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Criterion

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Revised Vatican norms to cover priestly sex abuse and attempted women's ordination

VATICAN CITY (CNS)—The Vatican is preparing to update the 2001 norms that deal with priestly sex abuse of minors, in effect codifying practices that have been in place for several years.

At the same time, it will include the "attempted ordination of women" among the list of most serious crimes against Church law, or *"delicta graviora,"* sources said.

Sexual abuse of a minor by a priest was added to the classification of *"delicta graviora"* in 2001. At that time, the Vatican established norms to govern the handling of such cases.

The revisions of those norms have been in the pipeline for some time and were expected to be published in mid-July, Vatican sources said.

While the changes are not "earthshaking," they will ultimately strengthen the Church's efforts to identify and discipline priests who abuse minors, the sources said.

The revisions will be published with ample documentation, and will be accompanied by a glossary of Church law terms aimed at helping nonexperts understand the complex rules and procedures that the Vatican has in place for dealing with sex abuse allegations.

The revisions were expected to extend the Church law's statute of limitations on accusations of sexual abuse from 10 years after the alleged victim's 18th birthday to 20 years. For several years, Vatican officials have been routinely granting exceptions to the 10-year statute of limitations.

The revisions also make it clear that use of child pornography would fall under the category of clerical sexual abuse of minors. In 2009, the Vatican determined that any instance of a priest downloading child pornography from the Internet would be a form of serious abuse that a bishop must report to the doctrinal congregation, which oversees cases of sexual abuse.

In addition, the revisions will make clear that abuse of mentally disabled adults will be considered equivalent to abuse of minors. In the law on the sexual abuse of minors, the term "minors" will include "persons who suffer from permanent mental disability," sources said.

See VATICAN, page 16



Father Eric Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany, sits at his computer in the parish office on July 7. On his blog, "Perpetual Priest," Father Augenstein posts the text of his weekend homilies, thus widening the reach of his ministry.

Steering clear of digital dangers, priests use Internet to spread the Gospel

By Sean Gallagher

"Pope Benedict to priests: For God's sake, blog!"

The New York *Daily News* ran this headline in its Jan. 23, 2010, issue above a Reuters article about what Pope Benedict XVI said in his message for the Vatican's annual World Communications Day.

Other news outlets around the world ran the same story.

In his message, the pontiff made this call to priests around the world:

"Priests are thus challenged to proclaim the Gospel by employing the latest generation of audiovisual resources [images, videos, animated features, blogs, Web sites] which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis."

A growing number of priests in the archdiocese are following the pope's lead, and are effectively bringing people to Christ through the Internet and other emerging communications technologies.

At the same time, they recognize the limits and potential pitfalls of these media.

Meeting people where they are

One of the main reasons some of these priests are blogging, using social networking sites such as Facebook, and sending text messages on their cell phones is because it is the best way to keep in contact with youths and young adults.

"The primary audience that I try to

reach with Facebook is youths and young adults," said Father Eric Augenstein, the pastor of Our Lady of Perpetual Help Parish in New Albany. "They will not go to the Web site. Most of them do not check e-mail anymore. And so the only way that I can communicate something about an upcoming parish event to our youths and young adults is through Facebook. That's the main reason that I joined."

If that is true for a typical parish priest like Father Augenstein, it is even more so for Father Rick Nagel who, as the archdiocesan director of young adult and college campus ministry, ministers solely to young adults.

But while he is adept at using the emerging technologies to keep in touch with them, he sees what he is doing as having ancient roots.

"In the early Church, the disciples met people where they were at and journeyed with them," said Father Nagel, who also serves as chaplain at Indiana University-Purdue University Indianapolis (IUPUI) and provides sacramental assistance at St. John the Evangelist Parish in Indianapolis. "Our young people are using technology so

we've got to meet them there, and then journey with them to a deeper place of relationship. It's to get them to Mass and active in the sacraments. It's getting to know them personally."

Although Father Nagel will meet youths and young adults in the digital world, he and priests like Father Augenstein don't want to leave them there.

"We can't love God and love our neighbors digitally," Father Augenstein said. "Priests can use their presence in the digital world to invite people to Mass and Church-sponsored events. Even the content of their digital writing—whether homily texts or Facebook posts or blog entries—can emphasize the need for meeting God outside the computer."

Father Nagel is very deliberate about using digital media as only a starting place for strengthening the faith of young adults.

"It's an entry-level place for relationships for everybody," he said. "But it must go beyond the virtual world."

"If I get a text message, I try to take that to, 'Why don't you come in and see

See INTERNET, page 2



Pope Benedict XVI



"Our young people are using technology so we've got to meet them there, and then journey with them to a deeper place of relationship. It's to get them to Mass and active in the sacraments. It's getting to know them personally."

— Father Rick Nagel, archdiocesan director of young adult and college campus ministry

INTERNET

continued from page 1

me?’ or ‘We’ll meet at a restaurant’ or ‘We’ll take a walk.’ Then it develops. It’s amazing what comes out of that.”

Digital pitfalls

At the same time, Father Nagel recognizes some of the dangers of ministering online.

Users of Facebook connect to one another by becoming “friends” on the site. Father Nagel has more than 900 such friends, but is discerning when someone new asks to become his friend.

“I look to see if I know them or if they’re associated with someone that I know,” he said. “You’ve got to be a little cautious about things that are out there.”

He also said that staff members in the archdiocesan Office of Catholic Education are in the process of drafting guidelines for those who minister to and with youths and young adults about how to use social networking sites appropriately, and how to pass on such principles to young people.

There is also the simple danger of dedicating time to ministering in the virtual world that could be used for ministering in the real world—face to face.

Father Nagel hasn’t used the popular micro-blogging site Twitter simply because he has found that the young adults he ministers to don’t use the site.

“The big thing that people use it for is [to tell people] where you’re at or what you’re doing right now,” he said. “And I don’t see that as a huge evangelical tool. And a lot of them aren’t using it anyway. They’re a lot more active on Facebook and text messaging. They’ll get on to see the blog.”

At the same time, Father Augenstein says posting the text of his weekend homilies on his blog, “Perpetual Priest,” takes about two minutes.

But that small amount of time broadens his ministry.

“I’ll talk to people regularly who might have been out of town on a weekend, who will go on [my blog] after Sunday and read the homily that they missed while they were out of town,” Father Augenstein said. “I also know a number of people in other parishes that I’ve served in who will go on [my blog] regularly. And I even know of one men’s prayer group that gets on there every week, and reads my homily and talks about it at their [meeting].”

At 24, seminarian Michael Keucher, a member of St. Charles Borromeo Parish in Bloomington, has grown up with the Internet being a constant presence in the prevailing culture, and sees ways of using blogs in a time-efficient manner.

“I think people just need to remember that it doesn’t have to be a very formal thing,” said Keucher, who has a blog titled “The Long Journey into Light.” “You could post little snippets. Sometimes my posts are two sentences long. It’s just something to give people and myself something to reflect upon that’s timely. It’s a good way to do that.”

Internet evangelization

While priests and future priests who blog, use Facebook and text message seek

to steer clear of the dangers on the Internet, they still recognize it as an effective means for evangelization.

“There’s a great deal of power in the Internet,” Keucher said. “And I think that, oftentimes, that power is used for evil. There’s certainly a bunch of trash out there.

“So it’s very important that it is used for good, too. It’s such an incredible tool that we have. It would be a shame to not utilize that tool. So the more priests and sisters and, really, anybody that has a blog about the faith, the better.”

Father John Hollowell started blogging in earnest after hearing about the pope’s call to priests to use the Internet earlier this year.

On his blog, which is titled “On This Rock,” he posts videos of homilies that he delivers on weekends at St. Malachy Parish in Brownsburg, where he is a sacramental minister.

“I see it as another means to evangelize,” said

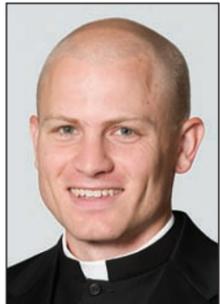
Father Hollowell, who is also chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis. “I consider myself, too, to be very much an apologist on behalf of the Church, to explain it to people who maybe have been in it, but don’t really know what to think about it, or have never really been told about what the Church really is and what the Church says about itself.”

Father Augenstein agrees, seeing his use of the Internet as a way to draw people to Christ.

“My main hope is that it would lead people to the Mass and to Church and to experience Christ personally, and not just through the Internet,” Father Augenstein said. “It’s not an end in itself. It is a means to connect people to the Church.” †



Michael Keucher



Fr. John Hollowell

Submitter photo

The Long Journey Into Light: Musings of a Tall, Catholic Seminarian

The 24 years of my life have been part of a journey into Light. The lifelong journey of faith requires not so much strength as much as surrender to the Good Shepherd leading us. Benjamin Disraeli once said that the best way to acquaint oneself with anything is to write about it. Because I want to know more about the Catholic faith (and other things, too), I write in this forum. In writing, I hope to learn; in learning, I hope to grow. I'm glad you're with me on this journey!

