



The

Criterion

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AN ENCYCLICAL LETTER

A great gift from Jesus

Editor emeritus John F. Fink begins a series reflecting on new encyclical, page 7.

CriterionOnline.com

August 9, 2013

Vol. LIII, No. 43 75¢

'A response to faith'

Medical school at Marian University is a first for Catholic college

By John Shaughnessy

Some people called it a "leap of faith" when Marian University in Indianapolis announced its plan to be the first Catholic college in the country to have a school of osteopathic medicine.

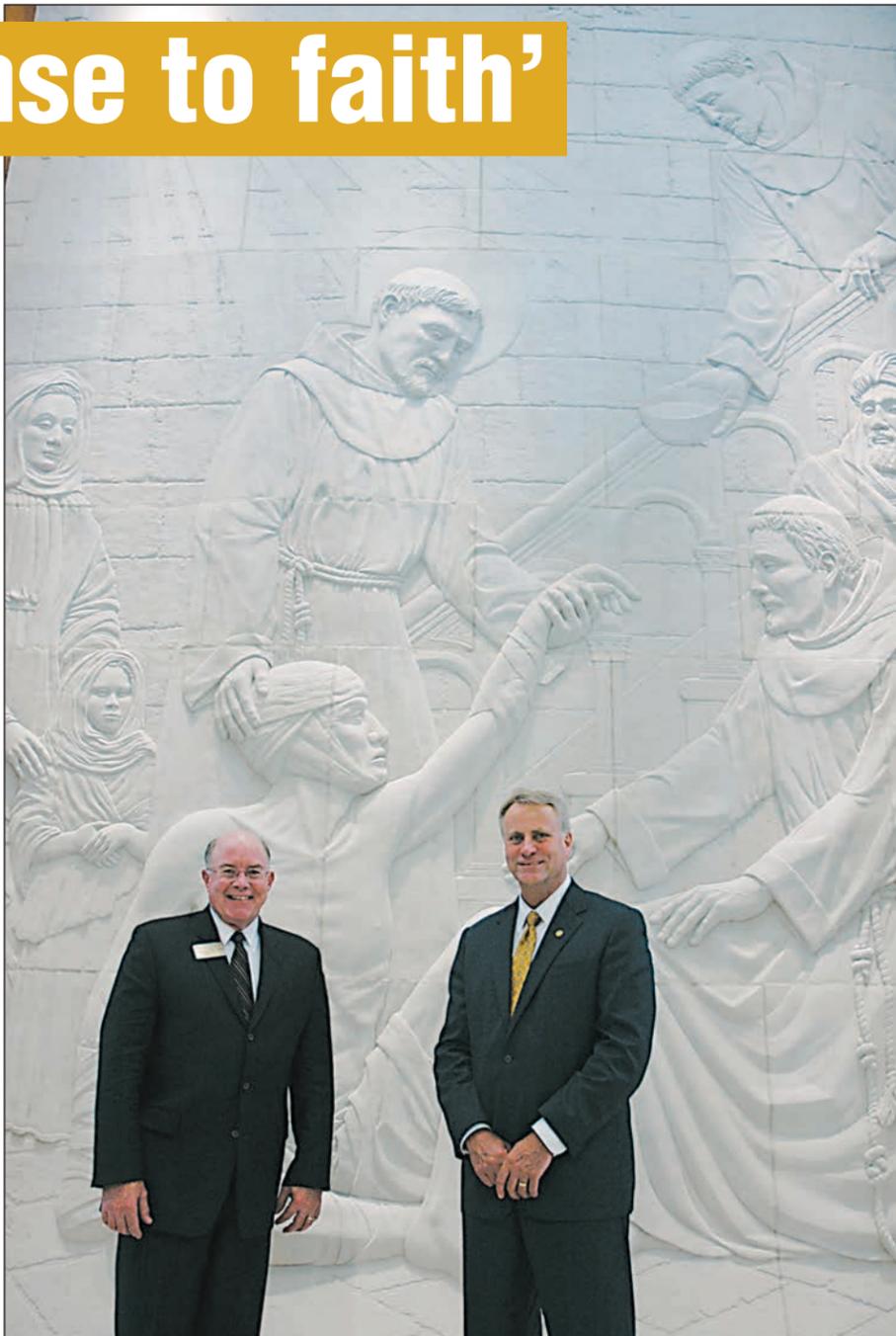
Yet, Marian's President Daniel Elsener prefers to use a different phrase as the university's first group of 162 medical students gets ready for the historic first day of classes on Aug. 12.

"It's a response to faith, a response to a call," Elsener said as he sat in the sparkling, \$48 million, state-of-the-art Michael A. Evans Center for Health Sciences that is now the home of the university's longtime nursing program and the second medical school in Indiana.

"Prayer is a big part of our mission here," Elsener continued. "If you keep reflecting on that personally and what you're supposed to do, it evolves and becomes clear. It was very clear to me that the healing, the teaching, the prayer and the process of creating leaders are our call. Then you start to think about the needs within that call."

The need that Elsener saw when he envisioned a medical school at Marian developed from studies that showed there could be a shortage of 2,000 primary care physicians in Indiana alone by 2020 if more doctors weren't trained.

"So the need and our ability to respond matched up nicely," Elsener noted. "We want to be a great Catholic university in a great American city for service to the world. To do that without resources is a pipe dream. So we say that if we want to be a great Catholic university, we have to have great resources, starting with a medical school. Sometimes, you have to



A stunning relief sculpture of St. Francis of Assisi caring for a leper represents the combination of faith and health care that will drive the new College of Osteopathic Medicine at Marian University in Indianapolis that starts its first day of classes on Aug. 12. Dr. Paul Evans, left, dean of the medical school, and Daniel Elsener, president of the university, pose in front of the relief sculpture.

lead with your chin."

The connection with osteopathic medicine is also a natural one for Marian because it treats the whole person—body, mind and spirit—according to Elsener. Another reason for the link with osteopathic medicine is that doctors

trained in that approach are twice as likely as their colleagues who graduate from medical schools with M.D.'s to be primary care physicians.

"Out of those primary care doctors, about twice as many go into rural

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Senate confirms Hackett, retired CRS leader, as ambassador to Vatican

WASHINGTON (CNS)—Ken Hackett, retired president of Catholic Relief Services (CRS), received Senate confirmation on Aug. 1 as U.S. ambassador to the Vatican.



Ken Hackett

"We are overjoyed that the country will be represented by a man who through his decades of service has demonstrated his commitment to the dignity and sanctity of life and fighting

global poverty," said an Aug. 2 statement by Hackett's successor at CRS, Carolyn Y. Woo. "We look forward to working with the new ambassador as he engages the Vatican and Pope Francis toward the common goal of advancing peace and justice in the world."

President Barack Obama nominated Hackett on June 14 for the position, the same day he announced nominees for ambassador posts in Brazil, Spain, Germany, Denmark and Ethiopia.

"It gives me great confidence that such dedicated and capable individuals have agreed to join this administration to serve the American people. I look forward to working with them in the months and years to come," the president said.

Hackett retired in December 2011 after 18 years as president of CRS, the U.S. bishops' overseas relief and development agency.

As U.S. ambassador to the Vatican, he succeeds Miguel Diaz, who left the post in late 2012. Diaz now is a professor of faith and culture at the University of Dayton, Ohio.

Hackett was appointed president of CRS in 1993. During his tenure, he established a division focusing on outreach to dioceses, parishes, Catholic organizations, and colleges and universities, and laypeople were first appointed to the CRS board of directors.

Catholic Relief Services now operates in more than 100 countries, with a global staff

See AMBASSADOR, page 8

World Youth Day pilgrims say Brazil experience deepened their faith and opened their hearts to God

By John Shaughnessy

"A beautiful disaster."

That's the intriguing way that Brie Anne Eichhorn describes her experience as one of the 3 million young people who joined Pope Francis in Rio de Janeiro on July 23-28 for World Youth Day.

"I describe it that way because I had expectations for this trip that I didn't even know I was having, and those expectations were completely torn apart," said Eichhorn, a member of St. Joan of Arc Parish in Indianapolis who was one of 32 young adults from the archdiocese to travel to Brazil for World Youth Day.

"I thought I was being completely open to God's plan for me on this trip, but when faced with challenging situations, I found myself disappointed or angry that the trip was not going the way I had thought. I was split from my group and stayed with strangers who did not speak any English. I had to wait for hours in crowds of millions. We spent most of our time outside in rainy, 50-degree

See PILGRIMS, page 8



Patrick Hofer, left, Caitlin Ehrmann, Brie Anne Eichhorn and Katie Sahm pose for a photo before the opening Mass of World Youth Day on July 23 in Rio de Janeiro.

MARIAN

continued from page 1

and underserved communities as our M.D. colleagues do," said Dr. Paul Evans, dean of Marian's medical school. "So we think that will really increase the availability of medical care in the state."

Seeking to achieve that goal, the medical school will also strive to keep its focus on the Catholic, Franciscan tradition that has guided the college since it was founded by the Sisters of St. Francis in Oldenburg in 1936.

That emphasis is evident from the hiring of a medical ethicist to train students, to the inclusion of a chapel within the medical education building, a chapel whose black walnut features come from the trees that were cut down to make room for the facility.

Still, the most striking symbol of the connection between faith and health care within the education center is featured in a huge relief sculpture, outside the chapel, that depicts St. Francis of Assisi caring for a leper.

Elsener stopped to showcase the sculpture during a tour of the facility.

"At the top, you see a ray of sun, illumined as a light of faith," Elsener said, pointing out the feature. "We want it to be a top tier medical school and a top tier nursing school. To do that, you have to have a great faculty, you have to have great students, and you have to have a great facility. But it's all illumined by the light of faith."

That light of faith has guided Elsener in the 10 years since he first envisioned Marian having a medical school.

"It's constant prayer," he said. "That zeal and determination that the Holy Spirit gives you, you make sure that the first time you hit a roadblock that you

don't go walking away from it."

With a goal of \$150 million to fund the facility and the medical school, \$100 million has been pledged or collected so far.

Elsener saluted the contributions of a number of people and institutions, specifically citing St. Vincent Health, Community Health and Michael A. Evans, founder and chief executive officer of AIT Laboratories in Indianapolis who has pledged \$48 million to the effort.

"I can't tell you how many of our givers have given sacrificial gifts," Elsener said. "I thank them, and they stop me and say, 'This has been one of the great joys of my life to be part of a project like this. I thank you.'"

Marian's president also hopes the Catholic community will take a sense of pride in how the university is striving to "be more dynamically and thoroughly involved in this healing ministry."

Returning to the connection between faith and healing, he presented a challenge to the students and faculty who will start a new course for the university on Aug. 12.

"It's going to be quite a challenge for the professors and the students to create a doctor," Elsener said. "What's the great gift we have? It's to integrate faith into how we think about the human person, how we think about our gifts and talents, how we're supposed to share them.

"In the Bible, all the people that were healed, it was really about this—they had faith. They had faith in a larger purpose."

(For more information on Marian University's medical school, log on to www.marian.edu/osteopathic-medical-school.) †

Photos by John Shaughnessy



The Michael A. Evans Center for Health Sciences is now the home of Marian University's longtime nursing program and the second medical school in Indiana.

Five fun facts about Marian University's new College of Osteopathic Medicine in Indianapolis

- More than 3,350 people applied for the first class of students, which totals 162.
- The new medical school is the first to open in Indiana in more than a century.
- Marian is the only Catholic university to have a school of osteopathic medicine.
- The inaugural class includes 86 Indiana residents and three graduates of Marian University in Indianapolis.
- The inaugural class is 51 percent male and 49 percent female.

Source: Marian University in Indianapolis †



Marian University president Daniel Elsener gives a tour of the new chapel inside the Michael A. Evans Center for Health Sciences. Much of the wood in the chapel came from trees that were removed to make room for the facility.

Catholic Help Network hopes to raise awareness of how to serve others

By John Shaughnessy

When David Siler stresses the advantages of the new Catholic Help Network, he recalls two conversations with people who were struggling with the best way to help people in need.

The first conversation was with a pastor of a parish located on a busy city street, a parish where people often walked in seeking help to pay for food, rent or some other need.



David Siler

"The pastor told me, 'Whether I help or don't help, I don't feel good about my decision,'" recalls Siler, executive director of Catholic Charities in the archdiocese. "Other pastors and parish secretaries said the same thing—that even with people in their own parishes they weren't sure what resources were out there to help people."

The second conversation took place when Siler and his wife went to dinner with another couple.

"One of our friends said, 'I really want to serve the poor, but I really don't know who they are or where they are,'" Siler says. "So that's one of our hopes for the Catholic Help Network—to raise awareness of what's out there so people can apply their gifts to help others."

Launched in late July, the Catholic Help Network is an easily accessed database—chn.archindy.org—that lists the services, resources and ministries of more than 200 parishes, schools, agencies, hospitals and organizations across the archdiocese.

One of the main emphases of the network is helping parishes make good referrals to aid people.

"You don't always have to provide the service, but if you can refer them to that service, that's a real blessing," Siler notes. "The network lets pastors and parishes send them to someone who knows how to help and help them sort through their need."

The Catholic Help Network can also help parishes tap into the programs and resources of other parishes—to gain information or to avoid mistakes in setting up programs.

"There was no place to find that information," Siler says. "If someone wants to start a Harvest for the Hungry program, St. Matthew [Parish in Indianapolis] has been doing that for 20 years. Or maybe a parish doesn't have the resources to start their own program, so maybe it can join the effort of another parish."

"Parishes so often reinvent the wheel. Usually, one or two parishioners start a program, and they struggle. There is so much wisdom out there in the archdiocese, and people are so generous about sharing their expertise—do this, don't do this. The network will help parishes feel empowered to be helpful to folks in a way they couldn't before."

Schools can also use the Catholic Help Network for the benefit of their students and families, according to Joseph Heidt, president of Providence Cristo Rey High School in Indianapolis.

Heidt says the database will be another great resource for the counselors and teachers at Providence Cristo Rey as they work with students, many of whom come from low-income families.

"Having a tool for both our counseling team and our teachers to not only express compassion for a situation but to also look up resources to help the students and their families, I think that's essential," Heidt notes. "When our families get the help they might need, it allows our students to redirect their focus back on what they're trying to accomplish in school."

The number of resources, programs and ministries on the network reflects the dramatic difference that Catholics make to help others, Siler says.

"I think people will be impressed by the breadth and the depth of what we do. That's one of the things that really makes me proud to be a Catholic. Catholics are so generous. We are so present to so many people. We hope this will let them discover new ways to help."

The goal of the new network is an extension of the age-old goal of being a Christian, Siler says.

"The whole idea is to give people more of an opportunity to live out their baptismal call to serve the least among us." †



Phone Numbers

Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

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

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46206

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
Copyright © 2013
Criterion Press Inc.

Postmaster:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
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8/9/13

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Changes announced in Office of Multicultural Ministry

By Natalie Hoefler

After 17 years of serving part time as the first and only director of the archdiocese's Office of Multicultural Ministry, Father Kenneth Taylor will be passing the reins to Franciscan Brother Moises Gutierrez.

Brother Moises, who is currently the archdiocese's coordinator of Hispanic Ministry, will assume the new full-time Multicultural Ministry directorship on Aug. 15.

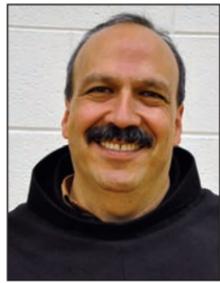
The Office of Multicultural Ministry has accomplished much under Father Taylor's leadership since it was created in 1996 under then-Archbishop Daniel M. Buechlein.

