catholics in central and southern Indiana who participate in the upcoming Renovaré conference can come away from it with "an awareness that we can be in prayer and fellowship with other Christian groups and be enhanced by those relationships."

(For more information about Renovaré or to register, log on to www.archindy.org/evangelization/renovare or call 800-382-9836, ext. 1432 or 317-236-1432.) †

Vatican official discusses U.S. Church, Mideast struggles with media

NASHVILLE, Tenn. (CNS)—In his first visit to the United States since becoming Vatican secretary of state,



Cardinal Tarcisio Bertone

Cardinal Tarcisio Bertone said he was impressed with the vitality of the Church and the role that Catholics play in American life.

He also challenged North American Catholics to bring young people further into the central life of the Church.

"I have to speak of the vitality, the alive spirit of the people" in North America, said the cardinal, speaking through an interpreter at an Aug. 8 news conference with members of the Catholic press.

There is "a huge identification with being Catholic and with the Catholic Church."

In wide-ranging remarks, he spoke of the urgency to find solutions to the wide range of conflicts in the Middle East and encouraged Catholics—both politicians and voters—not to compromise their moral voice in public life.

Cardinal Bertone, who became the Vatican's top diplomat last year, was in the U.S. to deliver an address to the 125th anniversary convention of the Knights of Columbus in Nashville. The convention drew more than 2,600 delegates and clergy from eight nations.

During his four-day visit to Tennessee, Cardinal Bertone also met with various groups of clergy, toured Nashville, celebrated Mass at the newly built chapel of the motherhouse of the Dominican Sisters of St. Cecilia and attended various functions of the Knights of Columbus.

The cardinal said he recently spoke by telephone with U.S. Secretary of State Condoleezza Rice about the Vatican's increasing concern about the conflict in the Middle East, especially the welfare of the Christian minorities in Lebanon, Iraq and other areas.

He emphasized that he wanted to "keep the conversation private," although "there is always the possibility these may be tapped," he said, drawing laughter from the reporters.

He praised Rice's efforts to mediate conflicts in the troubled lands. "I recognize the untiring efforts of the secretary of state in reconciliation among the governments of the Middle East," he said.

"I told her that her plane flights in her efforts of peace must be accompanied by the angels," he added. "If they weren't accompanied by the angels, she wouldn't be able to knit back together all these relationships that are so fragile."

The cardinal cited three opportunities for next steps: a future trip to Rome by Rice, Pope Benedict XVI's planned trip to the United Nations in 2008, and the convening of international stakeholders in a peace process to end the Iraq War.

Asked if the Vatican was planning to issue guidelines on Catholic politicians who might advocate political positions opposite to Church teaching, Cardinal Bertone said the Church would not issue new norms "because those norms already exist in the doctrines of the Church."

In the 2004 U.S. elections, some bishops said they would refuse the Eucharist to politicians who publicly advocated keeping abortion legal and supported embryonic stem-cell research, among other issues opposed by the Church.

He expressed bewilderment that in the U.S., "where freedom of conscience is a major value," any political party could force "a particular choice" or position on a Catholic politician that would be contrary to that politician's personal morality.

"Based on freedom of conscience, I find this a great contradiction, not just here in the United States, but other countries too," he said. †

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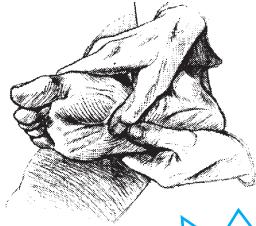
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Games for elders can fuel conversation by adding fun

By Elizabeth Rackover
Catholic News Service

Quick, who was “Wrong-Way Corrigan”?

Who was nick-named “Banjo Eyes”?

Now name the five Marx Brothers.

That’s right, buddy: five!

If you struggled with one or more of these questions, amble over to the nearest assisted-living senior residence and ask someone older than you. You’ll get an earful.

This is exactly what the National Council on Aging had in mind in creating “Eldergames.”

NCOA—whose Web site is located at www.ncoa.org and whose phone number is 800-373-4906—is dedicated to improving older people’s health and independence, and increasing their continuing contributions to their communities, society and future generations.

NCOA believes in feeding the body and the soul. Its 3,800 members include “senior centers, area agencies on aging, adult day service centers and faith-based service organizations, senior housing facilities, employment services, consumer groups and leaders from academia, business and labor,” according to NCOA’s Web site.

Perhaps the most instantly recognizable program NCOA has shaped is the innovative “Meals on Wheels” program.

The council also publishes a variety of

books and games that give family members, friends and caregivers a leg up when conversation runs dry. There are slight volumes, easily transportable—about the size and heft of an old grammar school spelling or math workbook—and picture card sets. With names such as “Eldertrivia” and “The Wiz Quiz,” these games are designed to prompt socialization and accord value to the memories the answers stir.

Promising something of interest to almost everyone, Activity Card Sets and Activity Books span a variety of topics: “It’s a Woman’s World,” “It’s a Guy Thing” and specific decades (the ‘30s through the ‘70s).

