



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Giving back

NFL player and Bishop Chatard graduate Ryan Baker hosts inaugural football camp, page 14.

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## Pope appeals for end to ethnic violence in Kyrgyzstan

VATICAN CITY (CNS)—Pope Benedict XVI appealed for an end to ethnic violence in Kyrgyzstan and urged the international community to provide humanitarian aid to the civilian population in the Central Asian country.



Pope Benedict XVI

The pope's appeal came after several days of clashes between ethnic Uzbeks and Kyrgyz left hundreds dead and hundreds of thousands displaced.

Addressing pilgrims at the Vatican on June 20, the pope pleaded for an end to the conflict and the re-establishment of peace and security in the country.

"I invite all the ethnic communities of the country to renounce any provocation or violence, and I ask the international community to work so that humanitarian aid can quickly reach the stricken populations," the pope said.

"To the relatives of the victims and to all those suffering in this tragedy, I express my heartfelt closeness and assure you of my prayers," he said.

A Polish priest ministering in Kyrgyzstan denied reports that local Christians were targeted for religious reasons during recent violence against Uzbek communities but warned that many people were left "fearful and in need" after the fighting.

"This is a political struggle with ethnic ingredients," said Jesuit Father Krzysztof Korolczuk, who works in Jalal-Abad. "It isn't aimed in any sense against Christians.

"If Uzbek and Kyrgyz Christians have been killed defending their homes, it's for national reasons, not because of their religious beliefs. Nor have local Muslim religious leaders played any part in the conflict or made anti-Christian statements," he told Catholic News Service.

The Jesuit spoke as the United Nations reported that 400,000 people were displaced

See KYRGYZSTAN, page 8

Photos by Sean Gallagher



## 'Hope on the horizon'

Troy Kunkel, center, puts his arms around James Hood, left, and Liam Mitchel on June 17 during Bishop Bruté Days at the Future Farmers of America Leadership Center in southern Johnson County. Troy is a member of St. Mary Parish in Greensburg. James is a member of St. Malachy Parish in Brownsburg. Liam is a member of St. Joseph Parish in Shelbyville.

## Bishop Bruté Days bears fruit by helping young men be open to the priesthood

By Sean Gallagher

JOHNSON COUNTY—Bishop Bruté Days is starting to bear fruit.

Three of the four young men who are expected to be freshman seminarians for the archdiocese starting in the fall at Bishop Simon Bruté College Seminary in Indianapolis attended the annual vocations retreat and camping experience sponsored by the seminary multiple times.

All three served as counselors at the fifth annual Bishop Bruté Days held on

June 16-19 at the Future Farmers of America Leadership Center in southern Johnson County.

"It helped me to see that the seminarians are normal guys," said Joseph Cole, a member of St. Vincent de Paul Parish in Bedford, who has attended four Bishop Bruté Days and expects to be a freshman at the seminary and at nearby Marian University this fall.

"The seminary ... is for normal guys seeking holiness. Seeing all of the priests really inspired me to want to be one. I think it really helped."

Timothy DeCrane, a member of Our Lady

of the Most Holy Rosary Parish in Indianapolis, anticipates joining Cole in the freshman class at the seminary in August.

"Our society is so secularized that kids are often fearful about admitting that they have a desire to be a priest," DeCrane said. "With Bishop Bruté Days, you're among a number of your peers that are exploring their own call. It really encourages you and brings you deeper into your faith just by seeing the zeal and joy other people have."

Young men in junior high and high school who are open to the possibility of the priesthood may attend Bishop Bruté Days. It includes daily Mass, confession, eucharistic adoration, devotions such as the rosary, presentations on the faith as well as outdoor activities such as team dodgeball and swimming.

Bishop Bruté Days is organized by the staff and seminarians at Bishop Bruté Seminary and other adult volunteers. Organizations such as the Knights of Columbus and the Serra Club of Indianapolis provided meals at it.

The evidence that Bishop Bruté Days is bearing fruit is also seen in its continued growth from year to year.

Fifty-nine junior high and high school-aged boys attended this year. They came from 22 parishes and seven deaneries in the archdiocese. Parishes in the Cincinnati Archdiocese and Lafayette Diocese were also represented.

Some of this growth came about through word of mouth. Last year, six youths from St. Teresa Benedicta of the Cross Parish in Bright took part in

See PRIESTHOOD, page 2



Father Thomas Kovatch, right, pastor of St. Teresa Benedicta of the Cross Parish in Bright, chats on June 17 at Bishop Bruté Days with, from left, Nicholas Ohlhaut, Ben Ohlhaut, Joe Bandenburg, Joshua Orndorff and Broderick Witt, all members of his parish. The Batesville Deanery faith community sent nine junior high and high school-aged youths to the vocations camp.

# PRIESTHOOD

continued from page 1

Bishop Bruté Days. Nine participated this year.

One of the newcomers was Joe Bandenburg.

"A bunch of people told me that it was really awesome," said Joe, who will be a high school freshman in the fall. "I just thought, 'OK, well I'll go and see if I want to become a priest.' It's really fun."

The growth is also due in part to priests like Father Thomas Kovatch, pastor of St. Teresa, who openly encourage young men in parishes to consider the priesthood.

"I always tell them that if you're a young guy, you have to think about if God might be calling you," said Father Kovatch, who also attended Bishop Bruté Days this year. "It doesn't mean that you're going to go to the seminary. But you have to be open to it. So these guys are taking that step. They're open to it."

The growth of Bishop Bruté Days is also sustained by the fact that young men like Troy Kunkel keep taking part year after year.

"I love coming back and seeing all of the seminarians and all of my buddies," said Troy, a member of St. Mary Parish in Greensburg, who will be a high school junior in the fall. "It's just a great time. I like to hang out with Father Bob [Robeson] and all of the priests. They're all great guys."

Troy said that he is actively thinking about becoming a seminarian.

"In order to become a seminarian, you have to have peers that share your same views so they can teach you more about your faith and you can teach them more about your faith," he said. "They can keep you on the right path."

Father Robert Robeson, the rector of Bishop Simon Bruté College Seminary, is pleased with the fruit that the vocations camp is bearing.

"We wanted to encourage young men to pursue a vocation to the priesthood," he said. "And we want young men to feel comfortable, feel like they're not sort of an outcast if they are thinking about becoming a priest."

"I think that as we continue to do this, it's going to be even more fruitful every year."

Msgr. Joseph F. Schaedel, vicar general, celebrated Mass at Bishop Bruté Days on June 17. Afterward, he said the vocations camp is helpful not just to young men considering the priesthood, but to the priests who attend as well.

"This is our future," he said. "To see so many young men interested in perhaps pursuing a vocation fills us with hope."

It is also hopeful for new seminarians like Cole to know that some of the young men coming to Bishop Bruté Days for the first time this year may very well become seminarians after him in the years to come.

"It's really cool because I get to help them have the same experience that I had," he said, "and inspire them like I was inspired."

One of those young men was Tommy Lutz, a 12-year-old member of St. Maximilian Kolbe Parish in Cincinnati, who will be a seventh grader in the fall.

"I thought that this would be a good time to pray and think about the priesthood," Tommy said. "I want to become a priest, but I'm not sure if God wants me to become a priest. That's why I'm here—to pray about it."

At 23, Bishop Bruté Days counselor Matt Tucci is 11 years older than Tommy. He will begin his first year as a seminarian for the archdiocese at Saint Meinrad Seminary and School of Theology in St. Meinrad this fall.

A member of St. Paul Catholic Center in Bloomington, Tucci was impressed with the openness to a priestly vocation in the young men who attended Bishop Bruté Days this year.

"It's great that kids this young are discerning about whether or not they're called to a priestly vocation," Tucci said. "When I was that age, I was totally closed to it."

"It's a testament to their communities. It's a testament to their families. And, of course, it's a testament to the kids, too, that, at this young age, they're open to a priestly vocation."

"There's hope on the horizon."

(For more information about Bishop Bruté Days and Bishop Simon Bruté College Seminary in Indianapolis, log on to [www.archindy.org/bsb](http://www.archindy.org/bsb).) †



Above, Msgr. Joseph F. Schaedel, vicar general, prays the doxology of the eucharistic prayer during a June 17 Mass during Bishop Bruté Days vocations retreat and camping experience sponsored by Bishop Simon Bruté College Seminary in Indianapolis.

Left, Transitional Deacon Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood, gives a presentation on holiness on June 17 at Bishop Bruté Days to a group of junior high-aged participants during the fifth annual vocations camp sponsored by Bishop Simon Bruté College Seminary in Indianapolis. Deacon Boehm is expected to be ordained a priest in June 2011.



Above, Joseph Cole, left, leads participants during Bishop Bruté Days in a small group discussion about the faith and the priesthood on June 17.

Left, Scores of boys race to grab balls during a team dodgeball game on June 17 at Bishop Bruté Days. The fifth annual vocations retreat and camping experience, sponsored by Bishop Simon Bruté College Seminary in Indianapolis, included daily Mass, confession, eucharistic adoration, devotions such as the rosary, and presentations on the faith.

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# Archdiocesan priests attend International Meeting of Priests

By Sean Gallagher

When Pope Benedict XVI celebrated Mass with some 15,000 priests from 90 countries around the world on June 11 in St. Peter's Square in Rome, thus bringing the Year for Priests to a close, two priests from the Archdiocese of Indianapolis worshipped with him.

Father Robert Hausladen and Father Robert Robeson made the trip to Italy to represent the Church in central and southern Indiana at the Vatican-sponsored International Meeting of Priests and to renew their priestly life and ministry.

Father Hausladen is the associate pastor of St. Pius X Parish and chaplain of Bishop Chatard High School, both in Indianapolis. Father Robeson is the rector of Bishop Simon Bruté College Seminary and provides sacramental assistance to St. Anthony and Holy Trinity parishes, all in Indianapolis.

"It was really incredible," Father Robeson said. "There were priests there from all over the world. I met priests from every continent practically. The international and universal nature of the event was just amazing."

The Mass in St. Peter's Square was the culminating event of a series of spiritual exercises. The two priests went to the Basilica of St. Paul Outside the Walls in Rome on June 9-10 to hear meditations on the priesthood given by Cardinals Joachim Meisner of Cologne and Marc Ouellet of Ottawa.

Vatican Secretary of State Cardinal Tarcisio Bertone and Cardinal Claudio Hummes, prefect of the Vatican's Prefect of the Congregation for the Clergy, were the principal celebrants of the Masses celebrated at the basilica.

There were also periods for eucharistic adoration and confession during the priests' time there.

Father Robeson said that, although priests were in the confessionals at St. Paul, many of the priests ended up randomly hearing each other's confessions.

"It was interesting because you don't know these guys," Father Robeson said. "The guy who heard my confession was from Nigeria. And I had a couple of Vietnamese priests ask me to hear their confessions."

Father Hausladen appreciated what Cardinal Meisner had to say about the sacrament of reconciliation and the fact that over the past 60 years, a growing number of Catholics go to confession infrequently, thus often leaving priests alone in the confessional.

"I've known [that] and felt a little sad,"

Father Hausladen said. "But he put a twist on it.

"He said there's no more beautiful image of God's love for us than priests sitting there waiting. It's kind of like the father of the prodigal son waiting for the son to return."

On the night of June 10, Father Hausladen and Father Robeson joined thousands of priests in St. Peter's Square for a prayer vigil with Pope Benedict.

The pontiff gave a reflection on the priesthood and

answered questions about priestly life and ministry from priests from around the world.

Unfortunately, the earpieces that English-speaking priests were to wear to receive a translation of what was said during the vigil and Mass in St. Peter's Square did not work.

Nonetheless, Father Robeson said the pope's close bond with priests transcended the language barrier and communications glitch.

"You could sense the warmth and the special love that the Holy Father has for priests," Father Robeson said. "He was talking to us really as his sons."

Concelebrating the Mass in St. Peter's Square, in which the pope led the priests in renewing their ordination promises, was a moving experience for Father Robeson.

"As I was participating in the Mass, I had this intense gratitude for what God has done for me in calling me to the priesthood," he said. "It was just an extraordinarily grateful feeling.

"And being with all of those priests and recognizing that these guys all have with me this shared mission to advance the teaching and the mission of Christ was really quite staggering. It was really profound."

Father Hausladen experienced priestly fraternity that crosses national borders in a special way in the square.

During the Mass, the weather was sunny and hot. Many priests wore hats to keep themselves cool. Father Hausladen didn't have one.

"I was feeling horrible, personally," he said. "I was about to pass out from heat exhaustion. I don't think that I would have made it if it weren't for another priest who just came up and gave me his hat.

"He just handed it to me because he saw that I was bald and was [suffering]. He gave me the hat and just walked away. Just having that hat on ... made all the difference in the world and got me through the Mass."

As the International Meeting of Priests came to an end, the two priests looked forward to returning to their ministry in central and southern Indiana.

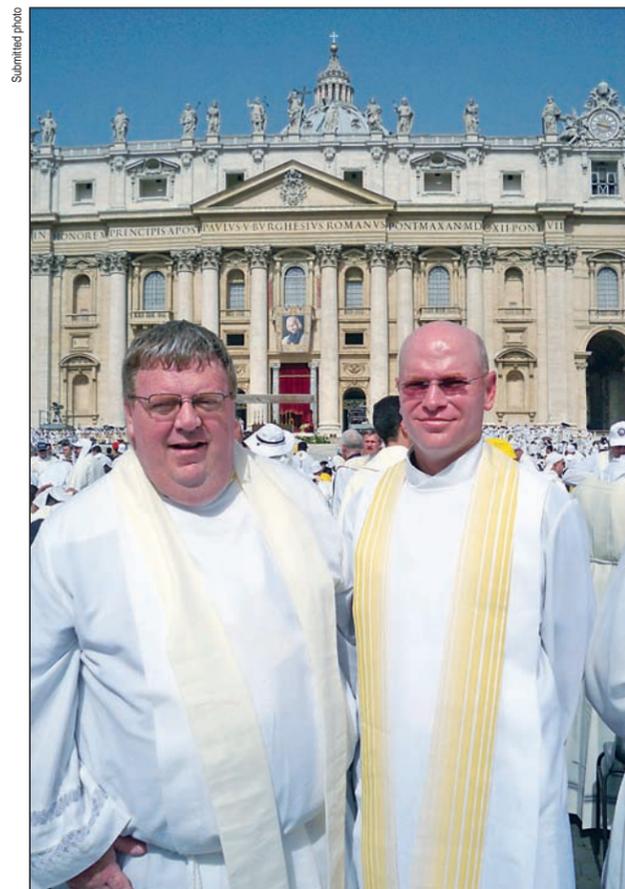
"There's so much to do. Am I really doing everything that I could be doing?" Father Robeson wondered. "At the same time, there's this inspiration that I want to do more. I want to use every part of my being to live out my priesthood."

"I loved being there and being there with all of the priests," Father Hausladen said. "But I actually missed celebrating Mass with my congregation. In my time away, it made me better appreciate what I may have taken for granted for a little while."

Just days after each priest returned to Indianapolis, they were both off ministering again.

Father Hausladen traveled to the Grand Canyon in Arizona with 84 students participating in Roncalli High School's annual Summer Field Studies program.

Shortly before leaving on the trip, he talked about experiencing so close in time the massive man-made beauty in Rome and the massive natural beauty of the



Father Robert Hausladen and Father Robert Robeson stand in St. Peter's Square in Rome on June 11 prior to Mass at which Pope Benedict XVI was the principal celebrant. They and some 15,000 other priests from 90 countries around the world concelebrated the Mass, which marked the end of the Year for Priests. Father Hausladen is the associate pastor of St. Pius X Parish and chaplain of Bishop Chatard High School, both in Indianapolis. Father Robeson is the rector of Bishop Simon Bruté College Seminary and provides sacramental assistance to St. Anthony and Holy Trinity parishes, all in Indianapolis.

Grand Canyon.

"It's at both ends of the spectrum," Father Hausladen said. "I don't know which one I appreciate more, but I'd lean toward nature."

Also in a short time span, Father Robeson went from concelebrating Mass in St. Peter's Square with thousands of other priests and the pope to celebrating Mass at Bishop Bruté Days with a few dozen teenage boys, seminarians and chaperones in a small wooden chapel at the Indiana Future Farmers of America Leadership Center in the woods of southern Johnson County.

"The same thing is taking place," Father Robeson said. "And that's pretty amazing." †

## Off the cuff: Media faces challenges when tracking pope's impromptu comments

VATICAN CITY (CNS)—Throughout his five-year pontificate, Pope Benedict XVI has made some of his most interesting comments off the cuff, often during question-and-answer sessions with priests.

His late-night meeting with 10,000 priests on June 10 was a good example. Although questions were prepared in advance, the pope's responses were unfiltered and

impromptu—the kind of "organized spontaneity" for which his mind is apparently hard-wired.

Unfortunately, the world often misses out on these talks for a number of reasons. His vigil with priests ended close to midnight, and a Vatican text wasn't made available until several days later. Moreover, the pope used concepts and terms that weren't exactly user-friendly to the mass media.

His response on priestly celibacy was a case in point and deserves a closer look. He was asked by a Slovakian priest to "enlighten us about the wisdom and the authentic meaning of ecclesial celibacy."

The pope's angle of attack was unusual. He did not speak about Christ's own celibacy or the history of the celibate priesthood or about any of the practical questions connected with the requirement of celibacy in the Western Church.

Instead, he said priestly celibacy was a way for the priest to become more united with Christ and his mission, in an anticipation of "the world of the resurrection." In celibacy, he said, the priest is pulled forward toward "the new and true life" of the future.

That creates a problem with the contemporary mindset, which seeks to close off God, the pope said.

"It is true that for the agnostic world, the world in which God does not enter, celibacy is a great scandal

precisely because it demonstrates that God is considered and lived as a reality," he said. In the eyes of critics, the influence of God in this world "is supposed to disappear," he said.

In Pope Benedict's analysis, the world's problem with celibacy is not really about sexuality, but about the priest's commitment to the call of a higher power.

He then turned to marriage and developed another rather surprising thesis: that celibacy has more in common with marriage than with the single lifestyle—which, he said, is increasingly fashionable today.

"But this not getting married is something totally and fundamentally different from celibacy because not getting married is based on the desire to live only for oneself, to reject any definitive bond," he said.

In short, he said, people who reject marriage in favor of "complete autonomy" are saying "no" to commitment. Celibacy is the opposite, a "yes" to God's plan that is not unlike "the definitive 'yes' of marriage," he said.

"Therefore celibacy confirms the 'yes' of marriage with its 'yes' to the future world," he said.

Almost as an aside, he added that he was speaking of marriage as "the natural form of being man and woman," which he said was "the foundation of the great Christian culture, of the great cultures of our world."

"And if this disappears, the root of our culture will be destroyed," he said.

In his final point, the pope referred to the priestly sex abuse cases that have been the focus of so much attention in recent months. Some critics have suggested that mandatory priestly celibacy may be a contributing factor in the crisis. The pope turned that idea on its head, saying that "celibacy, as the criticisms themselves show, is a great sign of faith, of the presence of God in the world."

For that very reason, he said, celibacy is a "scandal" in the eyes of many people.

"We know that next to this great scandal, which the world does not want to see, there are also the

secondary scandals of our own shortcomings, of our sins, which obscure the true and great scandal, and make people think: 'But they don't really live on the foundations of God,'" he said.

"But there is so much fidelity!" the pope added. He then prayed that God would "help us to free ourselves from the secondary scandals."

Pope Benedict often uses language that is difficult for the mass media to understand and interpret, and here was a good example.