"The most obvious growth was in Hispanic ministry," says Father Taylor. "At one point, Indiana was listed as the fifth fastest-growing state with Hispanic population. It really just hit us all of a sudden."

Through the help of the Office of Multicultural Ministry, there are now 21 parishes in the archdiocese offering Hispanic ministry.

Progress in ministry to black Catholics was also a hallmark of the Office of Multicultural Ministry under Father Taylor's leadership.

"The office gave us a structured way to move forward with black Catholic ministry," he says. "The things we were able to do had a reflection on the national level, culminating last summer with the National



Br. Moises Gutierrez, O.F.M.

Black Catholic Congress being held here in Indianapolis. It's only held every five years.

"We've also had an African Catholic ministry for about 10 years. As a result of that, in September the National Association

of African Catholics in the U.S. is holding their meeting here in Indianapolis."

The Office of Multicultural Ministry has also reached out to other ethnicities—creating a Vietnamese Apostolate, establishing an annual St. Martin de Porres Mass for Hispanics and black Catholics, celebrating an annual Simbang Gabi in the Filipino tradition, and other events recognizing the cultural diversity among Catholics in the archdiocese.

As Brother Moises moves the ministry forward, Father Taylor says he sees the office being "in the position to reach out to more and more of our diverse groups and bringing into the archdiocese this wider range of Catholics."

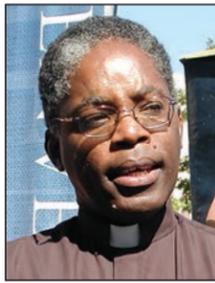
"I am so excited," says Brother Moises. "This has been one of my dreams for years, to work and minister in a multicultural role."

"Good work has been done and is being done [in the ministry]—I'm just continuing those good things and exploring other ideas."

The need to switch the position from part time to full time developed in response to the growth of Catholics of various cultures in the archdiocese.

"The demographics of the Church are changing. Now there is a huge diversity in the archdiocese," Brother Moises explains. "We have Hispanics, Africans, African Americans, Burmese, Filipinos, Koreans, Vietnamese."

We need a full-time director to serve them and explore different possibilities."



Fr. Kenneth Taylor

Within the Office of Multicultural Ministry, a formal Black Catholic Ministry branch with its own coordinator will be formed to serve Catholics of African, African-American and Caribbean cultures. Franciscan Sister

Jannette Pruitt, current project coordinator for the Office of Multicultural Ministry, will assume the role of coordinator for the Black Catholic Ministry.

Hispanic Ministry will continue as the Hispanic/Latino Ministry, with a search underway for a new coordinator to replace Brother Moises.

Brother Moises also envisions a third ministry for Asian/Pacific Islander Catholics in the archdiocese, including those of Korean, Vietnamese, Burmese and Indian cultures.

While Brother Moises has other goals, such as offering Hispanic spiritual directors in the archdiocese, he is open to new ideas.

"[St.] Francis was always asking God, 'What do you want me to do?' So I ask now, 'God, what do you want me to do in this new position?' But not just me—it's about what does God want us to do as an office, as different ministries."

As a native of Mexico and with a certificate, bachelor's degree and a master's degree ranging from education to intercultural relations, Brother Moises brings understanding, education and experience to the role.

More than that, he brings passion. "The passion for diversity has been in me since the very beginning, the passion for ministry."

He attributes much of that passion to being the youngest of 24 siblings.

"My mother used to tell us children, 'You are like the fingers on my hand: they



Sr. Jannette Pruitt, O.S.F.

are all different, but if one of them is smashed, it affects and hurts all the others.' That stayed with me. If a group hurts in the Church, it hurts us all the same. We need to look at how we can respond to that." †

Father Taylor and Sister Jannette elected to national leadership roles

Criterion staff report

Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, and Franciscan Sister Jannette Pruitt, new coordinator of Black Catholic Ministry for the archdiocesan Office of Multicultural Ministry, were elected to national leadership roles at the Joint Conference of four black Catholic organizations held in Chicago on July 28-Aug. 1.

Father Taylor was elected for a two-year term as president of the National Black Catholic Clergy Caucus (NBCCC).

"We're a means of support for ourselves and to be advocates for the black community throughout the U.S.," Father Taylor explains. "We want to be sure that the Church hears the voice of the black community and the black clergy and religious."

Sister Jannette was elected to the board of the National Black Sisters Conference (NBSC).

According to their website, the NBSC's mission is "to strive to provide ongoing communication and dialogue that focuses on the education and support of African-American women religious."

"I have always done anything I could do to help the sisters," says Sister Jannette, "but to find out that I was nominated for the board was a shock, and I very humbly accepted."

While serving in their outside leadership roles, Father Taylor and Sister Jannette will continue with their archdiocesan duties. †

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CELEBRATING CATHOLIC SCHOOL VALUES

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The Office of Catholic Education and the Office of Stewardship and Development are hosting a series of informational breakfast or luncheon events in conjunction with the annual Celebrating Catholic School Values event. The purpose of these gatherings is to make people aware of the donor benefits of the Indiana Tax Credit Scholarships. We also want you to know about the extraordinary impact that these scholarships can have on our students and families, especially this year. For the first time, qualifying students already in Catholic school seats can receive a state scholarship through the Educational CHOICE Charitable Trust, our Scholarship Granting Organization (SGO), that can lead to Indiana school vouchers after one year for families who qualify. All scholarship donations can be designated to individual schools.

BREAKFAST/LUNCHEON EVENTS NEAR YOU

- **Tuesday, August 27:** 12:00 lunch at St. Augustine Parish Hall, 315 E. Chestnut St., Jeffersonville
- **Wednesday, August 28:** 8:00 breakfast at St. Pius Council, Knights of Columbus Hall, 2100 E. 71st St., Indianapolis
- **Wednesday, September 4:** 12:00 lunch at St. Bartholomew Parish Hall, 1306 27th St., Columbus
- **Thursday, September 5:** 8:00 breakfast at Primo South, Banquet Hall, 2615 National Ave., Indianapolis

For information about attending and/or donating contact your Catholic school principal or Rosemary O'Brien, Office of Stewardship and Development, robrien@archindy.org, 236-1568 or (800) 382-9836 ext. 1568

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Editorial



Pope Francis speaks to the media aboard the papal flight from Rio de Janeiro to Rome on July 28. When the pope told reporters, "Who am I to judge?" a homosexual person, he was emphasizing a part of Catholic teaching often overlooked by the media and misunderstood by many people.

Pope Francis on homosexuality

After one of the most dramatic and successful papal journeys since the days of Blessed John Paul II, the secular media decided that the most important news was in the remarks that Pope Francis made in a press conference during his flight back to Rome from Brazil. He answered a question about homosexual priests during which he said, "A gay person who is seeking God, who is of good will—well, who am I to judge him?"

The media jumped on that answer as if it were surprising or sensational.

However, this isn't new teaching, and the pope tried to make that clear when he continued, "The *Catechism of the Catholic Church* explains this very well. It says one must not marginalize these persons, they must be integrated into society."

Pope Francis was referring to a paragraph in the catechism, which says that men and women who have deep-seated homosexual tendencies "must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition" (#2358).

The Catholic Church has always differentiated between people with a homosexual orientation and homosexual acts. The acts are sinful, as are any other sexual acts except those between men and women who are married to each other and the acts are open to the possible procreation of a child.

It appears that, in our society, many heterosexual men and women have just as much trouble following that teaching as homosexual men and women. And that's what the sacrament of reconciliation is for. Homosexuals can be forgiven for their acts just as can a man or woman who confesses premarital sex or adultery.

The Church is made up of sinners, both heterosexual and homosexual, and it always has been. Pope Francis alluded to that, too, when he said, "If a person, whether a layperson, priest or sister, goes to confession and converts, the Lord forgives. And when the Lord forgives, he forgets. This is important.

St. Peter committed one of the biggest sins ever—he denied Christ—and he made him pope."

The discussion of homosexuality came up during the press conference after a reporter asked about Msgr. Battista Ricca. Soon after Pope Francis named him the interim leader of the Vatican Bank, an Italian magazine published a story that claimed that Msgr. Ricca had been sent away from a nunciature in Latin America when it was learned that he had a male lover. The pope responded that he did what canon law said he should do: "I ordered a preliminary investigation, and this investigation found nothing."

Then the pope noted that too many times we go searching for sins—"of one's youth, for example—for publicity." He made it clear that he wasn't talking about crimes—"the abuse of a minor is a crime"—but sins.

However, he acknowledged that it was normal for the media to write about sinners and scandals because "a tree that falls makes more noise than a forest that grows."

"The problem isn't this [homosexual] orientation—we must be like brothers and sisters," the pope said. "The problem is something else, the problem is lobbying." Here he was referring to reports of a "gay lobby" at the Vatican that was protecting certain priests by blackmailing others. He called that worrisome.

The headlines and TV reports gave the impression that Pope Francis was talking about gay priests. It's true that the question referred to that, but his reply seemed to apply to all homosexuals, but including gay priests. He answered questions in Spanish but used the English word "gay" when referring to homosexual males.

It's true that some priests have a homosexual orientation. We fail to understand, though, what a celibate priest's sexual orientation, either homosexual or heterosexual, has to do with the way he serves his people.

It's typical of Pope Francis that he would emphasize forgiveness and display a pastoral attitude.

However, we can be sure that this won't affect his opposition to redefining marriage and similar social issues.

—John F. Fink

Letters to the Editor

When it comes to education, let us follow Christ and put our children first

Regarding the implementation of Common Core in our schools, I contacted Rep. Randy Frye in our state legislature on July 22 and was told by his office that Common Core has been suspended for at least a year until further deliberation can be done on this statewide.

I was also informed that, statewide, only the lower classes—kindergarten through second grade—have seen any implementation of Common Core, and they will be allowed to continue because of financial concerns.

However, all other classes have no implementation scheduled statewide. The "Be Our Guest" column and accompanying graphic in *The Criterion* in the July 19 issue leads one to believe otherwise in our archdiocese.

I would suggest we not be so quick to embrace a totally new teaching system that had no teachers involved in its beginnings, and has the backing of few teachers across the country. Can we not lead in putting our children first instead of being so quick to compromise?

May I also suggest we follow Christ, realize we will have crosses to bear and that standing for what is right, not what is expedient, is part of that?

Barbara L. Maness
Vevay

Recent issue helps us remain focused on God, be faithful Catholics

The July 5 issue of *The Criterion* had many worthy writings, and I especially have taken notes on Father Ryan McCarthy's comments regarding the "Big Court's" rulings on the Defense of Marriage Act and Proposition 8. He is the first writer that I know of to express the link between contraception and same-sex marriage.

Archbishop Joseph W. Tobin was wise to point out that the institution of marriage existed prior to any form of government, and that the rulings would result in more confusion.

Still, another remarkable "Be Our Guest" column was written by Leslie Lynch. Her comments regarding religious freedom reveal a dynamic personality tempered by mystery. Her response to spotty instruction and anti-Catholic sentiment sent her in search of what the Church teaches and why. Is there any chance of putting her on your staff?

We Catholics are being shoved into an ominous future that is not of our making. However, *The Criterion's* coverage of the increased hostility to the faith helps to strengthen us, and helps us to remain focused on God and be faithful to the religion founded by him.

Keep praising God.

Kathleen Naghdi
Indianapolis

What is the key to combating racism? Recognizing it in ourselves, reader says

The shooting of Treyvon Martin and trial verdict have aroused strong reactions in whites and blacks.

An issue affecting both communities involves attitudes toward race.

On CNN, two members of the jury said that race had "no bearing" on their decision. I submit this cannot be true. Racial

attitudes are always at work, even in casual encounters between whites and blacks.

President Barack Obama told us, from personal experience, that attitudes involving race are ever-present though invisible. Black males can arouse suspicion just by going into a department store or venturing into a mostly white neighborhood.

Whites growing up in America, including me, are subject to attitudes, assumptions and thought patterns concerning race that are unconscious.

The jury members are sure that racially biased attitudes played no role in their decision. They are honest when they say that because these attitudes are unconscious.

White liberals, many of whom decried the verdict, are quick to assume racist attitudes in "other people"—people on the jury, people in the South, etc. while denying those attitudes within themselves.

This denial is most unfortunate because racist inclinations are most insidious when unacknowledged within ourselves.

Racist inclinations exist in both whites and blacks. The difference is that the privileged position of most whites means they are invisible to them.

When any of us are asked if we are tainted by racist inclinations, myself included, we had all better raise our hands and admit that we are contaminated by subtle and often unrecognized racism to one degree or another. One key to combating racism is for us all to recognize its elements within ourselves.

Gilbert Marsh
Bloomington

SAM program is still active and available at St. Christopher Parish in Indianapolis

In reference to the May 31 story in *The Criterion* concerning the Substance Addiction Ministry (SAM) program in the Archdiocese of Indianapolis, St. Christopher Parish in Indianapolis has been an active core member of SAM since Deacon Bill Jones and the-late Father Larry Voelker started this amazing ministry in this area.

Two members of St. Christopher's SAM ministry were on the April 29 panel discussing how to start SAM at the session led by Deacon Jones and Erik Vagenius, who created a substance abuse ministry program in the Diocese of Palm Beach, Florida.

The substance addiction ministry program is still active and available at St. Christopher Parish.

Norine Chastain
Indianapolis

Letters Policy

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

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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

Archbishop recalls Lindy Boggs 'as strong, constant voice for life'

NEW ORLEANS (CNS)—Corinne "Lindy" Boggs, who blazed a trail from birth in 1916 on a sugar plantation in New Roads to being an eight-times-elected member of the U.S. House of Representatives for Louisiana and U.S. Vatican ambassador, was "a strong and loud and constant voice for life," Archbishop Gregory M. Aymond said at her funeral Mass on Aug. 1 at St. Louis Cathedral.

Boggs, who died on July 27 at age 97, left a legacy to be admired as a dedicated and genteel wife, mother, grandmother, great-grandmother, faithful Catholic and public servant by whose example everyone could use to learn to live their faith, Archbishop Aymond said at the funeral Mass.

Calling her a humble leader and a faithful friend, the archbishop said Boggs "believed in the darkest moments in life, God loved her and led her. She placed her life in the hands of a loving God.

"Lindy lived her faith and was guided by this faith in her family, life in Congress and all her political life," Archbishop Aymond said. "She was a strong and loud and constant voice for life, calling on the equality of women in the workplace and in the community."

Through her words and deeds, the archbishop said, Boggs gave witness that "we are created equal by God. ... We must rid our society of racism and prejudice and hatred and become the family of God that he calls us to be."

Before she left New Orleans for her final resting place at St. Mary of False River Cemetery in her hometown of New Roads, the roll of the drums was heard as the Battle Hymn of the Republic, "Mine Eyes Have Seen the Glory," was sung as her casket was carried down the aisle of the cathedral.

Being a politician in Washington might not have been an original goal in life for Boggs. But she learned her way, beginning at age 24 when husband Hale Boggs from Louisiana was first elected to Washington. She took cues from her heroine Eleanor Roosevelt, who was integral to her husband President Franklin Roosevelt's career.

Boggs was her husband's right hand,

running his congressional campaigns, his Washington office and serving as a consultant throughout his years as a Democratic Louisiana congressman until he died in a plane crash in Alaska in 1972 while campaigning for U.S. Rep. Nick Begich.

She also learned how to maneuver the minefield of Washington politics and cajole the media and politicians alike through her involvement in the Democratic Congressional Wives Forum and as president of the Women's National Democratic Club.

She chaired the National Democratic Convention in 1976, and was aptly described as having "a steel grip in a velvet glove." She won a special election to finish



Corinne "Lindy" Boggs

her husband's term and then won re-election eight times. She was the first woman elected to Congress in Louisiana history.