Volume 5 of Eldertrivia has a radio section that instantly inspired the memories of the seniors with

whom I played.

Questions like “What radio comedian never aged past 39?” and “Who was the host of radio’s ‘Toast of the Town’?” spurred lively conversation. The competition to answer first became fierce.

Nicknames in another volume received enthusiastic responses and even some showing off. When the question “Who was the Last of the Red Hot Mamas?”

was answered, one senior suddenly became the great Sophie Tucker by belting out “After You’ve Gone”—the



Games, such as “Yesterday’s Headlines,” can be a form of preventative medicine for the elderly.

Volume 5 of Eldertrivia has a radio section that instantly inspired the memories of the seniors with whom I played. Questions like “What radio comedian never aged past 39?” and “Who was the host of radio’s ‘Toast of the Town’?”

whole thing!—much to the enjoyment of the rest of us.

At that point, I was sold on this set of books. Marsha had so much fun singing Sophie Tucker songs that the game was forgotten; conversation took over.

The books are reasonably priced at \$9.50 each, and NCOA members receive a \$1.90 discount.

There is also an edition of Eldergames called “Flashback to Hollywood’s Golden Age,” which is “designed to stimulate the minds and memories of older adults through the use of ‘hands on’ games and creative reminiscing ... , provide for group participation or just listening.”

Other games that NCOA offers include Activity Card Sets (“Yesterday’s Headlines,” “Big Events of the 20s and 30s,” and “World War II, Battlefront and Homefront”).

There are Picture Card Sets featuring

celebrities and heroes, music and comedy stars, stars of stage and screen musicals, famous sites and landmarks, and more. In “American Adventure,” the pictures are of famous sites and landmarks that can be “extremely useful in encouraging discussion with bed-bound residents.” These range from \$15.50 to \$20.50, with respectable discounts for purchases of two or more in a set.

There truly is something for everyone in these volumes and card sets. Anyone who repeatedly visits an older person or a retirement home knows that moods and levels of cognition can vary.

Having a slim volume of “Eldergames” or a dozen pictures from a card set at the ready can make a very big difference in the tone of the visit and its spirit.

(Elizabeth Rackover is a freelance writer in Rochester Hills, Mich.) †

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Too old? There's an exercise program that's right for you

By Cori Fugere Urban
Catholic News Service

It's easy to make excuses for not exercising. It's boring. It's too hard. It's too hot. It's too cold. I'm too tired. I'm too distracted. My feet hurt. I just ate. I had a bad day. I had too good of a day! I'm too fat. I'm too old.

Too old? That's no excuse. Research has shown that regular exercise is beneficial in the aging process and can improve the quality of life for senior citizens.

Anybody can exercise. The key is finding the program that's right for you. As much as it may hurt when you're exercising, "you feel much better after you're done," said Louis Socquet, 70, a member of Our Lady of Peace Parish in Turners Falls, Mass. He swims a "slow but steady" mile every day and jogs about three miles a couple times a week.

He values exercise because it not only helps with weight control but provides a good cardiovascular workout.

Whether you swim, walk, do aerobics, bicycle or work out at the gym, exercise is important at any age and is part of a healthy lifestyle that also includes good nutrition.

Medical evidence has indicated that most older folks who get a modest amount of regular exercise and eat right are healthier and feel better. But after checking with your doctor, start slowly. You don't have to run a marathon your first time out!

Socquet sees his doctor annually for a physical, and he says, "Your body tells you" how much exercise it can tolerate.

Dr. James Fanale, chief medical officer for Sisters of Providence Health System and chief operating /officer for Mercy

Medical Center in Springfield, Mass., said, "Any form of exercise where you exert yourself and increase your heart rate to build stamina—that is what you should do."

He emphasized that exercise is good for everyone no matter what their age or level of functioning. In fact, people who are wheelchair-bound can benefit from wheeling themselves around more or doing resistive exercises with ankle weights.

Though some seniors can engage the help of a trainer to develop an exercise program, anyone can begin a walking regimen. Fanale recommends walking to a point where you begin to get fatigued, then turn around and walk back to the starting point, slowly building the distance.

Regular exercise is credited with improving heart and respiratory function, bone density and flexibility. It can lower blood pressure, increase strength, reduce body fat, quicken reaction time and diminish one's susceptibility to disease and depression. Aerobic exercise can help control Type-II diabetes, help prevent the buildup of cholesterol and improve the function of the liver, pancreas and other vital organs.

Nonetheless, it can be hard to start a regular exercise regimen, especially if you've enjoyed a sedentary lifestyle. So find a friend to walk with you, pick a route that is enjoyable and set aside a specific time to go three or four times a week for 30 or 45 minutes. And don't underestimate walking as a form of real exercise.

Exercising with a companion can also be an opportunity for socializing and helps seniors pleasurably pass the day.