Take the word "scandal." To the media, it means disgraceful action that damages the reputation of an institution—just as the Church has been damaged by sex abuse by priests.

But in this talk, the pope was using the word in two very different ways. Jesuit Father Federico Lombardi, the Vatican spokesman, further explained the pope's remarks to Catholic News Service in a lengthy e-mail.

In saying that the strong faith demonstrated in celibacy is a scandal to the world, the pope meant that it challenges—in a positive sense—the dominant cultural mentality, Father Lombardi said. For the pope, this is the "primary necessity" of the faith, the spokesman said.

The pope's reference to the sins of priests as "secondary scandals" was widely quoted and drew criticism from sex abuse victims' groups. But Father Lombardi said the pope meant the phrase not to imply that priestly sex abuse scandals were unimportant, but to indicate that they have nothing to do with "the very nature of the Church, and in fact contradict it."

In this sense, Father Lombardi said, they are of a second order, working against the Church's primary mission.

While acts of abuse can be "very serious and very damaging or absolutely terrible, they are of a completely different type because they are opposed to the 'positive scandal' of good witness of the faith and of Christian life," Father Lombardi said. †



Pope Benedict XVI



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**Editorial**



Hermelinda and Manuel Gutierrez talk to a reporter during a May 13 interview in their home in Mesa, Ariz. Manuel Gutierrez said his family would be leaving Arizona despite being legal residents. A new law signed by Gov. Jan Brewer aimed at curbing illegal immigration makes legal immigrants feel unwelcome, he said.

**Welcome the stranger**

Arizona's immigration law, due to take effect near the end of July, shows the necessity for the U.S. Congress to pass federal laws that will make it possible for immigrants to live in the United States, or to work here, and do it legally.

Arizona's law will require all law enforcement officers in the state to determine the immigration status of anyone "where reasonable suspicion exists that the person is an alien who is unlawfully present in the United States."

It is difficult to see how the law could be considered anything other than anti-Latino. Certainly, Latinos see it that way and reports indicate that many Latinos who are also U.S. citizens are moving out of Arizona—perhaps exactly what Arizona's legislature intended.

The Obama administration and numerous others have seen the injustice in the law. Some cities, including Bloomington, have urged a boycott of Arizona. Nevertheless, polls report that about 60 percent of Americans support the law. There is evidence that that includes most Catholics, despite the Church's teachings about immigration.

That teaching begins with Christ's command to "welcome the stranger," as the Catholic bishops of Indiana wrote about in their 2007 pastoral letter "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors" (see [www.archindy.org/archbishop/pastoral-2007.html](http://www.archindy.org/archbishop/pastoral-2007.html)). It was not a new command since the Old Testament admonished the Jews to care for the aliens in their midst because they, too, were once aliens in the land of Egypt.

But Jesus ranked welcoming the stranger with feeding the hungry, giving drink to the thirsty, clothing the naked, caring for the sick, and visiting those in prison. He said that those who don't do that "will go off to eternal punishment" (Mt 25:46).

With July 4, Independence Day, approaching, we might recall Thomas Jefferson's declaration that all people have the rights to life, liberty and the pursuit of happiness. Surely the pursuit of happiness includes the right to do what is necessary to feed your family if that can't be done where you live.

The Catholic Church considers the right to migrate among the most basic rights, close to the right to life. However, it is not an absolute right. Governments may pass laws regulating migration. The problem today is that our immigration laws are not just.

Catholic theology has always taught that unjust laws must not be obeyed.

We sometimes hear people say, "My ancestors came here legally." Usually, they did so before there were restrictive immigration laws. Those who came through Ellis Island, for example, had only to pass a physical exam and have \$15. Today, it often takes 10 years or more for a person to enter the U.S. legally.

There will be a supply of illegal immigrants as long as there is a demand for them, and U.S. companies do demand them. The workers would like to come here legally, but today there are only 5,000 permanent visas each year for unskilled laborers. As many as 300,000 undocumented workers are in the workforce. U.S. companies that require unskilled labor suffer when they can't get them, and that usually affects all of us because our economy is so interconnected.

The U.S. bishops are among those who are urging reform of our immigration laws. With the country so divided on this issue, reform will be difficult but injustice will continue until such laws are passed.

The bishops are not urging amnesty for the illegal aliens now in the country—perhaps as many as 12 million people. Amnesty means granting a benefit without anything in return, and the bishops would require those in the country illegally to register with the government, pay whatever fine reform laws would set, learn English, and wait for a chance for citizenship.

There must also be a more realistic number of visas for unskilled migrant laborers and the opportunity for families to enter the United States legally without having to wait for years. When your children are suffering from malnutrition because of poverty, you simply can't wait years. You are driven to risk the perils associated with coming here illegally.

For those people who are opposed to allowing more immigrants into the United States under any circumstance, how about supporting more development aid to the countries from which they are coming? That would be the best long-term solution: make it possible for people to stay in their countries while supporting their families.

—John F. Fink

**Parish Diary/Fr. Peter Daly**

**Unexpected guests remind us that we share this planet with other creatures**

I have a family living in my rectory, and I don't care who knows it. You can tell the archbishop if you'd like.



That's because it is a family of birds, American robins, to be exact. They built their nest on the window ledge right above my front door.

The robins arrived right on time with the first day of spring. They started their "hoppin' and a boppin'" along.

I noticed them when I was going out the rectory front door for morning Mass. There was a mess of twigs on the porch

in front of the door. I turned around to go back into the house for a broom. Then I saw a chain of twigs going up the side of the door leading to the window ledge above the door. I pulled on it, and disturbed the nest above.

Immediately, a red-breasted robin flew out of the nest he had been working on and dived at me. I had to high-tail it into the house.

Valuing caution over speed, I went out the backdoor and around to the front of the house. Mr. Robin was flying in with a mouthful of building material. I left him to his work, figuring I wouldn't mind having somebody to share the rectory with, especially now that my cat had died.

When I came up the front walk after Mass, I forgot about the robins. Mr. Robin again divebombed me. But I stood my ground and walked straight up to the front door.

Over the next few days, we worked out a "modus vivendi" ("a way of living"). I opened the door and went quickly off the porch. As long as I did not dawdle too long, the robins did not seem to mind.

It was a good place to build a nest. The porch roof protected it from the elements.

The high ledge was impossible for cats and other predators to reach. The nearby garden gave a reliable source of worms and other creepy food.

Eventually, Mrs. Robin showed up. She got busy about egg laying. Early in April, she was sitting on the eggs in the nest. More coming and going with Mr. Robin, but she was usually sitting in the nest.

I could watch her directly by going halfway up the hallway stairs inside the house and sitting down, facing the front door. She and I were on the same level but on opposite sides of the glass. We eyed each other warily.

Eventually, babies started peep-peeping in the nest. Cute, tiny little heads were visible over the sides of the nest. They started making a mess on the porch. One other advantage for them was the easy disposal of sanitation from the nest. But it made a problem for me on the porch.

Despite the little nuisance, I am glad to have the robins. They remind me that we share this planet with other creatures.

Just because we stake our claim to space with our great big nests doesn't mean that we are the only

tenants.

I like looking in on the growing family. Soon they will be flying away.

The thing about rectory life these days is that most priests live alone. We come and go without anybody noticing too much.

In a way, it is nice to have another living thing with which to share my space. Something that God also puts here and cares for. Something that God also looks at and sees that it is very, very good.

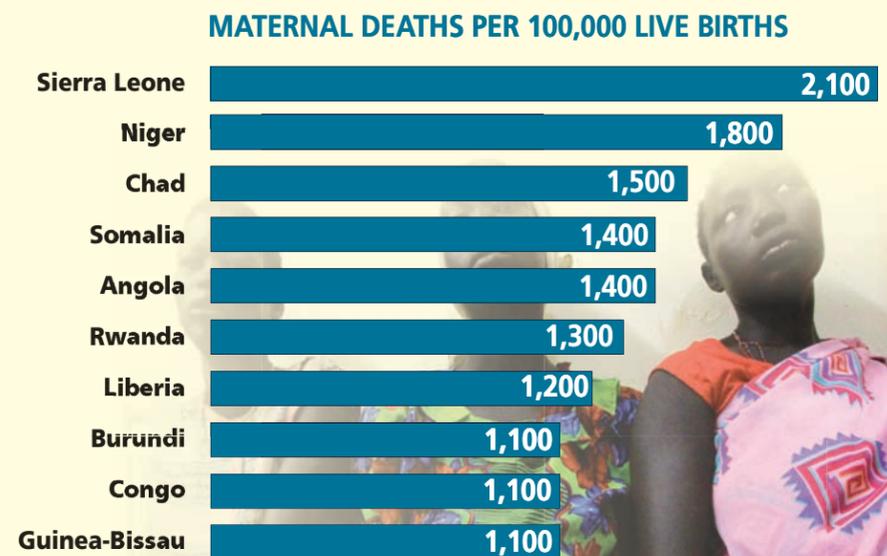
And cute, too!

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

*In a way, it is nice to have another living thing with which to share my space. Something that God also put here and cares for. Something that God also looks at and sees that it is very, very good.*

**Maternal Mortality**

The most maternal deaths per live births happen in African countries where prenatal care is not easily accessible. Countries with the highest maternal death rates:



numbers are estimates  
Source: The World Bank

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Pope invites us to help young people in their spiritual growth

**Y**outh and young adult ministry is an important and welcome feature of the mission of the Catholic Church.

I believe the Church's initiative to more intentionally address the spiritual needs of our young adults and our youth in general can be traced to the late Pope John Paul II.

He launched the popular World Youth Day, and began to schedule that event to take place on different continents of the world as a way to let Catholic youths and young adults know that they are an important and valued part of the Body of Christ.

Twenty-five years ago, on the occasion of World Youth Day, Pope John Paul wrote a letter to the young people of the world. The Apostolic Letter to the Youth of the World was dated March 31, 1985.

To the best of my knowledge, that was the first ever papal letter addressed specifically to youth and young adults. It certainly was the first in recent history. The initiative of Pope John Paul II ignited a much needed and truly welcome ministry for and with our young Church. These days we may tend to take it for granted.

The Holy Father's apostolic letter focused on the meeting of Jesus and the rich young man in the Gospel who wanted to know what he should do to inherit eternal life. (cf. Mk 10:17-22; Mt 19:16-22). His intent was to challenge our young Church to embrace Christ's call

to holiness.

Pope Benedict XVI has carried on his predecessor's concern for our youth and young adults. His 2010 message for this year's World Youth Day took up the same theme of the challenge of the rich young man as the original letter of Pope John Paul II.

This past May 2, Pope Benedict addressed youth and young adults while on a pastoral visit to Turin in Italy. He referred to John Paul's 1985 apostolic letter and dwelt on the meaning of the encounter of Jesus and the young man. The Holy Father said: "I wish to offer some thoughts that I hope may help you in your spiritual growth and in your mission within the Church and in the world" (cf. *L'Osservatore Romano*, May 5, 2010, p.11).

He acknowledged that today it is not easy to speak about eternal life and eternal realities because the mentality of our time tells us that nothing is definitive—that everything changes and changes very rapidly.

"Change in many cases, has become the password, the most exalting exercise of freedom and that is why even you, young people, have often come to think that it is impossible to make definitive choices for the rest of your life.

"But is this the right way to use your freedom? Is it really true that in order to be happy we should content ourselves with small transient joys that once they are over leave bitterness in heart?"

Using this opportunity as a teaching moment, Pope Benedict encouraged young people of the Church to keep in mind that God created us with a view to the "forever."

"Have the courage to make definitive decisions and to live them faithfully. The Lord may call you to marriage, to the priesthood, to the consecrated life, as a special gift of yourselves: answer him generously!

"In the dialogue with the young man who possessed many riches, Jesus pointed out what was the most important, the greatest treasure of life—love. To love God and to love others with one's whole self."

I quote the Turin address of Pope Benedict to the young Church because I believe it sets out the need, the intent and a basic outline of the agenda of ministry to our young adults and youth.

The Holy Father acknowledges the challenge our young Church faces in making their way as followers of Christ in our secular environment. As is usual, the pope points to the need for truthful, albeit courageous, commitment to what truly counts if we are to live the call to holiness.

It is important to notice that he invites us to help our youth "in their spiritual growth

and in their mission within the Church and in the world."

There is a tendency to speak to our young Church as if they will become important some day "as the future of the Church." We hope that will be the case, but the fact is they have a mission within the Church here and now.

These are guiding thoughts as we reflect on our archdiocesan mission to youth and to young adults. Pope Benedict said: "I address each one of you with great confidence in order to say: it is not easy to make something beautiful and great of your life—it is demanding, but with Christ everything is possible!" †

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

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

#### Archbishop Buechlein's intention for vocations for June

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

### El Papa nos invita a contribuir al crecimiento espiritual de nuestros jóvenes

**L**os ministerios para la juventud y para los jóvenes adultos son aspectos importantes y bien recibidos de la misión de la Iglesia católica.

Considero que la iniciativa de la Iglesia de abordar de forma más intencional las necesidades espirituales de nuestros jóvenes adultos, así como de la juventud en general, puede atribuírsele al finado papa Juan Pablo II.

Él lanzó el popular Día Mundial de la Juventud y comenzó a programarlo para que dichas celebraciones se llevaran a cabo en distintos continentes del mundo, como una forma de comunicar a los jóvenes y jóvenes adultos católicos el mensaje de que constituyen una parte importante y valiosa del Cuerpo de Cristo.

Hace veinticinco años, en ocasión del Día Mundial de la Juventud, el papa Juan Pablo escribió una carta a los jóvenes del mundo. La carta apostólica a los jóvenes y a las jóvenes del mundo tiene fecha 31 de marzo de 1985.

Hasta donde sé, esa fue la primera carta papal dirigida específicamente a los jóvenes y a los jóvenes adultos. Con seguridad fue la primera en la historia contemporánea. La iniciativa del papa Juan Pablo II fue la chispa que encendió el ministerio para beneficio e incorporación de nuestra Iglesia joven que tanto hacía falta y que tuvo tan buena acogida. En esta época solemos darlo por sentado.

La carta apostólica del Santo Padre se concentraba en el relato del Evangelio sobre el encuentro entre Jesús y el joven rico que deseaba saber qué debía hacer

para heredar la vida eterna. (cf. Mc 10:17-22; Mt 19:16-22). Su intención era retar a nuestra Iglesia joven a entregarse al llamado a la santidad de Cristo.

El papa Benedicto XVI ha proseguido con el interés en los jóvenes y jóvenes adultos de su predecesor. Su mensaje para el Día Mundial de la Juventud de 2010 adoptó el mismo tema del reto del joven rico, al igual que la carta original del papa Juan Pablo II.

El pasado 2 de mayo, el papa Benedicto se dirigió a los jóvenes y jóvenes adultos mientras se encontraba en una visita pastoral en Turín, Italia. Hizo referencia a la carta apostólica de 1985 de Juan Pablo II y se explayó en el significado del encuentro entre Jesús y el joven. El Santo Padre expresó: "Deseo ofrecerles algunas reflexiones que espero puedan serles de ayuda en su crecimiento espiritual, así como en su misión en la Iglesia y en el mundo". (cf. *L'Osservatore Romano*, 5 de mayo de 2010, p.11).

Reconoció que hoy en día no es fácil hablar acerca de la vida eterna y de las realidades de la eternidad ya que la mentalidad de nuestra época nos enseña que nada es definitivo, que todo cambia y cambia muy rápidamente.

"En muchos casos, el cambio se ha convertido en la contraseña, el ejercicio más sublime de la libertad y es por ello que ustedes, los jóvenes, con frecuencia han llegado a creer que resulta imposible tomar decisiones definitivas para el resto de sus vidas.

Pero ¿acaso es esta la forma acertada de emplear su libertad? ¿Es cierto que para poder ser felices debemos contentarnos con

pequeñas alegrías efímeras que una vez que se esfuman dejan amargura en el corazón?"

Aprovechando esta oportunidad para educar, el papa Benedicto exhortó a los jóvenes de la Iglesia a tener presente que Dios nos creó con la perspectiva de la "eternidad".

"Tengan el valor de tomar decisiones definitivas y de vivirlas fielmente. Quizás el Señor los llame al matrimonio, al sacerdocio o a la vida consagrada como un obsequio especial de ustedes mismos: ¡respóndanle generosamente!"

"En el diálogo con el joven que poseía muchas riquezas, Jesús señaló aquello que era el tesoro más grande y más importante de la vida: el amor. Amar a Dios y amar al prójimo con todo nuestro ser".

Cito el discurso de Turín del papa Benedicto a la Iglesia joven porque considero que define la necesidad, la intención y el esquema básico del programa de ministerio a nuestros jóvenes y jóvenes adultos.

El Santo Padre reconoce el reto que enfrenta nuestra Iglesia joven al abrirse camino como seguidores de Cristo en nuestro entorno laico. Como siempre, el Papa señala la necesidad de un compromiso verdadero y valiente con aquello que realmente cuenta si vamos a vivir el llamado a la santidad.

Resulta importante observar que nos invita a ayudar a nuestra juventud "en su

crecimiento espiritual, así como en su misión dentro de la Iglesia y en el mundo".

Existe la tendencia de hablar a nuestra Iglesia joven en términos de que llegarán a ser importantes algún día "como el futuro de la Iglesia". Esperamos que así suceda, pero el hecho es que tienen una misión dentro de la Iglesia aquí y ahora.

Estos pensamientos sirven como referencia mientras reflexionamos sobre nuestra misión arquidiocesana para con los jóvenes y jóvenes adultos. El Papa Benedicto dijo: "Me dirijo a cada uno de ustedes con enorme confianza para decirles que no es fácil hacer de sus vidas algo hermoso y maravilloso; es una tarea difícil ¡pero con Cristo todo se puede!" †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para junio

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

# Events Calendar

## June 24-26

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, food, games, rides. Information: 317-786-4371.

## June 25-26

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** Fri.-Sat. 5 p.m.-

midnight, food, music, games, entertainment. Information: 317-255-3666.

## June 26

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert by the Mount Olivet Choir of Arlington, Va.,** 3 p.m., no charge. Information: 800-682-0988 or [saintmeinrad.edu](http://saintmeinrad.edu).

## June 27

St. Nicholas Parish, 6461 E.

St. Nicholas Drive, Sunman. **Parish picnic,** "All you can eat" chicken and roast beef dinners, turtle soup, games, 10 a.m.-7 p.m. Information: 812-623-2964.

St. Maurice Parish, Decatur County, I 74, St. Maurice exit north four miles. **Parish picnic,** roast beef and chicken dinners, mock turtle soup, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

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

## June 29-August 7

Saint Meinrad Archabbey, library gallery, 200 Hill Dr.,

St. Meinrad. **Paintings of Carolyn Roth,** no charge. Information: 812-357-64001 or 800-987-7311.

## June 30

Barley Island Brewery, 701 Broad Ripple Ave., Indianapolis. Theology on Tap, summer seven-pack, **"Seven Deadly Sins and Back to Virtue,"** session three, lust and chastity, 7 p.m., no charge, must be 21-35 years of age. Information: [www.indytot.com](http://www.indytot.com).

## July 3

St. Bridget Parish, 404 E. Vine St., Liberty. **Indoor yard sale,** antiques, furniture, breakfast and lunch served, 8 a.m.-5 p.m. Information: 765-458-6818.