The decision to succeed her husband wasn't an easy one for her: She considered

herself more the "consensus builder" and "peacemaker" among those who didn't agree with her husband's votes.

Boggs said she always believed that "civil rights and human rights are intertwined," something that compelled her to fight for issues that were important to her and her husband. Those issues included voting rights for all Americans and help for women and those in need.

At the top of her list was the Equal Credit Opportunity Act of 1974 that barred discrimination in lending based on age, race, creed, gender or marital status.

Even after she retired from Congress in 1990 to care for her daughter Barbara Boggs Sigmund—the former Princeton, N.J., mayor who was dying of cancer—she was a gracious host to many nonprofit fundraisers at her townhouse on Bourbon Street. One cause was Lindy's Place, which provided temporary housing and supportive services to help homeless, unaccompanied women gain self-reliance. †

Madagascar archbishops confirm no contraceptives in CRS programs

WASHINGTON (CNS)—Two Madagascar archbishops confirmed in talks with leading U.S. Church leaders that Catholic Relief Services (CRS) is not providing or facilitating access to contraceptives and abortifacients in its health care programs in their archdioceses.

The Population Research Institute (PRI) had alleged in a series of reports in July that some CRS workers were engaged in family planning programs and the widespread distribution of contraceptives and abortifacients in the island nation off the southeast coast of Africa.

But Archbishop Desire Tsarahazana of Toamasina, president of the bishops' conference of Madagascar, expressed "strong support" for CRS and told U.S. Church leaders that although "there had been some confusion in his archdiocese that was quickly resolved" in the past, CRS is "acting in accord with Catholic teaching and does not provide or facilitate access to contraception or abortion," according to a news release from the U.S. Conference of Catholic Bishops (USCCB).

The archbishop spoke by phone on Aug. 2 with Cardinal Timothy M. Dolan of New York, USCCB president, and Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the board of directors of CRS.

Archbishop Tsarahazana said he would "confer with the other members of his episcopal conference to confirm that no such immoral activity is taking place in their dioceses," the USCCB release said.

Subsequently, Archbishop Odon Razanakolona of Antananarivo, Madagascar, told Bishop Kicanas that he was "surprised" to see himself quoted by PRI, and that "he is sure that CRS follows Catholic teaching and is not involved in providing or facilitating access to contraception or abortion," the USCCB said in a release issued late on Aug. 5.

Carolyn Woo, CRS president and CEO, told Catholic News Service in an Aug. 3 e-mail that some reports about the controversy had confused the family planning work of community health workers in Madagascar with that of CRS workers. The community health workers, who are part of the country's public health

system, had been trained by CRS on children's health and malaria prevention but are not CRS employees, she said.

John Rivera, CRS director of communications, called the PRI allegations "simply false" in a July 30 statement on the agency's website.

"As a pro-life organization, CRS programming does not include the promotion or distribution of artificial family planning or distribution of abortifacients in any country in which we work," the statement said.

Several attempts by CNS to reach the Madagascar archbishops Aug. 5 and 6 were unsuccessful.

In its reports, PRI, which describes itself on its website as a "pro-life, anti-



Carolyn Woo

population control organization," had quoted Archbishop Tsarahazana and Archbishop Odon Razanakolona of Antananarivo, the capital of Madagascar, along with several priests, as

expressing concerns about the nature of CRS' work in Madagascar.

The clergymen charged that CRS was working in some dioceses without the knowledge of local Church officials, that the majority of CRS staff were not Catholic and perhaps did not feel they needed to adhere to Church teaching on contraception and abortion, and that CRS engaged in "wasteful" spending habits involving "big cars and big salaries," according to PRI.

PRI president Steven W. Mosher defended the series of reports, saying that Madagascar Church officials were dissatisfied with the work of CRS.

"I have to tell you that they [Catholic clergy] were not happy with the way CRS was operating there," he told CNS on Aug. 1.

An Aug. 2 posting on PRI's website said the organization was "delighted to know that the problems reported to us by the archbishop of Toamasina have now been resolved." †

What was in the news on August 9, 1963? Kennedy administration will back some private education aid, and calling the Church to a greater civil rights role

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.



Here are some of the items found in the Aug. 9, 1963, issue of *The Criterion*:

- Administration will back 'some' private education aid

"WASHINGTON—Sen. Abraham Ribicoff of Connecticut, calling for widespread debate on the subject of financing education, told the Senate the Kennedy administration is actually in favor of some forms of federal aid to church-related schools. The 'most serious misunderstanding' about the religious controversy in education 'concerns the position of the administration,' said the former secretary of the Department of Health, Education and Welfare [Aug. 6]. 'As long as this misunderstanding persists, the task of Congress in dealing with this issue is made that much more difficult.' 'It is widely believed,' Sen. Ribicoff continued, 'that the

administration opposes, on constitutional grounds, all aid to church-related schools. This is simply not true. The administration has recognized that using public funds for private education does raise questions of both constitutionality and public policy, but it has never opposed all forms of such aid either on constitutional grounds or on their merits. In fact, it has expressed precisely the opposite view.' "

- For cardinal's cathedral: Peter Claver Knights donate \$25,000 purse
- Growing commitment: Greater Catholic role in civil rights seen

"CHICAGO—Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, predicted at an emergency session of the conference here that the 'tempo' and the 'involvement' of Catholics in the civil rights battle would mount. So far, he said, Catholic commitment and action in the racial crisis have been limited. 'While the record of religious leadership is good here and there,' he commented, 'it is obvious that the Catholic Church has not yet really committed her resources to abolishing that segregation still found within the communion, or to the drive for justice in civil life.' "

- Says WCC membership unlikely for Catholics
- Testing ban welcomed by CAIP head
- Montessori approach draws lively response
- For English-speaking: One Christian Bible has definite possibility
- 2 Marian College grads will teach in Japan
- Indifference and atheism
- Liturgical group asks entire Mass in English
- Two Gary hospitals adopt agreements to eliminate bias
- Cars seen major delinquency cause
- Vatican letter stresses YCW role as 'Christians'
- Oldenburg schedules investiture, profession
- U.S. makes grant for clergy project
- Demonstration Mass in English planned
- Frisco to host Biblical parley
- North Vernon Deanery slates Day of Recollection
- Many Buddhists involved: Charges Vietnam extremists are selling U.S. 'bill of goods'
- Cardinal Spellman named for Legion decoration

(Read all of these stories from our August 9, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Events Calendar

August 10
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Mary Parish, cafeteria, 415 E. Eighth St., New Albany. **70's Trivia Night**, fundraiser for youth to attend the National Catholic Youth Conference, games, food, must be 21 years of age to attend, 6:30 p.m. Information: 812-944-0417.

August 10-11
St. Paul Parish, 9798 N. Dearborn Road, New Alsace. **Parish festival**, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids' games. Sun. 11 a.m.-6 p.m., chicken dinner, 11 a.m.-4 p.m. Information: 812-623-1094.

August 11
St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish picnic**, 10 a.m.-4 p.m. Information: 812-952-2853.

August 13
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-865-0910 or cjt2woshoe@comcast.net.

August 14
St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. **Catholic Radio 89.1 FM Mass in honor of St. Maximilian Kolbe**, 11:30 a.m. Free lunch following Mass. RSVP by morning of Aug. 13: 317-870-8400, ext. 21.

August 15
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 16
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith Grounded by Service," Doug Carter, superintendent, Indiana State Police, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

August 16-17
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave.,

Indianapolis. **"Augustravananza,"** 5K walk/run 9 a.m., \$20/person or \$60/family of 4+, rides, food, music, entertainment, Mass Sat. 5:30 p.m., festival 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30 p.m.-midnight. Information: 317-253-1461.

Little Sisters of the Poor, St. Augustine Home, 2345 W. 86th St., Indianapolis. **Rummage Sale**, 10 a.m.-4 p.m., furniture, glassware, bedding, picture frames, floral items, household items, movies, CDs, baked goods and more. All proceeds help the Little Sisters of the Poor care for their 96 residents. Information: 317-872-6420.

August 18
St. Pius Parish, 7940 E. County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

August 21
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 22-24
St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish festival**, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 23-24
Prince of Peace Parish **"Community Festival"** at Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 24
Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6. **"Fall Kick-Off Fest,"** food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis.

St. Monica Feast Day Festival, Mass, 5:30 p.m., Archbishop Joseph W. Tobin, celebrant, dress in attire from your country of origin, food from around the world following Mass, \$1 per item, performances by Irish Dancers and Chinelos, games. Information: 317-253-2193 or parishoffice@stmonicaindy.org.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

August 24-25
St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **"On Eagle's Wings,"** 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Horan, 8-11 a.m., Mass 4:30 p.m. **Festival**, Sat. 5:30-11 p.m., Sun. 10:30 a.m.-5 p.m., food, games, bake sale, music, Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

August 25
St. Paul Parish, 9788 N. Dearborn Road, Guilford. **Hot Breakfast Bar Buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

August 30
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-865-0910 or cjt2woshoe@comcast.net.

August 30-September 1
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

August 30-September 2
Sacred Heart Parish, gymnasium, 558 Nebeker St., Clinton. **"Spaghetti Dinner,"** 11 a.m.-9 p.m. Information: 765-832-8468.

August 31
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817. †

VIPs



Jerry and Nancy (McClamroch) Cranny, members of St. Pius X Parish in Indianapolis, celebrated their 65th wedding anniversary on Aug. 7.

The couple was married on Aug. 7, 1948, at St. Joan of Arc Church in Indianapolis.

They are the parents of seven children, Marcia FitzGerald, Beth Harlan, Janis Hehmeyer, Patty Hendrickson, Carolyn Siderys, Jody Zeph and Kevin Cranny.

They also have 18 grandchildren and two great-grandchildren.

The couple celebrated their anniversary in Lakeside, Mich., with their children, grandchildren and great-grandchildren. †

Benedict Inn in Beech Grove offers series of sessions on 'Lumen Gentium,' Vatican II's Dogmatic Constitution on the Church

In recognition of the Year of Faith, the Benedict Inn, 1402 Southern Ave. in Beech Grove on the southeast side of Indianapolis, is offering a series of three talks on "Lumen Gentium," the Dogmatic Constitution on the Church, plus a celebration of the Mass with explanation, from 7-9 p.m. on Aug. 20, Sept. 4, Oct. 22 and Nov. 19.

The session dates and topics are as follows:

- Aug. 20—The Church as the People of God (chapter 2);
- Sept. 4—A Theology of the Laity (chapter 4);
- Oct. 22—Everyone is Called to Holiness (chapter 5);
- Nov. 19—Mass (with explanation)

and reconciliation with Benedictine Father Matthias Neuman to close the Year of Faith

Each talk is \$20, or you can attend all three for \$45. A good will offering will be accepted on the evening of the explanatory Mass.

A copy of the document will be available on the first night for \$5.95, or attendees may bring their own copy.

This series qualifies for reimbursement for archdiocesan employees through the Faith@Work program during the Year of Faith.

For reservations or more information, contact the Benedict Inn at 317-788-7581 or benedictinn@benedictinn.org. †

St. Malachy Parish in Brownsburg offers series on end-of-life issues

St. Malachy Parish, 9833 E. County Road 750 N. in Brownsburg, will offer a series of six sessions on end-of-life issues titled, "Getting Your House in Order" from 7-8 p.m. on Wednesdays from Aug. 21-Sept. 25.

The session topics are:

- Aug. 21—Taking Control: Your Financial House, What Goes Into Planning
- Aug. 28—Protecting Your Family: Strategies and Documents
- Sept. 4—Preparing for Alternative Housing: Senior Living Options, At-Home Care, Hospice Care
- Sept. 11—Avoiding Surprises: Who

Pays What, Medicare, Medicaid, Long Term Care

- Sept. 18—Choosing Final Arrangements: Catholic Church Resources, Funeral Costs, Cremation, Preplanning, Cemetery Options, Payment Arrangements
- Sept. 25—Round Table Wrap-Up (Presenters will return to summarize and answer questions.)

While there is no cost, registration is requested. To register or for more information, contact Providence Sister Barbara Reder at 317-852-3195, e-mail breder@stmalachy.org, or log on to www.saintmalachy.org. †

Former Holy Trinity School reunion for Classes of 1962 and 1963 open to anyone

The former Holy Trinity School in Indianapolis will hold a reunion for the Classes of 1962 and 1963 on Aug. 30-Sept. 1, but anyone who would like to celebrate is welcome.

The celebration begins at 6 p.m. on Aug. 30 at the Slovenian National Home, 2717 W. 10th St. in Indianapolis. The band "Hoosier Polka Jammers" will be performing. There is no admission fee for this event.

On Aug. 31, an open house will be held from 2-5 p.m. in the causeway between Holy Trinity Church and the Women's Center at the corner of N. Holmes and St. Clair St. in Indianapolis. Organist Norma Stephanciosa will be playing the Holy Trinity organ.

That evening at 7 p.m., a banquet and dance will be held at the

Brickyard Crossing banquet center, 4400 W. 16th St. in Indianapolis. Many former Holy Trinity teachers, priests and religious will be in attendance.

The reunion celebration will conclude with noon Mass on Sept. 1 at the 12th annual Slovenian Festival at the Slovenian National Home picnic grounds at 1340 Yates Lane in Avon. The festival following the Mass includes food, music and dancing, plus Holy Trinity alumni will host a display tent where photos, trophies and other school artifacts will be displayed. There is a \$5 gate fee to enter the picnic grounds for those over age 16.

An overall fee of \$60 helps cover the cost of all events. For reservations or questions, contact Rich Radez at 317-502-5838 or e-mail richradez@yahoo.com. †



A woman lays her hand on a traveling missionary image of Our Lady of Guadalupe when the replica was on display at St. Louis Church in Pittsford, N.Y. The image will be present at three Indianapolis abortion centers on Aug. 17, 18 and 22.

Our Lady of Guadalupe missionary image to travel to abortion centers in Indianapolis

A 4-by-6 foot traveling image of Our Lady of Guadalupe, patroness of the unborn, will be present at three Indianapolis abortion centers on Aug. 17, 18 and 22.

The missionary image is one of two photographic, life-sized copies of the actual *tilma* (cloak) of St. Juan Diego on display at the Basilica of Our Lady of Guadalupe in Mexico City.

The schedule for the image's presence is as follows:

- Aug. 17—Planned Parenthood abortion center, 8590 Georgetown Road in Indianapolis, 8 a.m.-8:30 p.m. (Abortions are scheduled to start at 8:30 a.m.) It will be followed by a 1-mile candlelight procession

to 1st Choice for Women at 5455 W. 86th St.

- Aug. 18—Planned Parenthood abortion center, 8590 Georgetown Road in Indianapolis, 2-5 p.m.
- Aug. 22—Affiliated Women's Services, 2215 Distributor's Drive in Indianapolis, 8 a.m.-noon. (Abortions are scheduled to be performed at this time.)

• Aug. 22—Indianapolis Women's Center, 1201 N. Arlington Ave. in Indianapolis, 1-5 p.m. (Abortions are scheduled to be performed at this time.)

For information, e-mail Eileen@goangels.org. †

Light of faith is a great gift brought to us by Jesus

First in a series of five articles looking at Pope Francis' recently released encyclical, "Lumen Fidei" "The Light of Faith."

By John F. Fink

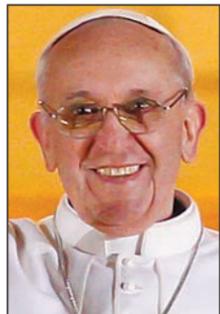
When Pope Benedict XVI unexpectedly retired, he left some unfinished business behind.