"Anything that gets you to be more active is what you should do," says Fanale, whose background is in geriatric medicine. He suggests riding a bicycle or stationary bike, or even lying on your back on the



Regular exercise improves heart and respiratory function and can lower blood pressure.

floor and doing three cycles of 10 leg lifts, lifting your legs 12-18 inches off the floor.

But what works for one person, might not work for another. It's important to find an exercise routine that's right for you. And "you should always check with your

personal physician to make sure that health-wise it's OK to embark on a physical regimen," Fanale says.

(Cori Fugere Urban is a staff writer for the Vermont Catholic Tribune.) †

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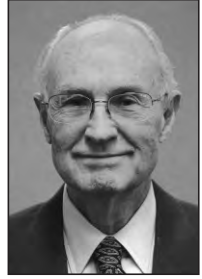
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From the Editor Emeritus/John F. Fink

Biblical women: The first surrogate mother

(Third in a series of columns)

Abram's wife, Sarai, was a beautiful woman. Twice, Abram passed her off as his sister because he was afraid that men they met during their nomadic life would kill him in order to get Sarai.



The first time (Gn 12:10-20) was when they went to Egypt because of a famine in Canaan. That time, the Pharaoh took Sarai as his wife and gave flocks and herds to Abram. When he learned that Abram had deceived him, he returned Sarai to Abram and told him to leave Egypt.

The same thing happened later (Gn 20:1-18) after God changed their names to Abraham and Sarah.

This time, they were living in the Negeb when Abimelech, king of Gerar, took Sarah as his wife after Abraham told him that she was his sister.

But before Abimelech could "approach" Sarah, God appeared to him in a dream and

told him that Sarah was Abraham's wife. He, too, restored her to him and he, too, gave flocks and herds, and even male and female slaves, to Abraham.

Throughout all this time, Sarai had been unable to have children. God had promised Abram that he would be the father of many nations, but how was this to happen if Sarai remained barren?

It was Sarai who came up with a solution (Gn 16:1-16): "Have intercourse with my maid [Hagar]; perhaps I shall have sons through her," she said to Abram. He did, and Hagar became history's first surrogate mother.

Then, though, as sometimes happens in cases like this, Hagar's attitude toward Sarai changed: "She looked on her mistress with disdain." In turn, Sarai abused Hagar so much that she ran away. But an angel, perhaps God in human form, found Hagar in the wilderness and sent her back to Sarai.

Hagar bore Ishmael, who would become, according to tradition, the father of the Arab nations.

When Ishmael was 13, God made his covenant with Abram and his descendants.

God demanded that all males be circumcised as a mark of the covenant. This was also when he changed Abram's and Sarai's names.

God, though, still promised that Sarah would have a child, though she was now 90. Once, three angels (one of whom may have been God) arrived and told Abraham that Sarah would have a son, which made Sarah laugh to herself. One of the visitors asked why Sarah laughed, and she denied laughing. But he said, "Yes, you did."

Sarah did indeed bear a son, whom they called Isaac. Now that she had her own son, Sarah became even more hostile toward Hagar and Ishmael, demanding that Abraham send them away.

Abraham did so, and once again God found Hagar, this time with Ishmael, roaming aimlessly in the wilderness. He promised Hagar that Ishmael would be the father of a great nation. Ishmael grew up and became an expert bowman. Hagar got a wife for him in Egypt. They had 12 sons.

Sarah died at age 127 in Hebron, where Abraham buried her. She was the first of Israel's patriarchs and matriarchs to be buried there. †

Cornucopia/Cynthia Dewes

Many parents cry, 'Where did we go wrong?'

Recently, I heard about a humorous book written by a young mother who tried to raise her boy free of the television addiction she'd acquired as a child.



Her plan was to limit his use of technology, yet expose him to just enough so he wouldn't be the butt of teasing from other kids.

Her husband went along with the idea, but doubted they could keep a TV set in the house during the experiment because she'd set a bad example for Junior in her need to watch it. But both parents sought to promote deeper relationships in the family and, according to her, it worked.

Great idea, I thought. It reminded me of all the idealistic goals we set for our children way back when. Like all parents, we wanted them to be clean, reverent, smart—in fact, perfect. After all, we were intelligent, moral people who should be able to raise wonderful human beings. How could we fail?

Let me count the ways. Here's one: Against current popular wisdom, we

actually believed that spanking was necessary now and then. Not a beating, mind you, just a swat on the behind to get someone's attention. Today, my kids love to point out the horror of such an attitude, but I write off their protests as revisionist history.

I also admit to plopping the kids in front of the television set to watch "Captain Kangaroo" or the "Mickey Mouse Club" fairly regularly. But it was always for a noble purpose: cleaning up the littered house, doing the laundry or putting dinner on the table. Not only that, but together we all watched "Daniel Boone" and "Ponderosa" and such, with at least one or two favorite shows per evening. Mea culpa.

Then there was church and its associated behaviors. We actually expected the children to be quiet during Mass and to maintain a reasonable quota of squirming and wriggling.

Admittedly, we needed to take Andy outside once in a while when he was hyper, but he had a good reason because he was mentally retarded. Without any excuses like his, the other kids usually responded quickly to "The Look" from Mom or Dad.