## July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ;Ole! Festival,"** music, food, games, downtown fireworks, 2-11 p.m. Information: 317-637-3983. †

## Retreats and Programs

### June 26

Oldenburg Franciscan Center, Oldenburg. **"An Encounter with the Prophet Amos,"** Franciscan Sister Millie Speed, presenter, 9-11:30 a.m. \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### June 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** Mass, 9 a.m., breakfast following Mass, goodwill offerings accepted. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 1-3

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Ecclesial Lay Ministry Program, **"Rule of St. Benedict,"** Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 5-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual—An Artist's Hands-on Workshop and Retreat,"** Benedictine Brothers Martin Erspamer and Michael Moran, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 6-11

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Monastic Live-In Experience,"** vocation discernment, no charge, reservations due July 1. Information: 317-787-3287, ext. 3032, or [vocations@benedictine.com](mailto:vocations@benedictine.com).

### July 9-11

Our Lady of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home Educators (ARCH) retreat, "Planning with the Lord,"** reservations due July 1. Information: [dmjirgal@sbcglobal.net](mailto:dmjirgal@sbcglobal.net).

### July 10

Oldenburg Franciscan Center, Oldenburg. **"Finding Joy in Our Lives,"** Karen Vaske, presenter, 9-11:30 a.m., \$20 per person.

Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples.** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### July 12, 13 or 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, registration deadline July 1. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### July 16-18

**Rachel's Vineyard Retreat, post-abortion reconciliation weekend for women and men,** confidential location. All calls are confidential. Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Jesus Today,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### July 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired "Summer Sizzling Sale,"** 9 a.m.-3 p.m. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Oldenburg Franciscan Center, Oldenburg. **"Seven Steps to Wholeness,"** Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Prayer: Invitation, Awareness, Response—A Journey of Conversion,"** Benedictine Sister Pamela Kay Doyle, presenter, program includes morning prayers and Mass, 8:45 a.m.-1 p.m., \$25 includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †

## VIPs



**Victor and Virginia (Schantz) Back,** members of St. Paul Parish in New Alsace, will celebrate their 50th wedding anniversary on June 26 with a Mass of Thanksgiving.

The couple was married on June 25, 1960, at St. Paul Church in New Alsace.

They are the parents of four children: Kristie Gabbard, Kaye Johnson, Karen Lozier and Kevin Back. They also have five grandchildren. †

## Awards

The debate team at Brebeuf Jesuit Preparatory School in Indianapolis was awarded the **Dr. Paul E. Ward Memorial Trophy** of the National Catholic Forensic League at its Grand National Tournament that was held on May 29-30 in Omaha, Neb.

The trophy is awarded to the school that has the highest combined score of all of its participants. Brebeuf, led by its longtime debate team coach Bill Hicks, previously won the trophy in 1995.

## Pilgrims to St. Louis to view "Vatican Splendors" exhibit

Reservations are still being taken for a July 12-14 pilgrimage to St. Louis sponsored by the Archdiocese of Indianapolis.

Events on the pilgrimage will include daily Mass and a visit to the Missouri History Museum for the Vatican Splendors exhibit that will have on display works by master artists Bernini and Michelangelo as well as objects marking the most significant moments in the history of the Vatican.

Pilgrims will also visit the historic Cathedral Basilica of St. Louis to view its beautiful mosaic artwork. They will later visit the National Shrine of the Miraculous Medal in Perryville, Mo.

The pilgrims will depart from the Archbishop O'Meara Catholic Center in Indianapolis at 9 a.m. on July 12 then stop

at Saint Mary-of-the-Woods for Mass followed by lunch at O'Shaughnessy Hall.

Before returning to Indianapolis on July 14, the pilgrims will stop at the National Shrine of Our Lady of the Snows in Belleville, Ill., for Mass, a tour and lunch.

The cost of the pilgrimage includes deluxe motor coach transportation and hotel accommodations as well as all meals and admission fees. Pilgrims may choose a single-occupancy hotel room for \$489 per person, double-occupancy room for \$389 per person or triple-occupancy room for \$359 per person.

For more information or to make reservations, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or by e-mail at [cnoone@archindy.org](mailto:cnoone@archindy.org). †

## 1960 Cathedral graduating class to have reunion

The 1960 graduating class of Cathedral High School in Indianapolis will celebrate the 50th anniversary of its graduation on the weekend of July 16-17.

There will be an informal gathering for classmates and friends at the Bourbon Street Distillery in Indianapolis beginning at 7 p.m. on July 16. Class members and their guests

will celebrate on July 17 with a Mass, reception, dinner and dance.

For more information and reservations for the Saturday night gala, please contact Fran Brezette at 7870 Barlum Drive, Indianapolis, IN 46240 or by sending an e-mail to [wbrezette@att.net](mailto:wbrezette@att.net).

Reservations must be made by July 9. †

## David Siler to be interviewed on Catholic radio

An interview with David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on June 28-July 3.

During the interview, Siler talks to co-hosts Jim Ganley and Sean Gallagher about his

experiences of ministering in various charitable ministries over the past 15 years and of the broad range of ways that Catholic Charities currently helps those in need in central and southern Indiana.

"Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to [www.catholicradioindy.org](http://www.catholicradioindy.org) and clicking on the "listen now" button. Podcasts of previous shows are also available on the site. †



David Siler

Jim Ganley and Sean Gallagher about his



## Service at Ronald McDonald House

Sarah Wilder, left, and Gabby Cooper, both students at St. Louis School in Batesville, prepare a brunch on May 4 at a Ronald McDonald House in Cincinnati for the families living there and their children being treated for serious illnesses in nearby hospitals. Twelve students from St. Louis School participated in the event, which included delivering 1 million pop tabs, which will help keep the facility open. The students also spent time visiting and playing games with the patients.

# Trustees OK plan to build college of osteopathic medicine on campus

By John Shaughnessy

The board of trustees at Marian University in Indianapolis has approved plans to build a college of osteopathic medicine on campus, university officials announced on June 16.

The news came five months after Marian's President Daniel Elsener announced the university's plan to start Indiana's first college of osteopathic medicine by 2012.

"This is an exciting time at Marian University," said Greg Ginder, the university's vice president of finance and business operations. "The faculty, the administration, the staff and the students are all excited that it will be on campus."

Several off-campus sites had also been considered for the location of the medical school at Marian University—which will be only the second medical school in Indiana.

University officials provided three main reasons why an on-campus site at the corner of Cold Spring Road and 30th Street was chosen for the medical school:

- The site supports the future growth and enhancement of Marian University's academic programs, including planned

graduate programs in nursing, science and business.

- The site will be a catalyst for future growth on the west side of Indianapolis, and will complement a bioscience corridor being developed along 16th Street.

- The site is both efficient and cost-effective because it is already owned by the university.

"Our target date for our first class is August of 2012," Ginder said. "It's very exciting and challenging. There's still a lot of planning and development to be done."

"We will target 150 graduates per class. Over the course of four years, we will have 600 students. It takes four years to get a degree in osteopathic medicine."

He also noted that the building for the medical school will "support our undergraduate studies as well as our graduate studies."

"It will also provide an opportunity to integrate our nursing curriculum into our medical school curriculum," Ginder noted.

Marian University will be the first Catholic university in the United States to have a college of osteopathic medicine.

University officials said that osteopathic medicine's commitment to treating the whole person—body, mind and spirit—is



The board of trustees at Marian University in Indianapolis has approved plans to build a college of osteopathic medicine on campus.

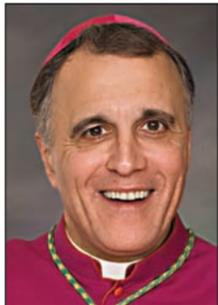
consistent with the emphasis that Marian University uses with its students.

Indianapolis architectural firm Schmidt Associates is the lead architect for the medical school project. While a

construction sign was placed at the site of the future medical school on June 15, university officials stressed that the building and the site plan are still in the design phase. †

# Cardinal DiNardo voices 'grave concern' over drug known to cause abortion

WASHINGTON (CNS)—The head of the U.S. bishops' Committee on Pro-Life Activities expressed "grave concern" about a drug labeled as an emergency contraceptive and the Food and Drug Administration's process for approving it.



Cardinal Daniel N. DiNardo

He said it was misleading to call it a contraceptive as it is also known to cause abortions.

In a June 17 letter to Dr. Margaret Hamburg, FDA commissioner, Cardinal Daniel N. DiNardo of Galveston-Houston criticized the advisory panel's hearing that day on the drug. He said the hearing—held without broad public input or a full record on the drug's safety "for women or their unborn children"—

demonstrated a failure to understand the "new medical and moral issues" that the drug presents.

The drug, ulipristal, is being marketed under the brand name ellaOne or ella, and would be available only by prescription. The drug is said to prevent pregnancy five days after sex—two days longer than the morning-after pill known as Plan B, which is sold over-the-counter to women 17 and older.

The FDA's advisory panel of 11 reproductive health experts voted unanimously for ulipristal's approval and called it safe and effective. Although the FDA is not required to follow the panel's advice, it often does.

The drug, manufactured by a French pharmaceutical company, is currently available in 22 European countries.

In his letter, Cardinal DiNardo raised concerns that the new drug is more similar to the drug RU-486—which can cause abortions several weeks into pregnancy—than it is to other emergency contraceptives, which are believed to have an effect on a fertilized egg after implantation in the uterus.

"Millions of American women, even those willing to use a contraceptive to prevent fertilization in various circumstances, would personally never choose to have an abortion," said Cardinal DiNardo. "They would be ill-served by a misleading campaign to present ulipristal simply as a 'contraceptive.'"

RU-486, known generically as mifepristone, was approved by the FDA 10 years ago. It induces an abortion in the first seven weeks of pregnancy when used in conjunction with another drug, a prostaglandin. The drug prevents the fertilized egg from clinging to the uterine wall, and the prostaglandin is used 48 hours later to set off contractions that expel the embryo.

In a June 2 letter to the FDA, Donna Harrison, president of the American Association of Pro-Life Obstetricians and

Gynecologists, described ulipristal as "an abortifacient of the same type as mifepristone" and said its "approval as an emergency contraceptive raises serious health and ethical issues."

The letter said the new drug had the potential to "destroy established pregnancies as well as prevent implantation."

Plan B, approved by the FDA in 1999, prevents pregnancies with its high doses of a hormone that mimics progesterone. Although the drug works primarily by stopping ovaries from producing eggs, it can also prevent a fertilized egg from implanting in the womb.

Cardinal DiNardo noted that for many years, "Congress has acted to ensure that the federal government does not fund abortion and does not endanger or destroy the early human embryo even in the name of important medical research."

He also said the current administration has similarly "voiced support for federal laws to ensure that no one is involved in abortion without his or her knowledge or consent."

"Plans for approving a known abortion-causing drug as a 'contraceptive' for American women is not consistent with the stated policy of the administration on these matters," he added.

The FDA is scheduled to make a decision on the drug by late July. †

## Our Lady of Fatima Retreat House

### A message from Father Jim Farrell...

Dear Friends,

We thank you for your past support.  
Please help us close the gap on our year end deficit by sending a gift today to Fatima Retreat House at the address below or donate online at [www.archindy.org/fatima/donate.html](http://www.archindy.org/fatima/donate.html)

Every gift makes a difference.

Thank you for your support and know that you remain in our prayers!

Father Jim Farrell  
Director

**P.S. Hold October 23, 2010 for a celebration of Fatima's 60th Anniversary!**

Our Lady of Fatima Retreat House  
5353 E. 56th Street • Indianapolis, IN 46226  
(317) 545-7681 • [www.archindy.org/fatima](http://www.archindy.org/fatima)



## YOU CAN'T TAKE IT WITH YOU

but you can put it to work

Generosity to those we love is a basic yearning of the loving heart. Is your scope of generosity wide enough to include the Society of St. Vincent dePaul and those who depend on us?

Feeding and clothing the poor of all faiths is a task that will outlive us all, as will the Society's mission to do so. Your bequest will enable our all-volunteer, tax-exempt Society to help sustain those caught in the desperate web of poverty in the years to come.

Won't you consider a tax-deductible bequest or gift to the Society of St. Vincent dePaul-Indianapolis Archdiocesan Council from your estate?

Society of St. Vincent dePaul  
3001 E. 30th Street  
Indianapolis, IN 46218

Or donate online at [www.svdipindy.org](http://www.svdipindy.org)



# Florida ultrasound bill vetoed; other states looking at similar bills

WASHINGTON (CNS)—Although Florida Gov. Charlie Crist vetoed a bill that would have required women to have an ultrasound before a first-trimester abortion, similar legislation is having more success in other states.

In Louisiana, a bill requiring ultrasounds before all abortions is awaiting the signature of Gov. Bobby Jindal, who has said he supports the legislation.

In Michigan, where an ultrasound already is required before an abortion, a Senate committee is considering a bill that

would mandate high-quality images from the best ultrasound equipment available at the facility where the abortion is performed.

Sheila Hopkins, associate director for social concerns and respect life at the Florida Catholic Conference in Tallahassee, called Crist's June 11 veto of the ultrasound requirement "a sad day for Florida women."

"Many women have lamented their decision [to have an abortion] and wish they could have viewed an ultrasound before making a choice that they now deeply regret," Hopkins said. "Without this bill in place, women will continue to make a life-altering decision without the benefit of informed consent."

Currently in Florida, ultrasounds are required before all second- and third-trimester abortions in order to determine the gestational age and location of the fetus. The Florida Catholic Conference estimated that more than 80 percent of abortion clinics in the state already perform ultrasounds before first-trimester abortions.

The legislation would not have required women to look at the ultrasound images or hear a description of them. It also would have exempted victims of rape, incest, domestic violence or human trafficking from the requirement.

Crist said in his veto message that the bill "places an inappropriate burden on a

woman seeking to terminate a pregnancy."

The Louisiana bill sent to the governor on June 16 requires that an ultrasound be performed before an abortion and that the woman having the abortion be informed of her right to view a photograph of the ultrasound or hear a description of what it shows.

As originally introduced, the legislation had required women seeking an abortion to hear a description of the fetus, including its dimensions and whether arms, legs or internal organs were visible, and to receive

a photograph of the ultrasound. Those requirements were removed by a Senate committee, however.

State Sen. Sharon Weston Broome, a Democrat who is chief sponsor of the legislation, said it "empowers women" and noted that at least 15 other states have a similar requirement.

According to testimony during the debate on the bill, more than 95 percent of women receiving abortions in Louisiana already have ultrasounds performed.

The Michigan proposal now before the Senate Judiciary Committee would strengthen a 2006 law requiring the ultrasounds. Pro-life advocates contended that those performing the ultrasounds in abortion clinics were deliberately

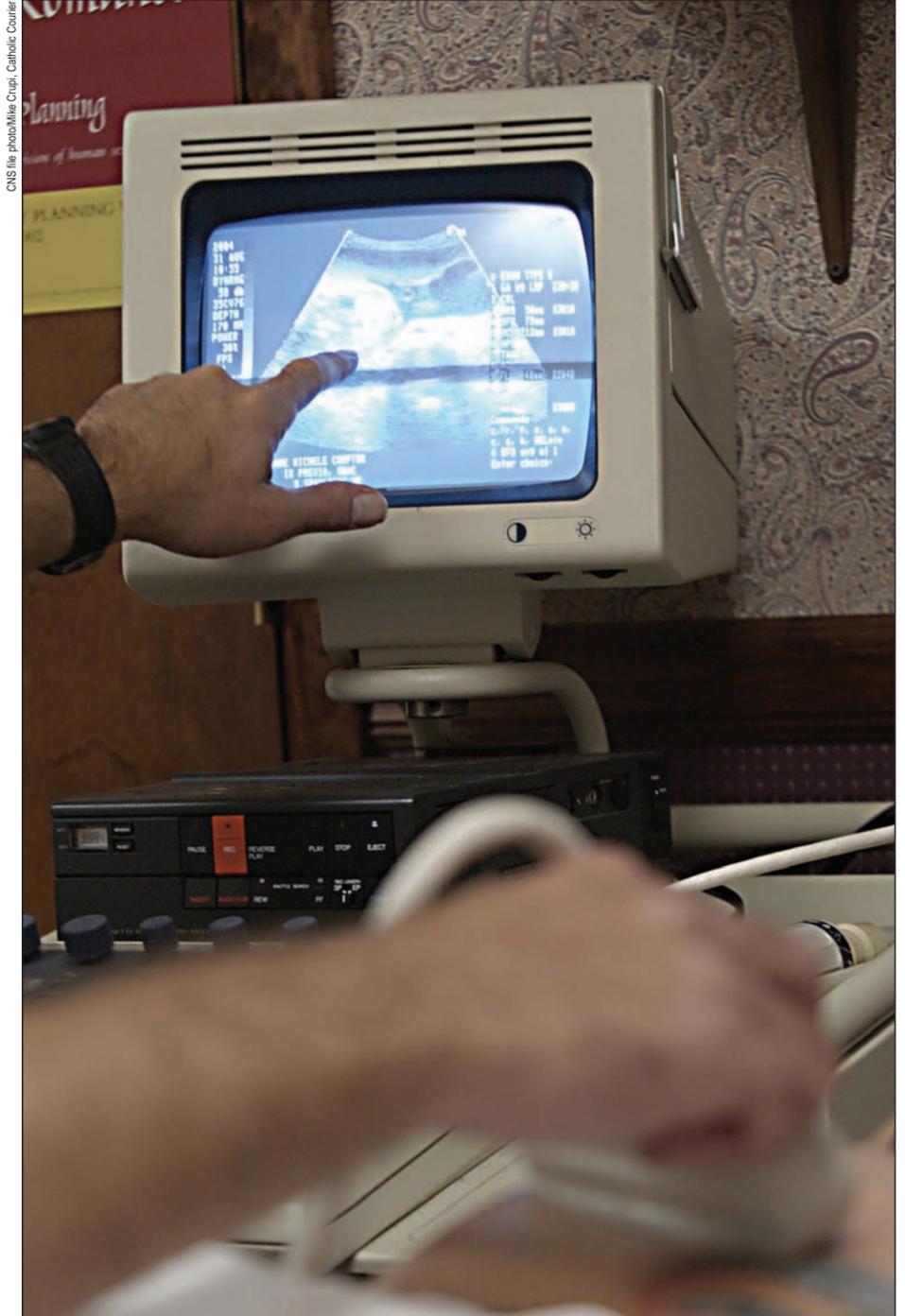
using older equipment to produce blurry images for the women before their abortions, but were using newer, state-of-the-art equipment when performing the abortions.

The bill states: "The physician or person assisting the physician shall ensure that the most technologically advanced ultrasound equipment available at that location is used for the ultrasound examination, for viewing an active ultrasound image, and for creating the physical picture of the ultrasound image."

At a June 15 committee hearing, representatives of the American Civil Liberties Union and the state chapter of

*'The physician or person assisting the physician shall ensure that the most technologically advanced ultrasound equipment available at that location is used for the ultrasound examination, for viewing an active ultrasound image, and for creating the physical picture of the ultrasound image.'*

*—Language in the Michigan proposal before the Senate Judiciary Committee*



A physician administers an ultrasound in a doctor's office in Montour Falls, N.Y., in this file photo. Although Florida Gov. Charlie Crist recently vetoed a bill that would have required women to have an ultrasound before a first-trimester abortion, similar legislation is having more success in other states.

the National Organization for Women opposed the bill as an unnecessary intrusion into the doctor-patient relationship. A representative of Citizens for Traditional Values spoke in favor, saying it would give women "one more source of information when considering her choice" of whether to have an

abortion or not.

State Sen. Wayne Kuipers, a Republican who is primary sponsor of the legislation, said he expected the bill would be approved by the Michigan House and Senate but could face a veto by Gov. Jennifer Granholm, a Democrat who supports keeping abortion legal. †

## KYRGYZSTAN

continued from page 1

during the clashes, which erupted on June 11 in Jalal-Abad and Osh.