At the start of his pontificate, he finished an encyclical begun by his predecessor,

Blessed John Paul II, called "Deus Caritas Est" ("God Is Love"), released on Christmas of 2005. Then he wrote two other encyclicals, "Spe Salvi" ("Saved by Hope"), released on Nov. 30, 2007, and "Caritas in Veritate" ("Charity in Truth"), released on June 29, 2009.

However, since there were encyclicals on love and hope, two of the three theological virtues, it seemed obvious that one was missing—on faith. These three virtues are called theological virtues because, according to the *Catechism of the Catholic Church*, they "dispose Christians to live in a relationship with the Holy Trinity. They have God for their origin, their motive and their object—God



Pope Francis

known by faith, God hoped in and loved for his own sake" (#1840).

Besides the theological virtues, there are also the cardinal virtues: prudence, justice, fortitude and temperance.

Pope Benedict was writing an encyclical on faith at the time of

his retirement. He hoped to release it either during or at the conclusion of the Year of Faith that will end on Nov. 24.

Pope Francis completed that encyclical, called "Lumen Fidei" ("The Light of Faith") and released it on June 29, the solemnity of Sts. Peter and Paul. Although it is the work of two popes, it is considered to be Pope Francis's first encyclical.

It consists of four chapters plus an introduction. Therefore, this series of articles will follow that pattern. This week, we will consider what Pope Francis says in his introduction.

He begins by saying that the light of faith is the way the Catholic Church's tradition speaks of the great gift brought by Jesus. For Jesus himself said, "I have come as light into the world, that whoever believes in me may not remain in darkness" (Jn 12:46).

Even the pagan world hungered for light, he says, noting the Roman cult of the sun god, *Sol Invictus*, invoked each day at sunrise. However, he notes, quoting St. Justin Martyr, "No one has ever been ready to die for his faith in the sun" (#1). Jesus is the true sun, he says.

In our modern society, though, all this is ridiculed as sufficient for societies of old, but not for a society that is proud of its rationality. Today, in many places, faith has become associated, not with light, but with darkness.

That's why it is urgent, the pope says, "to see once again that faith is a light, for once the flame of faith dies out, all other lights begin to dim. The light of faith is unique, since it is capable of illuminating every aspect of human existence" (#4, emphasis in original).

Perhaps in his most important sentence in the introduction, Pope Francis says,



"The Second Vatican Council enabled the light of faith to illumine our human experience from within, accompanying the men and women of our time on their journey," says Pope Francis in his first encyclical, "Lumen Fidei" ("The Light of Faith"). Pictured is a procession of youths making its way to Sunday Mass at St. Joseph's Church in Mutungulu, Kenya.

"Faith is born of an encounter with the living God who calls us and reveals his love, a love which precedes us and upon which we can lean for security and for building our lives" (#4).

Faith, though, is always received from God as a supernatural gift. Once we have been given that gift, faith becomes a light for our way, guiding us through life.

Pope Francis notes that Jesus told Peter to strengthen his brothers and sisters in the faith. As a successor of Peter, he says, Pope Benedict proclaimed the present Year of Faith. This year should be "helping us to sense the great joy of believing and to renew our wonder at the vast horizons which faith opens up" (#5).

It was inaugurated on the

50th anniversary of the opening of the Second Vatican Council, he says, giving a clear indication that Vatican II was a council on faith. However, he says, the Church never takes faith for granted, "but knows that this gift of God needs to be nourished and reinforced so that it can continue to guide her pilgrim way" (#6).

Returning to the other theological virtues, Pope Francis finishes his introduction by saying that faith, hope and charity "are the driving force of the Christian life as it advances towards full communion with God" (#7).

(John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Pope picks 'fraternity' as theme for his first World Peace Day message

VATICAN CITY (CNS)—An overemphasis on "personal well-being" and general indifference have eroded any sense of responsibility toward others, especially toward the poor, said a note from the Vatican announcing Pope Francis' choice of a theme for World Peace Day 2014.

For the first peace day message of his pontificate, the pope chose the theme: "Fraternity, the foundation and pathway to peace," said a Vatican communique published on July 31.

Announcing the theme for the Jan. 1, 2014, celebration, the Vatican said Pope Francis' message will stress "the need to combat the 'throwaway culture' and to promote

instead a 'culture of encounter,' in order to build a more just and peaceful world."

As children of one Father, all human beings are linked to one another in fraternity, and only efforts that are born from a sense of fraternity can overcome the poverty, conflict, inequality, crime, fundamentalism and other ills facing the world today, the Vatican note said.

"The culture of personal well-being leads to a loss of the sense of responsibility and fraternal relationship," it said.

When people don't see others as "being like us," then they are often seen as competitors or enemies and treated like objects, it said.

"Not uncommonly, the poor and the needy are regarded

as a 'burden,' a hindrance to development. At most, they are considered as recipients of aid or compassionate assistance," the note said.

Everyone needs to be seen as a brother or sister, who is "called to share the gifts of creation, the goods of progress and culture," it said.

Fraternity is both a gift and a responsibility each human being receives from God the Father, who calls people to fight against "inequality and poverty that undermine the social fabric, to take care of every person, especially the weakest and most defenseless, to love him or her as oneself with the very heart of Jesus Christ," the Vatican communique said. †

Nativity Augustravaganza

August 16-17, 2013



FOOD FELLOWSHIP FUN

August 16-17

4:00 pm—Midnight

Monte Carlo • Raffle • Food & Drink
Rides • Children's Games
Cornhole Tournament (Sat. 6:30 pm)

Live Entertainment

8:00 pm - 11:00

Dave & Rae (Fri.) Woombles (Sat.)

August 15

6:00 pm - Texas Hold 'Em

6:00-8:00 pm - Cookies and Canvas
Great fun for families
\$20 per canvas
(must preregister on Nativity's website)

August 16

Catered Dinner

Knights of Columbus Hog Roast
\$9 Adults - \$7 Kids 10 and Under

August 17

Nativity Fit 5K Run/Walk (9:00 am)
(8:00 am race day registration)

Catered Dinner

Prime Rib and Oven Roasted Turkey
carving stations with all the sides
\$10 Adults - \$6 Kids 10 and Under

5:30 pm - Evening Mass

Nativity Catholic Church

7225 Southeastern Ave., Indianapolis, IN
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ST. MARY'S FESTIVAL 2012

At our new School located at 1331 E. Hunter Robbins Way
Greensburg, IN

PUBLIC WELCOME
AUGUST 25 & 26

Saturday - 5:30p.m.

Games & Raffles

- Beer Garden -

MUST BE 21 TO ENTER BEER GARDEN
Butterfly Pork Chop Dinner
Live Music featuring...
Skeeter McGee

Sunday - 11:00a.m.

Fried Chicken & Pulled Pork Dinner
Carry out available

Beer Garden

MUST BE 21 TO ENTER BEER GARDEN

Kids Games • Adult Games

BASKET RAFFLE & QUILT RAFFLE

1ST - \$1,000 • 2ND - \$500 • 3RD \$250
Plus various other prizes

Super Raffle Grand Prize

\$5,000.00

(need not be present to win)

License #127514



PILGRIMS

continued from page 1

weather. And I found out it would be a miracle to receive the Eucharist among 3 million people.”

And yet from those moments of seeming disaster came a beauty that deepened her faith.

“The beautiful part was that God planned it this way so that I would remember the reason I was going to Brazil. It wasn’t to have a vacation, but to have a true encounter with Jesus Christ, his Son. And that is exactly what happened. I stayed with a beautiful host family. Although they had nothing, they showed me love in ways I had never experienced. They gave me their bed to sleep, fed me, prayed for me and with me.”

One moment captured the essence of that connection: “As my host family and I were failing miserably at communicating one night, my host dad got out his smart phone with a translator, and with a smile showed me in English what he was trying to say in Portuguese, ‘We speak different languages, but we are all brothers and sisters in Christ.’”

That feeling came to life in an even more intense way for her when she participated in eucharistic adoration with Pope Francis on Copacabana Beach with millions of other young Catholics.

“I bet you can imagine the noise 3 million people can make as they greet the Holy Father, but imagine the silence 3 million people can make. We all spoke different languages and barely understood each other, but all 3 million of us knew who was with us on that beach. I could truly feel the awesomeness of the one, holy, Catholic Church.”

That feeling resonated among the pilgrims from the archdiocese. Here are some of their thoughts and memories of World Youth Day.

Holding back tears

One of the most inspiring and touching moments of the experience for Father Jonathan Meyer came when he translated the words of Pope Francis for his group.

“I brought a radio and headphones to tune into the local radio station that was set up for English translations of the papal events,” recalled Father Meyer, pastor of the Jennings County parishes of St. Ann, St. Mary and St. Joseph. “I was the only one in our group that had a radio, so at the events I would listen to the translation and then speak the words to all those around me.”

“There were moments I had to hold back tears because I was so moved by what was being said by the pope or the other people speaking. It was humbling to know that what I said was the only thing my group was going to hear. It was a great analogy of life. The Gospel is only heard when we proclaim what we hear. The world needs Christ, and the only way it will hear his voice is through his disciples

proclaiming it.”

A harmony of worship

Transitional Deacon Timothy Wyciskalla was awed by the size of the crowds, their international flavor and their behavior in the midst of difficult conditions.

“Crowds that large, especially when they are exhausted and bottlenecked as we were—sometimes waiting hours to move out of Copacabana beach to get back through the city—can often become dangerous and angry. At World Youth Day, the only thing the crowd did as we moved slowly and relentlessly through millions of people was sing songs from their home countries and pray the rosary in every conceivable language.

“One of the most powerful moments for me came during the final Mass. Countless people and national flags filled the world’s most famous beach. And yet, when Pope Francis arrived, all the flags went down, the international crowd became a single family of faith, and everyone knew exactly when to stand, when to kneel, and when to offer the sign of peace during Mass.

“The source and summit of our relationship with Christ, the Eucharist, is the only thing on Earth that could do something like that.”

Bonding in a special way

For Jennifer Lutgring, World Youth Day “renewed my gratitude for the beauty and the gift of my Catholic faith.”

“I will also say that it was quite inspiring to see and experience the constant joy of the archdiocesan group that I was traveling with amid the many struggles and near constant confusion, chaos and crowds,” said Lutgring, a member of Our Lady of the Greenwood Parish in Greenwood. “I think there is something about suffering with people that bonds you together in a special way.”

Strengthening a commitment

Matt Faley regularly gets to witness the commitment of young Catholics to their faith as the archdiocese’s director of young adult and college campus ministry. World Youth Day strengthened his commitment.

“It stretched my heart in a big way. It reminded me that our Church is full of hope. Working with young adults, I get to see this every day. It is one of the great blessings of my life. But being with 3 million Catholic young people who are on fire for our Lord and his Church has an impact on you that is lasting.

“Witnessing such a thing made me aware of my own call to a deeper ‘yes’ to our Lord and reminded me of Pope Francis’ words, ‘Don’t be part-time Christians.’ The world is longing to see the reason for such hope, and I am convinced even more of my call to share it.”

A moving experience

“My favorite experience was the vigil the night before the final Mass with Pope Francis,” recalled Lauren Klosterman, a member of St. Mary Parish in North

“going to the Holy See, it is overwhelmingly enjoyable to be at the home of our Catholic Church. I could never have underestimated how exciting it was to be there.”

“I think it’s a terrific appointment,” said Gerard F. Powers, a professor of the practice of Catholic peacebuilding at the Kroc Institute for International Peace Studies on the campus of the University of Notre Dame. “I think he has substantial experience both with Church institutions and working with government, including some important government institutions, which makes him very well positioned to do what the ambassador to the Holy See is expected to do.”

Born in West Roxbury, Mass., Hackett joined the Peace Corps shortly after his 1968 graduation from Boston College. Assigned to a Catholic mission in rural Ghana, he worked in an agricultural cooperative and saw “the actual impact of American food aid on the health and well-being of very poor kids in a very isolated part of a West African country,” he said recently.

After completing his Peace Corps assignment, Hackett joined CRS, the U.S. Catholic international relief and development agency, in 1972. He started his career in Sierra Leone, where he managed a nationwide leprosy program and a maternal and child health program.

Subsequent positions took him to various posts in Africa and Asia, as well as in CRS’ Baltimore headquarters. As regional director for Africa, he managed the agency’s

response to the Ethiopian famine of 1984-85. He also supervised CRS operations in East Africa during the crisis in Somalia in the 1990s.

In February 2012, Hackett and Diaz represented the U.S. government at the consistory led by Pope Benedict XVI in St. Peter’s Basilica at the Vatican ceremony. Pope Benedict XVI created 22 new cardinals from 13 countries—including two from the United States and one from Canada.

In May of that year, he received the University of Notre Dame’s Laetare Medal during commencement ceremonies. The medal is given to a Catholic “whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

Hackett is a former North American president of Caritas Internationalis—the confederation of humanitarian agencies of the Catholic Church—and a former member of the board of the Pontifical Council Cor Unum at the Vatican. He also has been an adviser to the U.S. Conference of Catholic Bishops.

Hackett was on the board of the Millennium Challenge Corporation, the congressionally mandated independent development agency, from 2004 to 2010. He has received numerous honorary degrees.

After retiring from CRS, Hackett was named a consultant to the University of Notre Dame’s Institute for Global Development. †



Father Eric Augenstein, far right, vocations director for the Archdiocese of Indianapolis, concelebrates Mass on July 26 with Archbishop Samuel Aquila of Denver. Archdiocesan transitional deacons Tim Wyciskalla, far left, and Ben Syberg, immediately next to Archbishop Aquila, assist with the Mass.



Meghan Bender, left, Lauren Klosterman, Morgan Klosterman, Julie Doran and Chelsea Walker relax by the sea during World Youth Day on July 26.

Vernon. “Having adoration with 3 million people all on their knees on a beach next to the crashing waves was really moving.”

Bringing the hope home

For Father Eric Augenstein, the memories of World Youth Day are etched in his mind. Now, his focus is on how that whirlwind week will have an impact in the archdiocese.

“At the end of World Youth Day, we all have to go back home—to return to our regular lives, jobs and ministries,” said the vocations director for the archdiocese. “For me, having the opportunity to spend World Youth Day with a group of young adults from the archdiocese is what gives me the greatest hope for our local Church. These young men and women from the archdiocese are people of inspiring faith, strong Catholic convictions and a zeal for service.

“It’s often said at gatherings like World Youth Day that the Church is alive and the Church is young. We don’t need to go to Rio de Janeiro to see that. Getting to know more young adult Catholics right here in the archdiocese gives me great hope for our Church.” †



Archdiocesan pilgrims to World Youth Day in Rio de Janeiro enjoy a meal during their trip.

AMBASSADOR

continued from page 1

of nearly 5,000.

“I had the privilege of knowing Ken Hackett for many years and working directly with him for three years at Catholic Relief Services,” said an Aug. 5 e-mail from another CRS executive, Joan Rosenhauer, executive vice president of U.S. operations.

“One of the things I most admired about Ken was his integrity. He always sought to do the right thing, even if it wasn’t the easiest thing,” Rosenhauer said. “I’m delighted that he will now bring these qualities and his broad experience to his new role representing our country as U.S. ambassador to the Vatican.”

One of Hackett’s predecessors to his new post, L. Francis Rooney, told Catholic News Service on Aug. 5: “Far be it from me to offer advice to an incoming ambassador. But he is tremendously qualified to do the job, given his background with Catholic Relief Services. The Holy See needs a good person, and they’ve got one.”

Rooney, who served as ambassador from 2005-08, said regardless of lack of previous diplomatic experience, “the State Department does a very good job of preparing both career and political appointees before going to their posts,” mentioning reading lists and consultations. Even so,

Cursillo: Living the 'Fourth Day' for 50 years, looking to the future

By Natalie Hoefler

Three days. It's a relatively short time, yet much can happen. Just ask a "Cursillista," one who has experienced a three-day Cursillo retreat.