We thought automobile-riding behavior also demanded a certain amount of discipline. We had no seat belts or other

legal safety requirements at the time, and we couldn't give swats or dirty looks while driving, so we resorted to the "big family" solution employed by so many of our peers in those days. We simply had so many kids that there was no room to squirm.

While I'm confessing to parenting sins, I must include the fact that we didn't allow our kids to consume many junk foods or soft drinks. The way we figured, we were paying good money to the dentist and pediatrician to ward off the very things such a diet could bring, namely rotten teeth, obesity and poor health.

I also triumphed in the Mean Mom department by giving the kids breakfast, lunch and dinner every day at an appointed time and expecting them to eat what was put on the table. John gagged on tuna fish every Friday for years, and Peter seemed to drop certain foods regularly for the dog to snarf under the table, but I persevered.

Somehow, despite all our failures as parents, our children have become normal, useful, good people. They'll do just fine with their own kids.

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

Faithful Lines/Shirley Vogler Meister

If the rosary seems boring, then think again

Recently, I received this from Christian Newswire: "Ninety years after the Marian apparitions in Fatima, Portugal, Catholics are gearing up to commemorate its jubilee anniversary with 2,000 'public square' Rosary Rallies. The American Society for the Defense of Tradition, Family and Property



(TFP) and its America Needs Fatima campaign are coordinating the event for Oct. 13, the Day of [Fatima's] Miracle of the Sun."

I wondered how to introduce the news to "Faithful Lines" readers. Then I remembered that shortly before receiving the report from Christian Newswire e-mail, I had started reading a book about the rosary. I had originally set it aside, thinking it more appropriate for October, the traditional Month of the Holy Rosary.

However, Mitch Finley's *The Rosary Handbook: A Guide for Newcomers*,

Old-Timers and Those In Between is perfect to introduce now rather than later because of plans being made to celebrate the Miracle of the Sun at Fatima. What better way to promote public rosary prayers than with Catholics more knowledgeable than ever about the devotion?

Finley, an award-winning Catholic writer and speaker, has written more than 30 books, including *The Joy of Being Catholic* and *The Seven Gifts of the Holy Spirit*. He is also a staff writer for a Catholic paper in Spokane, Wash.

Poor Clare Sister Patricia Proctor, the author of *101 Inspirational Sources of the Rosary*, says about Finley's new book: "If you are looking for a book that will explain why you should pray the rosary, this is it. If you want a book to help you to pray the rosary, this is it. If you think you know everything there is to know about the rosary, think again. [Finley's] book goes wider, deeper and further than any other book. ..."

After reading *The Rosary Handbook*, I not only agree, but am surprised at what I learned, including why the rosary is right for us, the rosary's origins and history, why

it's more than just a string of beads, moments of meditation and how to pray the rosary.

Strangely, I thought I knew how, but I was wrong. At the end of the book, the author introduces a convert to Catholicism, Lynn Morales, who found creative ways to pray the rosary as well as fit it into her busy days. This stay-at-home mother at first considered the rosary "too Catholic ... and boring." Her contributions to the book are not boring. They are innovative and interesting for anyone, not just busy mothers.

The \$11.95 book is published by The Word Among Us Press and can be ordered at www.wordamongus.org or by calling their toll-free number at 800-775-9673.

For information about America Needs Fatima Rosary Rallies, contact www.tfp.org.

It is always a blessing when totally different topics like a rally and a book come together so serendipitously.

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

Go and Make Disciples/John Valenti

Renovaré: Ecumenism at work

"Thank God there are those whose faith is strong enough to freely share it with others."



That is an often quoted statement from retired Bishop William Houck of Jackson, Miss. He had the privilege of chairing the U.S. Conference of Catholic Bishops' Committee on Evangelization during the time that *Go and Make*

Disciples, A National Plan and Strategy For Catholic Evangelization in the United States was written.

Bishop Houck was also fond of welcoming new Catholics from other faith traditions during the Rite of Election with a smile saying, "Don't think that we, as Catholics, are perfect. We are all on a journey of faith. You bring giftedness to our community, and I thank you for sharing your faith with us."

Catholic people who are confident in their faith are able to embrace evangelization and ecumenism because we understand Church as a people of God on the move (*Lumen Gentium* 2, Conclusion, 8, 9, 48-51). We are neither threatened nor diminished by honest dialogue.

Our Church teaches that the ecumenical process is an adventure of the Holy Spirit, and a spiritual process. Christ the Lord founded one Church and one Church only. Division openly contradicts the will of Christ, scandalizes the world and damages the holy cause of preaching the Gospel.

A part of our Christian formation is to be animated by an ecumenical spirit and missionary task in the world and in society. In the life of the faithful, imbued with the Spirit of Christ, the gift prayed for by Christ before his Passion, the "grace of unity," is of primary importance.

What is helpful in forming good relationships is the care and attention given which draws together the real communion already existing among Christians.