In a June 18 telephone interview, Father Korolczuk said he had not heard of casualties among the Catholic communities in both towns, where Uzbek shops and restaurants had been burned and gunshots still could be heard.

However, he added, some Catholics attempted to leave the country but had been

stuck in a miles-long backup at the closed border with Uzbekistan. Other remained, afraid to leave their homes, he said.

Father Korolczuk said his parish was offering shelter to several Kyrgyz, Uzbek and Russian families with small children, who had been unable to obtain basic food, water and medications.

"While the new government seems powerless, the army hasn't been trained to put down unrest and defend civilians," said Father Korolczuk, who administers newly formed Catholic parishes in Jalal-Abad and Talas.

The army also is "dominated by Kyrgyz soldiers and feared and distrusted by all sides. Although we must hope the conflict can be settled internally, without foreign intervention, the lack of neutral institutions poses severe problems here," he said.

Kyrgyzstan's interim president, Roza Otunbayeva, told Russia's *Kommersant* daily newspaper on June 18 that she believed as many as 2,000 people died in the violence, despite an official toll of 191. She said her government would "do everything" to rebuild Osh and Jalal-Abad.

Meanwhile, the International Committee of the Red Cross warned of an "immense crisis" caused by the lack of basic

necessities for refugees from the fighting, which broke out two months after former President Kurmanbek Bakiyev was ousted by a popular uprising in the capital, Bishkek.

The U.S. bishops' Catholic Relief Services was working with local nongovernmental organizations in Osh to provide an appropriate humanitarian

response for both the Uzbeks and Kyrgyz. As of June 21, at least two CRS teams were in Jalal-Abad, assessing the situation near the border.

Andrew Schaefer, CRS program manager in Osh, said CRS helps people based on "need, not creed." He said the agency and its partners were providing hygiene kits and other nonfood items.

In a June 21 telephone interview, Schaefer described the situation as calmer, but said ethnic tensions remained high. He said CRS staffers had to gain the trust of the Uzbeks so they can provide substantial relief and prevent further violence.

In a June 14 interview with Vatican Radio, Bishop Nikolaus Messmer, Kyrgyzstan's apostolic administrator, said he believed the conflict was a "provocation by relatives and supporters" of Bakiyev, now in

exile in Belarus.

Meanwhile, the Vatican nuncio to Kyrgyzstan and Kazakhstan, Archbishop Miguel Maury Buendia, told Vatican Radio on June 15 that he feared an "absolute humanitarian catastrophe," adding that many local inhabitants were afraid of being attacked if they appeared on the streets.

"The government does not seem able to maintain calm, and some of those who are supposed to be maintaining the calm, it appears, have even been shooting at Uzbeks," Archbishop Buendia said.

Muslims make up more than 80 percent of the 5 million citizens of mostly mountainous Kyrgyzstan, 15 percent of whom are ethnic

Uzbeks. Overall, the small, landlocked country, which also borders China, Kazakhstan and Tajikistan, is home to about 100 nationalities.

The Catholic apostolic administration, created in 2006, numbers around 500 Church members, mostly descended from Polish and German settlers and Soviet-era deportees. About 30 Catholics regularly attend Masses in Jalal-Abad and Osh, both of which are home to dozens of Muslim mosques. †



An ethnic Uzbek woman cries as she stands amid the debris of her family house burned during fierce ethnic clashes in Jalal-Abad, Kyrgyzstan, on June 21. Pope Benedict XVI appealed for an end to ethnic violence in Kyrgyzstan and urged the international community to provide humanitarian aid to the civilian population in the Central Asian country.

# Political response to oil spill as murky as the Gulf waters

WASHINGTON (CNS)—As oil continues to spread throughout the Gulf of Mexico from the April 20 Deepwater



Horizon explosion, the federal government is still scrambling to find the best possible approach to limiting the environmental damage and administering

justice in a catastrophe now heading into its third month.

The scrambling isn't limited to government, as BP, whose leased rig exploded in the Gulf, has been trying to play catch-up with increasingly hostile criticism from citizens and government.

Residents of the Gulf whose livelihoods have been affected by the spill are hoping that a \$20 billion pledge made by BP to the White House to help residents is not too little, too late. And there is precious little constituency to represent the fish, birds and other marine life exposed to the oil.

Even after some success by BP in mid-June to divert the oil billowing from a well a mile below the surface of the gulf, millions of gallons leaked out—there are 55 gallons in a barrel—in the first two months, and there is no one-size-fits-all way to reclaim all of the leaked oil without creating new problems. A new BP drilling effort to completely cap the well is not likely to take effect until late summer at best.

In the interim, there is prayer, and desperation.

The U.S. bishops, meeting in St. Petersburg, Fla., issued a statement on June 18 offering “heartfelt prayers and pastoral solidarity” for those affected:

the families of the 11 workers killed in the explosion, the families whose livelihoods have been threatened, those who have lost their jobs and income; and for government and industry leaders that they may have “wisdom and strength in this trying hour.”

The Archdiocese of New Orleans' Catholic Charities affiliate received a \$1 million grant from BP in May for spill-related emergency assistance. The money doesn't go far. The maximum rent assistance the archdiocesan agency can give is \$200.

Connie D'Aquin Bosley has seen the despair firsthand. “What we're seeing is that the desperation is growing among the fishermen. Tempers are short and they really feel neglected,” said Bosley, head of Catholic Charities' emergency management

***‘The BP claims process is very slow. It's not consistent. There's just gaps right now in what BP offers, and what they need right now.’***

***—Connie D'Aquin Bosley, head of Catholic Charities' emergency management office in the Archdiocese of New Orleans***

office. “The BP claims process is very slow. It's not consistent. There's just gaps right now in what BP offers, and what they need right now.”

Bosley said BP will pay captains of ships that can't fish on oil-tainted waters \$5,000, but deckhands can only get \$1,200.

“Captains tend to pay deckhands more with cash,” which complicates relief payments, she said. “We've got some undocumented [workers] down here who aren't eligible for the BP claims procedures. BP says if you get one check you'll start to receive checks every month, [but] we're not seeing that yet. Less than 50 percent have even seen their first check from BP at this time. That's a tremendous hardship on the community and on the people.”

Catholic Charities has put in a request for a second grant from BP, partnering with more than two dozen aid agencies serving the Louisiana coast.

Dan Misleh, executive director of the Washington-based Catholic Coalition on Climate Change, said the spill is an occasion for “contrition.”

“There's lots of pain and suffering going on down in the Gulf of Mexico and the states that are affected,” he told Catholic News Service in a June 16 telephone interview. “It comes on the heels of the explosions in the West Virginia [coal] mines as well.”

“There's a lot of risk in extracting fossil fuels that I think most of us take for granted,” Misleh continued. “We turn on the light switch, and we get electricity. We start

up the car and we go. ... We all need to understand that we depend on the work that they [miners and drillers] do.”

Misleh added, “We haven't caused their suffering, but by our appetite for energy we ask them to do riskier and riskier things ... to run our economy.”

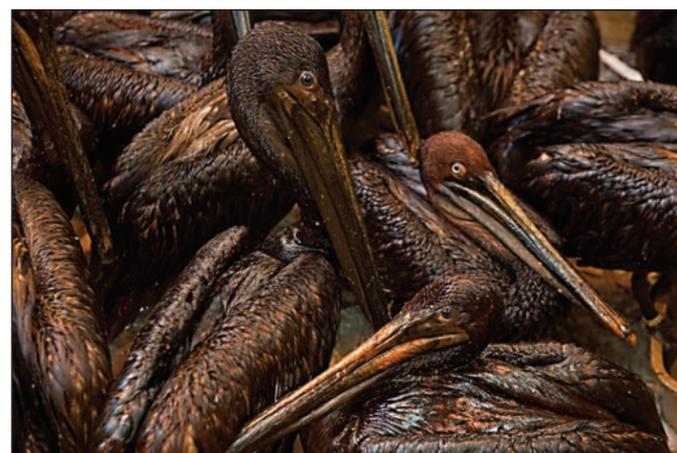
The White House and the Democratic-run Congress have been at work on developing bills that would give a boost to alternative energy sources, and figure the Deepwater Horizon catastrophe could be a steppingstone to passing a bill this year. The White House also called for a six-month moratorium on U.S. offshore drilling in order to apply what lessons can be learned in the BP spill. Earlier this year, President Barack Obama had surprised some of his allies when he gave the OK to greater offshore drilling in U.S. coastal waters.

But as civil suits against BP grow, the federal government could issue criminal charges against the British oil giant. “Depending on what the evidence shows, a whole host of federal laws—Clean Water Act, Migratory Bird Act, False Statements, obstruction of justice,” said Russell Mokhiber, editor of the *Corporate Crime Reporter*, in a June 16 e-mail to CNS.

“Jail time is the most potent weapon in the federal arsenal. [It] sends a strong deterrent message not just to BP but to the industry as a whole,” Mokhiber said, adding that convictions could result in BP executives going to jail and BP losing government contracts.



Oil from the Deepwater Horizon spill surrounds marshland south of Venice, La., on June 19.



Brown Pelicans, covered in oil from BP's spill in the Gulf of Mexico, huddle together in a cage at the International Bird Rescue Research Center in Buras, La., on June 6.

David Krebs, president of the Gulf of Mexico Reef Fish Shareholders' Alliance, told CNS from his cell phone as he was driving from an alliance business meeting in Gulfport, Miss., that some of his 100 members are hurting, particularly in Alabama, Mississippi and much of Louisiana because of federally imposed no-fishing closures resulting from the spill.

Even so, “our demand is actually up because the closures that have closed our competitors, who have not been able to fish in their historical areas,” Krebs said.

Louisiana got the worst of Hurricane Katrina five years ago, making the oil spill seem like a curse on the battered region. Paradoxically, another hurricane “would help,” Krebs said. “It would aerate the Gulf—if the oil is stopped in time before a hurricane hits the Gulf.”

However, “if you have to abandon all the recovery operations taking place, that's going to be a not-good situation,” Krebs added. “We're praying for it to get stopped before we see any hurricanes.” †

## BP oil spill in Gulf offers ‘lesson in humility,’ Vatican spokesman says



Fish lie dead in oil in Bay Jimmy near Port Sulpher, La., on June 20. Jesuit Father Federico Lombardi, the Vatican spokesman, said in a commentary June 19 that the leaking British Petroleum oil well in the Gulf of Mexico was a disaster “of enormous proportions, and getting worse.”

VATICAN CITY (CNS)—The “sense of powerlessness and delay” in resolving the worst offshore oil spill in U.S. history offers a lesson about the limits of technology, a Vatican official said.

Jesuit Father Federico Lombardi, the Vatican spokesman, said in a commentary on June 19 that the leaking BP oil well in the Gulf of Mexico was a disaster “of enormous proportions, and getting worse.”

He compared it to the 1984 chemical factory explosion in Bhopal, India, or the 1986 meltdown of the nuclear power plant in Chernobyl, Ukraine.

“What is striking in this case is the sense of powerlessness and delay in finding a solution to this disaster faced by one of the largest and most technologically advanced oil multinationals in the world, but also by the

most powerful country on Earth,” Father Lombardi said.

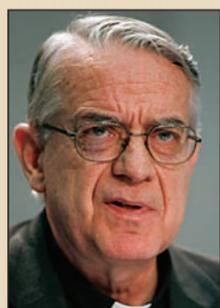
“It seems incredible, but it is a fact. This is not the eruption of a volcano, but a relatively small man-made hole in the seabed. Yet, in two months, expert scientists and technicians, leaders in their field, have failed to plug it,” he said.

The Vatican spokesman said he hoped people would draw from the disaster a lesson of prudence and care in the use of the Earth's resources.

“Perhaps we can also draw a lesson in humility,” he said.

“Technology will advance. But if a relatively simple production process leaves us so helpless, what will we do if much more complex processes get out of hand, such as those affecting the energy hidden in the heart of matter or moreover in the processes of the formation of life?” he said.

Father Lombardi noted that the issue of responsible use of technology was addressed by Pope Benedict XVI in his latest encyclical, “*Caritas in Veritate*” (“Charity in Truth”). †



Fr. Federico Lombardi, S.J.

# Congratulations Cathedral High School Class of 2010



## You earned more than \$19 million in scholarships and awards!

The members of Cathedral's Class of 2010, and their college/university of choice:

Megan Adams, Indiana University  
 Mark Aikman, Purdue University  
 Bo Alban, Indiana University  
 Victoria Alden, Rose-Hulman Institute of Technology  
 Kalyn Altherr, Indiana State University  
 Brittani Anderson, San Antonio Community College  
 Michael Armstrong, Mississippi State University  
 Elyse Aussenbaugh, Northwestern University  
 Jacob Avellana, Purdue University  
 Mark Baele, Undecided  
 Courtney Balog, Loyola University Chicago  
 Alec Bannister, Marion Military Institute  
 Carly Barger, Xavier University  
 Shelby Bates, Michigan State University  
 Cameron Beard, University of Cincinnati  
 Christina Bechtel, Indiana University  
 Clara Becker, DePauw University  
 Emery Becker, Indiana State University  
 Joel Becker, Rose-Hulman Institute of Technology  
 Ryan Becker, Wabash College  
 Lucas Behringer, Saint Francis University (PA)  
 Thomas Benderfer, University of Chicago  
 Michael Bender, Ball State University  
 Ryann Bentley, Ball State University  
 Kiefer Berry, Butler University  
 Cameron Borkowski, IUPUI  
 Steffi Bortenschlager, University of San Diego  
 Patrick Brady, University of Colorado at Boulder  
 Margaret Brennan, Purdue University  
 Kristina Bridges, Aveda Fredric's Institute  
 Mattie Brokaw, Indiana University  
 Max Bryan, Indiana University  
 Blake Buchanan, Indiana University  
 Jacob Buchanan, Georgetown College  
 Erin Bucherl, Purdue University  
 Lauren Caldemeyer, Stanford University  
 Colin Campbell, Purdue University  
 Candy Capilla, University of Indianapolis  
 Morgan Carlton, Indiana University  
 John Castell, Miami University

Kelly Cathcart, Ball State University  
 Danielle Charbonneau, Indiana University  
 Helen Clark, Purdue University  
 Kathryn Cleary, University of Dayton  
 Grace Coffey, Saint Mary's College  
 Joseph Cohoat, Purdue University  
 Michael Cohoat, Ferris State University  
 Thomas Cohoat, Ball State University  
 Alex Collignon, Indiana University  
 Jennifer Collins, Belmont University  
 Keenan Collins, Xavier University  
 Katherine Connors, Indiana University  
 Jenna Constantino, University of Cincinnati  
 Carlee Cook, Purdue University  
 Maggeline Corsaro, Indiana University  
 Bria Covington, Texas Southern University  
 Zachary Czachura, Purdue University  
 Francis DeAugustine, Indiana Ice  
 Genevieve Deis, Ivy Tech State College  
 Irene Deis, DePauw University  
 Casey DeSmith, Indiana Ice  
 Michael Devlin, DePauw University  
 Daniel Dixon, Indiana University  
 Patrick Donovan, Purdue University  
 Elizabeth Douglas, Indiana University  
 Lynne Driver, IUPUI  
 Wesley Edwards, IUPUI  
 Eric Eikenberry, UNC at Chapel Hill  
 Sean Engelking, Ball State University  
 Samuel Erotas, Indiana University  
 Sebastian Ewald, University of Minnesota  
 Olivia Fangman, Purdue University  
 Thomas Farrell, Indiana University  
 Chelsea Finnigan, IUPUI  
 Kara Fischer, Indiana University  
 Kristen Fischer, Western Kentucky University  
 William Fitzgerald, Dartmouth College  
 Edward Flood, Indiana University  
 Rachael Fox, Xavier University  
 Alexander Frick, Ball State University  
 Armand Fuller-Washington, Indiana State University  
 Gabrielle Garcia, Saint Francis University  
 Evan Garing, Purdue University

Elizabeth Gath, College of Charleston  
 Franqlin Gatson, University of Alabama Birmingham  
 Jacquelyn Gillum, Indiana University  
 Sean Godfrey, Purdue University  
 Shannon Golden, Ball State University  
 Caroline Graham, Indiana University  
 Thomas Graham, Columbia College Chicago  
 Lauren Gray, University of Southern Indiana  
 Stephen Hackl, Indiana University  
 Alixandra Haire, Indiana University  
 Kathleen Hall, Indiana University  
 Richard Harney, Undecided  
 Kelly Hartman, Indiana University  
 Chase Haskin, IUPUI  
 Collin Haugh, Indiana University  
 William Haughs, University of Kentucky  
 William Hayslett, Arizona State University  
 Jim Heisserer, Indiana State University  
 Stuart Hester, Purdue University  
 Joseph Hilger, Indiana University  
 Benton Hizer, Ball State University  
 Joshua Hofmeister, Indiana University  
 Kevin Hofmeister, Ball State University  
 Oliver Hopkins, Indiana University  
 Emily Hrenchir, University of Southern Indiana  
 Joseph Meyer, Indiana University  
 Lauren Hummel, Indiana University  
 Grace Hurt, University of North Carolina Chapel Hill  
 Vincent Indiana, University of Detroit Mercy  
 Kristopher Ingram, Purdue University  
 Madeline Jarrett, University of Notre Dame  
 Melanie Jung, Ball State University  
 Jillian Justus, Purdue University  
 Margaret Kaster, Butler University  
 Christopher Kauffman, Indiana University  
 Michael Kelley, Indiana University  
 Marc Kemen, Xavier University  
 Lia Kennedy, Purdue University  
 Maureen Kennedy, Ball State University  
 Kaitlin Kivett, Indiana University  
 Eric Krueger, University of Miami  
 Karissa LaGrotte, University of Kentucky  
 Patrick Laskowski, University of Notre Dame

Abby Lauck, University of Saint Francis  
 Christopher Laughner, Indiana University  
 Lindsay Lausten, Purdue University  
 Molly Lawless, Ball State University  
 Madeline Leahy, Ball State University  
 John Leemhuis, Purdue University  
 Tyler Lenahan, University of Saint Francis  
 Moira Leonard, University of Indianapolis  
 Emily Lewis, Indiana University  
 Laura Leyden, University of Indianapolis  
 Ryan Lintner, Am. Academy of Dramatic Arts/Hollywood  
 Kevin Loiselle, Indiana University  
 Melissa Longwell, University of Southern Indiana  
 Corey Lucia, Indiana State University  
 James Lynch, Indiana University  
 Elizabeth MacGill, Georgetown University  
 John Macke, University of Notre Dame  
 Paige Mason, University of Dayton  
 Kayla Masterson, Purdue University  
 Abram McCarty, University of Dayton  
 Jermaine McClendon, University of Southern Indiana  
 Kevin McClure, Indiana State University  
 Elizabeth McNabb, University of Illinois  
 Thomas McNulty, Indiana University  
 Monica Metallic, Indiana University  
 Joseph Meyer, IUPUI  
 Emily Mick, Ivy Tech State College  
 Julia Miles, Xavier University  
 Scott Miller, Xavier University  
 Ashlee Mills, University of Indianapolis  
 John Mills, Indiana State University  
 Alexis Mitchell, University of Indianapolis  
 Stacy Montgomery, Lincoln University  
 Erin Mooney, Indiana University  
 Alexander Moore, Indiana University  
 Ashlyn Moore, Butler University  
 Samantha Morgan, Purdue University  
 R. Cabell Morris, Dartmouth College  
 Frank Myers, Undecided  
 Nick Najem, Ball State University  
 Kara Neal, Bellarmine University  
 Zachary Niceley, Indiana University  
 Matthew O'Brien, Ball State University