THURSDAY, JULY 8, 2010

The novena to Our Lady of Mt. Carmel

Today begins the novena to Our Lady of Mt. Carmel. I was pleased to attend a novena at the Carmelite monastery here in Terre Haute this evening. During the novena, the monastery here offers a nightly gathering during which all offer a rosary and attend Mass.

During the novena, a priest from the Fathers of Mercy (whose mission is parish missions and this type of thing) came to preach.

The monastery was completely filled up!

Anyhow, here is the prayer for the first day of the novena:

O Beautiful Flower of Carmel, most fruitful vine, splendor of heaven, holy and singular, who brought forth the Son of God,



Mike Keucher



mkeucher@gmail.com

Blog Archive

Blog Archive

Favorite Blogs to Follow

- What Does The Prayer Really Say?
- The hermeneutic of continuity
- The American Catholic
- Dilbert.com Blog
- The Crescat...
- "So that in all things...God may be glorified!"

Shown is a screenshot of seminarian Michael Keucher’s blog “The Long Journey into Light.”

Want to see how some priests and a seminarian are evangelizing online?

- For Father Eric Augenstein’s blog, log on to <http://perpetualpriest.blogspot.com>.
 - For Father John Hollowell’s blog, log on to <http://on-this-rock.blogspot.com>.
 - For Father Rick Nagel’s blog, log on to <http://indycatholic.blogspot.com>.
 - To read seminarian Michael Keucher’s blog, log on to <http://tallseminarian.blogspot.com>.
- You can also search for these priests and Keucher at www.facebook.com. †

Chicago priest is a pioneer of Inter net evangelization

By Sean Gallagher

Fathers Eric Augenstein, John Hollowell and Rick Nagel and seminarian Michael Keucher all use the Internet primarily to reach out to practicing Catholics in order to strengthen their faith.

Father Robert Barron, a priest of the Archdiocese of Chicago, is a

pioneer in the use of the Internet to evangelize those who have no faith or have left the Christian faith behind.

He is a professor of faith and culture at St. Mary of the Lake/Mundelein Seminary in Mundelein, Ill., and is the founder of Word on Fire Catholic Ministries.

Through Word on Fire, Father Barron has produced and posted on YouTube scores of six- to eight-minute videos in which he comments on various happenings in popular culture—movies,

books, newsmakers, etc.—in light of the Catholic faith.

“I love the fact that they get out of the Catholic ghetto,” said Father Barron on a video on evangelization and new media posted on Word on Fire’s site. “They go out to a completely unchurched world. And I know that because of the comments [about them] on YouTube.”

Admittedly, many of the comments that he receives are negative from viewers who criticize the Church, the priesthood or him directly.

But Father Barron likens this reception to the way in which St. Paul was received when he preached the Gospel in the Areopagus, a public square in ancient Athens, Greece.

“Everything is on display [there],” Father Barron said. “Every philosophy, every idea is on display. And Paul announces Jesus Christ risen from the dead. And it says that most people laughed at him and walked away.

“Welcome to YouTube, which is a virtual Areopagus. Nevertheless, some people listened. And there was the beginning, in many ways, of European Christianity in those few people who listened to Paul in the Areopagus.”

In the same way, Father Barron

occasionally receives e-mails from those viewers of his YouTube videos who may have started off skeptical of the faith but, after watching him, began to change their minds.

“They’ll say, ‘It led me to other videos and it led me to a deeper reflection. And now I’m taking the faith seriously,’” Father Barron said. “That’s why I do it. I live for those moments.”

Research done at Word on Fire has found that the typical viewers of YouTube videos are unchurched young adult men in the mid-20s.

“The Church needs to reach out, especially to that generation,” Father Barron said. “How else would you engage a secular-minded, maybe anti-ecclesial 25-year-old male? How else would the Church do that?”

“At least here’s a way where I oddly reached into his world and he responds maybe with anger. Fine. Fine. At least he responded.”

(To learn more about Word on Fire Catholic Ministries and to view the videos of Father Robert Barron, log on to www.wordonfire.org.) †



Fr. Robert Barron

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Released Cubans arrive in Spain after Church-brokered deal

MADRID (CNS)—Seven men—former political prisoners released by the Cuban government, some accompanied by family members—arrived in Madrid on July 13, the first of 52 prisoners released in a deal partially brokered by the Cuban Catholic Church.

The men flashed fingers in a victory sign, and said in a joint statement they hoped their 45 fellow prisoners would be released soon.

Catholics can “take some holy pride that the bishops of Cuba were in this mediation,” Miami Archbishop Thomas G. Wenski told Catholic News

See related editorial, page 4.

Service in a telephone interview on July 8.

He called it a “significant turn of events” that Church leaders were able to engage with Cuban officials, and said it bodes well not only for the Catholic Church in Cuba, but also for the “continued development of civil society.”

An announcement on the Web site of Cardinal Jaime Ortega Alamino of Havana on July 7 said the prisoner release would continue over four months. It said the process leading to the release began with a May 19 meeting of Cuban President Raul Castro, Cardinal Ortega and Archbishop Dionisio Garcia Ibanez of Santiago, president of the Cuban bishops’ conference.

As part of the Church-brokered deal, more than a dozen prisoners were transferred to prisons closer to their homes.

The Vatican spokesman, Jesuit Father Federico Lombardi, said the announcement about the prisoner release brought “long-awaited good news from the Caribbean island.

“These are significant signs that we hope indicate a steady progress toward a renewed climate of social and political life that we all desire for the Cuban nation,” Father Lombardi said in an editorial on Vatican Radio on July 10. He underlined the crucial role of Cuban Church leaders in the dialogue process, backed by the diplomatic arm of the Vatican.

“The Holy See has always manifested itself contrary to the embargo, sympathetic to the sufferings of the people, and ready to support any prospect of constructive dialogue,” Father Lombardi said.

The Vatican spokesman recalled Pope John Paul II’s words during his historic visit to Cuba in 1998: “Let Cuba open itself up to the world and the world open itself to Cuba.”

“With patience, there has been significant progress in this direction. We all hope that the journey continues,” Father Lombardi said.

The U.S. State Department said on July 13 that it applauded the efforts of the Catholic Church, the government of Spain and others who worked for the prisoners’ release.

“While the United States continues to call for the immediate and unconditional release of all political prisoners, this is a positive development that we hope will represent a step toward increased respect for human rights and fundamental freedoms in Cuba,” the statement said.

The prisoner release is reported to be the largest since 1998, when 101 political prisoners were among about 300 inmates released after Pope John Paul visited Cuba.

The prisoners awaiting release were detained in 2003 during a government crackdown. Cuban officials rounded up 75 activists and journalists accused of acting as mercenaries for the United States, and said they



Released Cuban political prisoner Ricardo Gonzalez gestures, right, next to Julio Cesar Galvez, left, and Omar Ruiz as they arrive for a news conference at Barajas airport in Madrid on July 13. The men were among seven former political prisoners who arrived in Madrid with their families—the first of 52 dissidents the Cuban government has promised to free in a historic policy shift.

planned to overthrow the Cuban government.

Of this initial group, some have completed their sentences and others have been released for health reasons.

In June, Cuba released dissident Darsi Ferrer and an ill prisoner, Ariel Sigler, who has been awaiting approval from the U.S. government to join family members in Florida.

In late February, one of the prisoners, Orlando Zapata Tamayo, died after he had been on a hunger strike protesting prison conditions. The day after his death, on Feb. 24, prisoner Guillermo Farinas began a hunger strike protesting Zapata’s death and calling attention to ill prisoners.

Farinas, who was reportedly near death, ended his 130-day hunger strike on July 8 after the government announced it was freeing some of the political prisoners.

In May, Catholic Church officials successfully negotiated with Cuban authorities to lift a ban on marches staged by The Ladies in White, a group of wives and mothers of political prisoners.

Castro met June 20 with Archbishop Dominique Mamberti, the

Vatican’s foreign minister, and the state-run news media said the meeting “showed the favorable development of relations between the state and the Catholic Church in Cuba.”

Archbishop Wenski, installed this June in Miami, visited Cuba last year with Boston Cardinal Sean P. O’Malley and San Antonio Auxiliary Bishop Oscar Cantu in part to see how the island was recovering from the previous year’s hurricanes.

Archbishop Wenski told CNS that, in the past decades, the Catholic Church has “sought to regain space in Cuban society that had been lost and restricted for years.

“This space is not for special favors,” he added, “but to carry out its mission.”

He noted that the work to release political prisoners was likewise consistent with the Church’s mission and “without self-interest.”