This may be seen in our reverence for Scripture, the inspiring, living Word of God and our common profession of faith in the triune God and in the redemptive action of Christ, the son of God made man.

It finds expression in the various creeds that Christians share. It is embraced in the one sacrament of baptism which constitutes the fundamental bond between them. It directs us all to full visible unity and a common destiny in the one kingdom of God.

We desire to share these elements which Christians of other faith traditions hold in common. Spiritual ecumenism means, therefore, the teaching of Scripture, of the living tradition of the Church, and of the outcomes of ecumenical dialogues that have been personally and totally assimilated, filled with life, and becoming light and strength in our everyday life.

Catechesis will have an ecumenical dimension if it arouses and nourishes a true desire for unity and still more if it fosters real effort, including efforts in humility to purify ourselves, so as to remove obstacles on the way. We need only aim at that perfect unity which the Lord wills, and by using the means that he wills.

On Sept. 14-15, the Archdiocese of Indianapolis is joining 26 other Christian Churches and denominations in a conference for spiritual renewal.

Renovaré, from the Latin which means "to renew," articulates a balanced vision of spiritual life and faith, and seeks to give a practical strategy for spiritual growth.

For more on the conference, go to the archdiocesan Evangelization Web site, which is located at www.archindy.org/evangelization/renovare.

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at jvalenti@archindy.org.) †

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

The Sunday Readings

Sunday, Aug. 19, 2007

- Jeremiah 38:4-6, 8-10
- Hebrews 12:1-4
- Luke 12:49-53

The Book of Jeremiah is the source of the first reading for this weekend.



Jeremiah is regarded as one of the more important prophets.

He was active as a prophet during the reign of King Josiah of Judah between 640 B.C. and 609 B.C. Generally, Josiah was seen as a good and upright king who was loyal to God.

It is important to remember that kingship in the eyes of the devout ancient Hebrews was not a matter of governing the country primarily or of conducting foreign affairs or of commanding the military.

Instead, for the faithful, the king's responsibility, regardless of the person who was wearing the crown at any given time, was to see that the law of God was obeyed, and that the people of the kingdom were aware and attentive to the Covenant with God.

Very often, this view meant that prophets placed themselves in conflict with the powerful.

In this reading, Jeremiah is certainly involving himself in politics, which can be controversial. So Jeremiah made enemies. Indeed, enemies gathered to plot his death. The reading speaks of their wish to annihilate this worrisome prophet.

However, despite the threat, despite the scheming of his enemies, Jeremiah still with determination spoke to the people to remind them that God deserves obedience. The Covenant had to be honored.

The Epistle to the Hebrews provides the second reading.

Written for a Jewish audience, eloquent and even majestically so, with strong references to Hebrew history and symbols, this epistle splendidly proclaims the Lord Jesus to be the Redeemer, the Lamb of God and the High Priest.

The epistle's section, read this weekend, says that Jesus was "shameless" even when dying the ignoble death of crucifixion. Regardless of the insults and scorn of others, Jesus rose to sit at the right hand of the Father in glory.

For its last reading on this weekend, the Church offers us a passage from St. Luke's Gospel.

Always in reading the Gospels, it is important to note that they were written not

at the time of Jesus, but years later. This Gospel, for instance, was probably written 40 years after Jesus.

By the time this Gospel was composed, hostility against Christians already was beginning to form in the Roman Empire. In a short time, this hostility would erupt into a full-fledged persecution. However, even without legal persecution, the Christian ethic stood utterly opposite the prevailing culture.

So the Evangelist had to select words spoken by Jesus to apply to conditions important to the Evangelist's audience.

This being the case, it is easy to see that the Gospel in this reading quotes Jesus as saying that there would be no peace on the earth. Jesus brought fire. It can be a chilling thought or it might be assumed that this somehow contradicts the Gospel of peace.

In reality, however, it says that Christians must be prepared to withstand many pressures to forsake the one true message of Christ.

Reflection

The Church is always inviting us to follow the Lord. Indeed, its most magnificent liturgical moments are in Holy Week when it tells us so brilliantly of the Lord's love for us, given in the Eucharist and on Calvary, and of the Lord's identity as Son of God, affirmed by the Resurrection.

Nevertheless, in inviting us to discipleship, the Church never leads us down a primrose path. It is very frank.

It is being very frank in these readings. Following Christ may often cause us to swim against the tide. Pushing us the other way will be the setting in which we live, those among whom we love or even ourselves.

As was Jeremiah, as was Christ, we must withstand all that is contrary to God. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Aug. 20
Bernard, abbot and doctor of the Church
Judges 2:11-19
Psalm 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, Aug. 21
Pius X, pope
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 22
The Queenship of the Blessed Virgin Mary
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, Aug. 23
Rose of Lima, virgin
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 24
Bartholomew, Apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45:51

Saturday, Aug. 25
Louis of France
Joseph Calasanz, priest
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 26
Twenty-first Sunday in Ordinary Time
Isaiah 66:18-21
Psalm 117:1-2
Hebrews 12:5-7, 11-13
Luke 13:22-30

Question Corner/Fr. John Dietzen

'Common era' is a secular term for designating years

Q Can you tell us when the abbreviations A.D. ("anno Domini," in the year of the Lord) and B.C. (before Christ) were first used for the calendar?



find an answer.