Molly O'Brien, Indiana University  
 Ryan O'Connor, Butler University  
 William O'Herren, Indiana University  
 Clara O'Leary, Indiana University  
 Andrew O'Malia, Ivy Tech State College  
 Jordan Ofutt, Indiana University  
 Samuel Oskins, University of Evansville  
 Kevin Owens, Ball State University  
 Alexander Parker, Indiana University  
 John Parker, University of Massachusetts Amherst  
 Emily Peat, Indiana University  
 Christen Peeler, DePaul University  
 Andrew Perry, Miami University  
 Kanisha Perry, Ivy Tech State College  
 Lesley Perry, Ball State University  
 Samantha Peszek, University of California Los Angeles  
 David Peterson, University of Colorado at Boulder  
 Elizabeth Phillips, Miami University  
 Matthew Pimentel, Indiana University  
 Taylor Poppmeier, Saint Andrew's University  
 Dakota Potter, Undecided  
 Michael Preusch, Indiana University  
 Kristen Probst, Purdue University  
 Samuel Quigley, Indiana University  
 Lars Rascoe, Marian University  
 Lauren Rascoe, University of Indianapolis  
 Blake Reckley, Undecided  
 Jonathan Redmon, Purdue University  
 Sarah Renie, Indiana University  
 James Ricker, Indiana University  
 Alyson Ries, Purdue University  
 Kyra Riggins, Howard University  
 Emily Rinehart, Florida Southern College  
 Graham Ritz, Lewis University  
 Shelby Robb, Indiana State University  
 Eric Roberts, University of Dayton  
 Kyle Roberts, Undecided  
 Morgan Robertson, Purdue University  
 Donte Robinson, Indiana University  
 Jacob Robinson, Indiana University-East  
 Courtney Roessler, Indiana University  
 Kevin Rogozinski, University of Dayton  
 Madison Rothberger, Indiana University

Jack Rothkopf, Indiana University  
 Kasey Ruppe, Butler University  
 Jazmin Ryle, Howard University  
 Molly Sahn, Indiana University  
 Samuel Salin, Undecided  
 Joseph Sander, Hanover College  
 Melissa Schopper, Indiana University  
 Theresa Schott, University of Indianapolis  
 Kyle Scott, Musicians Institute  
 Emily Sexson, Undecided  
 Adam Sheingold, Trine University  
 Eric Sheldon, Indiana State University  
 Jennifer Shipley, Indiana University  
 Peter Shipley, Xavier University  
 Elizabeth Shirey, Kent State University  
 Darshan Sittampalam, Indiana University  
 Tony Skelton, Indiana University  
 Samantha Sloan, Indiana University  
 Madalyn Smith, Purdue University  
 Allison Snyder, University of Kentucky  
 Nicholas Sobecski, Indiana University  
 Victoria Spartz, Purdue University  
 Drew Stanich, Indiana University  
 Elisabeth Stanich, Indiana University  
 Nicholas Stapleton, Xavier University  
 Michael Stauder, Indiana University  
 Edward Steinmetz, Indiana University  
 Nicholas Stenson, University of Dayton  
 Catherine Stevens, Ball State University  
 Emily Stewart, Purdue University  
 Jake Stieneker, Indiana University  
 Christa Stinson, Loyola University Chicago  
 Stephen Stipp, Purdue University - Calumet  
 Wesley Stokes, Ball State University  
 John Stringfield, Ball State University  
 Tevin Studdard, Indiana State University  
 Andrew Stuttle, Indiana State University  
 Andrew Stutzman, DePauw University  
 Brian Sutter, Indiana State University  
 Ryan Thie, Indiana University  
 Alana Tice, Purdue University  
 Spencer Tigges, Indiana University  
 Kathryn Treadway, Northern Kentucky University

Paul Tsangaris, Indiana University  
 Zachary Turi, Indiana University  
 Erica Tuttle, Ball State University  
 Brittany Umana, University of Dayton  
 Andrew Ursvaw, Indiana State University  
 Anjulia Urasy, Indiana University  
 Wesley Vassilo, Wabash College  
 Anna Ventimiglia, Butler University  
 Nathaniel Vicar, University of Dayton  
 Katherine Wacker, United States Military Academy  
 Hannah Waltz, Indiana University  
 Thomas Warren, Indiana State University  
 Raymond Washington, University of Southern Indiana  
 Caitlin Weber, Indiana University  
 Gregory Welage, Indiana University  
 Eamonn Welch, Indiana State University  
 Tony Skelton, Indiana University  
 Samantha Sloan, Indiana University  
 Madalyn Smith, Purdue University  
 Mariah Whitaker, Xavier University  
 Margaret White, IUPUI  
 Robert Whitman, Indiana State University  
 Chrisjaan Whitson, Indiana University  
 Alexander Wideman, Miami University  
 Matthew Wideman, Wittenberg University  
 Therra Wilbrandt, Green Mountain College  
 Nicholas Wildeman, Indiana University  
 Courtney Wilkins, North Carolina A&T State University  
 Kevin Williams, Ball State University  
 Stevie Wilson, University of Akron  
 Katherine Winingham, Bowdoin College  
 Erin Wissler, College of Saint Benedict  
 Alexander Worrell, Wabash College  
 Hillary Wright, Indiana University  
 Christopher Yust, Franklin College  
 Joseph Zainey, Indiana State University  
 Alexandra Zimmerman, Ball State University  
 Jacob Zapancic, Indiana University

# Smartphone applications integrate prayer life with technology

ARLINGTON, Va. (CNS)—Praying is now so 21st century.

Instead of a paperback missalette, there is iMissal. Instead of prayer cards, there is a touch-screen Saint A Day. Instead of randomly jotting down prayer requests, there is a digitally organized list in PrayerSteward.

These three applications—better known as apps—only scratch the surface of faith-related digital materials available in Apple's App Store and, to a lesser extent, in the Android Market and Palm Pre App Catalog. With these digital Catholic resources comes the undeniable convenience of modern-day prayer.

"I know people who before they even get out of bed they have their iPod Touch or their iPhone in their hand," said Sister Kathryn James Hermes, a Daughter of St. Paul and director of digital publishing for Pauline Books and Media, in an interview with the *Arlington Catholic Herald*, newspaper of the Arlington Diocese.

"You could be looking at the psalms or the morning meditation," she added.

In March, Parks Associates, a market research and consulting company specializing in digital technologies, reported that smartphone—i.e. iPhone, Android, Palm Pre—users are expected to quadruple by 2014, resulting in 1 billion users worldwide.

That is a market that everyone, even the Vatican, can get behind.

On Easter Sunday, the Vatican Observatory Foundation, which promotes scientific research of space, launched the Vatican-approved iPhone app: "Daily Sermonettes with Father Mike Manning."

"These daily reflections are inspired by Scripture, using God's uplifting message as a guide in your daily life, supporting the foundation's mission of scientific research, education and discovery," the Web site reads.

Also approved by the Vatican is iBreviary—available on iPhone and Android—an app developed in part by Italian priest Father Paolo Padrini, that contains daily readings, the Liturgy of the Hours and other prayers in multiple languages.

"As religious, we take to heart that [Pope] Benedict has said we need to give a soul to technology, a soul to communications," Sister Kathryn said. "We do that through prayer, through reflection, through the love with which we carry out our apostolate—even the way in which we create our apps, trying to make them a

truly beautiful experience."

Sister Kathryn and the Daughters of St. Paul always are on the lookout for ways to give the Internet a soul by using it to spread the good news.

"For those who never go into a church, through the media we're able to allow wherever they are to become a church," she said. "It becomes a place of encounter for them, a sacred space, a type of church. It becomes a way to multiply our presence to a whole new audience."

The iMissal app, developed by Cantcha Inc. and available for iPhone and Android users, contains a full calendar displaying all liturgical seasons, all Mass readings for every liturgical cycle, audio readings, a daily Bible verse and a list of popular prayers.

"It really is meant to become the source of everything Catholic that Catholics turn to for prayer and devotion and faith," Sister Kathryn said. "It's this very simple thing. You can have the readings right in your hand along with everything else that organizes your life."

Favorite prayers can be e-mailed to friends, and iMissal is connected with CatholicTV, a television ministry of the Archdiocese of Boston, and enables users to stream Mass online.

Though the Rosary Miracle Prayer app, available in June, users can pray the rosary in his or her own "sacred space." Audio tracks feature the Daughters of St. Paul—recorded at their studio in Boston—praying the decades, and 18 different sets of pictures help draw the faithful into the four sets of mysteries.

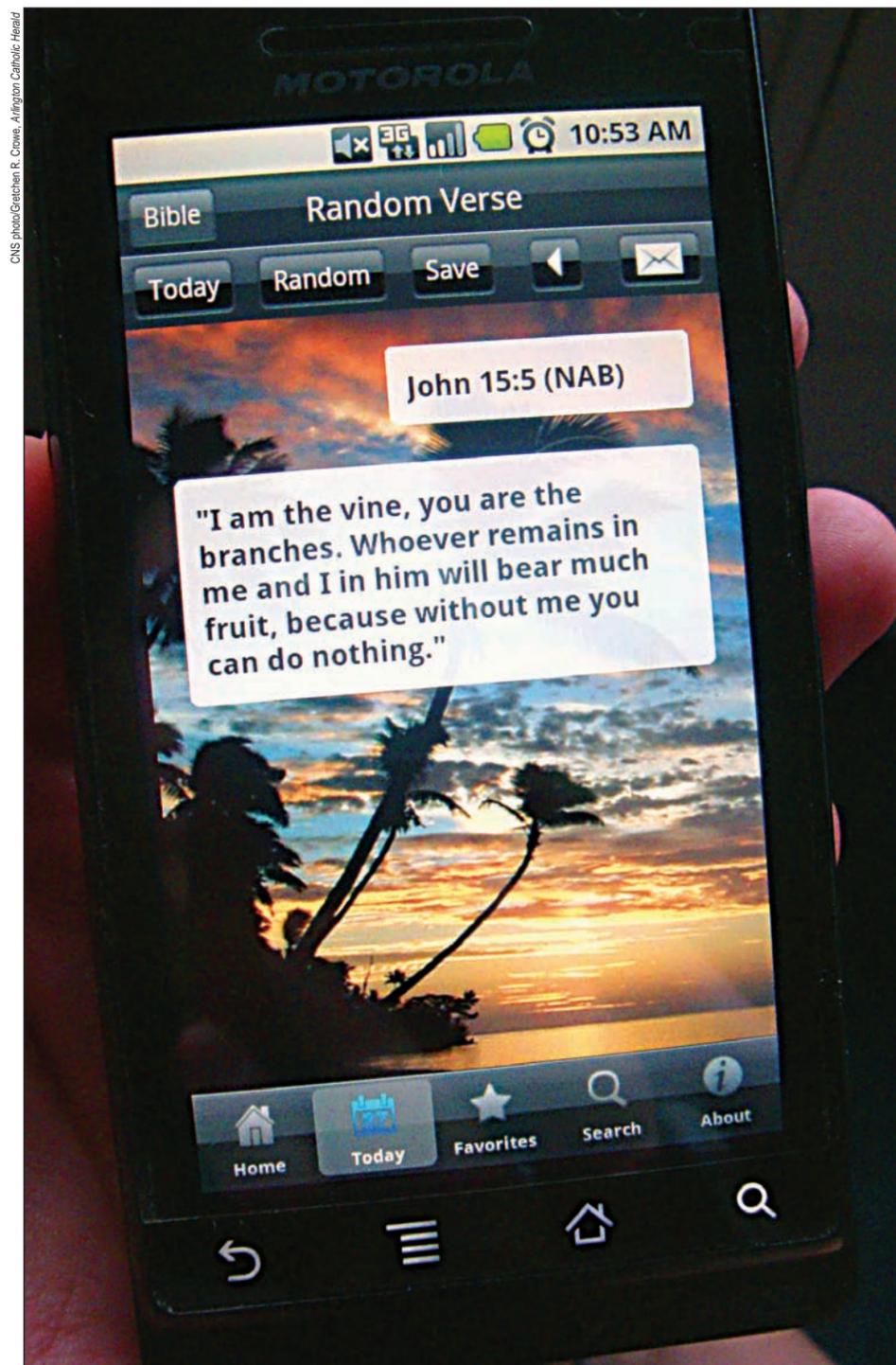
From within the app, users can e-mail the Daughters of St. Paul directly with personal prayer intentions.

With the Saint A Day app, invoking a prayer to the patron saint of cancer, artists, flying or mail delivery is only an index finger away. A quick search results in a wide breadth of information on a particular saint, and users then are able to e-mail it to a friend in need.

PrayerSteward, an application released earlier this month by Safe-t-Technologies LLC, offers an easy way to keep track of prayer intentions.

Once a user make a promise to remember someone in prayer, it can be added to the PrayerSteward list. The user can set time limits or reminders or e-mail the prayer request to others. More information is available at [www.prayersteward.com](http://www.prayersteward.com), and a quick search on YouTube provides a useful tutorial.

Besides the digital apps, the Daughters of St. Paul have six CDs available for download



The Church capitalizes on technology with the iMissal application, available on iPhone, iPod Touch, iPad and Android phones. It provides daily readings, Catholic prayers and Bible verses.

on iTunes and will soon have books available for e-readers like Amazon's Kindle, Barnes & Noble's Nook and Apple's iPad.

Despite all the apps, smartphones and fancy devices, however, the mission of evangelization for the Daughters of St. Paul—and for the Church—remains

the same today as 2,000 years ago in St. Paul's time.

"All of these things are means," Sister Kathryn said. "They are a way to reach out to a lot of people at once. That's really the essence of our mission, to evangelize out." †

# Holy Father appeals for fair treatment and respect for world's refugees

VATICAN CITY (CNS)—Pope Benedict XVI appealed for fair treatment of the world's refugees, saying they deserve to be welcomed with respect for their rights and human dignity.

At the same time, the pope said refugees should show respect for the identity of their host countries. He made the remarks at the Vatican on June 20, which the

United Nations marks as World Refugee Day.

The pope said the annual day highlighted the plight of "all those who have been forced to leave their own land and family customs, arriving in environments that are often profoundly different."

"Refugees desire to find welcome and to be recognized in their dignity and their fundamental rights. At the same

time, they intend to offer their contribution to the society that welcomes them," he said.

"Let us pray that, in a just and mutual relationship, their expectations have an adequate response, and that they demonstrate the respect they feel for the identity of the community that receives them," he said.

Archbishop Antonio Maria Veglio, head of the Pontifical Council for Migrants and Travelers, said at a prayer vigil on June 17 that refugee movements in recent years have become "real humanitarian crises" of biblical proportions.

Often the refugee flow is aggravated by organized criminal activities, he said.

"We cannot be silent about the arrogant revival of the slave trade, which today involves about a million persons each year, destined for the markets of prostitution, forced labor, organ trafficking and underage sex," he said.

He said poverty and the "enormous economic disparities" of today's world were often motives for migration.

Caritas Internationalis, the Vatican-based umbrella organization for Catholic charities, highlighted the condition of women refugees, who it said were especially vulnerable to human rights abuses when they have been forced to leave their homes for long periods.

The organization said that of the world's approximately 10 million refugees, about two-thirds were caught in crises of five years or longer. Women make up 49 percent of the refugee population, frequently fleeing conflicts in places like Colombia, Sudan, Iraq and Afghanistan, and often living in unprotected camps.

Caritas called for better camp security, saying women are subject to violence inside the camps and when they leave to retrieve basic supplies such as water and firewood. It said measures should be taken to make it easier for women to report acts of violence and have access to judicial procedures. †

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# Early evidence of devotion to Apostles found in Rome catacombs

ROME (CNS)—In the basement of an Italian insurance company's modern eight-story office building, Vatican archaeologists—armed with lasers—discovered important historical evidence about the development of Christian devotion to the Apostles.

At Rome's Catacombs of St. Thecla, in the burial chamber of a Roman noblewoman, they have discovered what they said are the oldest existing paintings of Sts. Peter, Paul, Andrew and John.

Technicians working for the Pontifical Commission for Sacred Archaeology discovered the painting of St. Paul in June 2009 just as the Year of St. Paul was ending.

Barbara Mazzei, who was in charge of the restoration work, said on June 22 that she and her team members knew there were more images under the crust of calcium carbonate, but excitement over the discovery of St. Paul in the year dedicated to him led them to announce the discovery even before the rest of the work was completed.

Presenting the complete restoration of the burial chamber to reporters a year later, Msgr. Giovanni Carru, an official of the commission, said that the catacombs "are an eloquent witness of Christianity in its origins."

Into the fourth century, Christians in Italy tried to bury their dead near the tomb of a martyr. The walls of the tombs of the wealthy were decorated with Christian symbols, biblical scenes and references to the martyr.

At the Catacombs of St. Thecla, the noblewoman's burial chamber—now referred to as the Cubicle of the Apostles—dates from the second half of the fourth century. The arch over the vestibule features a fresco of a group of figures the Vatican experts described as "The College of the Apostles."

The ceiling of the burial chamber itself features the most typical icon found in the catacombs—Christ the Good Shepherd—but the four corners of the ceiling are decorated with medallions featuring the four apostles, said Mazzei.

Fabrizio Bisconti, the commission's



Fabrizio Bisconti, the archaeological superintendent of the Pontifical Commission for Sacred Archaeology, explains artwork outside burial chambers in the Catacombs of St. Thecla in Rome on June 22. Above him is a 4th century painting known as the "College of the Apostles," and at right is an image of Jesus.

archaeological superintendent, said that in the decorations of the catacombs one can see "the genesis, the seeds of Christian iconography," with designs from the very simple fish as a symbol of Christ to the resurrection image of Christ raising Lazarus from the dead.

The discovery of so much attention to the Apostles in the Catacombs of St. Thecla documents the fact that widespread devotion to the Apostles began earlier than what most Church historians believed, he said.

"This is the time when the veneration of the Apostles was just being born and developed," he said, and the art in the catacombs no longer presented just the martyrs or biblical scenes.

The burial chamber also features frescoes of Daniel in the lion's den, the Three Wise Men bringing gifts to Jesus, Abraham's sacrifice of Isaac and a very large wall painting of the noblewoman herself—jeweled, veiled and with "an important hairstyle," a symbol of status

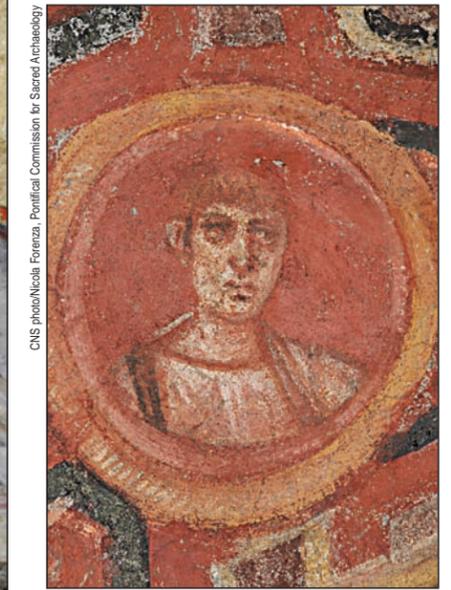
in ancient Rome, he said.

Mazzei said that when restorers first went into the burial chamber in 2008, all the walls were white—completely covered under the crust of calcium carbonate that ranged from a millimeter thick to 4-5 centimeters deep. The Vatican, however, had watercolors and diary descriptions from the 1800s testifying that there were paintings on the walls.