The archbishop said the prisoners’ release should please the United States because of the value it places on freedom of speech and conscience.

“We take that so much for granted,” he added, noting that people in this country can form groups for any purpose, but “in Cuba, that doesn’t exist.” †



Laura Pollan, leader of The Ladies in White, a group made up of family members of imprisoned dissidents, reads news of government plans to free prisoners at her home in Havana on July 7.

In with the new: Vatican’s artistic landscape keeps on changing

VATICAN CITY (CNS)—Commissioning another statue for Vatican City might sound like overkill in a place where thousands of sculpted figures crowd the landscape.

But the Vatican is on a campaign to fill every niche. When Pope Benedict XVI stopped to bless a 16-foot-tall marble statue of St. Annibale Di Francia on July 7, it was cause for celebration. Carved out of a single block of milky-white Carrara marble, it was placed in one of a series of recesses that run along the outside of St. Peter’s Basilica.

In 1999, over the objections of architectural purists, the Vatican began filling the basilica’s external niches, which were originally designed to be vacant. A section has since been filled with statues of the founders of religious orders, including such figures as St. Bridget of Sweden, who established the Brigittines, and St. Josemaría Escrivá de Balaguer, who founded Opus Dei.

Not just anyone gets a niche at St. Peter’s. First of all, you have to be a saint. Second, someone needs to pay for

the statue, which can cost more than \$250,000. The size and design of the work must be pre-approved, and the sculptor must use the prized Carrara marble.

From their pedestals, the marble saints look out upon the Vatican’s modern guest house and its gas station. They have a backdoor view from St. Peter’s, and will be seen primarily by those who live and work in Vatican City.

The Vatican is home to far more stone figures than living residents—many times more, if you count the Vatican Museums’ approximately 20,000 statues.

Why add more? That question was asked in the 1600s when the remaining 39 empty niches inside St. Peter’s began to be filled up with statues of the founders of religious orders. Already, the interior was crowded with more than 300 statues of popes, bishops and saints, not to mention the winged cherubs that appear all over the place.

Yet, it is traditional at the Vatican to keep adding works of art and decorative architecture. That is why visitors to the Vatican Museums can wander into rooms full of contemporary paintings and sculptures, part of a vast collection of modern artworks assembled under Pope Paul VI.

The fact that they are housed in the former bedroom of a 15th-century pope is a little incongruous, but no more so than finding Arnaldo Pomodoro’s giant bronze spheres among the Belvedere Courtyard’s collection of Roman statues.

Over the centuries, Vatican City has become one of the world’s most jam-packed repositories of art and artifacts. The walled city-state is only 109 acres, smaller than a decent-sized golf course, yet it contains more than 150,000 museum-worthy items. Many are larger than life, like the 140 statues of saints that ring the colonnade around St. Peter’s Square.

The Vatican Gardens host a wide variety of statuary from ancient and modern times, ranging from the sculpture of the River Nile to Our Lady of Fatima. The gardens are

well-kept, and Pope Benedict walks there most afternoons, praying the rosary and chatting with his personal secretary.

It is a quiet environment, far from the din of Roman traffic, and the sound of water is everywhere. In early July, the pope inaugurated the 100th fountain inside the Vatican, this one dedicated to St. Joseph in honor of the German pontiff’s namesake.

As Vatican fountains go, this one was simple. The water cascades into two elliptical stone basins. Some of the other fountains in Vatican City are intricate and playful, dedicated to eagles, sea creatures, dolphins, dragons, frogs, mirrors, an old maid and a 15-foot model sailing ship.

This largely hidden part of Vatican City is not all flowers and fountains, though. On the skyline can be seen the governor’s mansion, an out-of-use train station, a heliport and a radio tower—all built in the last century. Below ground are several subterranean parking lots constructed in recent decades.

One thing Pope Benedict doesn’t see on his afternoon walk is a statue of Galileo Galilei, the Italian astronomer condemned by the Church in the 17th century for maintaining that the Earth revolves around the sun. Galileo was rehabilitated in 1992 by a Vatican commission.

Last year, a large statue of Galileo was to have been commissioned for placement near the Pontifical Academy of Sciences, which is located inside the Vatican Gardens. The project was quietly scrapped, however, with no official explanation.

“What we heard was that now you have to be a saint to have your statue in the Vatican,” said one Vatican source.

Instead, a much smaller, 24-inch-tall statue of Galileo, holding a book in one hand and a telescope in the other, was completed and today sits in the library of the Pontifical Council for Culture. †



Pope Benedict XVI waves during an unveiling ceremony for a new fountain in the Vatican Gardens on July 5. The fountain was dedicated to St. Joseph in honor of Pope Benedict XVI’s baptismal name.



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Editorial



Archbishop Dominique Mamberti, Vatican foreign minister, shakes hands with a woman during a visit to the Belen Convent in Old Havana on June 20. Archbishop Mamberti was on a five-day visit to Cuba to participate in a commemoration of 75 years of diplomatic relations between the Caribbean nation and the Vatican.

Church and State in Cuba

On July 7, the Cuban government and the Catholic Church in Cuba came to an agreement by which 52 political prisoners are to be freed. They are the remainder of an original 75 men who were arrested in March of 2003. The others had already been released.

This is the result of a meeting between Church officials led by Havana's Cardinal Jaime Ortega and Cuban President Raul Castro. This is the latest example that relations between the Cuban government and the Church are improving.

Earlier, in May, Castro and Cardinal Ortega came to an agreement whereby one prisoner, Ariel Sigler Amaya, was released from prison and 12 others were moved to prisons closer to their homes so family members can visit them more easily.

In our June 25 issue, *The Criterion* reported on a meeting in Cuba between Raul Castro and Archbishop Dominique Mamberti, the Vatican's foreign minister. The meeting occurred on June 20. The archbishop traveled to Cuba to observe the 75th anniversary of diplomatic relations between the Vatican and Cuba.

Despite the fact that Cuba became officially atheistic after Fidel Castro's revolution in 1959, neither the island nation nor the Vatican broke diplomatic relations. Cuba's Fourth Communist Party Congress in 1991 took the reference to atheism out of the country's constitution.

Until then, Christians were forbidden to practice their religion in Cuba. Many priests were expelled by the government and those who remained said Mass and administered the sacraments secretly. In this respect, Cuba was similar to other communist countries, including those located behind the Iron Curtain.

Although the constitution was changed in 1991, it wasn't until 1998—when Pope John Paul II made his historic visit to Cuba—that relations between the Church and the Cuban government began to improve.

While in Cuba, the pope said that the restrictive economic measures imposed from outside the country were unjust and ethically unacceptable. In a call both to the Cuban government and to the rest of the world, he said, "Let Cuba open itself to the world, and let the world open itself to Cuba."

The trade embargo by the United States against Cuba was

first imposed in 1960, and is now the most enduring trade embargo in modern history.

As our article in our June 25 issue reported, Archbishop Mamberti said, after his meeting with Raul Castro, that relations between the Catholic Church and the Cuban government are on a healthy course. He said that bilateral relations "are cordial, continuing and on the rise." The Cuban government, too, noted "the favorable development of relations between the state and the Catholic Church in Cuba."

According to Human Rights Watch, after the 52 prisoners are released, there will still be about 150 political prisoners in Cuba. There is controversy, though, over how many of them are political prisoners and how many are actual terrorists.

An article in the July 4 issue of the U.S. Catholic weekly newspaper *Our Sunday Visitor* reported that "the Catholic Church has unexpectedly become a noticeable political voice in Cuba." In the article, Maria de Lourdes Ruiz Scaperlanda says that the Church's voice is gaining strength.

Scaperlanda reported that, during his meeting with Raul Castro, Cardinal Ortega also secured permission for *las Damas de Blanco* (Ladies in White) to resume their weekly peaceful protest marches on behalf of their imprisoned husbands and sons. These women previously had suffered harassment and abuse from government-organized mobs.

While in Cuba, the pastoral nature of Archbishop Mamberti's visit included participation in a five-day conference that examined the Church's social mission in Cuban society. He also was present for a special tribute to 19th-century Cuban hero Jose Marti, visited various schools and the Belen Convent in Old Havana, and met with Cuban foreign minister Bruno Rodriguez.

During a joint news conference with Rodriguez, Archbishop Mamberti said, "The dialogue that is happening now makes us happy, and I hope that it will be strengthened through my visit."

We join with the archbishop in his hope. We also think that it is past time for the United States to end that embargo. It is not doing any good, and its lifting would be beneficial to all.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Difficult pregnancies, precarious choices and the absolute value of innocent lives

Some medical conditions can be made worse by becoming pregnant.



heart failure and the death of both mother and child.

Although direct abortion is sometimes counseled to pregnant women who face this life-threatening difficulty, such a choice can never be moral. In these circumstances, medical strategies which seek to care for both mother and child need to be pursued as they often provide satisfactory outcomes for both.