For almost 50 years, Cursillo has proven to be a faith-growing and even life-changing event for thousands in Indiana.

As the movement nears the half-century mark locally, the local secretariat has begun several new initiatives to help the movement flourish—preparing to offer Cursillo in Spanish; conducting the region's first "Cursillo de Cursillos"—a retreat for Cursillo leaders; and initiating new forms of communication.

'Short course'

Cursillo—Spanish for "short course"—is a lay movement in the Church that began in Spain in 1944, and has been active in Indiana since 1964.

It involves a three-day retreat which seeks to help Catholics grow in their relationship with Christ. After the retreat, participants are invited to continue growing through group reunions and other opportunities.

The Central Indiana Cursillo Committee (CICC) oversees the movement in the Archdiocese of Indianapolis and the Diocese of Lafayette. Four retreats are offered each year—one for men and one for women in the spring, and then again in the fall.

According to the CICC website, Cursillo promotes "a method of piety, study and action in order to evangelize the world" and to live their motto: "Be a friend, make a friend, bring a friend to Christ."

While Cursillo is primarily led by lay Catholics, priests are strongly involved in the process. Each retreat has a priest serving as spiritual director and ministering sacraments, and several of the talks are presented by priests.

'Fourth Day'

The retreat serves as a catalyst to ongoing personal spiritual growth.

"We consider the post-Cursillo [timeframe] to be the most important," says John Ameis, lay director for CICC. "A lot of people think our purpose is to get people to the weekend. That's important, but the real purpose is the 'Fourth Day.' The post-Cursillo is the rest of our lives. That's when our relationship with Christ changes, deepens and allows us to grow as we need to act and live as authentic Christians."

This development is done through an emphasis during the retreat on piety, study and action. These three components are reinforced after the retreat through weekly group meetings, periodic larger group meetings called "ultreyas," and a program once called the School of Leaders but now referred to as Pilgrim's Path.

According to Molly Sanders, communications director for CICC, "Pilgrim's Path forms and develops Cursillo leaders in the mentality of the movement and offers a Christian community for support. It's a place of formation where we grow in our commitment to Christ and the mission of the Church."

Archbishop Joseph W. Tobin is a Cursillista and speaks highly of Cursillo.

"Cursillo offers each participant the opportunity to step out of his or her



The Central Indiana Cursillo Community secretariat for the Archdiocese of Indianapolis and the Diocese of Lafayette pose for a picture at St. Monica Parish in Indianapolis on Feb. 2. Front row: Sandy Neidigh, left, Carlos Alatorre, Tom Kitchin, Beth Doran, Kathy Schallert and Molly Sanders. Back row: John Ameis, left, Tim Hays, Mark Scheller, Mark Totleben, Marty Van der Burgt, Tony Avellana, Father Glenn O'Connor, who serves as Cursillo spiritual director in the Archdiocese of Indianapolis, and Father Mike McKinney, Cursillo spiritual director in the Diocese of Lafayette.

routine and, with the context of an intense experience of community, examine their commitment to Christ.

"Cursillo does not intend to form a parallel church or a source of 'alternative parish,'" the archbishop explains. "Instead, the movement seeks to deepen the faith of Catholic men and women, thereby motivating them to become more active in their respective parishes and better equipped to witness to Jesus Christ."

Building a foundation for Latinos

Despite Cursillo having its beginnings in Spain and its use of Spanish words and phrases, language has proven to be a barrier to involving the growing Hispanic community in the Archdiocese of Indianapolis and Diocese of Lafayette.

In an effort to reach out to Latinos, CICC has been seeking Spanish-speaking leaders from parishes throughout the Archdiocese of Indianapolis and the Diocese of Lafayette who have been through Cursillo.

"We found about 30 Cursillistas, mostly who are here from another country, who speak some or no English," says Ameis.

That group has been meeting twice a month for the last six months at St. Joan of Arc Parish in Kokomo, Ind., in the Lafayette Diocese.

"We're trying to build a foundation of knowledgeable, active Cursillistas so when we start having Latino Cursillo, they have a community to connect with," Ameis says.

The first regional Cursillo in Spanish for men will be held on Feb. 20-23, 2013, with the women's retreat on Feb. 27-March 2, 2013. Both will be held at Frankfort Camp Ministries in Frankfort, Ind., in the Lafayette Diocese.

'Taking the next step'

Latinos will also be able to participate in the region's first "Cursillo de Cursillos."

Like Cursillo, the program consists of three days of talks, with time for meditation and discussion. The CICC website further describes Cursillo de Cursillos as more relaxed, with a purpose of providing a deeper understanding of the concepts promoted during Cursillo and an



Cursillistas Steph Romis, left, Susie Shereda, Kelly Griffis and Amy Strasburger attended a Pilgrim's Path workshop at St. Luke the Evangelist Parish in Indianapolis on May 4.

eye toward developing leadership.

"It's an upgrade on the talks we've previously heard," says Sanders. "The difference is they're more in-depth, there's more formation. It's taking that next step."

"[CICC] is very excited to be offering this for the first time."

Not only is Cursillo de Cursillos being offered for the first time, it is also being offered in both English and Spanish. The English retreat will be held from Aug. 22-25, and the Spanish retreat will be offered from Aug. 30-Sept. 1, both at Frankfort Camp Ministries.

Finding ways to communicate

According to Ameis, there are between 5,800 and 6,000 Cursillistas in the CICC region.

To assist communication, CICC will switch to an online e-mail and communications product.

"We're excited about what it's going to do to help us stay in touch with our community and for them to stay in touch with us," he says. "They'll be able to update their information online. People can let us know how to keep in touch with them."

Cursillistas—and those interested in Cursillo—can also stay informed by visiting CICC's new website, www.cursillo-cicc.org, launched in June.

"It's a work in progress, and we're going to be doing more with it. We already have some videos up," says Sanders. "We're really excited about it."

CICC has also created a Facebook page—Central Indiana Cursillo Community—and its own Twitter feed, @CursilloCICC.

'A daily positive effect'

Regardless of progress and changes as Cursillo enters its 50th year in the archdiocese, Cursillistas laud the program for its effect on their lives.

Ron Greulich, a member of St. Simon

the Apostle Parish in Indianapolis, attended Cursillo in October 2009.

"On my first Cursillo retreat weekend, the primary thing I remember learning was that my prison and other ministries were not my own, that in fact, God was working through me. And if I turned my ministry over to him in prayer, the fruits of my efforts would increase exponentially—and they did."

Greulich felt so changed by his first Cursillo experience that he continued participating.

"In addition to weekly group meetings, I have served on two subsequent retreat weekends," he says. "My life was changed on each of those weekends as well, as I saw once again how the Holy Spirit works."

Greulich's fellow parishioner, Holly Herber-Repp, also attended Cursillo in October 2009 and has continued her involvement.

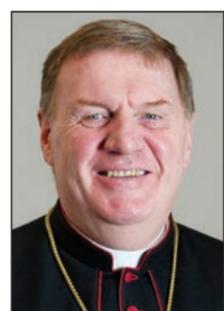
"It has had a daily positive effect from which I learn and grow," she says. "I allow myself more time for stillness and prayer, especially in the morning so I can aim to be Christ's instrument."

Ameis, who is a member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese, first participated in Cursillo in 1985 and has been involved ever since.

"After [Cursillo], I was a lot more sensitive to when [others] exhibited signs of need, maybe someone to listen, or money, or food," he says. "Those became a lot more alive and real because my way of living and looking at people changed."

"I went from knowing God loves me to understanding that he loves me. That transformation has changed me in ways I can't describe."

(For more information on Cursillo, log on to their website at www.cursillo-cicc.org, or contact your parish for the name of its Cursillo contact.) †



'Cursillo does not intend to form a parallel church or a source of "alternative parish." Instead, the movement seeks to deepen the faith of Catholic men and women, thereby motivating them to become more active in their respective parishes and better equipped to witness to Jesus Christ.'

—Archbishop Joseph W. Tobin

This 'bike gang' aims to serve community, spread Catholic faith

TULSA, Okla. (CNS)—Members of the Knights on Bikes adamantly make it clear that they are not a "bike gang."

While they proudly wear a vest with a patch, they claim no territory like a traditional motorcycle club.

Instead, as an extension of the larger ministry of the Knights of Columbus, the group is a family-friendly organization that seeks to serve the Catholic Church and the community through a common interest in riding motorcycles.

It is a motorcycle ministry dedicated to improving the image of bikers, promoting safety and Christian values.

In April 2005, Raymond C. Medina founded Knights on Bikes in Fort Worth, Texas, as a way to further the work of the Knights of Columbus by organizing members who are also motorcycle riders. It is now an international group with chapters in more than 30 states and in Mexico, Canada and the Philippines.

Their motto is "In God We Trust and Ride," and they strive to address the spiritual and cultural needs of the Knights of Columbus and encourage faith, friendship and service.

Members demonstrate their faith in God through evangelism and fidelity to Catholicism, and say supporting their priests and serving the Church are integral aspects of their organization. Involvement in their local Knights of Columbus councils is assumed.

In Oklahoma, Mark Cearley is currently president of the Oklahoma Knights on Bikes. He told

the *Eastern Oklahoma Catholic*, Tulsa's diocesan magazine, that when he was selected for the post, he felt "a little overwhelmed." He was already involved in several ministries through his parish, St. Pius X in Tulsa.

"Then I thought of the good friends and fraternal brotherhood that is the K of C. The Knights on Bikes is a great way for our order to be seen in the public, away from the Church, and getting more men excited to join our brotherhood," he added.

Members serve the community through charitable works, while they enjoy camaraderie with their brothers in faith as motorcycle riders.

They ride in parades, visit nursing homes, raise money for the needy, help plan rallies and parades, as well as make themselves available to serve their local bishop, priests and parishes in various capacities.

In the Tulsa Diocese, headed by Bishop Edward J. Slattery, members have taken on a number of projects. They served as escorts for a fourth-degree Knights color guard in the Tulsa Christmas Parade the last two Decembers.

Oklahoma Knights on Bikes collected donations to benefit the family of Joey Pustajovski, a volunteer firefighter and a Knight, who died in the fertilizer plant explosion in West, Texas, in April. Pustajovski left a wife and four children. Knights on Bikes in both Oklahoma and Texas were able to raise more than \$4,000 for the family.

Cearley said the organization

tries to schedule one ride a month so members can visit their brothers in other councils, cities and states.

Cearley believes that Knights on Bikes provides an outreach to Catholic men to help them grow in their faith. He was first a motorcycle enthusiast and then a Catholic. He joined a different group of Catholic motorcycle enthusiasts, but said he and fellow members from the Tulsa Diocese became disenchanted with it because it strayed from solid Catholic foundations.

Then he became aware of Knights on Bikes, and for him and other riders it became a new outlet for ministering to others while enjoying a passion for riding.

"You do not have to have an expensive bike to ride or join us," explained Cearley. "You don't have to clean the bathrooms or go get pizzas. All you have to do to join is to be at least a first-degree Knight in your local Knights of Columbus Council—that's it! There are no dues with Knights on Bikes at this time; only a patch fee to cover expenses for having the patches and decals made."

Interest in the Knights on Bikes has grown considerably over the past year. Each month, they continue to add new members. The group started with five members in February 2012 and now has 28 members statewide, with half of them from the Diocese of Tulsa.

"We are a growing group as evidenced by our membership numbers," said Cearley. "If you are interested, join your local Knights of Columbus then come and ride with us for a great experience and fraternal brotherhood." †



Knights on Bikes from the Diocese of Tulsa, Okla., pose for a photo in Tulsa in May. Pictured from left are Charlie Hoy and Matt Buckendorf from Holy Family; Jerry Smittle, Al Yowell from St. Anne; state chaplain Father Jim Caldwell; state president Mark Cearley and Bob Mogelnicki from St. Bernard. There is a motorcycle ministry dedicated to improving the image of bikers and promoting safety and Christian values.



Charlie Hoy, a member of the Knights on Bikes from the Diocese of Tulsa, Okla., proudly displays patches on his vest in Tulsa in May. Knights on Bikes are a motorcycle ministry dedicated to improving the image of bikers and promoting safety and Christian values.

St. Mary's Festival August 24-25

SATURDAY SCHEDULE

8:00am (until 11:00am)

"On Eagle's Wings" 5K in memory of Steve & Denise Butz and Don & Barb Horan (www.oneagleswings5k.com)

4:30pm

Evening Mass (in school gymnasium)

5:30pm (until 11pm)

"Adult Night"

Pork Chop Meal
Pork Chop Sandwich
Baked Beans
Cole Slaw
Chips
Cookie
Drink
Casino Style Games
Black Jack
7 Card Stud
Over/Under & More!!!!
Beer Garden
Live Entertainment by "Skeeter McGee" from 7pm-11pm
Raffle Tickets Sold
Regular Raffle
Basket Raffle
Super Raffle

Proceeds will benefit the **St. Mary's Building Fund** and **St. Mary's School**



St. Mary's Church
GREENSBURG, IN

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Levenstein's Abbey Carpet
Hilliard Lyons-Paul Pank
Eugene & Sharon Nobbe
Dave, Debbie & Kurt Schneider
Pat & Mona Hahn
Main Attraction-Ernie & Patty Stephens
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OTHER

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SUNDAY SCHEDULE

7am, 9am & 11am

Mass (at St. Mary's Catholic Church)

10:30am (until 2:30pm)

Fried Chicken Dinner
Fried Chicken & BBQ
Pork
Cheese Potatoes
Green Beans
Cole Slaw
Dessert
Drink

10:30am (until 5:00pm)

"Family Day"

Bake Sale
Kid's Games
Pop Toss
Balloon Bust
Face Painting & LOTS more!!!
Inflatables
Trike Races
Putt-Putt
Adult Casino Games
Black Jack
7 Card Stud
Over/Under & More!!!!
BINGO
Concessions
Live Entertainment by Keith Swinney
Band from 12pm-4pm
Raffle (4pm)
Regular Raffle
Basket Raffle
Super-Raffle

LOCATION

St. Mary's School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

SATURDAY, AUGUST 24, 2013



"Those who hope in the Lord will renew their strength, They will soar on wings of eagles, They will run and not grow weary, They will walk and not be faint." -Isaiah 40:31

2013

FIRST ANNUAL 5K RUN/WALK

In Memory of Steve & Denise Butz and Don & Barb Horan

SCHEDULE OF EVENTS

8:00am
Registration & packet pick-up
8:30am (until 11:00am)
Kids' Games Open
9:00am
5K Run/Walk
10:00am
Kids' Fun Run
10:30am
Awards

LOCATION

St. Mary's School
1331 E. Hunter Robbins Way
Greensburg, IN 47240

Proceeds will benefit **St. Mary's School** and the **St. Mary's Building Fund**, as requested by the families of Steve & Denise Butz

REGISTRATION

Download Registration Form at www.oneagleswings5k.com

OR

Register online at

<http://www.registrationx.com/on-eagles-wings-5k/>

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Silver Level

North Vernon Beverage
Old National Bank
O'Mara Foods
Street Smart Inc.
Vandervoort Dairy Foods
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Dr. Jon Geers

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www.stmarysfestival.org

Panelists discuss Church's contribution to improvements in Cuba

WASHINGTON (CNS)—Through a series of efforts—including the publication of two magazines, the creation of education and social service programs, and negotiations to release some prisoners—the Catholic Church in Cuba has been instrumental in moving the country in new directions, said a panel of speakers on July 29.

In a forum hosted by the Brookings Institution, Orlando Marquez Hidalgo explained that the magazine, *Palabra Nueva*, of which he is editor and director, and its sister publication, the online magazine *Espacio Laical*, are the only forms of news media regularly available to their publisher, the Archdiocese of Havana.