In the past, she said, restorers would use tiny scalpels and brushes to remove the white crust, but some of the paint always came away with it. Restorers were left trying to find the right balance between removing enough to see a faint image of a catacomb fresco and destroying it.

Then along came the laser, Mazzei said.

After attending an art restoration conference and listening to presentations on how lasers were being used on frescoes in buildings above ground, she



A 4th-century painting of St. John is seen on the ceiling in the burial chamber of a Roman noble woman in the Catacombs of St. Thecla in Rome on June 22. Fourth-century paintings of Sts. Peter, Paul, Andrew and John on the ceiling of the chamber are believed to be the oldest in existence.

said she suggested to the Vatican that they gather a team of experts to see how lasers would work in the extremely humid catacombs where almost no air circulates.

"We went slowly and basically set up an experimental laboratory" in the catacombs, she said.

The restoration project was just as painstaking as the scalpel-and-brush method because it involved firing the laser pinpoint by pinpoint across the surface of the cubicle, "but the result is totally different," Mazzei said.

She said the two-year project to restore the tiny cubicle cost only about \$72,000 because many of the consultants donated their time and the laser company gave the Vatican a steep discount.

Bisconti said the Vatican has no plans to open the Catacombs of St. Thecla to the public, although the pontifical commission occasionally gives permission for groups to visit as long as they are willing to pay a licensed guide and escort. †



## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIocese of Evansville

## Brothers Keepers: Prison after-care program to open in July

EVANSVILLE—Robert Collins spent 20 years teaching survival skills to Air Force pilots and their crew members. He spent eight of those years "in the Arctic, in Alaska, dealing with men in stressful situations."

"I think that prepared me for what I'm doing now," he said.

Collins is the director of Brothers Keepers, a prison after-care program that plans to open its doors in early July. It will be housed in a former funeral home, located in the shadows of the Lloyd Expressway near downtown Evansville.

When it opens, it will provide housing to 15 men who are newly released from the correctional facilities in Carlisle or Branchville.

Most of the men will be on parole, and are former Vanderburgh County residents. But they will not be sex offenders or violent crime offenders.

"Our goal is to meet their needs," Collins said. That means offering the men a place to sleep at night, one cooked meal a day, some counseling, help in finding jobs, and the opportunity to connect with organizations which are already established, groups such as Alcoholics Anonymous.

The plan is to offer housing from six months up to two years for residents to "correct their hearts, minds and souls to be ready to face the world—in a new way that does

not lead to destruction," Collins said.

(For this story and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

### DIocese of Fort Wayne-South Bend

## Granger youth commits names of all 265 popes to memory

GRANGER—Eleven-year-old John Paul Fitzmaurice has completed a project so difficult that few lay men and women even attempt it.

The Granger boy has committed the names of all 265 popes to memory. From St. Peter to Pope Benedict XVI, he can recite them in order of their ascension to the chair of Peter.

They roll off his tongue so quickly that it is hard to keep up with him on a "Popes Throughout History" wall chart. Just 20 seconds into an impromptu recitation, he is already down to Pope No. 31, St. Eusebius.

The Fitzmaurices are members of Queen of Peace Parish in Mishawaka, where John Paul and his 8-year-old brother, Gregory Benedict, are altar servers at daily Mass.

Father Dan Scheidt has been the pastor at Queen of Peace since 2007. It was his arrival at the parish that precipitated John Paul's memorization project.

"My cousin told me that Father Scheidt set this challenge when he was at Marian. His challenge was to memorize all the popes, but no one ever did it. I thought, 'I want to try that,'" he said.

John Paul's best time for reciting the list is down to a mere six minutes. Although he has discovered that it is not quite as rare an accomplishment as he first thought, the 11-year-old is still proud that he is in select company.

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIocese of Lafayette

## Bishop Doherty's installation to be shown live on TV and online

LAFAYETTE—Admission to the July 15 ordination and installation of Bishop-designate Timothy L. Doherty will be by ticket only, but the public will be able to watch it on live TV in a gymnasium at nearby Central Catholic Junior-Senior High School or via live streaming on the Internet.



Bishop-designate Timothy L. Doherty

Immediately after the liturgy, all are invited to a reception for the new bishop. It also will be held at Central Catholic, 2410 S. Ninth St. in Lafayette. Light refreshments will be served.

Archbishop Daniel M. Buechlein of Indianapolis will be the principal consecrator Bishop-designate Doherty at the installation Mass which begins at 2 p.m. at the Cathedral of St. Mary of the Immaculate Conception, 1207 Columbia St. All attendees should be seated by 1:30 p.m.

The installation and Mass will be televised live on WHMB Channel 40 in Indianapolis, and shown on large screens in the junior high gym at Central Catholic.

Commentary will be provided by Father Daniel Mahan of the Archdiocese of Indianapolis.

Communion will be available to Catholic viewers at the school.

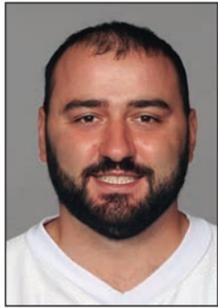
Live webcasts of the installation will be available on the diocesan Web site at [www.dol-in.org](http://www.dol-in.org), and on the Web site for Lafayette-West Lafayette TV station WLF1 at [www.wlfi.com](http://www.wlfi.com).

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at [www.thecatholicmoment.org](http://www.thecatholicmoment.org).) †

# Bishop Chatard graduate hosts inaugural football camp

By John Shaughnessy

The memory of playing in his first National Football League game is a powerful one for Ryan Baker, but there's another time that draws an even more emotional response from him.



Ryan Baker

It happened when he was 10 and his older brother, Stephen, was a senior on the varsity football team at Bishop Chatard High School in Indianapolis.

"When my brother practiced on that field, I'd go out there and grab a football and run around or hit a [blocking] sled," Baker says. "My brother was eight years older than me, and I was looking up to him and his teammates more than they ever knew. I watched every single move of those football players. They were my role models."

Fifteen years later, the defensive lineman for the Miami Dolphins will return to the Bishop Chatard football field on June 26 to lead the inaugural Ryan Baker Football Camp. Nearly 250 fifth- to eighth-grade students are scheduled to take part in the camp—which is already closed to registration—and Baker has no doubt that their youthful eyes will be focused on him.

"Now, those kids will be looking up to me," he said in a phone call from his home in Florida where he is preparing for his second season with the Dolphins. "Hopefully, I'll be able to show them the way to be successful, and to live their dream—for whatever they want to do in life."

Baker shared those thoughts during a recent interview with *The Criterion*. Here is an edited version of that conversation with Baker, a 2000 graduate of St. Pius X School in Indianapolis, a 2004 graduate of Bishop Chatard High School and a 2009 graduate of Purdue University in West Lafayette, Ind.

**Q. What led you to have a football camp for grade school players?**

A. "During rookie orientation last year, they handed us these big binders. There was a flyer about how the NFL provides a small grant for football camps. I thought, 'Wow! How cool would that be?! I would love to do that!' But you have to be an NFL player

to do the camps. I was on the practice squad. The camp was something I wanted to do, but I wasn't on the team roster. I kept fighting and fighting to get on the team. Once I did, one of the first things I said was, 'Hey, I can do the camp now.' I wanted to give something back."

**Q. What will it be like for you to have the camp on the same field where you played football games for St. Pius School, and where you practiced for Bishop Chatard High School?**

A. "I've been playing on that field ever since I was a little boy. Some days, there would be massive puddles of water on the field. Then it would be blazing hot with clouds of dust from the toughest dirt I've ever played on. That field has always provided me with a fun place to play football. It's got character. That field has built a lot of character in me. So have the people at Chatard."

**Q. What stands out to you from your four years of playing football at Bishop Chatard?**

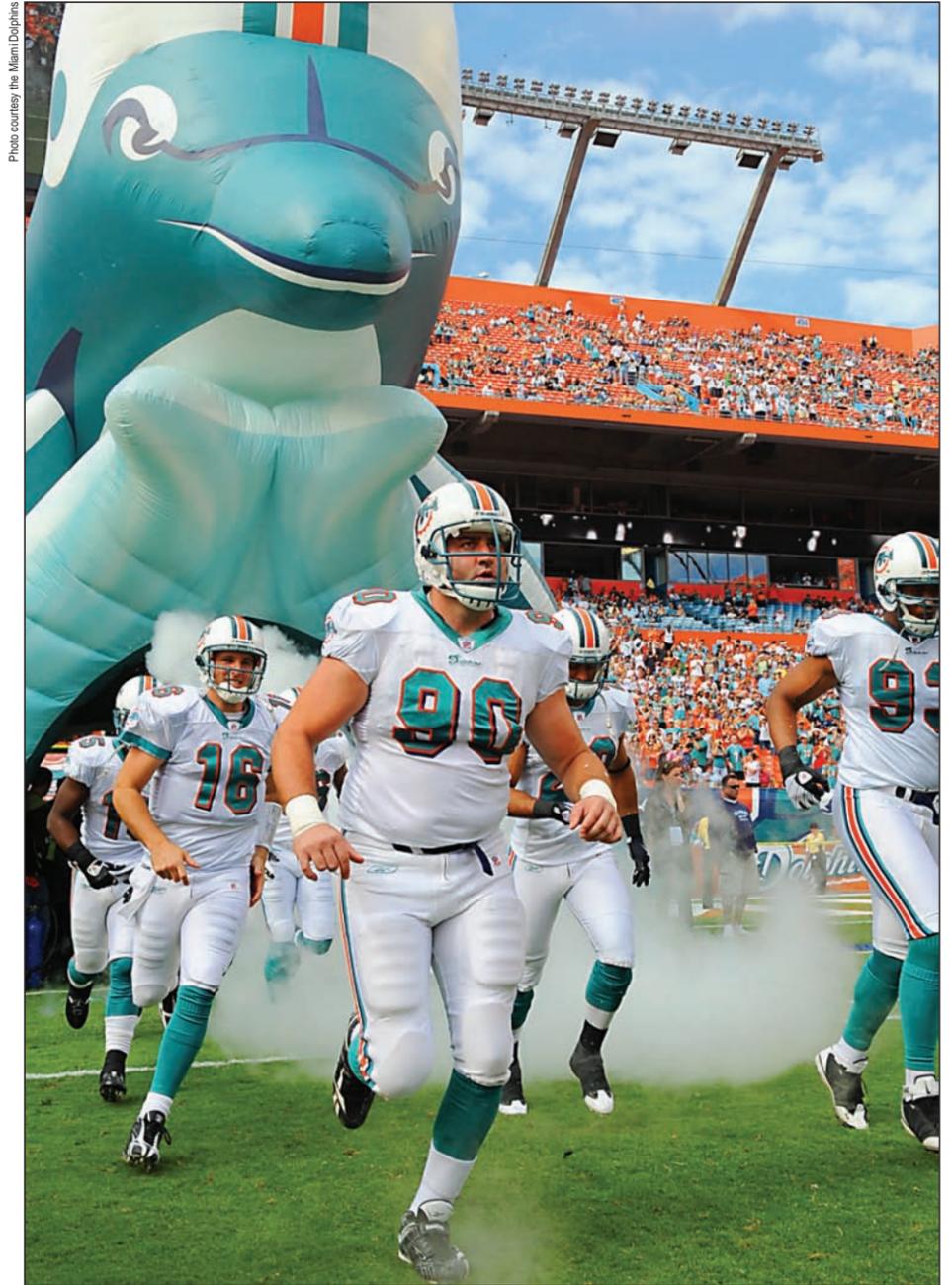
A. "It would have to be a couple of things. One, the amount of work we put in—lifting, conditioning, watching film. We worked harder than anyone else. That's the foundation that I live my life on now. You have to outwork *anyone* and *everyone* to get to where you want to be.

"The second thing would be the people there. Great coaches and teachers who care about you. Everyone there is like family. You don't get that at all schools. At Chatard, you do. That's another reason I'm coming back to do the camp at Chatard. It's my family, and that's what you do for your family."

**Q. What do you hope the campers learn during the camp?**

A. "First, I want them to have fun. It's a free camp for these kids. Times are tough right now. People are struggling, and you have to watch your money. I want to make sure every kid has the opportunity to play football on that field. They're going to get a T-shirt. They're going to get fed, and there will be some awesome prizes. There will be other NFL players there as well so they can get autographs.

"There's going to be about 14 drills. Each kid is going to learn each position on the field. A huge offensive lineman will learn a quarterback's three-step drop. And a quarterback will have to learn to drive-block. It's the importance of learning every position. I started playing at



Miami Dolphins defensive lineman Ryan Baker, No. 90, runs out on the football field before a 2009 game. A 2004 graduate of Bishop Chatard High School in Indianapolis, he will return to his alma mater on June 26 to lead the inaugural Ryan Baker Football Camp.

Purdue [University] as a tight end, and now I'm playing defensive line for the Dolphins."

**Q. When you talk to the campers, what will you stress?**

A. "I live my life by hard work and leadership. I have a blue-collar approach, that mentality—respecting your coaches and teammates and everyone in the organization. Teamwork, hard work and leadership are huge."

**Q. What stands out to you from your first year in the NFL?**

A. "When I got here with the Dolphins, I had to work harder and harder every day. I've never worked so hard. When I finally made the team, we played against Buffalo that week. I remember running out on the field. I got a sack, and I played well. Working so hard and seeing it come true was just awesome. I still have that feeling playing every day."

**Q. How did your faith help you through the ups and downs of your first pro season?**

A. "It's kind of difficult to talk about my faith. It's real personal. But I can tell you one thing: It's the absolute foundation of my life."

**Q. Is there anything else you want to mention about the camp?**

A. "My fiancé Susanah [Acheson of Immaculate Heart of Mary Parish in Indianapolis] doesn't like to be recognized, but she has put in hours and hours with this camp. She and I have done everything ourselves for this camp—from making the registration form to getting the coaches, from designing the camp to getting the sponsors, who I want to thank. This camp would not have happened if it wasn't for her. If you could mention her, it would be great." †

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## Pornography's corrupting influence spreads through media

By Sr. Joan Roccasalvo, C.S.J.

If God does not exist, then everything is permitted. This is the worldview of many living in today's culture.

In 2006, the Vatican's Pontifical Council for Culture wrote that living as though there is no God has brought about a spiritual and cultural crisis. One grave concern is pornography, now vastly accessible to an audience of adults, youths and even children.

In "Pornography and Violence in the Communications Media: A Pastoral Response," the Pontifical Council for Social Communications anticipated in 1989 the steady advances of pornography: "Through the use of audiovisual techniques," pornography is "a violation ... of the right to privacy of the human body in its male and female nature"; it is "a violation which reduces the human person and human body to an anonymous object of misuse for the purposes of gratifying concupiscence" (#9).

This moral offense, often carried out in violent ways, treats the human person as a thing in order to give pleasure to the abuser. Pornography's corrupting influence has spread through the vast communications media, and in particular through the Internet.

As a form of radical ugliness, pornography titillates the senses. Known euphemistically as "adult entertainment," it is not infrequently peddled as well on TV talk shows and soaps.

These are structures of sin.

In a particular way, children exposed to pornography instinctively see it for what it is, and they recoil from it, feeling embarrassed, ashamed and unclean.

Though pornography can be a private activity, its toxic effect is so deadly that it poisons the family—the domestic Church—creating marital discord and destroying family life.

Why do people engage in pornography?

Like other addictions, pornography is a symptom of a deeper problem. Addicts are rarely content with the quality of their lives; they seek other venues to fill a deep void and emotional hunger. These other venues are coarse, vulgar and harmful to themselves and eventually to others and the culture.

An addiction begins gradually. Then

the magnetic pull becomes so strong that soon the abuser is trapped in a swamp of moral quicksand, unable to extricate the self from the unyielding pull of the momentary pleasure.

Like other addictions, only a motivation that is more powerful than the craving and the pull can sever the addictive cord and restore the person to moral health.

Clearly, pornography is so ubiquitous, so prevalent everywhere that we no longer notice it as evil even in the art world.

In a *New York Times* article, "All the Picassos in the Cupboard," art critic and Pulitzer Prize winner Holland Cotter revealed a shocking anecdote. He writes that Pablo Picasso, perhaps the most forceful and dominant artist of the 20th century, painted pornography on commission, with particular emphasis on carving up figures.

Such a fact should offend our moral and aesthetic sensibilities, even though pseudo art collectors are duped into acquiring meretricious "art" at exorbitant prices.

A multi-billion dollar business, pornography is also a frightening issue of public health and safety. But not everyone agrees. Some hold that pornography is private behavior and not the concern of anyone else.

According to Robert George, professor of law at Princeton University, "many today would remove pornography from any moral category altogether and simply regard this as a First Amendment issue." In fact, 38 percent of American adults consider pornography morally acceptable.

A profound tension in society exists, pulling it in two different and conflicting



A child takes part in a Caritas-sponsored anti-pornography rally in the Philippines. In many countries, the Church has been at the forefront in fighting the sexual exploitation of children.

**Though pornography can be a private activity, its toxic effect is so deadly that it poisons the family—the domestic Church—creating marital discord and destroying family life.**

directions: One is the public voice, dominated by secularism and individualism. This is expressed both through the popular culture of the entertainment and advertising media, and the voice of public policy and education.

The second voice is the still strong tradition of religious and moral values, which finds its expression in the private life of a large majority of ordinary adult citizens trying to hand on these values to their children.

These two great opposing cultural forces are at present locked in a struggle for dominating the soul of our families and culture.

The Pontifical Council for Social Communications cited the main causes of the problem: profit, exaggerated liberalism, absence of carefully prepared laws, confusion and apathy (#20).

Who are the persons and agencies with obligations to defend the private sector? They are professional communicators with moral consciences and ethical codes, parents, educators, youth, the public outcry, public authorities, the Church and religious groups who must put pressure on the public sector and legislators to enact laws for the public health and safety (#23-29).

Parents and parishes should unite in the concentrated effort to eradicate this silent poison that offends moral goodness, truth and beauty.

In the end, man and woman have an exalted vocation, made in the image and likeness of God (Gen 1:26), made "little less than the angels" (Ps 8:6), and called to beauty: "We are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them" (Eph 2:10).

(Sister Joan Roccasalvo, a Sister of St. Joseph, of Brentwood, N.Y., holds doctorates in musicology and liturgical studies. She writes on liturgy, beauty and the arts and Ignatian spirituality.) †

## Avoid complacency and denial to protect children from pornography

By Mary Jo Pedersen

No family member wants to believe that a child, spouse or sibling might be using pornography in a video game, Web site or magazine, and worse yet, that they may be addicted to it and that their lives are at risk.

Who wants to appear suspicious?

Complacency sets in.

Denial and complacency are common reactions among



Bishop Robert W. Finn of the Kansas City-St. Joseph Diocese has directed diocesan resources to help people overcome pornography addictions and reconcile themselves to God. In a pastoral letter on the topic, he called pornography "a symptom of the loss of the dignity of the human person."

parents when they hear that the average age of a child's first encounter with pornography is 11 years old or that a very high percentage of young teens have already discovered it accidentally on the Internet: Not my kid. Not in my house. Not our family.

What can a family do in response to the pervasive presence of pornography that comes directly into their homes via the media?

Like finding cancer or any destructive disease, the first response is not to be in denial. Because pornography destroys a person's natural God-given power to love and create life, parents need to have their eyes open and avoid the naive assumption that this doesn't happen to good kids or families. It does, with devastating results.

Pornography destroys marriages, robs children of their right to healthy psychosexual growth and causes heartache and pain if not recognized and treated.

Research shows that pornography use results in aberrant sexual attitudes and behaviors, substance abuse and premarital sex (*Journal of Adolescent Research*, Vol. 23, No. 1, 2008).