Also, Jews and some others today use C.E. (common era) when they refer to the Gregorian calendar. Why is that? (California)

A Keeping track of dates in history is more complicated than most people realize.

In ancient times, including in the Bible, dates were usually based on a particular ruler or king ("in the tenth year of the reign of King Darius") or on major events of a particular culture, such as, for Jews, the exile in Babylon during the sixth century B.C.

Early Christians employed a variety of methods. Some used local Greek calendars, some the common Roman method of dating events from the founding of the city of Rome. Some Christians counted years from the supposed date of the birth of Abraham, others from the schedule of taxation under Emperor Diocletian in the third century.

As somewhat of a byproduct of the bitter controversy between Eastern and Western Churches over the date of Easter, Dionysius the Little, a sixth-century Roman monk, began dating events from the birth of Christ.

Dionysius did not have access to many historical sources available to us today, resulting in his setting year 1 of the Christian era six or eight years later than it should have been. Thus, the birth of Christ probably took place about 7 B.C., according to our calendar.

The fact that this method of dating took hold at all is greatly due to St. Bede, the eighth-century Benedictine historian who utilized this method of dating in his monumental *Ecclesiastical History of the English People* and in other historical writings.

As you note, some writers today

substitute C.E. and B.C.E. (before the common era) for A.D. and B.C., apparently in an effort to secularize or neutralize the designation of years.

Though the practice seems aimed at divorcing the designation of dates from reference to Jesus Christ and his followers, it is obvious that the term "common era" means the same as A.D., the era that begins with Jesus.

Jews and Muslims are two of several religious cultures who have their own calendars that differ considerably from our common Gregorian calendar.

The feeling seems to be that using B.C. and A.D., being Christian-centered terms, requires them and other non-Christians to acknowledge implicitly a religious tradition with which they do not agree.

No one knows where this trend will go, but it doesn't seem to be gaining much momentum at present.

Q At the bottom of my crucifix is a skull and crossbones. Why are these images on a crucifix? (Illinois)

A The Gospels of Matthew, Mark and John give the name of the place of crucifixion as Golgotha, an Aramaic word which all three translate as the Place of the Skull.

Luke, in his narration of the Passion and death of the Lord, identifies the place by the Greek word for skull, "kranion."

Latin translations of Scripture continued the tradition by naming the place "Calvaria," Latin for skull, which eventually gave us our English "Calvary."

Various reasons for the name have been proposed through the years. Perhaps one of the most likely comes through the great Scripture scholar Origen (died 254), who recounts a legend that our Lord's death took place on the spot where Adam was buried. No evidence exists for such a theory, but the story seems to have inspired the skull and crossbones in many Christian depictions of the Crucifixion.

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

My Journey to God

Small Bites

We nibble away
Another's good name,
Small toothy morsels—
(No harm, we maintain.)

Our slurs are merely
Voiced then forgotten
And carry less weight
(We think) than cotton.

We are not haughty—
Far be it from us
To stir up a storm—
(Our charm is a plus.)

Feeding our ego
Each tidbit will show
We choke our friendships
Still starving to grow.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



CNS photo/Crossiers

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.

BILLERMAN, Agnes, 87, St. Jude, Indianapolis, Aug. 1. Mother of Jennie Barger, Francis Dotson, Bernadette Mooney, David, James, Joe, Mikey-John and William Billerman. Sister of Joan Crouch and Victor Russell. Grandmother of 20. Great-grandmother of 37. Great-great-grandmother of one.

DEAN, June, 87, St. Jude, Indianapolis, Aug. 6. Mother of Fay Schoettle. Sister of Julie Kieffer, Pearl Miller, Ralph and Ray Wilson. Grandmother of six. Great-grandmother of 15.

EURTON, Mary E., 80, St. Mary, New Albany, July 30. Mother of Lisa Blain, Vicki Campbell, Jannette McCormick, Mickie and Tony Eurton. Grandmother of nine. Great-grandmother of seven.

GEYMAN, Justin T., 23, Prince of Peace, Madison, Aug. 2. Son of Daniel and Robin Geyman. Brother of Erin Chandler. Grandson of Mary Geyman, Mary and Kenneth Steward.

GONZALEZ, Zachariah Jared, 23, St. Monica, Indianapolis, July 31. Son of Benedict and Laura (Galen) Gonzalez. Brother of Marina, Benedict and Seth Gonzalez. Grandson of Maria de Carmen Gonzalez, Luis and Josephine Galan.

GUBKA, Daniel, 71, St. Agnes, Nashville, July 14. Husband of Dianne Gubka.

HOWARD, Mona Rita, 81, Holy Family, New Albany, Aug. 6. Sister of Mary Dolan.