As such, they regularly write about a wide spectrum of topics, from religion to the economy, sports, everyday life and politics, he said.

Another panelist observed that one of the most important accomplishments of the Cuban bishops has been to promote and validate Father Felix Varela, a candidate for sainthood, as an “eternal symbol of the nation.”

While such publications as Marquez’s might seem unremarkable in the United States, a third panelist observed, they serve a valuable purpose in Cuba, where their existence is among “the clearest signs of renewal” in the communist country.

Marquez also commented favorably on recent reforms by the Cuban government, such as those allowing private businesses, and permitting people to buy and sell their homes and cars and to own cell phones. And the climate in which the Church has begun teaching people how to manage private enterprises, as well as offer instruction in religion, is beginning to have a positive effect on Cubans’ views of their country, he said.

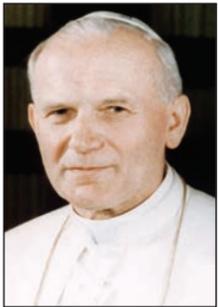
“I hear young people say they are now considering staying in their country,”

he said. “They think they have new opportunities to create something.”

Tom Quigley, former foreign policy adviser on Latin America and the Caribbean to the U.S. Conference of Catholic Bishops, explained that soon after Fidel Castro’s revolutionaries took power in 1959, religious schools were closed and Church property was taken over by the state. Many priests and nuns were expelled and many others left on their own, he said, while those involved in the Church—any church—were subjected to discrimination at best and sometimes harassment and detention.

For decades, the Church and the regimes of former President Fidel Castro and his brother, Raul, the current president, had no official contacts, except through the religious affairs bureau, the government agency which must approve even mundane acts such as a church’s purchase of a photocopier.

But beginning with Blessed Pope John Paul II’s visit to the nation in 1998, inroads were created for loosening some restrictions on how the Church functions. For example, John Paul laid the cornerstone for the first new construction for the Church in nearly 40 years—a new San Carlos and San Ambrosio seminary, which opened in 2010.



Blessed John Paul II

Quigley said the transition from Fidel Castro’s rule to his brother’s was one factor in more dramatic changes for the Church. “It has been Raul who has helped to bring the Catholic Church at least partway in from the cold,” he said.

The Church negotiated the release of



Students study in the library of the new San Carlos and San Ambrosio Seminary outside Havana in this 2012 file photo.

more than 50 political prisoners two years ago, has opened a new cultural center in Old Havana that includes the country’s first school for obtaining a master’s in business administration and has begun offering social services to meet the needs of the country’s poor, elderly and disabled people.

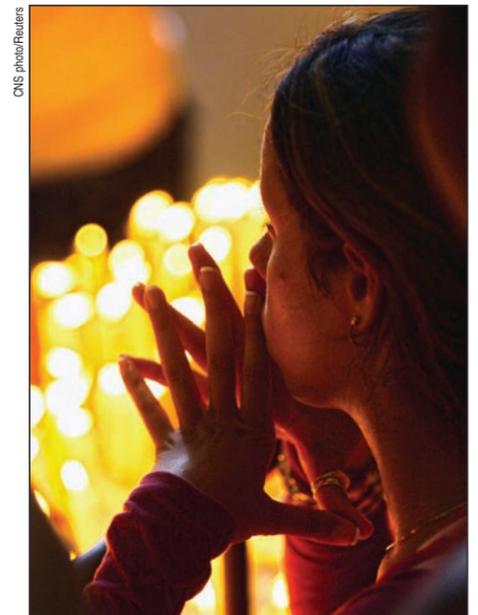
Quigley observed that criticism of Cardinal Jaime Ortega Alamino of Havana and Archbishop Dionisio Garcia Ibanez of Santiago de Cuba, president of the Cuban bishops’ conference, for having any kind of relationship with the Castro government is unwarranted and unfair.

For example, he said, U.S. news media including *The Washington Post* and Radio Marti, which is a Cuban government agency, have attacked Cardinal Ortega for pursuing a relationship with the Castro government.

Quigley said U.S.-based activists who oppose the Castro regime have drummed up critiques of the cardinal for such things as the fact that Pope Benedict XVI did not meet with the activists known as the *Damas en Blanca*, or Ladies in White, when he visited Cuba in the spring of 2012, crying “crocodile tears for the *Damas*.”

The women “had no more right or reason to demand a meeting” than did any other activists with whom the pope also did not meet, Quigley said. Besides, “they could have told him nothing that he was not already aware of.”

A third panelist, Eusebio Mujal-Leon, a professor of government and director of the Cuba XXI Project at Georgetown University, said allegiance to the Castros, particularly Fidel, became a sort of national religion in Cuba, with nationalism replacing other things to which people were devoted, including religion.



A woman prays in 2010 at St. Barbara Church in Havana. The editor of Havana’s archdiocesan magazine and other Cuba analysts say the Church has a key role to play in the country’s transition.

Mujal-Leon said Raul Castro understood he could not govern the country in the same way his brother had. And Cardinal Ortega “had the sense to see there were greater negotiating opportunities under Raul” because the president actually needs the Church in this time of transition. Castro said in February that he would step down in 2018.

Mujal-Leon said the promotion of the sainthood cause of Father Varela, who was named as venerable in 2012, in some ways puts the 19th century promoter of Cuban independence on an equal footing in the hearts of Cubans. †

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From the Editor Emeritus/John F. Fink

Year of Faith: Penance and anointing of the sick

The sacrament of penance and reconciliation and the sacrament of



anointing of the sick are the Catholic Church's two sacraments of healing. We believe that Jesus wanted his Church to continue, with the power of the Holy Spirit, the work of healing and salvation that he did when he

forgave the sins of the paralytic and restored him to bodily health (see Mk 2:1-12).

Jesus instituted the sacrament of penance and reconciliation during his appearance to the Apostles after his Resurrection, when he said, "Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20:23).

This sacrament requires contrition on the part of the sinner, confession to a priest, absolution by the priest in the name of Jesus, and an act of penance as a way to make satisfaction for the sins confessed.

The worst thing that can happen to a person is that he or she die with mortal

sins unconfessed. Therefore, one of the Church's commandments is, in the words of the Council of Trent, "After having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year" (*Catechism of the Catholic Church*, #1457).

Confession of everyday faults, known as venial sins, isn't necessary, but is encouraged to help us form our consciences, fight against evil tendencies, and progress in the life of the Spirit. Many Catholics make it a practice to receive the sacrament every month as part of their devotional life.

During the first centuries of the Church, reconciliation often required public penance, sometimes for years. It was Irish missionaries, during the seventh century, who spread the practice of "private" confession, only between the penitent and the priest.

But why confess to a priest? It's God, after all, who forgives. Why can't we just tell God we're sorry? Because Jesus, who is God, gave this power to men to exercise in his name.

The second sacrament of healing is the anointing of the sick. The Gospels tell us about many occasions when Jesus healed the sick, and the Church continues his ministry of healing through this sacrament.

When this sacrament is administered, it is Jesus himself, through the priest, who touches the sick to heal them from their sins and perhaps also from a physical ailment. The primary effect is spiritual healing. The sick person's sins are forgiven if he or she is unable to confess his or her sins in the sacrament of penance and reconciliation.

This sacrament is not only for those who are at the point of death, but for anyone who begins to be in danger of death from sickness or old age. It is recommended for those about to undergo a serious operation.

This sacrament was once called extreme unction, or the last rites, and was administered to someone who was dying. That is no longer the case. Today, the Church's last rites include three sacraments: penance, anointing of the sick, and the Eucharist as *viaticum*, or food for the journey. †

Cornucopia/Cynthia Dewes

When we actually come face to face with Facebook

You've heard of the social networks: Facebook, My Space, You Tube, whatever.



Notice the operative word "social," which usually means being in contact with another. As in actually encountering someone in person or by telephone, thereby being able to discern the attitude or emotional status of the person. Kind of like using Skype without craning your neck.

According to what I've seen on Facebook, which admittedly is not a whole lot, "unsocial" might be more like what goes on there. Either many Facebookers don't care what others think of them, or else they don't realize how they come across.

Maybe they've just found a way to appear social without the possible messy side effects of misunderstandings, ensnaring relationships or just plain boredom. Maybe Facebook should come with a "side effects" warning.

For instance, we've heard that Facebook is valuable because it permits us to connect with schoolmates, neighbors or colleagues we've known in the past but lost touch with. Doesn't anyone think this might just be on purpose? Maybe we really didn't want to stay in touch. Literally.

On the other hand, connecting with people from one's past can be really pleasant. Recently, not with the dubious help of Facebook or some other social aid, a third-grade crush of mine, now a widower, reappeared on the scene. When I confided my former crush to a "girlfriend," also from the past, she said, "I've got a crush on him now!" But, I digress.

Some people have used Facebook to make fun of others, damaging their reputations. Sometimes this has even led to suicides among vulnerable teenagers. But sometimes it's just used to show off, the modern version of snail mail's bragging Christmas letter.

Perhaps it's the digital camera to be blamed for the avalanche of photographs people send each other on Facebook. Now, I love to see pictures of my grands and greats, scenes of shared good times and even the grands and greats of friends as much as anyone, but a hundred? I mean, really.

Then there's the time factor. By limiting ourselves to two meals a day or sleeping only four hours a night, maybe we could keep up with all the stuff sent by the Facebook friends we've accumulated.

And that's another thing: Where did all these "friends" come from? Who are they? Are we sure they're not from Nigeria? Certainly, I've never heard of most of them.

Dr. Phil, TV's upscale version of Jerry Springer, known affectionately to many of us as "Dr. Pill," often interviews guests who've been scammed by users of Facebook or similar social sites. That's because they're essentially anonymous venues in which criminals can operate freely. No one really knows who is putting information on the sites, and the gullible and pathetically needy wind up penniless and embarrassed.

All this is not to say that Facebook should be censored or banned. After all, it's freedom of speech and, like most things, it's a good product that can be used for evil purposes by evil or thoughtless people. It has the advantages of economy, speed and easy access to lots of people at once.

But maybe we should remember what "social" really means. Maybe we might manage time differently or set priorities so that we could actually be social in person.

That way we could see what's in another's eyes or be able to judge the emotion in their voices. Maybe that way we could understand what's in the other's heart, as God understands ours. Hmm. Do you think God needs to be on Facebook?

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

Living Well/Maureen Pratt

Finding peace and strength when stresses pile up in your life

I've just been through one of the most challenging periods of my life. In the



span of one month, I was diagnosed with a very painful, rare and chronic form of arthritis, was injured when a car ran a red light and hit my car, my father died more than 2,000 miles away and I could not travel

because of my injured arm.

Sorting through the physical and emotional toll of these events will take time, but much of the immediate stress has given way to calmer days. As I emerge from the other side of the deep end, I can more strongly and loudly say that each and any of us can endure and, indeed, conquer any of life's tragedies. It takes, of course, God, faith, loved ones and a game plan.

Faith dwells in many tangible things at trying times. Prayer, quiet and calming, was, and is, a mainstay. Ask for strength, courage and wisdom as each event unfolds. Listen, sometimes patiently, sometimes not, as the way gets darker and

the fog thicker.

The Mass, familiar and new each time, is important whether attended in person or watched on television. Keep in mind God as Father and Our Lord's amazing love and comfort at all times. That helps stave off any anger or even bewilderment that could come with the inevitable question, "Why is all this happening now?" Hold firm to the belief in the Resurrection and that suffering is not the end and dawn will come.

In any crisis, family and friends are vital for support, insight and care. They might not be able to take away pain, but their presence is a balm that helps us endure. They are a reminder, too, that friendship and kindness are two-way streets.

Even when personal stresses are piling on, it is integral to avoid being too deeply submerged in the "deep end."

The term "game plan" may seem frivolous juxtaposed with other, more serious aspects of coping with multiple, immediate stresses. However, it is a much-needed element in any life turned upside down.

When we're hit by a sudden and

sometimes violent loss, a physical as well as an emotional response may shake us. At first, we might seem to have enough energy and clarity for five people, let alone one, but as we dive and dip and ride along, the highs and lows can bring despair, depression and exhaustion, causing problems of their own.

A personal physician can provide insight about ways to sleep better, modify exercise and handle other hard realities. Taking action a few steps at a time can help.

Being kind to ourselves also is important. When life is beating us up, the last thing we need to do is join in the fight. Drawing on help offered by others, saying "no" when necessary and protecting privacy also are part of a positive game plan for getting through tough times.

It can take awhile for life to get back to relative normality. But as we know, with God all things are possible. We are stronger than we think we are, and more blessed than we can ever fully understand.

(Maureen Pratt writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Lessons from Mom's retirement

Moving into a senior home can be the ultimate indignity.

With the hefty monthly bill comes a hundred little losses—of the car keys, of the backyard, of all the familiar nooks and crannies: ticks on the pantry wall tracking the kids' upward ascent; the Christmas-tree corner; the candy



drawer; the cat's favorite window sill; the grandkids' Hide-And-Seek spots; reminders at every turn of who you are, what you love and how you live.

Leaving it all behind at 80 can feel like surrender.

That's why the folks who moved into the local senior-housing complex were so grateful to encounter my mom, zipping around in her floral blazers and coral capris, enchanting them with her cheerful heart and boundless energy, soothing them with her deep faith and listening ear.

Mom led book clubs, Bible studies and current event groups. She brought in jazz bands and Boy Scouts, mayors and babies. She danced for them, cried with them and prayed with them, supporting them through the death of a spouse and, in the most sacred moments, ushering them through their passage into heaven.

What makes me proudest is that no one knew the residents better than Mom. She could name their grandkids and cite their wedding anniversaries. She heard their stories and somehow, without writing them down, she remembered, commemorating difficult days by slipping notes under their doors and offering hugs in the hallways. She accepted their invitations to tea and admired their fine china. In her presence, they forgot about their walkers and worries. They felt like themselves again—

younger, needed, vital. So you can imagine the sadness that erupted when she announced her retirement. After a dynamic career, it's time to focus on her grandchildren and her volunteering. The cards keep pouring in—images of daisies, robins and teacups and, inside, heartfelt messages in shaky cursive, the kind that is no longer taught, where the tops of capital T's wave and the H's hook back.

"You always knew just what to say to comfort and help others," wrote Donna and Norm.

"Thanks for all you did, always, to make our life here more pleasant," Fred wrote. "We love you."

A widow named Agnes reminisced about "the occasional stops along the hallways we roam when you would ask, 'How is Norbert?'" and then lamented, "It seems everyone else has long forgotten Norbert."

Meanwhile, Vera wrote, "Your unselfish giving in all areas to others surely is a response to God's love in you."

Her words make me think of Pope Francis' first encyclical, *Lumen Fidei* ("The Light of Faith"), which illuminates the deeply woven braid of love and faith. "Those who believe are transformed by the love to which they have opened their hearts in faith," the Holy Father writes. "By their openness to this offer of primordial love, their lives are enlarged and expanded."

That expansion can happen at any age—for the new graduates just beginning their careers this summer and for the happy retirees, who help us see the future in expansive terms. We begin with the end in mind, considering today how we want to be remembered when we finish.

Truth is, my mom will never really retire—this is the woman who was nicknamed "Energizer Bunny" by our priest. A more apt term, for her, comes from the Spanish infinitive for retirement, "*jubilarse*"—to make jubilant. We can count on that.

Though her hours now look different, her core remains unchanged, as Pope Francis put it his new encyclical: "a magnificent calling, the vocation of love."

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

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

Sunday Readings

Sunday August 11, 2013

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-19
- Luke 12:35-40

The Book of Wisdom is the source of the first reading for this weekend. Always standing above any ancient Jewish



perception of God and religion was the story of the Exodus, when God guided the Hebrews from Egypt where they had been enslaved.