Parents can take proactive measures to protect their children from pornography by:

- Securing all household Internet devices with filtering and accountability software.
- Monitoring children's social networking sites.
- Knowing the usernames and passwords to their family's e-mail and social networking sites.

- Joining with other families in schools and youth organizations to support the community's anti-pornography campaign.

Many diocesan Web sites provide practical steps for recognizing the signs of pornography use and helpful resources if a loved one is already using pornography. Most information is available in both English and Spanish.

One of the best ways to help young people avoid the danger of getting involved in pornography is to arm them with an understanding of their sexuality as a gift from God and a dimension of their personality that, if used properly, will allow them to develop healthy, loving relationships with others. Parents have the primary responsibility for this.

In addition, parents who model healthy respect and affection for one another teach without words that sex is designed for uniting people in married love and for bringing children into the world.

Equipping children with this basic understanding helps them to realize that pornography is wrong because it reduces sex to a demeaning source of entertainment and profit.

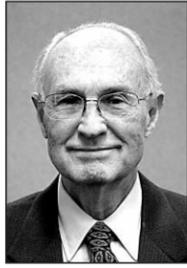
(Mary Jo Pedersen, a veteran coordinator of marriage and family spirituality programs, lives in Omaha, Neb. She is the author of *For Better, for Worse, for God: Exploring the Holy Mystery of Marriage*, Loyola Press, 2008.) †

From the Editor Emeritus/John F. Fink

## Jesus parables: Buried treasure, pearls and nets

(Fourth in a series of columns)

After Jesus told parables about the sowing of seeds that I wrote about the past two weeks, the Gospel of Matthew includes three other parables (Mt 13:44-49). They are parables found only in Matthew's Gospel: the buried treasure, the pearl of great price, and the net thrown into the sea.



The first two make the same point. The person who finds a buried treasure and the merchant hunting for fine pearls sell all that they have to possess these finds. That's what the kingdom of God is like, Jesus says. The supreme value of the kingdom is so important that we must give up everything else to obtain it.

When Jesus lived on Earth in a peasant society, it wasn't uncommon for someone to bury valuables in the ground in order to guard them rather than to trust them to a

bank. In the parable, the person who finds the treasure doesn't just take the treasure; he sells all he has and buys the field in order to own the treasure legally.

Similarly, when Jesus lived on earth, pearls were considered extremely valuable. The merchant considered the perfect pearl he found to be worth selling all he had in order to own it.

That's what we should be doing when it comes to the kingdom of God, Jesus says. It's the greatest treasure we could possibly possess—eternal life with God. We should, therefore, not only be willing but anxious to do everything necessary to possess it. That might mean reforming our lifestyle, changing the way we use our free time, or spending more time in prayer—whatever it takes.

The third parable told the story about the fishermen who threw a net into the sea and caught fish of every kind. Then they sat down along the shore and put the good fish into buckets and threw away whatever they didn't want.

Once again, Jesus began with

something his hearers were familiar with. The most common method of fishing in Jesus' time was the drag-net or trawl that fishermen cast into the water from a boat. As the boat moved through the water, the nets caught whatever was in the water. Once the net was taken to shore, the good fish had to be separated from the other stuff, which would be thrown away or burned.

This, Jesus said, is what will happen at the end of the world when the angels will separate the wicked from the righteous and throw the wicked into a fiery furnace.

This parable, obviously, makes the same point as the parable about the weeds that were mixed in with wheat that I wrote about last week. Just as the net did, the Church takes in everyone who will come, the sinners as well as the saints. God's kingdom is open to all. But when the day of judgment comes at the end of time, the angels will separate the good from the bad and God will reward the good with eternal happiness. †

Cornucopia/Cynthia Dewes

## Joy brings pleasure, but it is also our duty

Keeping a stiff upper lip is very British, but it's also very American and, in fact, very human.



If we think of stressful times in our history such as the Great Depression, both World Wars, etc., we remember that keeping a good attitude was essential to national success.

We need this when we face individual problems, too. These can range in seriousness from the baby breaking grandma's antique butter dish to parenting disabled kids to burying adult children. I speak from experience. And it becomes almost impossible if you are a Jew living through the Holocaust or someone else in a terrible situation.

Now, that is not to say that false cheer is good. We can't deny reality by saying we're doing well when we're obviously not. If we're going hungry or losing our homes, we can't pretend that we're fulfilling our dreams. If grief is overwhelming and our world has suddenly changed completely, optimism is hard to come by.

But hope for ultimate joy will indeed help us do whatever is necessary to find solutions, to get on with life.

Emmaus Walk/Debra Tomaselli

## What I learned through the eyes of a child

I'm new at this grandparent role, and it's been awhile since I have jiggled a baby on my hip and helped a toddler scuttle out of a car seat, but having the grandkids to myself one afternoon delivered a humbling message that I'll long remember.



We arrived home after noon, and my stomach was growling. Avé scrambled into the high chair and I slipped Matthew, fussy and sleepy, into the infant seat. Keeping an eye on each of them, I yanked the refrigerator door open.

I grabbed a handful of cheese cubes and tossed them onto the high chair tray, hoping to satisfy the clamoring toddler. I handed the pacifier to Matthew and tapped his bouncy seat with my foot, anticipating the infant would drift off to sleep.

At the same time, I slapped some tuna together for myself, and sat down at the table. While rocking the baby and feeding the toddler, I took a quick bite of my sandwich.

Joy is imperative for Christians. And for all of us, as Roberto Benigni's Jewish character in the award-winning movie, *Life is Beautiful*, demonstrated. He protected his little son by pretending that life in a concentration camp was a game. Here, false cheer was the solution.

Most of us come eventually to realize the necessity for joy. Elizabeth Gilbert, in her popular book, *Eat, Pray, Love*, described her spiritual journey, aided by Eastern meditation. It culminated in a "state of harmony to God" and "a feeling of contentment," which she wanted to put in a "bank" somewhere and hold as "insurance against future trials in life." She called this practice, "Diligent Joy."

Gilbert concluded that "all the sorrow and trouble of this world is caused by unhappy people," from Hitler and Stalin down to one's own self. Therefore, "The search for contentment is ... not merely a self-preserving and self-benefiting act but also a gift to the world" because "Clearing out all your misery gets you out of the way" and you cease being an obstacle to yourself or others." It's our duty to be happy.

Dorothy Day would agree with Gilbert's idea of Diligent Joy. Her diaries, published under a similar title, *The Duty of Delight*, make that very point. Her spiritual journey began with

intellectual assent to God and the Catholic Church, but continued with force of will. She used her free will to discern God's will in pursuit of joy.

Encouraged by the Holy Spirit, Day sought holy joy in the literal application of Christ's words. She fed, clothed and housed the poor, counseled the addicted, visited prisoners and opposed killing, even in what was considered a "just war." She who had embraced atheistic communism and even obtained an abortion in her youth, found joy in Christian hope, and shared it with everyone she met for the rest of her life.

Father John Catoir, writing in his newspaper column, "Spirituality for Today," reiterates the necessity of the practice of joy: "To experience joy, each person must claim it as his or her calling. We are all meant to be messengers of joy, priest and laity alike."

Now, we can't all share joy in the same way as Dorothy Day or Father Catoir or anyone else. But each of us can focus on our own joys of life, beauty, work, people, and grace in general. And if we do that, we can't fail to share it.

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

Faith and Family/Sean Gallagher

## Seek out silence to nurture a deep relationship with God

One of my favorite passages from the Old Testament is the story of the prophet Elijah when he came to Mount Horeb.



The Lord told him that he would soon be passing by. Elijah then experienced in succession a great wind, earthquake and fire—but the Lord was in none of them.

Elijah finally heard "a tiny whispering sound" and "hid his face in his cloak" because he knew that the Lord was now before him (1 Kings 19:12-13).

One of the reasons why I like this story is because it reminds me, a confirmed extrovert, to find time to be alone and quiet with God.

I often speak first and think later. And I often fall into a couple "occupational hazards" of extroverts: talking too much and not letting others have their fair share of the conversation, and not really listening to others when they're talking because I'm thinking ahead of what I want to say next.

These are bad habits in human relationships. Think how much worse they are when the person on the other end of the conversation is God.

Earlier in my life, this lesson from the Old Testament was more difficult for me to learn because I was on my own and often moved from place to place every couple of years. For this reason, but also because of my own bad conversational habits, I didn't build up many deep friendships during that time.

You could say that my relationship with God during that time mirrored my relationship with others. It was always there—just as I have always loved spending time with people—but it wasn't as deep as it should be.

But now I'm married and am the father of four young, growing boys. God's grace has worked on me a lot in these relationships to the point where I'm better now at being quiet and attentively listening to what others have to say. I know each day that I still have a ways to go in this regard, but, with God's help, I'm improving.

And my relationship with him is improving, too. Again, with his help, I get myself out of bed earlier each morning than I would like so that, like Elijah, I can hear him speak to me in the quiet of my home before everyone else wakes up and the hubbub of the day begins.

A home where four rambunctious boys under 9 live can be a loud place a lot of the time. So carving out some quiet time to spend with God is important and something that I have to consciously do. It's not going to happen on its own right now in my life.

Although a lot of you may not be the parents of four rowdy, fun-loving kids like I am, I suspect that your lives can be crowded with lots of distractions anyway. Between the Internet, MP3 players, increasingly powerful cell phones (which are effectively handheld computers), and hundreds of TV channels to watch, there isn't a moment of our day that has to be silent if we choose to fill it with noise.

But is God speaking to us in all of the wind, earthquakes and fires of our lives? If he is, are we trying to listen for his voice or to the shouts of so many people in our popular culture?

No matter what your state in life is these days, it can be a real challenge to step away from the constant din of our media-driven society. But if we want to have an ever-deepening relationship with God, then doing so, hopefully on a daily basis, is an absolute necessity. †

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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

# The Sunday Readings

Sunday, June 27, 2010

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The first reading for this weekend's liturgy is from the First Book of Kings.

While the focus, at least in terms of the books' titles, is upon the kings of Israel, prophets play a major role. Such is the case in this weekend's reading. The king is not mentioned in this selection. Rather, the chief figures are the prophets Elijah and Elisha.



As the Hebrew people gradually were formed into the nation of Israel, and as Moses and his lieutenants passed from the scene in the natural course of events, figures emerged to summon the people to religious fidelity.

They were the men whom generations of Jews and then Christians have called the prophets. However, the English definition of "prophet" is too narrow. Most often, English-speaking persons associate prophecy with predicting the future.

The broader definition, which fits the roles of these Old Testament prophets, was that they spoke for God, proclaimed God's law and called the people to religious devotion.

Although the prophets of whom we have records—and we have records of only a few—often faced rebuke and even outright hostility from the Hebrew people, they were admired and venerated as a class.

In this reading, the prophet Elijah calls Elisha to follow, and to succeed, him in the prophetic mission. In response, Elisha followed Elijah, forsaking everything that was familiar to him.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Galatians.

The theme of this reading is freedom. It expresses Paul's—as well as the classic Christian understanding of—freedom.

Popular conversation would suggest that persons who are truly free live lives of utter abandon. The more outrageous and extreme their departure is from standards, the greater is their freedom.

Christian wisdom has another opinion. Yielding to instincts and unmanageable feelings is not a sign of freedom, but of slavery. The person who has the perception to see the outcome of certain behavior, and the strength to subordinate actions to an accepted goal, seen as a higher motive, is the person who is free.

St. Luke's Gospel supplies the last reading.

Even today, the route from Galilee to Jerusalem passes through Samaria. Much of Samaria is included in that politically contested part of the region that is now frequently mentioned in news reports as the West Bank.

At the time of Jesus, Samaria was inhabited by people whom pious Jews universally despised.

Centuries before Christ, when many Jews had died after repeated conquests of their land rather than tolerate the conquerors' paganism, many in Samaria not only tolerated the conquerors and their paganism, but also intermarried with the foreigners.

This then was more than a matter of religious conflict. The Samaritans had defiled the pure ethnic line of Judaism.

Jesus spoke with Samaritans, a gesture that would have caused many Jewish eyebrows to lift in surprise and disdain.

He heard the complaints about this accommodation, and reminded the disciples that the kingdom was not of this world. In God's kingdom, ethnicity and old scores mean nothing.

## Reflection

The message this weekend is about the plan of God to give eternal life to all people who sincerely seek this life through Christ.

The First Book of Kings sets the stage. From the oldest periods of history, God reached out to people. He spoke through the prophets long ago, and the prophets came, generation after generation, to call people to God.

Christ came as the Son of God. He brought wisdom and strength that make people truly free.

Essential to this wisdom is the realization that the kingdom of God is not of this world.

Our ultimate ambition should not be to find reward in this world. Indeed, this world will pass away for us all. Our eyes must be on heaven and our eternal destiny. †

## Daily Readings

Monday, June 28

Irenaeus, bishop and martyr  
Amos 2:6-10, 13-16  
Psalm 50:16bc-23  
Matthew 8:18-22

Tuesday, June 29

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

Wednesday, June 30

The First Holy Martyrs of the Holy Roman Church  
Amos 5:14-15, 21-24  
Psalm 50:7-13, 16b-17  
Matthew 8:28-34

Thursday, July 1

Blessed Junipero Serra, priest  
Amos 7:10-17  
Psalm 19:8-11  
Matthew 9:1-8

Friday, July 2

Amos 8:4-6, 9-12  
Psalm 119:2, 10, 20, 30, 40, 131  
Matthew 9:9-13

Saturday, July 3

Thomas, Apostle  
Ephesians 2:19-22  
Psalm 117:1bc, 2  
John 20:24-29

Sunday, July 4

Fourteenth Sunday in Ordinary Time  
Isaiah 66:10-14c  
Psalm 66:1-7, 16, 20  
Galatians 6:14-18  
Luke 10:1-12, 17-20  
or Luke 10:1-9

Question Corner/Fr. John Dietzen

## Parish finance councils are governed by Church law and norms approved by bishop

Q Is it true that all parishes are expected to have finance councils? Does canon law require that finance council meetings be closed and confidential? (Ohio)



A The Church's canon law requires a finance council in every parish to be governed by universal Church law and by norms

established by the bishop. Through this council, "the Christian faithful, selected through these same norms, are to assist the pastor in the administration of the goods of the parish" (#532 and #537).

No Church law requires that finance council meetings be closed or confidential.

The pastor, of course, holds final responsibility for representing the parish in all legal matters, following norms spelled out later in the code of law.

The present *Code of Canon Law*, established in 1983, is the first to demand parish finance councils.

Apparently, this responds to a section of the Vatican Council II document on the priesthood, which notes that in managing Church properties, pastors should—as much as possible—enlist the help of qualified lay persons.

A finance council is the only such organ referred to in general Church law.

The bishop of each diocese might also order that a pastoral council, often referred to as the parish council, be established in each parish to help foster the broader pastoral responsibilities of the parish.

Q Some time ago, you claimed in your column that the Apostles did not write the Apostles' Creed.

A recent article that I read disagreed with your column.

Each part of the creed, it said, was written by one of the Apostles before they separated to go their separate ways as missionaries.

Who is right? (New York)

A The Apostles' Creed seems to have originated from the final instruction

given by Jesus to the disciples: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20).

Everything we know indicates that it was put together—and began to be used in Catholic prayer and worship—long after the death of the Apostles.

The title Apostles' Creed first appears toward the end of the fourth century, about 390, and apparently isn't found in its present form until the 700s.

The theory you mention appeared somewhere during this time.

St. Philip, it was said, contributed the phrase "suffered under Pontius Pilate, was crucified, died and was buried."

St. Thomas, it was also said, added the part about descending into hell, and St. Jude contributed the phrase about the resurrection of the body, and so on.

No evidence exists to support this conjecture.

It's clear, however, that a statement of faith very close to this was used much earlier, perhaps even in the second century, as part of the catechumens' profession of faith at baptism.

In fact, the baptism liturgy of the Church today still includes with minor variations the Apostles' Creed divided into three parts.

One indication that this particular declaration of beliefs is not of apostolic origin is that it is used only in the Western Church.

The Apostles' Creed does not appear in the liturgies of Eastern Catholic Churches, the majority of which originate in earliest Christian times and traditionally adhere strongly to those elements of Christianity of apostolic origin.

(Catholic Q & A: All You Wanted to Know About Catholicism is a 560-page, enlarged and updated collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. It is available through bookstores for \$19.95.

Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Lord, Help Me

Lord, why do I do those things that I don't want to do?  
Those things that ultimately rob me of my joy and peace with you.

Those things that seem so harmless and even acceptable,  
But turn out to be damaging and then most regrettable.

Those things I try to lay down as I prayerfully start each new day,  
Only to find them back firmly in my arms, seemingly to stay.

Those things that either I won't truly lay down or that you won't fully take away.

Those things that make me feel like a failure as my heart drifts and begins to decay.

The selfishness, worry, lust, self-love and gluttony that live in my heart,  
These things are causing me to stumble, and on the inside I am falling apart.



CNS photo/The Valley Catholic

Lord Jesus, you are my Savior, the very beat of my heart.  
Forgive me now of all my sins and let today truly be a new start—

One like no other, one that doesn't result in failure,  
One that never ends, living forever in the arms of my Savior.

By Greg Hublar

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. David Calvillo, right, founder of Real Men Pray the Rosary, helps a volunteer make a hand-tied rosary. Calvillo of McAllen, Texas, created the logo on his T-shirt for his apostolate encouraging men to pray the rosary. Calvillo began Real Men Pray the Rosary after feeling a strong connection to the prayer while on a retreat.)

# 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.

**ACKMANN, Stephen**, 58, St. Roch, Indianapolis, June 10. Husband of Mariannne Ackmann. Father of Elizabeth Elias, Allison and John Ackmann. Brother of Sue Nuhfer. Grandfather of one.

**ALMAGIER, Isaias Rodriguez, Sr.**, 77, St. Ann, Indianapolis, June 7. Husband of Maria Jimenez Rodriguez. Father of Mary Egan, Isabel Hawkins, Cathy King, Lisa Okey, Elsa, Patty, Andy, Isaias Jr., Rolando and Ronnie Rodriguez. Brother of Elida Jones, Maria Ramirez, Moises, Santana and Tomas Almagier. Grandfather of 32. Great-grandfather of 14.

**BANSCHBACH, Joseph P.**, 79, St. Lawrence, Lawrenceburg, June 10. Husband of Norma Banschbach. Brother of Mary Mitchell, Rita Leone, John and William Banschbach.

**BOLIN, Geraldine (Lee) Jackey**, 71, St. Michael, Bradford, May 28. Wife of J.B. Bolin. Mother of Debra Kirchgessner, Kathy, Jeffrey, Richard, Steven and Timothy Jackey, Bill and Mike Bolin. Sister of Sandee Clark, Joanie Hilbert, Bob, George and Mike Lee. Grandmother of 19. Great-grandmother of 19.

**BROOKS, Raymond J., Sr.**, 86, St. Jude, Indianapolis, May 28. Father of Vivian Kiel and Raymond Brooks Jr. Brother of Betty Jean Montgomery Swift. Grandfather of eight. Great-grandfather of 11.

**BUENING, Bradley D.**, 41, St. Mary, Greensburg, June 11. Father of Jessica, Megan, Anthony, Jacob and Luke Buening. Son of Philip and Roseaaron Buening. Brother of Karla Brown, Lori Biltz and Londa Wine.

**CORA, George J.**, 96, St. Ann, Indianapolis, May 29. Father of Donald and William Cora and Glenn Skaggs. Grandfather of four.