MEIER, Margaret C., 96, Good Shepherd, Indianapolis, Aug. 5.

Mother of Thomas Meier. Grandmother of two. Great-grandmother of two.

MERKEL, Helen Barbara, 83, St. Roch, Indianapolis, Aug. 8. Mother of Rosemary Gravelie, Frederick, John, Michael and William Merkel. Sister of Virgil Haag. Grandmother of 14. Great-grandmother of one.

MURRAY, John Martin, 59, St. Luke, Indianapolis, July 27. Husband of Sharon Murray. Father of Molly and Brian Murray. Brother of Judy Grinler and Susie Hudziak. Grandfather of one.

NIEHAUS, Virginia Francis (Weber), 86, St. Roch, Indianapolis, Aug. 5. Mother of Marilyn Schuster, Dennis and William Niehaus. Sister of Margaret Stull. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of three.

PALMER, Laura Margaret, 80, St. Luke, Indianapolis, Aug. 2. Mother of Judith Palmer.

REUTER, Suzanne M., 38, St. Joseph, Shelbyville, Aug. 3. Daughter of Alfred and Margaret (Sahm) Reuter.

SCHMIDT, Mary Ann, 71, Our Lady of Perpetual Help, New Albany, July 25. Wife of Richard Schmidt. Mother of

Claudia Hernandez, Jackie Karem, Brian and Tommy Schmidt.

SEMONES, Grace Elizabeth, 13, Sacred Heart, Indianapolis, July 27. Daughter of Tony and Julie Semones. Sister of Ann and Chris Semones. Granddaughter of Mary Lou Yount and Paul Semones.

STEFFEN, Elaine R., 61, Holy Name of Jesus, Beech Grove, July 23. Wife of Blaine Steffen. Mother of Lisa Ann Jones and Blaine Steffen. Sister of James and Wayne Denes. Grandmother of two.

STEINER, Margaret Jean (Crowley), 79, St. Lawrence, Indianapolis, Aug. 5. Mother of Chris, Fritz and Wily Steiner. Grandmother of six.

THOMPSON, Lenora M., 90, St. Luke, Indianapolis, July 29. Mother of Gordon, Richard and Robert Thompson.

WALLPE, Lucille, 81, St. Mary, Greensburg, Aug. 2. Mother of Sarah Hogg, Jean Johannigman, Gary, Gregory and Karl Wallpe. Sister of Dolores Schoettner and Carl Wenning.

WARD, Ronald W., 74, Holy Cross, Indianapolis, June 30. Husband of Betty Sue (Branham) Ward. Father of Cinda Dye, Brian, Garold, Jeffrey and Jerry Ward. Brother of Donald and Raymond Ward. Grandfather of six.

WHITAKER, James W., Jr., 77, St. Michael, Bradford, July 25.

Husband of Shirley Alvey. Father of Marilyn Crumbo, J. Russell and James Whitaker III. Brother of Betty Lanham, Eddie and Tommy Whitaker. Grandfather of 13. Great-grandfather of nine.

WILLS, Eleanore, 78, St. Luke, Indianapolis, July 27. Wife of Henry Wills. Grandmother of one.

ZOELLER, Alma Lucille (Cummings), 88, Holy Family, New Albany, July 17. Mother of

Beverly Giordano, Edward, Frank Jr. and Thomas Zoeller. Grandmother of 11. Great-grandmother of four.

ZOLLMAN, Katheryn, 82, St. Michael, Bradford, July 25. Wife of Stanley Zollman Jr. Mother of Jeannine Burchel, Cindy Linton, Mary Lou Rudolph, Sherry Wise and Jack Schmitt. Grandmother of 22. Great-grandmother of 17. †

Providence Sister Ann Clare Lancaster served as a principal, educator

Providence Sister Ann Clare Lancaster died on Aug. 4 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on Aug. 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Eva Sue Lancaster was born on Jan. 23, 1919, in Davies County, Ky.

She entered the congregation of the Sisters of Providence on Feb. 2, 1950, professed her first vows on Aug. 15, 1952, and professed her final vows on Aug. 15, 1957.

During 57 years as a Sister of Providence, she ministered in education for 37 years in schools in Indiana, Illinois and Kentucky. For 26 of those years, she served

as a principal, including from 1973-88 at Holy Family School in New Albany.


In the archdiocese, Sister Ann Clare also taught at Holy Cross School in Indianapolis from 1952-54, and at St. Matthew School in Indianapolis from 1961-67.

After retiring from education, she served from 1989-2002 as a staff person in the Central Business Office at St. Mary-of-the-Woods.

Sister Ann Clare then gave residential service at the motherhouse until 2005, the year she began her ministry of prayer.

Surviving is a sister, Evelyn Buchheit of New Albany.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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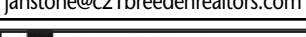
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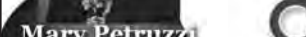


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Pope Benedict XVI plays the piano during a vacation in the summer of 2006 at Les Combes, Italy. The pope recently was treated to a piano recital by Archbishop Lorenzo Baldisseri, apostolic nuncio to Brazil, at the papal residence at Castel Gandolfo.