Moses was God's instrument in the Exodus.

Very much a part of the story was the people's homage to God. Even if in secret, as some circumstances developed, they worshipped God, their deliverer.

This book of Scripture, along with the other books of the Wisdom Literature, presents itself as the fruit of human logic, as well as of faith, stressing that there is no conflict between the two.

The second reading for this weekend is from the Epistle to the Hebrews, written for Jewish converts to Christianity who faced the same difficulties as those experienced by pagan converts in the first generations of the Church.

After the Jews' rebellion against Rome, quashed so brutally by the Romans in 70 A.D., the legal system of the empire was no friendlier to Jews than it was to Christians. Christians were beginning to face persecution because they defied laws requiring worship of the Roman gods and goddesses, including the emperor.

This epistle encouraged and challenged these Jewish converts to Christianity.

The reading is eloquent. It literally sings about the majesty and power of faith. By acknowledging God, and by receiving Jesus, the Son of God, believers affirm the fact that God is—and has been—active through the centuries in human life. Abraham experienced this. God gave Abraham and Abraham's wife, Sarah, a child. Their prayers were answered. From this child, Isaac, descended the Hebrew people.

St. Luke's Gospel provides the last reading. It is always important to realize that the Gospels were composed not during the Lord's time on Earth, but likely decades after Jesus lived and preached. (Some biblical scholars think that Luke's Gospel, based fundamentally upon Mark's, but using other sources as well, was written around 80 A.D., a half century after Jesus' Ascension.)

This in no way diminishes the Gospel's validity, but it says that the evangelist knew the stresses facing Christians at the time when the Gospel was composed. This would mean the Gospel was composed during the persecution, and certainly the struggle between the Gospel and the pagan culture.

The words of Jesus chosen by the evangelist and read during this weekend's Masses are encouraging. They also warn.

Jesus urges disciples to be prepared. He will take care of them. Surviving on Earth is not the ultimate goal, however. Believers will be vindicated by Jesus in the heavenly kingdom. Jesus is the bridegroom. The wedding banquet is the celebration of love and life in heaven.

Reflection

Only two things are certain in life, they say, namely death and taxes. People spend much time thinking about taxes, filing returns on time, paying what is due, watching withholding statements, and resisting political efforts to raise taxes.

Few people think very much about death, even though death is the fate of every living organism. It is too frightening to consider. It is easy to turn a blind eye.

These readings are blunt and utterly realistic. Death awaits us all. Aside from final death, we can create for ourselves the living death of despair.

God wills that we live with peace in our hearts now, and that we live forever. He gave us Moses and Abraham. He gave us Jesus, the very Son of God. Jesus will come, intended to lead us to the wedding banquet.

As the Gospel tells us, as the Hebrews longing for deliverance told us, we must prepare ourselves to go with Jesus by being faithful and by loving God above all. God alone is our security and hope. He has proved it. †

Daily Readings

Monday, August 12

St. Jane Frances de Chantal, religious
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14

Wednesday, August 14

St. Maximilian Kolbe, priest and martyr
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20
Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Ps 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Thursday, August 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Friday, August 16

St. Stephen of Hungary
Joshua 24:1-13
Psalm 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, August 17

Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday, August 18

Twentieth Sunday in Ordinary Time
Jeremiah 38:4-6, 8-10
Psalm 40:2-4, 18
Hebrews 12:1-4
Luke 12:49-53

Question Corner/Fr. Kenneth Doyle

Contemplative prayer is a gift of God, not a product of a 'particular technique'

Q Having seen references in a book I read to something called "centering prayer," I decided to learn more—and now I'm quite confused. A number of websites, which identify themselves as Catholic, condemn centering prayer as dangerous or even heretical. But I've also heard that centering prayer was developed and promoted by some Catholic priests.

So I have two questions. First, is centering prayer a good thing or a bad thing? And if it's acceptable, then why do people object to it so strongly? (Finksburg, Md.)



Fr. Doyle is a priest in the Diocese of Harrisburg, Pa. He is the author of *Centering Prayer: A Guide to the Heart of Christianity* (New York: Doubleday, 2008).

A Centering prayer is a method of Christian contemplation that places a strong emphasis on interior silence. The aim is to forego all thoughts and images to experience the direct presence of God.

It grew popular in the 1970s and 1980s, particularly through the writings of three Trappist monks from St. Joseph's Abbey in Spencer, Mass.—Abbot Thomas Keating, Father Basil Pennington and Father William Meninger.

Some critics claim that centering prayer blurs the distinction between the Creator and the created and borders on pantheism, with the belief that we are all connected to an impersonal energy force that is divine. In 1989, the Vatican's Congregation for the Doctrine of the Faith issued a document titled, "On Some Aspects of Christian Meditation." It warned of potential dangers in blending Christian prayer with Eastern methods of meditation—although it never specifically mentioned centering prayer.

The guidelines for centering prayer invite the user to sit quietly with eyes closed, choose a sacred word as a gently present anchor ("Jesus," perhaps, or "Abba"), and focus not on any discursive thoughts but solely on one's desire to be in the presence of the Lord and open to any divine promptings.

No doubt there are people who can do that in a way that is theologically orthodox—not with an amorphous "melting into God" but with the consciousness of one's own frailties in the face of God's majesty.

One needs to remember, though, that

the true contemplative experience of God in prayer comes only as a gift and can never be guaranteed by any particular technique.

Q Recently, I listened to Mel Gibson being interviewed about the making of his film, *The Passion of the Christ*. He referred to the visions of a certain Anne Catherine Emmerich. That prompted me to read more about those visions, which I found to be inspiring and, frankly, life-changing. What is the Catholic Church's stance on Emmerich? Is she a candidate for sainthood? (Atlanta)

A Blessed Anne Catherine Emmerich, an Augustinian nun, lived in Germany and died in 1824 at 49. She was beatified by Pope John Paul II in 2004 after a miracle was documented through her intercession. She was a mystic, a person drawn to deep prayer from an early age, and regularly experienced visions in which she felt herself talking directly with Jesus.

She was also a stigmatic who bore on her body the wounds of the crucified Christ. Sister Anne Catherine suffered from a debilitating illness, spending much of her adult life bedridden and in persistent pain, and she offered her suffering in union with that borne by Jesus. Those who were sick regularly asked for her prayers.

Mel Gibson has said that he based much of his 2004 film, *The Passion of the Christ*, on the visions of Sister Anne Catherine as reported by the poet Clemens Brentano in a book called *The Dolorous Passion of Our Lord Jesus Christ According to the Meditations of Anne Catherine Emmerich*.

Brentano wrote the book after extensive interviews with Sister Anne Catherine. The controversy regarding Sister Anne Catherine, in large part, surrounds the writings of Brentano, which are considered to be unreliable, filled with pious fabrications and poetic elaborations. There is also, in Brentano's work, a strong strain of anti-Semitism.

When Sister Anne Catherine was beatified in 2004, Vatican officials made clear that the Church's judgment was based on her personal life and sanctity, and not on Brentano's writings, which the Vatican set aside due to their questionable authenticity.

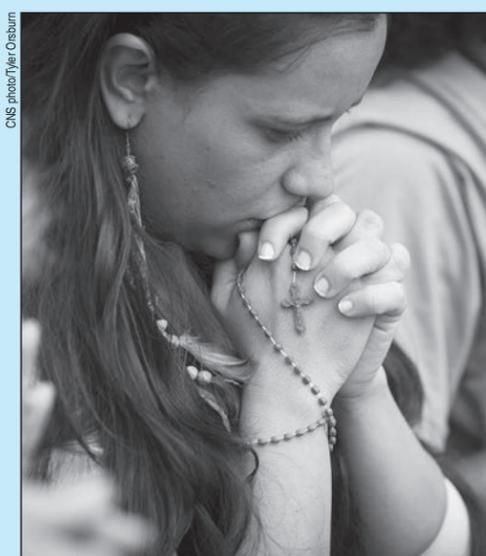
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Love From Above

By Gayle Schrank

There is a yearning in our hearts that will always remain, for in this world we cannot attain the perfection of love we long to feel, and in our soul we know it is real; the pure love of God from where we came. We grasp and we struggle, and give it a name... success and fortune, good health and fame. We chase after this love and too often in vain. We must slow down. God is here in this place. He provides in good measure through his intimate grace. He abides in our heart. It is there he will teach of his personal love that's within our reach. Once found we must share this wonderful Love, because others are yearning for this Love From Above.



CNS photo/Tyler Oestrum

Gayle Schrank is a member of St. Mary Parish in Navilleton. A pilgrim with a rosary wrapped around her hand prays during the World Youth Day closing Mass on Copacabana beach in Rio de Janeiro on July 28.

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.

BAUMANN, Anthony W., 70, St. Joseph, Clark County, July 26. Husband of Mary Lou Baumann. Father of Pat Lilly, Teresa Woodson, James and Robert Baumann. Brother of Alfred and Cletus Baumann. Grandfather of eight. Great-grandfather of 13.

BERGER, James O., 85, St. Mark the Evangelist, Indianapolis, July 24. Father of Beth Dodds, Nina Eads, Barb Irwin, Linda King, Joe, Marty and Mike Berger. Brother of Margaret Holler, Mary Keller and William Berger. Grandfather of 22. Great-grandfather of 20.

BIRD, Dorothy R., 93, St. Luke the Evangelist, Indianapolis, July 25. Mother of Marilyn and Kent Bird. Sister of Joanne Birkey and John Hierholzer. Grandmother of three.

BOYD, Daniel L., M.D., 82, St. Luke the Evangelist,

Indianapolis, July 25. Brother of Leah Jones-Brose, Daniel and Steve Jones.

BRANDAU, Louise A., 77, St. Bartholomew, Columbus, July 22. Wife of Gerald F. Brandau. Aunt of several.

CLARK, Joseph, 86, St. Andrew, Richmond, July 29. Father of Diane McEwen, Daniel, Michael and Samuel Clark. Brother of Tom and William Clark. Grandfather of 10. Great-grandfather of two.

DIMANTS, Monika, 78, St. Luke the Evangelist, Indianapolis, July 18. Sister of one.

FULNER, Marie, 86, Most Sacred Heart of Jesus, Jeffersonville, July 20. Mother of Mary Ann Arms, Jane Cromwell, Nancy Draper, and Terri White. Sister of Norbert Schulz. Grandmother of eight. Great-grandmother of three.

GEISS, Estelyn Lois, 96, St. Bernadette, Indianapolis, July 9. Mother of Linda Hendrickson, Martha John, Emma Mason, Frank and William Geiss. Grandmother of 16. Great-grandmother of 33. Great-great-grandmother of seven.

HALL, Jeanette Marie, 65, St. Joseph, Clark County, July 31. Mother of Dottie VanNote, Roxanne Hall and Brian Taylor. Sister of Dora Bir, Jerri Lyle, Mary Mayfield, Margie Plummer, Christopher and

Tony Hall. Grandmother of five. Great-grandmother of one.

HARDEBECK, Elsie M., 88, Immaculate Conception, Millhouses, July 28. Wife of Irvin Hardebeck. Mother of Patrick and Phillip Hardebeck. Sister of Arlene Feldman, Thelma Harpring, Dan and Tom Lecher. Grandmother of seven. Great-grandmother of two.

HARPRING, Benno, 81, St. Mary, Rushville, July 24. Husband of Antoinette Harpring. Father of Diane Gordon, Frank, Mark and Steve Harpring. Brother of Helen Navarra and Norbert Harpring. Grandfather of nine. Great-grandfather of three.

KILLIGREW, David Joseph, 21, Immaculate Heart of Mary, Indianapolis, July 18. Son of Robert and Catherine Killigrew. Brother of Amy, Melissa and Brian Killigrew.

KINNEVEY, Phyllis June, 81, St. Mary, Richmond, July 25. Mother of Cynthia Moore, Mary Kinnevey and Gary Johnson. Sister of Ronald Story. Grandmother of three. Great-grandmother of 12.

LEONARD, Herman, 81, St. Matthew the Apostle, Indianapolis, July 25. Husband of Suzanne (Kirby) Leonard. Father of Carol Blankman, Sue Glaze, Jeanne Hutcherson, Bob, Dan, Dave, Ken, Pat, Steve and Ted Leonard. Brother of Ann Huser and Mike Leonard. Grandfather of 27.

LOIDOLT, Melvin, 84, St. Andrew the Apostle, Indianapolis, June 10. Husband of Kathryn Loidolt. Father of Kim, Jon and Marcus Loidolt. Grandfather of two.

MILLER, Patsy Louise (Ragsdale), 86, St. Charles Borromeo, Bloomington, July 20. Mother of Sally Ragsdale. Stepmother of Susan Corbin, Kathryn Lawson and Jonathon Miller. Grandmother of one.

NUFRIO, Geraldine, 80, St. Mary, Richmond, July 26. Mother of Nancy Baker and Paula Elicker. Grandmother of two. Great-grandmother of one.

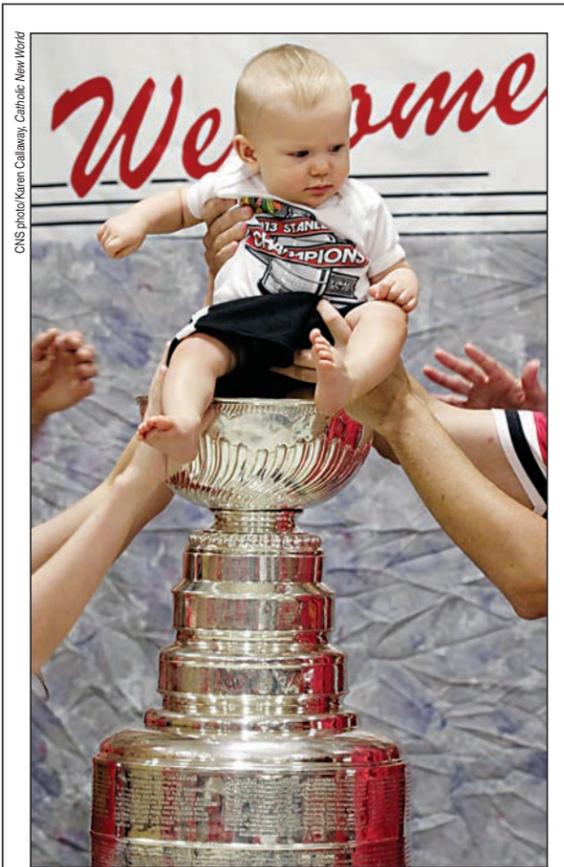
OBERMEIER, Herbert George, 85, St. Boniface, Fulda, July 18. Father of Vickie Brzezinski, Gina Glynn, Fred and Rick Obermeier. Grandfather of eight. Great-grandfather of five.

PETROSKY, Wanda Sophia, 92, St. Charles Borromeo, Bloomington, July 23. Mother of Cathy Sackmann and Evelyn Sawhill. Sister of Raymond Puchyr.

SCHAFFER, John C., 77, St. Bartholomew, Columbus, July 16. Husband of Connie Schaffer. Father of Nancy Moore, Chuck, Dan and Tom Schaffer. Brother of Mary Klinger, Bill and Larry Schaffer. Grandfather of seven.

SMITH, Aaron, 88, St. Andrew, Richmond, July 24. Father of Sharon Bleill, Linda Cool, Cathy Johnson, Darly and Robert Smith. Brother of Barbara Fogle, Ada Hamilton and John Smith. Grandfather of 18. Great-grandfather of 20.