Recent advances in obstetrics and prenatal medicine, along with so-called "expectant management"—close monitoring of a pregnancy with tailored interventions—have enabled an ever greater number of these high-risk pregnancies to be managed at least until the child reaches viability. Labor can then be induced or a C-section delivery can be scheduled. This ordinarily allows both mother and child to be saved.

An April 2010 research study showed impressive survival rates for pregnant mothers with pulmonary hypertension. This was achieved by combining multi-specialty collaboration with planned and managed delivery. The results, published in the *British Journal of Obstetrics and Gynecology*, indicated that all nine of the patients in the small study group survived along with their unborn children.

Nevertheless, there are times when our best medical efforts to save both mother and child will fail, and we face the heart-wrenching situation where nature may have to take its course.

In these circumstances, some ask: Wouldn't a direct abortion be permissible to save the mother—for example, a suction curettage procedure, a common form of abortion where the fetus is often dismembered and parts are evacuated from the uterus?

An analogy can help us grasp the unacceptability of direct abortion in a situation like this.

Let's suppose that several firefighters enter a burning building to evacuate a child trapped on the third floor. The firefighters discover that part of the building has collapsed onto the only stairwell with heavy, immobile concrete girders blocking the passageway further up to the landing. There is only a small hole in the girders that the firemen would need to crawl

through to get to the trapped child, but the passage is blocked by the body of a man who collapsed from smoke inhalation right in the crawl space where the firefighters need to go. He is wedged in there in such a way that his unconscious, but living, body cannot be moved aside or out of the way.

As the fire pulses dangerously around them, it becomes apparent that the only way the firefighters might be able to quickly pass would be to take a saw and cut the body of the collapsed man into pieces, causing his death, and then pull out sections of his body until a passage large enough for them to pass through had been opened up.

Clearly, the firefighters would be obligated to try everything else to save the child and the collapsed man—shifting his body this way or that, trying to rouse him from his unconsciousness, etc.—but they could never choose to directly kill him by cutting up his body, even for the very good reason of gaining access to the next floor and saving the trapped child.

This example points toward an old adage sometimes cited by moralists: Better two deaths than one murder. Some might say that "murder" would not fit here, given that the term generally connotes a callous, wanton and premeditated act of killing instead of an urgent, emotional and difficult decision in the face of few or no alternatives. But even the strongest emotion and the greatest difficulties surrounding such cases must be focused through the lens of a similar affirmation: Better two deaths than the direct taking of an innocent life.

Directly killing an innocent human being, even in the hopes of saving his or her mother, is an instance of engaging in an intrinsic—or absolute—evil even if good may follow.

By always repudiating the direct killing of the innocent, and acknowledging that this represents an exceptionless norm, we set in place the framework to safeguard human dignity at its root.

Affirming this most basic norm leads us away from the injustice of playing God with other people's lives.

These challenging "life of the mother" cases allow us to begin acknowledging some of our own limitations, and the mystery of God's greater Providence in the realization that we may not be able to "manage" or "correct" every difficult medical situation that we face.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Cult of self-esteem can only be overcome by the truth of God-esteem, reader says

Having read the "Spirituality for Today" column by Father John Catoir in the July 2 issue of *The Criterion*, I was really dismayed to see the author claim that Jesus wants us to love ourselves.

Jesus never said anything even remotely like that. In fact, he said the complete opposite many times.

Holy Scripture is very clear that out of the heart come evil thoughts (Mt 15:18) and, in the last days, men will be lovers of self (2 Tm 3:1). Jesus died on the cross in our place since there is only one who is good—God (Mt 19:17).

The philosophy of this age is passing away, and your readers must be alerted

that the cult of self-esteem can only be overcome by the truth of God-esteem.
Steven Frazer
Indianapolis

Letters Policy

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

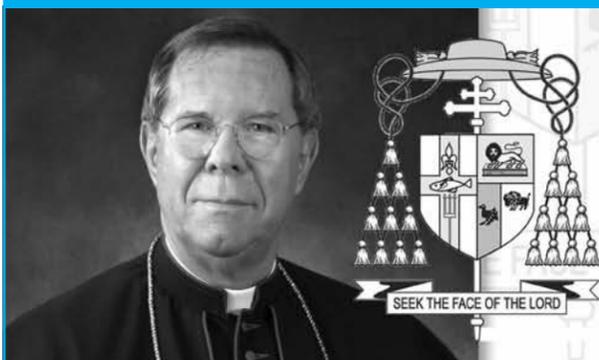
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Parishes must welcome and embrace young adults

This week, the Pastoral Letter on Young Adult and College Ministry continues with a reflection on the essential role of parishes in teaching the art of Christian living to young adults. I continue with a quotation from the Holy Father's address to U.S. Catholic educators in April 2008.

"Educating new generations in the faith is a great and fundamentally important task that involves the entire Christian community," one that has become "particularly difficult" today and, hence, is "even more important and urgent," according to Pope Benedict XVI ("Address to U.S. Catholic educators," April 17, 2008). The parish is a living family, which ensures this essential task of Catholic education.

It is helpful to quote again the U.S. Catholic bishops who, in their pastoral plan "Communities of Salt and Light," define the parish as a place "where the Church lives. Parishes are communities of faith, of action and of hope. They are where the Gospel is proclaimed and celebrated, where believers are formed and sent to renew the Earth. Parishes are the home of the Christian community; they are the heart of our Church. Parishes are where God's people meet Jesus in word and sacrament, and come in touch with the source of the Church's life."

This truth about our Church places an even greater emphasis on the important role of young adult and college ministry in our archdiocese.

In the community of faith, it is the parish family which takes a vital role in welcoming, engaging and evangelizing

young believers and non-believers.

Parishes must then have an "open door policy" to welcome young adults of diversity, varied backgrounds and assorted levels of formation.

Our parishes must have a vigilant eye and offer a welcoming hand in the lives of young adults who pass through their doors, including those who have fallen away from the Church and those who have never passed over the threshold of a Catholic Church in their entire lives. We must embrace an attitude that is grounded in the truth that every soul counts!

Furthermore, our local parishes must engage young adults in ministries of all dimensions, and ensure the inclusion of young adult leaders in ministries and decision-making structures of the parish.

Most importantly, parishes should evaluate the state of their young adult outreach and evangelization. This can be done effectively by asking and listening; actively listening to the needs and desires of young adult hearts.

I, like many others, find that our young adults are gifted, service-oriented, giving sons and daughters of God, and they have so much to offer a parish family, the local community and the world. A lively and growing parish thrives with young adults who are willing to set roots, give their gifts, and become healthy and committed members of the parish. We need to intentionally give them that opportunity.

Just as it is fundamental that parishes embrace the gifts of young adults, it is equally important that young adults seek to set roots and become established in

one parish family, learning from the gifts of those more mature in faith. Occasionally, the formation from a non-committal culture leads to a church hopping, non-committed young adult.

Our young people should be encouraged to be woven into the fabric of a local parish with all its joys, sorrows, challenges and successes. Here, young adults will grow more fully in relationship with Jesus Christ through his holy, Catholic Church.

We find our young adults in colleges and universities, and we find them in the work place and different professions. Parishes have a particularly important mission to the many young Church members who live in the workaday world.

It is also important to consider the role of our colleges and universities in teaching the art of Christian living. Their role is vital in our responsibility for ministry with and for young adults.

There are an estimated 110,000 students enrolled in colleges and universities within the Archdiocese of Indianapolis alone. Nearly 25 percent of these students are believed to be baptized Catholic. Many of our young adults are college students who are studying on 12 campuses throughout central and southern Indiana, including Butler University, DePauw University, Earlham College, Franklin College, Hanover College, Indiana State University,

Indiana University, Indiana University-Purdue University Indianapolis (IUPUI), Marian University, Rose-Hulman Institute of Technology, Saint Mary-of-the-Woods College and the University of Indianapolis.

They are also our college men and women studying at technical schools, and on campuses across the country and close to home in neighboring dioceses, such as Purdue University, Ball State University, Wabash College and the University of Notre Dame.

According to Cardinal John Henry Newman, the university is a "seat of wisdom, a light of the world, an alma mater of the rising generation."

College Catholic Centers serve as a tool on university campuses to bring knowledge and truth, through faith and reason, to all young people. †

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 July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Las parroquias deben dar la bienvenida y acoger a los jóvenes adultos

Esta semana proseguimos con la Carta pastoral sobre jóvenes adultos y el ministerio universitario con una reflexión sobre el papel esencial que desempeñan las parroquias en la enseñanza del arte de la vida cristiana para los jóvenes adultos. Continúo con una cita del discurso del Santo Padre a los educadores católicos de EE.UU. de abril de 2008.