Brazil's nuncio plays private piano recital for pope

ROME (CNS)—Pope Benedict XVI was so impressed with the piano skills of Brazil's Vatican representative that he invited the apostolic nuncio to give him a private concert in Italy.

After a dinner with a few guests on Aug. 7 at the papal residence in Castel Gandolfo, Italian Archbishop Lorenzo Baldisseri played for 50 minutes on the pope's Steinway piano.

The archbishop told Catholic News Service by phone from Brazil that he played classical compositions by Frederic Chopin, Claude Debussy, Isaac Albeniz and others, including the late Brazilian composer, Heitor Villa-Lobos.

The pope, who himself enjoys playing piano pieces by Mozart, J.S. Bach and other classical composers, "was very pleased, very happy" and praised him for providing a "tranquil, serene musical interlude," Archbishop Baldisseri said.

The nuncio said he felt very nervous before playing. "I almost wanted to flee" from the scene, "but then, once the program began, it went very well," he said.

Among the handful of people present for the dinner and concert was the pope's brother, Msgr. Georg Ratzinger, who for decades had directed the boys choir of

Regensburg, Germany. The archbishop said the pope made the invitation after he heard him play some challenging piano compositions during the May 9-13 papal visit to Brazil.

"As apostolic nuncio I was with the pope and accompanied him [during the Brazil trip], and there was a moment when I just played a few pieces. The pope heard me play and invited me to Italy to Castel Gandolfo," he said.

The archbishop was unable to give the pope his first and still-untitled CD, due to be released in October.

He said the program he played for the pope on Aug. 7 "is more or less what is on the CD," for which the proceeds from sales will go to charity.

The 66-year-old archbishop studied at the Italian conservatory of Luigi Boccherini near Florence and then at Rome's Pontifical Institute of Sacred Music before being called to study at the Vatican's school for training diplomats, the Pontifical Ecclesiastical Academy.

He has served the Vatican for the past 34 years, he said, and has headed the nunciatures of Haiti, Paraguay, India-Nepal and Brazil. Each time, he said, "I brought my piano with me all over the world." †

Paris Cardinal Lustiger laid to rest in crypt of Notre Dame Cathedral

PARIS (CNS)—Cardinal Jean-Marie Lustiger, former archbishop of Paris, was laid to rest in the crypt of Notre Dame Cathedral after a Catholic funeral that included references to his Jewish heritage.

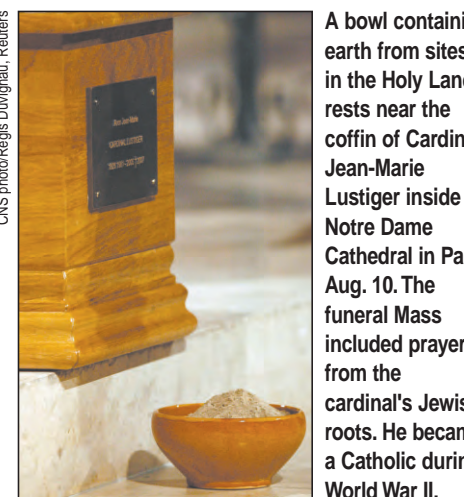
Arno Lustiger, his 83-year-old cousin and a Nazi-death-camp survivor, recited the kaddish, the Jewish prayer for the dead, before the cardinal's coffin was carried into the cathedral. The cardinal was born a Jew and converted to Catholicism as a teenager during World War II. His mother died in the Auschwitz concentration camp.

At Cardinal Lustiger's request, a plaque inside Notre Dame Cathedral will read, "I was born a Jew. I received the name of my paternal grandfather, Aaron. Christian by faith and by baptism, I remained a Jew, as did the Apostles."

A message read on behalf of Pope Benedict XVI called the late cardinal "a man of faith and dialogue" and praised his commitment to improving relations between Christians and Jews.

His successor as archbishop of Paris, Archbishop Andre Vingt-Trois, said Cardinal Lustiger "put in place the decisive acts in the development of relations between Jews and Christians that perhaps only he could have undertaken."

"We give thanks to God for having sent on our path a witness such as



A bowl containing earth from sites in the Holy Land rests near the coffin of Cardinal Jean-Marie Lustiger inside Notre Dame Cathedral in Paris Aug. 10. The funeral Mass included prayers from the cardinal's Jewish roots. He became a Catholic during World War II.

Jean-Marie Lustiger," Archbishop Vingt-Trois said in his homily.

French President Nicolas Sarkozy interrupted a vacation in the United States to attend the funeral. Cabinet members, dignitaries and representatives of other faiths also attended. Cardinal Theodore E. McCarrick, retired archbishop of Washington, represented the U.S. bishops. Thousands of mourners packed the cathedral, and a large crowd watched on a giant screen set up outside.

The 80-year-old cardinal died on Aug. 5 in Paris after a long illness. †

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