**CURTIS, Judith Ann (Elrod)**, 68, St. Jude, Indianapolis, June 14. Wife of David Curtis. Mother of Debbie Applegate, Bonnie LaRosa, Jeff, Michael and Philip Curtis. Sister of Sue Cummings, Mary Thomas, Gilbert and John Elrod. Grandmother of 16.

**DEWEY, Adam Joseph Scott**, 18 months, St. Michael, Bradford, May 27. Son of Richard and Crystal Dewey. Brother of Latoya and Zoey Dewey. Grandson of Debbie Adams, Larry Buechler, Jack and Rose Dewey.

**DOOLEY, Paul A.**, 89, SS. Peter and Paul Cathedral, Indianapolis, June 4. Husband of Mary Dooley. Brother of Alice Dooley.

**HUDOCK, Mary Alice**, 81, St. Rose of Lima, Franklin, June 13. Wife of Edward Hudock. Mother of Paula Gallagher, Jan Gray, Karen Haley, Barbara Smith, Mary

Gail and John Hudock. Grandmother of nine. Great-grandmother of four.

**FLINT, Viola M.**, 69, St. Bartholomew, Columbus, June 8. Wife of Robert Flint. Mother of Amber Stevenson, James, Michael and Robert Flint. Sister of Betty Hallgarth, Ida Jones, Delores Rolf, Sharon Shockey, Charles, Donald and Edward Schmidt. Grandmother of nine. Great-grandmother of one.

**KISSEL, Laurence**, 68, St. Joseph, Corydon, May 11. Husband of Barbara (Muir) Kissel. Father of Rebecca King, Andrew and Jimmy Kissel. Brother of Devon and Jim Kissel. Grandfather of 12. Great-grandfather of one.

**KOESTERS, Carl**, 76, St. Jude, Indianapolis, June 12. Father of Kim Miller, Kevin and Mike Koesters. Brother of Dorothy Marr. Grandfather of five. Great-grandfather of 10.

**LARK, Mildred M.**, 94, Nativity of Our Lord Jesus Christ, Indianapolis, June 8. Mother of Susan Cook and James Boehm. Stepmother of Margaret Smaltz, Jane, Richard and Thomas Pitt. Grandmother of several. Great-grandmother of several.

**MAUER, Joseph J.**, 94, St. Mary, Greensburg, June 12. Father of Hilda Grote, Pauline Muckerheide, Mildred, Don and Kenneth Mauer. Grandfather of three. Great-grandfather of four.

**PARA, Mildred M.**, 83, St. Anthony, Indianapolis, June 2. Mother of Joseph Para Jr.

**PARKER, Betty Lou**, 78, St. Ann, Indianapolis, June 6. Mother of Misty Niederer, Theresa Weaver, Greg, James, Paul and Ralph Parker. Sister of Patricia Brown, Marietta Bustle, Linda Cravens, Sharon Hanley, Catherine Jones, Bernard, David, James and Steve Downs.

**POINSETTE, Donald E.**, 95, St. Pius X, Indianapolis, June 8. Father of Sharon Smith, Irene Snyder, Mary Anne Stohler, Cynthia West, Donald, Eugene, Leo and Philip Poinsette. Brother of Phyllis Wyler and Richard Poinsette. Grandfather of 22. Great-grandfather of 21.

**RONGO, Josephine**, 84, St. Malachy, Brownsburg, May 26. Mother of Marylou Huslak, Robert and Victor Rongo. Grandmother of 11. Great-grandmother of three.

**SABELHAUS, Margaret B.**, 83, St. Paul, Tell City, June 4. Mother of Michael and Warren Sabelhaus. Sister of Raymond Howell. Grandmother of five. Great-grandmother of three.

**SABUDA, Rosemary G. (Rachuba)**, 80, Most Holy Name of Jesus, Beech Grove, May 1. Mother of Beth Alberson, Cathy Barnett, Diane, James and Jerry Sabuda. Grandmother of 11. Great-grandmother of seven.

**SHARP, Lloyd F.**, 75, St. Joseph, Corydon, May 24. Husband of Clara (Guertin) Sharp. Father of Kathy Howell, Nancy Timberlake, Lauri and Linda Engleman. Brother of Joanne Duley. Grandfather of nine. Great-grandfather of eight.

**SHICK, Suzanne**, 81, St. Charles Borromeo, Bloomington, May 31. Wife of

William Shick. Mother of Anne Rogers, Ray and Tony Shick. Sister of Catherine Haffey and Patricia Vrba.

**SMITH, C.J.**, 73, Most Holy Name of Jesus, Beech Grove, June 12. Husband of Ann Smith. Father of Patricia Cantrell, Cathy Gray, Hon. Debra Jenkins, Michael and Steven Morgan. Grandfather of 13. Great-grandfather of three.

**SOLIVEN, Robert D.**, 60, St. Michael the Archangel, Indianapolis, June 3. Husband of Josephine Soliven. Father of Rose Concepcion and Robert Soliven. Brother of Lulu Alcos, Jean Gonzales, Leo, Levy and Lewellyn Soliven.

**SPALDING, Barbara**, 75, St. Michael, Bradford, May 26. Mother of Karen Bolen, Sarah O'Connor, Linda Pavey, Pattie Sieg, Donnie and Jeff Spalding. Grandmother of 13. Great-grandmother of five.

**STRATTMAN, Robert A.**, 93, St. Lawrence, Indianapolis, June 1. Husband of Joan (Hayes) Strattman. Father of Molly Hershberger, Ann Mathew, Daniel, James, Thomas and William Strattman. Grandfather of 12.

## Mary Roberta Welch was the mother of Father Michael Welch

Mary Roberta Welch, a charter member of Holy Family Parish in New Albany and the mother of Father Michael Welch, died on June 9 at the Westminster Health Care Center in Clarksville. She was 93.

The Mass of Christian Burial was celebrated on June 12 at Holy Family Church in New Albany. Burial followed at Holy Family Cemetery in New Albany.

She was born on Sept. 19, 1916, in New Albany, and dedicated her life to her family. She also was a caregiver for her late mother, Clara Biscopink, who died at age 90.

For several years beginning

## Providence Sister Rita Ann Roethele was an artist, educator

Providence Sister Rita Ann Roethele died on June 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on June 19 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Rita Ann Roethele was born on Sept. 25, 1926, in Fort Wayne, Ind.

She entered the congregation of the Sisters of Providence on July 21, 1946, and professed first vows on Jan. 23, 1949, and final vows on Jan. 23, 1954.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College, and two master's degrees in art at the University of Notre Dame in Notre Dame, Ind.

During 63 years as a Sister of Providence, Sister Rita Ann ministered in education for 28 years at Catholic schools in Indiana and Washington, D.C.

At the former St. James the Greater School in Indianapolis, Sister Rita Ann taught art classes for five years and served as the principal for six years. While ministering at St. James School from 1954-65, she was a leader in promoting art instruction at Catholic grade schools in Indianapolis.

Sister Rita Ann also taught art classes at the former St. Agnes Academy in Indianapolis from 1967-69.

She also taught art courses as

**THOMPSON, Annette**, 56, St. Michael, Bradford, May 29. Wife of Jerry Thompson. Mother of Trevor Thompson. Sister of Cynthia Gates and LaVerne Collins.

**WALTERS, Ruth**, 68, St. Mary, Richmond, May 31. Mother of Eric Walters. Sister of Barbara Smith and Fred Walters.

**WHITE, Herbert Leo**, 86, St. Christopher, Indianapolis, June 11. Father of Karen White-Dye, Jeanette and David White. Grandfather of seven. Great-grandfather of five.

**WILSON, Mary Jane (Hughes)**, 83, St. Paul the Apostle, Greencastle, May 26. Mother of Michelle, Eric, Jerry and Reid Wilson. Sister of Ethel Patterson. Grandmother of one. Great-grandmother of three.

**WOLFE, Roma E.**, 83, Holy Family, New Albany, June 13. Wife of Leo Wolfe. Mother of Daniel, David and Stephen Wolfe. Sister of Frances Sasse, Joan Schickel, John, Jude, Raymond and Stephen Uhl. Grandmother of five. †



## Sister Maria and Mary

Sister Maria Ciszewska holds a statue of Mary during Pope Benedict XVI's general audience on June 16 in St. Peter's Square at the Vatican.

## Providence Sister Alma Louise Mescher was a college professor

Providence Sister Alma Louise Mescher died on June 9 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on June 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Marjorie Anne Mescher was born on Jan. 6, 1915, in Burlington, Iowa.

She entered the congregation of the Sisters of Providence on Aug. 9, 1937, and professed first vows on Jan. 23, 1940, and final vows on Jan. 23, 1946.

Sister Alma Louise earned a bachelor's degree in education at Immaculate Heart College in Los Angeles and a bachelor's degree in biology at Saint Mary-of-the-Woods College.

She also earned a master's degree in biology at Marquette University in Milwaukee and a doctorate in biology at the University of Notre Dame.

Before completing her graduate studies, Sister Alma Louise taught at Catholic high schools in Indiana, Illinois and California.

In the archdiocese, she taught at the former St. Patrick High School in Terre Haute in 1946 and the former Schulte High

School in Terre Haute from 1954-55.

Sister Alma Louise also served on the faculty of the biology department at Saint Mary-of-the-Woods College from 1962-81.

After retiring from full-time teaching at Saint Mary-of-the-Woods College, she ministered as a pastoral associate at parishes in California and Illinois for nine years.

During her retirement years, Sister Alma Louise continued teaching biology and gerontology classes part-time at Saint Mary-of-the-Woods College.

Her interest in art led her to paint and teach watercolor classes for the sisters at the motherhouse.

In 2003, Sister Alma Louise began volunteer service at the motherhouse as well as at Providence Health Care while continuing to teach watercolor courses for the sisters.

In 2009, she began her prayer ministry full-time with the senior sisters.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Franciscan Sister Joannes Pardo was the director of food service

Franciscan Sister Joannes Pardo died on June 12 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on June 15 at the motherhouse chapel. Burial followed at the sisters' cemetery.

Mary Pardo was born on Nov. 30, 1916, in Richmond. She entered the Oldenburg Franciscan community on July 7, 1932, and professed final vows on July 2, 1938.

In the archdiocese, Sister Joannes ministered in domestic services at the convents at Marian College, now Marian University, in Indianapolis, St. Louis Parish in Batesville, St. Andrew Parish in

Richmond and the motherhouse in Oldenburg.

She also served at convents in Vincennes, Ind., and in Ohio, Missouri and New Mexico.

In 1978, Sister Joannes was named the director of food service for the motherhouse, a position she held until 1985 when she entered semi-retirement and served her community in other ways. She retired in 2008.

Surviving are two sisters, Bridget Culbertson of Richmond and Frances Sowards of Tucson, Ariz., as well as many nieces and nephews.

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

## Serra Club vocations essay

# Priests, deacons and religious are 'fishers of men'

(Editor's note: Following is the second in a series featuring the winners of the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.)

By Sam Ford

Special to The Criterion

Priests, deacons and religious brothers and sisters spread the word of God in many ways. They proclaim Christ's message, and invite us to see Christ in our lives and help us to discover our vocations.

In Mark 1:17-18, Jesus says to Simon and Andrew, "Come with me, and I will make you fishers of men." Jesus tells the Apostles to follow him, and they follow him to bring people to God.

I believe that is what our priests, deacons and religious brothers and sisters do today. They work with people and preach to them, while God works

through them and spreads his word through them.

Today, priests must form connections with their parishioners to make Christ visible in their daily lives.

Father Randy Summers, my pastor, has shared dinner with my family at my house many times. I see that he is strong in his faith. But he is a real person, too.

He once asked me what I wanted to be when I grew up. I answered, "A Navy pilot."

He told me that he was once a Navy officer and about his living overseas before he became a priest.

After serving his time as a Navy officer, Father Summers went to a monastery and became a monk. Later, he became a priest and was soon chosen to come to St. Barnabas. His

experiences make him more able to bring Christ to the people he serves.

Father Peter Marshall has also visited my house and shared dinner with my family. He is a new priest, is a very kind man and relates well to the youth of my parish.

He has also quickly become acquainted with many parishioners and always has time to help someone in need.

Deacon Patrick Bauer found a vocation as a deacon late in his life. He and his family are

examples to all of his parishioners. While he was a good man and a good Catholic before becoming a deacon, he can now help the priest at Mass and give daily blessings to other lay people.

The vocation of a deacon has become real to me through Deacon Bauer's presence and his ministry in

my parish.

I know that, in the seventh grade, I am not sure of my vocation. But I'm sure God will find a way to help me discover my vocation in the future by continuing to place priests such as Father Randy and Father Peter and deacons such as Pat Bauer in my life who will share Christ with me.

Priests, deacons and religious brothers and sisters continue to be fishers of men, inviting people to share in Christ's love throughout their lives and spreading his message throughout the world.

(Sam and his parents, Jeff and Rhonda Ford, are members of St. Barnabas Parish in Indianapolis. He completed the seventh grade at St. Barnabas School in Indianapolis last spring, and is the 7th-grade division winner in the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.) †



Sam Ford

## Vatican foreign minister ends Cuba visit with meeting with Raul Castro

HAVANA (CNS)—Archbishop Dominique Mamberti, the Vatican's foreign minister, concluded an official and pastoral visit to Cuba on June 20 saying relations between the Catholic Church and the Cuban government are on a healthy course.

Just hours before his departure, the archbishop met with President Raul Castro, saying afterward that bilateral relations are "cordial, continuing and on the rise."

An official press release to various Cuban state-run news media reported on the meeting, and said the president and the Vatican diplomat also discussed subjects of common interest on the international agenda.

"The visit of [Archbishop] Mamberti also showed the favorable development of relations between the state and the Catholic Church in Cuba," the government's note said.

The Vatican diplomat spent several days on the island, marking 75 years of diplomatic relations between the Vatican and Cuba and participating in a national conference on the

Church's social teachings.

Archbishop Mamberti is considered an expert on Latin America, the United Nations, Africa, the Middle East and Islam. His visit took place at a time of Church-state dialogue, focused primarily on the status of political prisoners, although other subjects have also been on the table.

As a result of these conversations, begun in May, the government recently released one jailed political opponent, Ariel Sigler, who had become ill, and moved another 12 prisoners to jails closer to their homes.

During his stay on the island, Archbishop Mamberti participated in several official programs, including a tribute to 19th-century Cuban hero Jose Marti and a meeting with the foreign minister, Bruno Rodriguez.

At a joint press conference following their meeting, Archbishop Mamberti welcomed the results of the conversations between the Church and the government and

said he hoped his visit would contribute to strengthening such talks.

Archbishop Mamberti said one of the Vatican's diplomatic objectives was "to support the dialogue between local Churches and the authorities of various countries."



Archbishop Dominique Mamberti

Rodriguez emphasized the Church's social programs and called its communications with the government "profound and constructive." He said the conditions were right to continue such "fruitful exchanges."

The archbishop's official visit included stops at various schools, a concert and a tour of Havana's historic district. †

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**This position requires proficiency in organ and piano accompaniment and choir direction. For further information please call (317) 398-8227.**

### Employment

**BISHOP CHATARD HIGH SCHOOL**

**DIRECTOR**  
**Institutional and Instructional Technology**  
**Full Time**

Bishop Chatard High School is seeking to fill the newly created position of Director of Institutional and Instructional Technology. This individual will be responsible for the management of the school's technology support services and personnel, including planning, budgeting, managing, and utilizing resources that support the integration of technology into instructional and administrative programs. The Director of Institutional and Instructional Technology will provide support to the school's administrators, teachers, and staff in the development and implementation of a campus-wide technology plan.

Qualified candidates must possess a passion for the mission of Catholic education and Bishop Chatard High School. Substantial background in both instructional and operational uses of technology, experience in the field of education, and demonstrated managerial and communications skills are preferred. Qualified candidates will possess a bachelor's or master's degree.

A position description and online questionnaire may be found on the school Web site at <http://www.bishopchatard.org/AboutUs/IT>. Interested candidates are asked to complete the online survey and submit it, along with a cover letter and résumé, to Margaret Ruffing, assistant to the president, 5885 Crittenden Ave., Indianapolis, IN 46220. Information may be e-mailed to [mruffing@bishopchatard.org](mailto:mruffing@bishopchatard.org). The deadline for submission of application materials is July 9, 2010.



The Bishop Chatard High School Class of 2010 has left an indelible mark. Through their commitment to faith, learning, leadership, and service, BCBS seniors have been Christian role models to all students and enhanced the lives of those in their school, church, and civic communities. Under their leadership:

- Classmates earned \$8.5 million in college scholarships and awards
- Six seniors were honored by the National Merit Scholarship Program as Commended Students
- BCBS was represented, for the second consecutive year, in the Indy Star's Top 40 list of Academic All-Stars
- 52 seniors were inducted into the National Honor Society.
- Four students received 2010 Archdiocesan Spirit of Youth awards
- More than 45 Trojan student athletes received academic all-state honors for dual achievement in academics and sports
- Citadel yearbook and Trojan Tribune newspaper staffs received state and national recognition
- Over 16,000 food items were collected and donated to local food banks and organizations during the school's annual food drive
- \$34,000 was raised to fight childhood disease during the Dance Marathon for Riley Hospital

For more information about your child's future at Bishop Chatard High School, contact us:  
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 5885 Crittenden Ave.  
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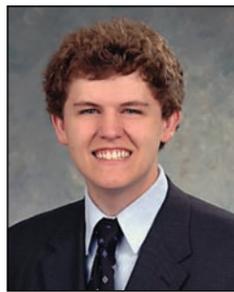


[www.BishopChatard.org](http://www.BishopChatard.org)

# BISHOP CHATARD HIGH SCHOOL



## Congratulations



### Robert J. (Robby) Wagner

- Bishop Chatard Valedictorian
- Indianapolis Star Academic All-Star
- National Merit Commended Student
- BCBS class rank: 1 of 165
- GPA: 4.49
- College: Rose Hulman University
- Parish: St. Pius X
- Parents: Rick & Carol Wagner



### Anna Fish

- Bishop Chatard Salutatorian
- National Merit Commended Student
- BCBS class rank: 2 of 165
- GPA: 4.44
- College: University of Notre Dame
- Parish: Christ the King
- Parents: Patrick & Donna Fish

## Bishop Chatard Class of 2010!

Patricia Acheson  
 Holly Ackermann  
 Alison Agnew  
 Taylor Agnew  
 Robert Alerding  
 Garrett Arnold  
 Nicholas Audenaert  
 Max Barron  
 Matthew Bartlett  
 Meredith Beals  
 Heidi Beckerich  
 Jina Beery  
 Katelyn Bell  
 Michael Benjamin  
 Anthony Bill  
 Christopher Blackburn  
 Caitlin Bond  
 Cassandra Bormann  
 Brian Brazill  
 Taylor Brown  
 Zachary Brown  
 Michael Burger  
 Mckenzie Burns  
 Kristin Caccavo  
 Christine Callahan  
 Jamie Catton  
 James Cavanaugh  
 Morgan Cheesman  
 Leslie Cook  
 John Cougan  
 Brittany Cowles  
 Jillian Craig  
 Matthew Davis  
 Timothy DeFrench  
 Austin Dickinson  
 Cody Dickson  
 Edward Dietrick  
 Madeline DiSalvo  
 Julie Dowling  
 Kelly Doyle  
 Wade Duncan  
 Brittany DuPont

Abigail Feick  
 Edward Fischer  
 Anna Fish  
 Timothy Flynn  
 Eric Fohl  
 Robert Fox  
 Bryana Gadis  
 Patrick Gamache  
 Michael Gavin  
 John Germano  
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 Kathleen Gilligan  
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