"La educación de las nuevas generaciones en la fe es una tarea enorme y fundamentalmente importante que involucra a toda la comunidad cristiana," la cual se ha vuelto "especialmente difícil" hoy en día y, por consiguiente, es "aún más importante y urgente," según el papa Benedicto XVI (Discurso a los educadores católicos de EE.UU., 17 de abril de 2008). La parroquia es una familia viva que garantiza la tarea esencial de la educación católica.

Resulta oportuno citar nuevamente a los obispos católicos de EE.UU. quienes en su plan pastoral "Comunidades de sal y luz," definen a la parroquia como el lugar "donde habita la Iglesia. Las parroquias son comunidades de fe, de acción y de esperanza. Es allí donde el Evangelio se proclama y se celebra, donde se forman los creyentes y se les envía a renovar la Tierra. Las parroquias son el hogar de la comunidad cristiana; constituyen el corazón de nuestra Iglesia. Es en las parroquias donde el pueblo de Dios se encuentra con Jesús en palabra y sacramento y entra en contacto con la fuente de la vida de la Iglesia."

Esta verdad acerca de la Iglesia imprime un énfasis aún mayor al papel que desempeña el ministerio en universidades y para jóvenes adultos de nuestra Arquidiócesis.

Dentro de la comunidad de fe es la familia parroquial la que asume un papel vital para dar la bienvenida a los jóvenes creyentes y no creyentes, para interactuar con ellos y evangelizarlos.

Por consiguiente, las parroquias deben tener una "política de puertas abiertas" para recibir a los jóvenes adultos de procedencia variada y diversa, y con distintos niveles de formación.

Nuestras parroquias deben estar atentas y ser una presencia bien recibida en las vidas de los jóvenes adultos que cruzan sus puertas, incluyendo para aquellos que se han extraviado del camino de la Iglesia y aquellos que jamás han atravesado el umbral de una iglesia católica en toda su vida. ¡Debemos adoptar una actitud fundamentada en la verdad de que cada alma cuenta!

Más aún, nuestras parroquias locales deben invitar a los jóvenes adultos a participar en ministerios de todas las dimensiones y garantizar la inclusión de jóvenes adultos líderes en los ministerios y en las estructuras dedicadas a la toma de decisiones de la parroquia.

Y lo que es más importante: las parroquias deben evaluar la situación de sus iniciativas de incorporación y evangelización. Esto puede realizarse de manera efectiva formulando preguntas y escuchando; escuchando atentamente las necesidades y deseos de los corazones de los jóvenes adultos.

Yo, al igual que muchos otros, considero que nuestros jóvenes adultos son talentosos, están dedicados al servicio, son hijos e hijas generosos de Dios y tienen mucho que ofrecer a la familia parroquial, a la comunidad local y al mundo. Una parroquia

viva y en crecimiento florece con la presencia de jóvenes adultos dispuestos a echar raíces, a aportar sus dones y a convertirse en miembros sanos y comprometidos de la parroquia. Necesitamos darles intencionalmente esa oportunidad.

Al igual que resulta fundamental que las parroquias acojan el don que representan los jóvenes adultos, también es importante que los jóvenes adultos procuren echar raíces y establecerse en una sola familia parroquial para aprender de los dones de aquellos con mayor madurez en la fe. En ocasiones la formación que dispensa una cultura negada al compromiso conlleva a la existencia de jóvenes adultos que saltan de una iglesia a otra y carecen de compromiso.

Debe alentarse a que nuestros jóvenes se integren a la estructura de la parroquia local, con todas sus alegrías, tristezas, retos y éxitos. Allí los jóvenes adultos se desarrollarán a plenitud en una relación con Jesucristo a través de su santa Iglesia Católica.

Encontramos a nuestros jóvenes adultos en institutos de enseñanza superior y universidades; los hallamos en el lugar de trabajo y en diversas profesiones. Las parroquias tienen una misión especialmente importante para los muchos miembros jóvenes de la Iglesia que viven en el mundo de la jornada laboral.

Asimismo, resulta importante tomar en cuenta el papel que desempeñan nuestros

institutos de educación superior y universidades en la enseñanza del arte de la vida cristiana. Su papel es vital para la responsabilidad que tenemos en el ministerio con los jóvenes adultos y para ellos.

Tan sólo en la Arquidiócesis de Indianapolis existen aproximadamente 110,000 estudiantes inscritos en institutos de enseñanza superior y universidades. Se cree que casi el 25 por ciento de esos estudiantes han sido bautizados como católicos. Muchos de nuestros jóvenes adultos son universitarios que cursan estudios en 12 campus en todo el centro y sur de Indiana, incluyendo Butler University, DePauw University, Earlham College, Franklin College, Hanover College, Indiana State University, Indiana University, Indiana University-Purdue University

Ver al ARZOBISPO, la página 11

¿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

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 16
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Drawing Fire—Reactions to an Editorial Cartoonist,"** Gary Varvel, cartoonist for *The Indianapolis Star*, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Diocese of Lafayette). **Little Sisters of the Poor, "Swing Fore Seniors Golf Tournament,"** Florida scramble, 10:30 a.m., registration, \$145 per player, \$580 regular foursome. Information: 317-872-6420 or devsindianapolis@littlesisterofthepoor.org.

July 16-17
St. Susanna Parish, 1210 E.

Main St., Plainfield. **Parish festival**, Fri. 6 p.m.-11 p.m., Sat. 4:30 p.m.-midnight, food, games, music. Information: 317-839-3333.

July 17
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Joseph F. Schaedel, vicar general, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Parish Luau,"** 6 p.m., \$15 per person, \$25 per couple, adults only. Information: 317-831-4142.

July 18
St. John the Baptist Parish,

25743 State Road 1, Dover. **"Summer Festival,"** 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-8 p.m., games, crafts. Information: 812-576-4302.

Holy Trinity Church, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **"Euchre Party,"** 1:30 p.m., \$4 per person. Information: 317-631-2939.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **Chamber music concert**, 5:30-6:30 p.m., no charge. Information: 812-256-3200.

Saint Meinrad Parish, St. Meinrad. **Quilt show**, 10 a.m.-1 p.m. Information:

812-357-5533.

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

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.

July 21
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman.

Healing service, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

July 22-24
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 24-25
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish picnic**, Fri. 5 p.m.-11 p.m., Sat. 2 p.m.-midnight, chicken dinner, entertainment. Information: 812-282-2290.

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival**, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information:

812-623-3408.

July 25
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, quilts, rides, games. Information: 812-843-5143.

July 25-31
Jackson County Fairgrounds, Seymour. **St. Ambrose Parish and Our Lady of Providence Parish**, Jackson County Fair, food booth, 10 a.m.-10 p.m. Information: 812-522-5304.

July 28
Buck Creek Winery, 11747 Indian Creek Road South, Indianapolis. Theology on Tap, summer seven-pack, **"Seven Deadly Sins and Back to Virtue,"** session five, anger and prudence, 6 p.m., wine tasting, must be 21-35 years of age. Information: www.indytot.com. †

Retreats and Programs

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.

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.

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.

July 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided reflection day, 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

July 23-24
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast,"** leadership conference for students entering sophomore year of high school, \$50 per student includes room, meals and materials. Information: 317-788-7581 or benedictinn@benedictinn.org.

July 26
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.

July 28-30
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Spiritual Retreat for Recovering Alcoholics and Alanons,"**

Dave Maloney, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Lectio Divina—Praying with Holy Scripture,"** Benedictine Brother Matthew Mattingly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 4-25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living: Adjusting Your Life's Vision,"** Benedictine Sister Julie Sewell, presenter, four sessions on Wednesdays, Mass, 5:15 p.m., simple soup and bread supper, 6 p.m., session, 6:30-9 p.m., \$69.95 per person includes book and meals. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 6-8
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages,"** Information: 317-489-6811 or <http://www.retroindy.com/>.

August 6-29
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"St. John's Bible,"** exhibit, Mon.-Sat., 9 a.m.-noon and 1-4 p.m., Sun. 1-4 p.m., no charge. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 7
Oldenburg Franciscan Center, Oldenburg. **"The Journey toward an Undivided Life—Wholeness and Balance,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

August 17
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Art and Religion,"** Benedictine Sister Sandra Schneider, presenter, session one of four, 6:30-9 p.m., \$25 per session includes dinner and presentation. Information: 317-788-7581 or benedictinn@benedictinn.org. †

VIPs



Ronald and Lois (Schockley) Kramer, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on July 9. The couple was married

on July 9, 1960, at the former St. Francis de Sales Church in Indianapolis. They are the parents of four children: Karen Sahn, Michael, Richard and Robert Kramer. They also have four grandchildren. †

St. Vincent Hospital to sponsor Stephen Ministry training

The pastoral care department of St. Vincent Hospital in Indianapolis is recruiting candidates for its second Stephen Ministry pastoral care volunteer training program.