VETTER, Norma C., 81, Most Sacred Heart of Jesus, Jeffersonville, July 20. Mother of Karen Johnson, Susan Wheatley and Mark Vetter. Grandmother of seven. Great-grandmother of 10. †

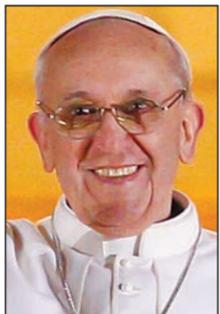


Aidan Cup?

Seven-month-old Aidan Oganovich gets hoisted up by his parents for a photo with the Stanley Cup on July 24 at Incarnation Parish in Palos Heights, Ill. Trainer Mike Gapski of the National Hockey League's Chicago Blackhawks brought the ice hockey trophy from the 2013 championship season to his parish to raise money for the parish youth group. Fans made a donation to touch the cup, and have their pictures taken with it.

Speaking of divorce, pope refers to practice of Orthodox churches

VATICAN CITY (CNS)—When Pope Francis spoke to journalists about the need for a stronger Catholic pastoral approach to marriage and to divorced people, he made a parenthetical reference to how the Orthodox churches handle the breakup of marriages differently.



Pope Francis

"The Orthodox have a different practice," he told reporters on July 28 during his flight back to Rome from Rio de Janeiro. The Orthodox "follow the theology of 'oikonomia' [economy or stewardship], as they call it, and give a second possibility; they permit" a second marriage.

While the Greek Orthodox Archdiocese of America and the Greek Orthodox Archdiocese of Thyateira and Great Britain both use the English term "ecclesiastical divorce" when referring to the use of "oikonomia" to permit a second marriage, Orthodox scholars and the websites of

both archdiocese make clear that the Orthodox practice differs from both a Catholic annulment and a civil divorce.

Unlike an annulment, which declares that a union was invalid from the beginning, the Orthodox decree does not question the initial validity of a sacramental marriage and unlike a civil divorce it does not dissolve a marriage. Rather, the Orthodox describe it as a recognition that a marriage has ended because of the failure or sin of one or both spouses.

As quoted on the British church's website, Metropolitan Kallistos of Diokleia, an Orthodox scholar and retired professor at Britain's Oxford University, wrote in his book, *The Orthodox Church*, that the Orthodox permit divorce and remarriage under certain circumstances because Jesus himself, in upholding the indissolubility of marriage in the Gospel of Matthew, makes room for an exception. In the translation he quoted, Jesus says: "If a man divorces his wife, for any cause other than unchastity, and marries another, he commits adultery" (Mt 19:9).

The revised *New American Bible*, used at Mass by U.S. Catholics, translates the sentence as: "Whoever

divorces his wife [unless the marriage is unlawful] and marries another commits adultery" (Mt 19:9). However, most translations use "unfaithfulness," "fornication" or something similar to "unchastity" for the exception.

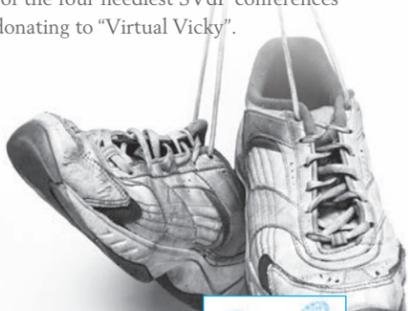
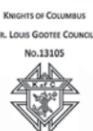
Still, Metropolitan Kallistos wrote, "Orthodoxy regards the marriage bond as, in principle, lifelong and indissoluble, and it condemns the breakdown of marriage as a sin and an evil. But while condemning the sin, the church still desires to help the sinners and to allow them a second chance. When, therefore, a marriage has entirely ceased to be a reality, the Orthodox Church does not insist on the preservation of a legal fiction."

"Divorce is seen as an exceptional but necessary concession to human sin," he wrote. "It is an act of *oikonomia*' ['economy' or dispensation] and of '*philanthropia*' [loving kindness]. Yet although assisting men and women to rise again after a fall, the Orthodox Church knows that a second alliance can never be the same as the first; and so in the service for a second marriage several of the joyful ceremonies are omitted, and replaced by penitential prayers." †

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UNITED CATHOLIC APPEAL:
Christ Our Hope

Bilingual choir performs at Protestant church anniversary service

By Patricia Happel Cornwell
Special to The Criterion

CORYDON—Members of the bilingual choir at St. Joseph Parish in Corydon were surprised and honored on July 21 to find themselves the only group invited to provide music for the 170th anniversary service of St. Paul African Methodist Episcopal (AME) Church, also located in Corydon.

St. Paul is the first and oldest African-American congregation still in existence in Harrison County. It was organized in 1843 by black pioneers, many of them slaves originally brought to Indiana from Virginia and later freed. Others escaped slavery in Kentucky by crossing the Ohio River into the county.

St. Paul is a short walk from St. Joseph Parish, which was founded in 1896. In 1991, the Catholic parish took its first turn hosting the community's annual Martin Luther King Jr. tribute. In recent years, the parish's bilingual choir has been one of several groups to sing at the interfaith program, so they expected to share the limelight on July 21.

"I expected to see several other choirs, black Gospel choirs, participating in this great celebration," choir director Winnie Mikeska said. "I had no idea that our Hispanic bilingual choir would be the only one performing. What an honor!"

The group sang "De Colores" ("All the Colors") in Spanish and English at the request of Jewel Brown, organizer of the anniversary service, who had heard them perform it at a Martin Luther King Jr. program. The song extols the beauty of diversity in nature and among people.

Brown said she likes the song

"De Colores" because "when you put us all together, we make something beautiful. God knew what he was doing."

The choir's other selection was "Alabanzas Popurri" ("Praise Medley"), a rousing medley of Spanish hymns praising God.

"'Alabanzas' is lively and very Latino," Mikeska said. "Everyone at St. Joseph's loves to hear us sing it, so I thought St. Paul's would enjoy it, too. I guess they did because they asked us to sing it again at the end of the service."

The bilingual choir was formed in 2006 when the parish began offering a Spanish (later bilingual) Mass. Its current Latino members are from the Dominican Republic, Guatemala and Mexico. The rest are members of European descent, who have learned enough Spanish to sing at the parish's weekly bilingual Mass.

Cindy Bauer, a member of St. Joseph Parish's peace and social justice committee and the bilingual choir, remembers when the parish first hosted the Martin Luther King Jr. program. Working with an interfaith group to plan the program each year, Bauer has become friends with members of St. Paul, including Brown.

"Through the years, Jewel and I have worked on the MLK program and other community things as the need arose," Bauer said. "I got to know her heart, and this is where prejudices end, where color is blind and hearts begin. I think any time we can dispel the myths of the differences between cultures, races, denominations, we're on the right track."

"Worshipping together," she added, "although different from our own celebration of the holy Mass, is a sign of



Members of the bilingual choir at St. Joseph Parish in Corydon sing during the 170th anniversary service of St. Paul African Methodist Episcopal (AME) Church, also located in Corydon, on July 21.

respect for one another's practices and beliefs. We grow and find joy when we accept the gifts that diversity brings to our own lives and even to our worship."

The theme of the anniversary service was "Fruit of the Spirit." The Rev. Jerry Robinson, pastor of St. Paul, led an opening procession in which members assembled many kinds of fruit in a box as they entered to a recording of "Take Me to the King." The pastor read from St. Paul's Letter to the Galatians, which exhorts, "If we live in the Spirit, let us also walk in the Spirit" (Eph 5:25).

Brown was applauded when she told visitors, "We welcome you here. This is God's house. If you feel like shouting, shout. If you feel like clapping, clap. We're not going to worry about the weather outside. We're going to make a storm inside!"

Those attending the anniversary service were from Corydon and neighboring southern Indiana communities; St. Louis, Mo.; Louisville, Ky.; Russellville, Ky.; and California. Their denominations included AME, Baptist, Catholic, Full Gospel and Methodist. †

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Love of history helped priest through 50 years of ministry

(Editor's note: Two archdiocesan priests are celebrating their 50-year jubilees in 2013. This week, we feature Father Clifford Vogelsang.)

By Sean Gallagher

From an early age, retired Father Clifford Vogelsang has nurtured a love of history.

"I think the first book I read was a child's biography of Abraham Lincoln," said Father Vogelsang, 76.

But in the 50 years that he has lived and ministered as a priest, Father Vogelsang has more than just studied history—he's been a part of it.

He was ordained a priest on May 5, 1963—just months after the conclusion of the first session of the Second Vatican Council.

In his first years as a priest, Father Vogelsang witnessed up close the years—at times exciting and at times tumultuous—during and immediately after the council.

His love and knowledge of history, he said, helped him navigate through those often stormy years.

"I can see pretty well how things have come about and have a fairly good idea of how things are going," Father Vogelsang said. "Having that sense of history has been a big aid to me. I've been able to keep things in perspective without running off in one extreme or another."

He grew up in the 1940s at St. Joan of Arc Parish in Indianapolis and said that its pastor at the time, Msgr. Clement Bosler, and associate pastor, Father William Morley, helped open his heart and mind to a priestly vocation. So did his parents.

"They didn't push it, but they encouraged it," Father Vogelsang said.

He entered Saint Meinrad Seminary in St. Meinrad in 1951 as a high school freshman. In the years leading up to Vatican II after Blessed John XXIII called for it in 1958, Father Vogelsang said that the seminary's rector, Benedictine Father Theodore Heck, helped prepare him and his fellow seminarians for the historic council.

"I think Father Theodore did a good job in keeping us informed," Father Vogelsang said. "I think he was very open to things. He didn't agree with some things, but he was open. He listened. And I think he was a rather holy man."

For the first nine years after his ordination, Father Vogelsang was a history instructor at the former Latin School in Indianapolis, a high school seminary operated by the archdiocese from 1955-78.

Father Rick Ginther, pastor of St. Patrick Parish and St. Margaret Mary Parish, both in Terre Haute, was one of Father Vogelsang's students at the Latin School. He said that Father Vogelsang "set me on fire for history."

"By opening up history in a way that I could truly appreciate it, he began to open up for me a full appreciation of the priesthood, of the life of the Church, the history of the Church," Father Ginther said, "and how important knowing where we have been is to understanding where we are and therefore to know where we can go."

This love of history has helped Father Ginther in practical ways in leading the various parishes where he has ministered.

"One of the first things that I do going into a parish is listen [and] learn," Father Ginther said. "I want to know the history of the place, of the people. I listen to their life stories."

Father Ginther also appreciates how Father Vogelsang did groundbreaking work in the 1970s and early 1980s in the three parishes that now make up the Richmond Catholic Community by helping them to combine their grade schools and other educational programs.

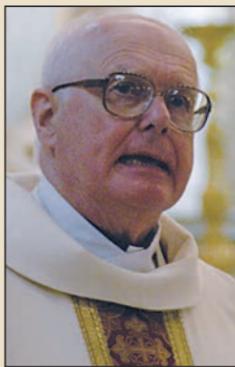
"I saw that it could work and that's because Cliff helped make it work," Father Ginther said. "And that comes over here to the Terre Haute Deanery with what we're doing with our deanery plan and the fact that I have two parishes."

Father Vogelsang said that the efforts he helped lead to combine the educational ministries of the Richmond parishes "laid the foundation" for the highly integrated manner in which the three faith communities today live out their entire mission.

While he helped pave the way for changes in parish structures decades before they became commonplace,



In this file photo, retired Father Clifford Vogelsang elevates a chalice during an April 2010 Mass in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis.



Father Clifford Vogelsang

- **Age:** 76
- **Parents:** The late Clifford R. and Katherine (Kald) Vogelsang
- **Childhood parish:** St. Joan of Arc in Indianapolis
- **Current residence:** Indianapolis
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Ordained:** May 5, 1963
- **Favorite Bible passages:** Elijah hearing God in a tiny whispering sound (1 Kgs 19:11-13); Jesus calming a storm on the Sea of Galilee (Lk 8:22-25)
- **Favorite saint:** St. John Vianney
- **Favorite hobby:** Collecting art
- **Favorite authors:** Somerset Maugham, Graham Greene and Evelyn Waugh

Father Vogelsang looks back with appreciation on the ministry he did one-on-one with individual parishioners in the various faith communities where he has been assigned.

"You can see God's grace at work in people and see people move along [closer to God]," he said. "You can also see people rejecting God's grace. And that's not so happy."

"It makes one grateful for the grace that God has given us."

Ann Northam is grateful for the 14 years that she ministered with Father Vogelsang at St. Augustine Parish in Jeffersonville.

"Father Cliff had a very quiet and humble way. He was very intelligent and up on things," said Northam, who still serves as St. Augustine's director of religious education. "You never knew, because of his quiet, gentlemanly manner, that he could be so much fun. He had a dry sense of humor. Things would seem very serious and then all of a sudden, he'd throw in a zinger."

One particular memory of Father Vogelsang, though, still brings tears of gratitude to Northam's eyes.

"When my mother-in-law died, I found her. It was on the feast of the Assumption," she said. "Right after Mass, Father came. He stayed with us." She paused and added with emotion, "It was like you knew Christ was there."

Although ministering as a seminary instructor and in parish ministry across the archdiocese has been life-giving for Father Vogelsang, when he looks back over his 50 years as a priest, he simply said, "I'm a survivor."

"I think, for my generation, that's a big thing," Father Vogelsang said. "So many of the men ordained in my period left. That was very discouraging at times. And, in the long run, it added to the workload."

When he retired in 2007, Father Vogelsang

willingly took up part of that workload by frequently assisting in various parishes by celebrating Mass and hearing confession.

"I think sacramentally I probably do more work now than I did as a pastor," he said.

When asked why he wanted to continue to keep up a busy schedule in retirement, Father Vogelsang replied, "I think it's better to wear out than to rust out."

He credits his own stubbornness as part of the reason why he remained a priest when so many others left ordained ministry.

"Honestly, I think that [stubbornness] helped me," Father Vogelsang said. "I just wasn't going to go down that path. And I feel that once you make a commitment, you keep to it."

Despite the difficulties of the first years of his life and ministry as a priest, he sees good years ahead when considering the archdiocese's seminarians.

"I think the future is great," Father Vogelsang said. "I think the college seminary is a big step forward. I think they're doing a good job. I just think that we're on the right track."

He looked to history when considering what words of encouragement he might share with men who are considering following in his footsteps as a priest.

"Take the long view," Father Vogelsang said. "In general, the things we fear the worst don't happen or they don't happen the way we think they will. And, in general, things turn out better than we think they will. Take the long view. Don't let one incident discourage you."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

Pope denounces 'poison' of consumerism in 'society based on profit'

VATICAN CITY (CNS)—Pope Francis denounced consumerism as a poison that threatens true happiness, which comes from membership in the Church.

The pope made his remarks on Aug. 4 before praying the Angelus with a noontime crowd in St. Peter's Square.

"The encounter with the living Jesus, in the great family that is the Church, fills the heart with joy because it fills it with true life, a profound goodness that does not pass away or decay," he said.

"But this experience must face the daily vanity, the poison of emptiness that insinuates itself into our society based on profit and having [things], that deludes young people with consumerism," he said.

"Young people are particularly sensitive to the

emptiness of meaning and values that surrounds them," he said. "And they, unfortunately, pay the consequences."

"True wealth is the love of God, shared with one's brothers, that love that comes from God and makes us share among ourselves, and makes us help one another," the pope said. "He who experiences this does not fear death, and receives peace of heart."

The pope also reflected on the Mass he celebrated on July 28 in Rio de Janeiro, the culminating event of World Youth Day, which drew an estimated 3 million people to Copacabana beach.

"World Youth days are not 'fireworks,' moments of enthusiasm that end with themselves," he said. "The youth are not following the pope, they are following Jesus Christ, bearing his cross."



Pope Francis gestures as he leads the Angelus from the window of his studio overlooking St. Peter's Square at the Vatican on Aug. 4.