Stephen Ministry is an organized system of training lay people to serve as caring ministers.

Candidates enrolled in St. Vincent Hospital's Stephen Ministry program complete more than 50 hours of training over a six-month period taught by St. Vincent's Stephen Ministry leaders.

After their commissioning, the participants commit to approximately three hours of volunteer ministry per week for two years.

As part of their ministry, the participants visit patients and families at St. Vincent Hospital, 2001 W. 86th St., in Indianapolis or at other St. Vincent Health ministries.

Classes will be held on Mondays from 5:30 p.m. to 8 p.m. beginning on Sept. 27 and continuing through Feb. 28, 2011.

The cost of the training, manuals and books is \$100. Scholarships are available. Applications for participation must be submitted by July 31.

For more information and an application, contact George Sullivan-Davis at 317-338-6335 or gsullivan@stvincent.org. †

Evangelization director Peg McEvoy to be interviewed on Catholic radio

An interview with Peg McEvoy, the associate director of evangelization and family catechesis for the archdiocesan Office of Catholic Education, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on July 19-24.

During the interview, McEvoy talks to program co-hosts Jim Ganley and M.J. Krauter about how people who have recently been received into the full communion of the Church through the Rite of Christian Initiation of Adults

process can become more involved in the life of the Church.

"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 and clicking on the "listen now" button. Podcasts of previous shows are also available on the site. †

Oldenburg Academy fundraiser



Gerry Faust, a former University of Notre Dame football coach, speaks on June 14 during a dinner following a golf fundraiser at the Hillcrest Country Club in Batesville. The 19th annual event benefited the Oldenburg Academy of the Immaculate Conception, a private, coeducational, Catholic secondary school sponsored by the Sisters of the Third Order of St. Francis in Oldenburg. Former Purdue University men's basketball coach Gene Keedy as well as several other well-known coaches and professional athletes also participated in the celebrity pro-am golf tournament. Faust discussed the importance of learning lessons from unrealized dreams and adversities in life. For more information about Oldenburg Academy, log on to www.oldenburgacademy.org.

Charities, periodicals fight postal rate hikes that could sink some

WASHINGTON (CNS)—It couldn't come at a worse time.

That is the message coming from Catholic and other charitable organizations, magazine and newspaper publishers, and direct mailers in response to the postal rate hikes proposed by the U.S. Postal Service for next year.



WASHINGTON LETTER

"If the rates increase 5 to 10 percent, some organizations have already guesstimated that their income would go down at least 10 percent," said Franciscan Sister Georgette

Lehmuth, president and CEO of the National Catholic Development Conference.

Originally called the Catholic Fundraising Conference, the organization based in Hempstead, N.Y., brings together about 300 Catholic dioceses, religious institutes, educational institutions, social services or health-related groups, shrines and pious societies for education, networking and advocacy on their common interests, including postal rates.

The postal service announced a wide-ranging set of proposed price increases on July 6, averaging about 5 percent, to cover part of a projected \$7 billion loss in 2011. The increases—which cover first-class and advertising mail, periodicals, packages and other services—have to be approved by the Postal Regulatory Commission within 90 days in order to take effect on Jan. 2, 2011.

Under the plan, first-class mail would increase from 44 to 46 cents for the first ounce and first-class postcards would go from 28 to 30 cents. Periodicals would receive an 8 percent increase, catalog mailings would go up 5.1 percent, standard mail parcels would increase about 23 percent and media/library mail would be subject to a 7 percent rise.

Also under consideration to cover the projected deficit is an end to Saturday mail delivery, but that change would require the approval of Congress and few think such a decision is likely in an election year.

The National Catholic Development Conference—which includes such heavy hitters as Catholic Charities USA and Catholic Relief Services, but also many small charities—joined with scores of other mail-dependent organizations in a protest of the rate hikes organized by the Affordable Mail Alliance.

To grant the requested price hikes, the Postal Regulatory Commission must waive a rule requiring that postal rate increases stay in line with inflation—which would keep the increases under 1 percent, the alliance said.

The Postal Accountability and Enhancement Act of 2006 limits such waivers to "extraordinary or exceptional" circumstances, which the alliance said would include another anthrax attack or a major natural disaster, but not an economic recession or bad business practices.

"The first rule of business is, if you're in a hole, stop digging," said Tony Conway, executive director of the Alliance of Nonprofit Mailers, at a July 6 news briefing.

"Increasing rates won't put the Postal Service back on track—it will just drive more customers away, making their situation even worse," he added. "USPS needs to stop avoiding the difficult decisions and stop taking out their problems on the customers they desperately need."

Tom Schmidt, president of Carroll Publishing, which publishes the Spanish-language *El Pregonero* and the

English-language *Catholic Standard* newspapers in the Archdiocese of Washington, said the increases, if approved, might cause Catholic and other publications to move away more quickly from a print-only model.

He told Catholic News Service on July 7 that Carroll Publishing already has been wrestling with ways to "reduce the extent we rely on print" and, like other dioceses around the country, has been "looking for better ways to use a strained resource pool."

Schmidt, who chairs the Catholic Press Association's advocacy committee, said postal rate increases might "hasten people's decisions about what sort of mix they want for their delivery channels."

In the case of Carroll Publishing, if the mail rates for periodicals go up 8 percent as planned, "that's \$25,000 I don't have," he added.

But Sister Georgette said the situation is even more dire for charities that rely on direct mailings for most of their donations.

"The Catholic community, like the rest of the nonprofit world, depends on mail as the primary way that people donate," she told CNS on July 7.

Citing a new study by the Boston College Center on Wealth and Philanthropy that said U.S. charitable giving was down about 5 percent in 2009, representing a total decrease of \$11.2 billion, she said "things are just beginning to turn around."

But charities that provide social services, in particular, "are caught in a big Catch-22," Sister Georgette said, because state and federal funding has dried up while the recession has brought in more people seeking assistance.

Of the proposed postal rate increases, she said, "This is just the worst time for this to happen to us. It would make it much more difficult to support our ministries."

Sister Georgette said studies have shown that those who support charities through direct-mail solicitations will not move easily to other types of appeals.

"There is something about holding a piece of paper in your hands and reading a story with pictures that encourages" people to give, she said.

Even the massive amounts of money given by Internet, phone or text-message donations after Hurricane

Katrina or the earthquake in Haiti would not have been possible unless charitable organizations "were already in place to be able to commit money to the services needed" in the disaster areas, Sister Georgette said.

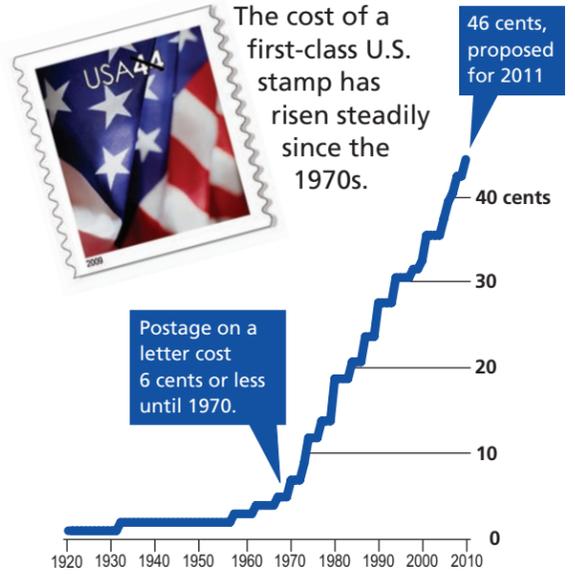
And many of those organizations were built—and will continue to rely—on donations received from direct-mail solicitations, she added.

(Editor's note: Anyone wishing to comment on the proposed postal rate hikes should contact the Postal Regulatory Commission by phone at 202-789-6800; by mail at Public Affairs and Government Relations, Postal Regulatory Commission, 901 New York Ave. N.W., Suite 200, Washington, D.C. 20268-0001; or by e-mail through the link at www.prc.gov/prc-pages/about/contact/default.aspx.) †

'The first rule of business is, if you're in a hole, stop digging. Increasing rates won't put the Postal Service back on track—it will just drive more customers away, making their situation even worse.'

—Tony Conway,
executive director of
the Alliance of
Nonprofit Mailers

Rising Postal Costs



Rates for these mailings and services are also due to increase next year.

postcards.....up 2 cents
periodicals..... 8%
standard parcels 23%
other items 4-6%

Source: U.S. Postal Service

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Serving 4:30–8:00 PM (EDST)

Adults: \$15.00 • Children under 12: \$5.00

Indoor or outdoor dining

♦ Games ♦ Kiddy Land ♦ Quilts ♦ Hamburgers
♦ Hot Dogs ♦ Snacks ♦ Raffles ♦ Beer Garden

Live Music by Peppertown

Games starting at 5:00 p.m.

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Texas Hold'em No Limit Poker Tournament
Entry fee: \$40.00

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\$20.00 Re-buys available through first hour
50% in Prizes — Must be 21 or older to enter

Sunday, July 25

Mass at 10:30 a.m.

Country Style Chicken Dinner

Serving 11:30 AM–5:00 PM (EDST)

Adults: \$9.00 • Children under 12: \$4.50

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I-74 to Rte. #1, South on Rte. #1 (3 miles) to North Dearborn Road (West) to New Alsace. Left on Yorkridge Road to the church.

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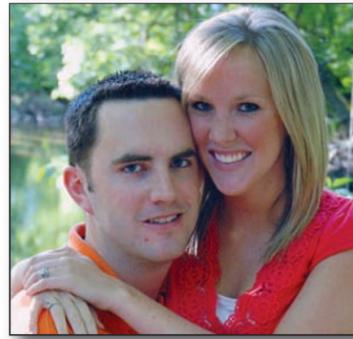
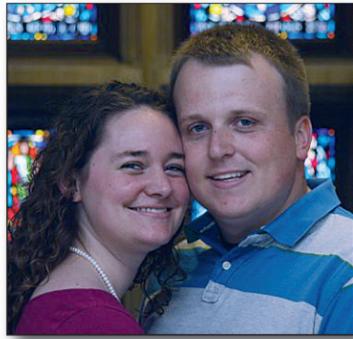
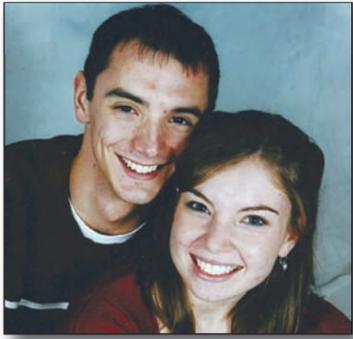
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WEDDING ANNOUNCEMENTS

Anderson-Trich

Mindy Marie Anderson and Thomas Edward Trich will be married on Aug. 20 at Most Sacred Heart of Jesus Church in Jeffersonville. The bride is the daughter of Rita Campbell. The groom is the son of Peggy Trich.



Brahle-Mansfield

Dusty Marie Brahle and Jack Winn Mansfield Jr. will be married on Aug. 7 at St. Monica Church in Indianapolis. The bride is the daughter of Phil and Baba Brahle. The groom is the son of Dr. Jack Mansfield Sr. and Gayle Mansfield.

Chaney-Miller

Jessica White Chaney and William Charles Miller were married on July 10 at St. Paul Catholic Center in Bloomington. The bride is the daughter of William and Susan Chaney. The groom is the son of Paul and Charlene Miller.

Collins-Pepler

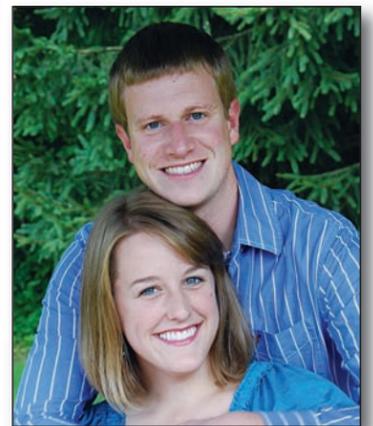
Kelly Michele Collins and Nicholas David Pepler were married on July 4 at St. Pius X Church in Indianapolis. The bride is the daughter of John and Michele Collins. The groom is the son of David and Carolyn Pepler.

Frick-O'Malia

Courtney Anne Frick and Casey Scott O'Malia will be married on Oct. 9 at Holy Spirit Church in Indianapolis. The bride is the daughter of Michael and Kathleen Frick. The groom is the son of David and Cindy O'Malia.

Goyanes-Fornuto

Barbra Claudette Goyanes and Brian Martin Fornuto will be married on Aug. 28 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Gilbert Goyanes and Liliana Argueta. The groom is the son of Anthony and Tracie Fornuto.



Clements-Ziegler

Kimberly Ann Clements and Michael Dustin Ziegler will be married on Oct. 16 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Daniel and Kathy Clements. The groom is the son of Geoff and Marianne Ziegler.

Fearnow-Tinsley

Elizabeth Justine Fearnow and Robert Edward Tinsley II will be married on Oct. 30 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Randall Fearnow and Justine Fearnow. The groom is the son of Robert and Ruth Ellen Tinsley.

Gentry-Siddons

Erin Margaret Gentry and Carter Reid Siddons will be married on Aug. 28 at St. Roch Church in Indianapolis. The bride is the daughter of Stephen and Linda Gentry. The groom is the son of Carter Siddons and Pat Becker.

Haler-Funk

Abigail Kathleen Halder and Christopher Patrick Funk will be married on July 17 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Larry and Theresa Halder. The groom is the son of Jim and Trish Funk.

Byrnes-Vivoda

Mary Catherine Byrnes and John James Vivoda were married on June 26 at St. Pius X Church in Indianapolis. The bride is the daughter of John and Leslie Byrnes. The groom is the son of John Vivoda and Gina Maganini.



Henderson-Bay

Jessica Lynn Henderson and William Louis Bay will be married on Aug. 28 at Holy Cross Church in Indianapolis. The bride is the daughter of Mike and Kathy Henderson. The groom is the son of William and Alicia Bay.

Cobb-Miles

Jennifer K. Cobb and Sean Christopher Miles will be married on July 31 at Most Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Patrick and Kathy Cobb. The groom is the son of Christopher and Madonna Miles.

Fout-Carrico

Sarah Marie Fout and Michael Ray Carrico will be married on Aug. 21 at St. Martin of Tours Church in Louisville, Ky. The bride is the daughter of Tim and Judy Fout. The groom is the son of Joseph and Rita Carrico.

Gonzalez-Lewis

Christine Marieta Gonzalez and Joseph Daniel Lewis will be married on Sept. 18 at St. Agnes Church in Nashville. The bride is the daughter of Albert and Mary Gonzalez. The groom is the son of Thomas and Pamela Lewis.

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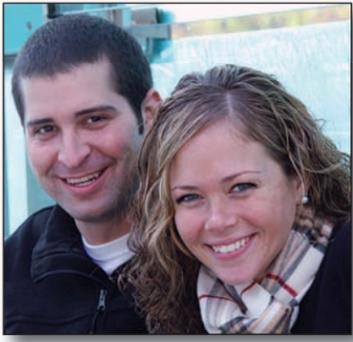
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WEDDING ANNOUNCEMENTS



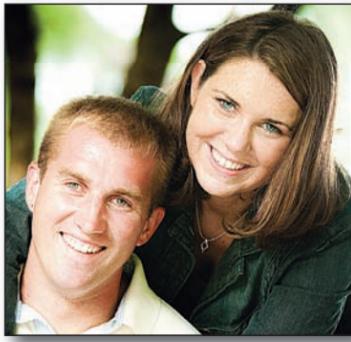
Huser-Head

Kathleen Marie Huser and Kirk Robert Head will be married on Aug. 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Terrence and Kathy Huser. The groom is the son of Robert and Sue Head.



Kiszka-Brosmer

Caroline Ann Kiszka and Joshua Charles Brosmer will be married on Sept. 11 at St. Martin of Tours Church in Martinsville. The bride is the daughter of Richard and Patricia Kiszka. The groom is the son of Charles and Lorrie Brosmer.



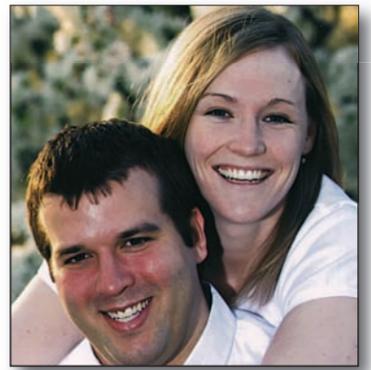
Puckett-Davis

Kimberly Nicole Puckett and Matthew Reagon Davis will be married on Jan. 1, 2011, at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Ronald and Karen Puckett. The groom is the son of Timothy Davis and Sylvia Davis.



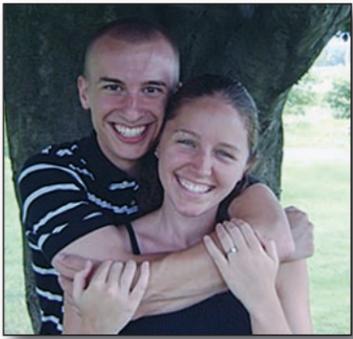
Tucker-Esslinger

Bridget Elizabeth Tucker and Gregory John Esslinger will be married on Aug. 7 at Holy Spirit Church in Indianapolis. The bride is the daughter of Harold and Patricia Tucker. The groom is the son of Gerald and Dianne Esslinger.



Utnage-Pfeffenberger

Christine Marie Utnage and Nicholas Lee Pfeffenberger will be married on July 24 at Immaculate Conception Chapel in Dayton, Ohio. The bride is the daughter of Rick and Cindy Utnage. The groom is the son of Dennis and Sue Pfeffenberger.



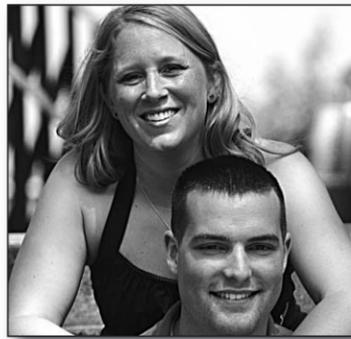
Konz-Meehan

Elizabeth Marie Konz and David Brian Meehan were married on May 8 at Good Shepherd Church in Indianapolis. The bride is the daughter of Joseph Konz II and Carol Konz. The groom is the son of Christopher and Bonnie Meehan.



Rowe-Bedwell

Elizabeth Marie Rowe and Daniel William Bedwell will be married on Oct. 23 at St. Pius X Church in Indianapolis. The bride is the daughter of John and Diane Rowe. The groom is the son of John Bedwell and Barbara Balzerick.



Tupper-Copeland

Erica L. Tupper and John M. Copeland will be married on Oct. 23 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Cathy Tupper and the late Phil Tupper. The groom is the son of Barry and Mary Jo Copeland.



Valade-Richardt

Suzanne Michelle Valade and Joshua Louis Richardt will be married on Sept. 4 at Gesu Church in Detroit, Mich. The bride is the daughter of William and Mary Ann Valade. The groom is the son of Michael and Janie Richardt.

Ivers-Hanley

Emily Amanda Ivers and Martin Joseph Hanley were married on July 3 at St. Christopher Church in Indianapolis. The bride is the daughter of William and Elizabeth Ivers. The groom is the son of Dennis and Lisa Hanley.



Lathrop-Harpring

Christina Marie Lathrop and Benno Joseph Harpring will be married on Aug. 21 at Holy Spirit Church in Indianapolis. The bride is the daughter of James and Patricia Lathrop. The groom is the son of Frank and Karen Harpring.



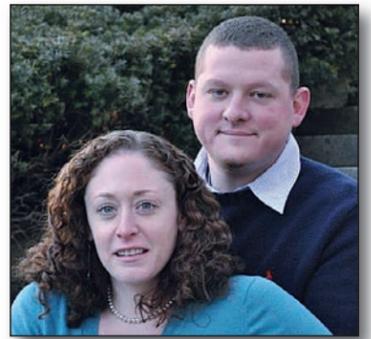
Schneider-Leventhal

Ashley Lauren Schneider and Jeremy Chad Leventhal will be married on Oct. 9 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of James Schneider and Tina Schneider. The groom is the son of Michael Leventhal and Constance Leventhal.



Unruh-Engle

Lindsay Rae Unruh and Anthony William Engle will be married on Nov. 6 at St. Mary-of-the-Knobs Church in Floyds Knobs. The bride is the daughter of Don and Denise Unruh. The groom is the son of Don and Laura Engle.



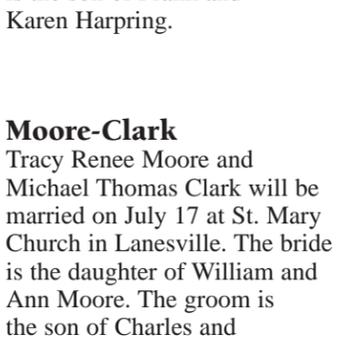
Wilson-Stamp

Meghan Louise Wilson and John Louis Stamp II will be married on Sept. 5 at Christ the King Church in Indianapolis. The bride is the daughter of Robert and Elizabeth Wilson. The groom is the son of Kimberly Stamp and the late John Stamp. †



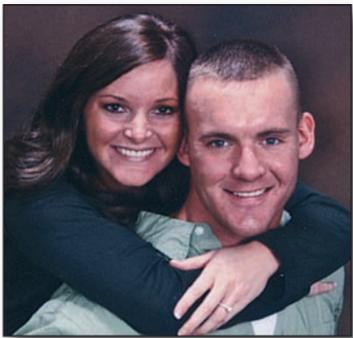
Kelly-Miller

Megan Therese Kelly and Alex Christopher Miller will be married on Aug. 7 at St. Jude Church in Indianapolis. The bride is the daughter of James and Anita Kelly. The groom is the son of Stephen and Christine Miller.



Moore-Clark

Tracy Renee Moore and Michael Thomas Clark will be married on July 17 at St. Mary Church in Lanesville. The bride is the daughter of William and Ann Moore. The groom is the son of Charles and Rosemary Clark.



Ketron-Brizendine

Rebecka Suzanne Ketron and Ryan Matthew Brizendine will be married on Oct. 2 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Ron and Shirley Ketron. The groom is the son of Dan and Judy Brizendine.



Price-Spack

Theresa Michelle Price and Justin Philip Spack will be married on Oct. 9 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Steven and Beverly Price. The groom is the son of Robert and Patricia Spack.



Thielking-Mazur

Katie Thielking and Todd Mazur will be married on Sept. 4 at the Church of the Immaculate Conception in Oldenburg. The bride is the daughter of Mitch and Margaret Thielking. The groom is the son of Michael and Julia Mazur.

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese—the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

A Pre Cana Conference program is scheduled on Oct. 17 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins at 1:45 p.m. and concludes at 6 p.m.

Registration is required. A \$40 fee per couple helps pay for the *Perspectives on Marriage*

workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

A Tobit Weekend is scheduled at Our Lady of Fatima Retreat House on Sept. 17-19.

The registration fee of \$280 includes the program presented by trained facilitators, meals and overnight accommodations.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Early registrations are recommended because both programs fill up quickly. The 2011 program schedules are posted online. †

Priest leads group in cycling journey to raise poverty awareness

WASHINGTON (CNS)—Jesuit Father Matthew Ruhl is cycling across America with a team of 11 to bring awareness to the issue of poverty and help combat it.

The Cycling for Change team is riding 5,052 miles from Cape Flattery, Wash., to Key West, Fla., to promote Catholic Charities USA's Campaign to Reduce Poverty, a plan to cut poverty in half by 2020.

"Father Matt has three passions—the poor, cycling and the Catholic Church. By combining these things, he hopes to bring attention to the 40 million people living in poverty in America," said Kathie Conwell, communications and marketing manager for Catholic Charities of the Diocese of Kansas City-St. Joseph, Mo.

As of July 6, Father Ruhl, who is pastor of St. Francis Xavier Parish in Kansas City, and his team were in Fort Collins, Colo., and headed to Denver. They have covered more than 2,000 miles of their 5,052-mile ride. They began on May 29 and were scheduled to end the journey on Sept. 5.

"So far, so good," Father Ruhl told CNS in a recent phone interview after riding approximately 70 miles that day. Team members, who range in age from 24 to 80, average 65 miles per day. The volunteer

cycling team is a group of lawyers, doctors, social workers, photographers and retirees, all of whom are dedicated to addressing the issue of poverty.

"People talk about the poor as a depressed people," Father Ruhl said, "but the ones we have met are not depressed at all. In fact, we have seen a great deal of hope and realized that they are not naturally despondent."

Catholic Charities and the local parishes in the towns where the team stops organize events for them to attend. Father Ruhl gives a talk and, afterward, he and the team engage the communities in conversation to talk about local solutions for ending poverty. Father Ruhl also addresses individuals in his presentations, and urges them to make their own commitment to combat this issue.

The group also has been engaged in various service opportunities on their trek so far. In Denver, the cyclists planned to serve a pancake breakfast for 400 people. In Kansas City, in mid-July, they were scheduled to help at a social service fair.

"Everyone we meet has been very supportive of us and our cause," Father Ruhl said. "People generally agree with the premise that fighting poverty needs to be a greater priority."



Jesuit Father Matthew Ruhl, center, is cycling across America with a team of 11 to bring awareness to and combat the issue of poverty. The Cycling for Change team is riding 5,052 miles from Cape Flattery, Wash., to Key West, Fla., to promote the Catholic Charities USA Campaign to Reduce Poverty, a plan to cut poverty in half by 2020.

Father Ruhl has been riding for five years, and he and his parish cycling team, Flying Fish, have done charity rides before, although those have covered only 150 to 170 miles each. For the cross-country trek, the priest was using the first three months of a sabbatical.

The Cycling for Change team has a support team of four, and will be joined

along the way by additional cyclists who will ride for shorter segments of the trip. Each cyclist was sponsored for the ride.

"It is truly inspirational to be riding," Father Ruhl said. "All of us are amazed at the beauty of the Earth we are seeing and view it as a symbol of God's generosity. ... In response, we should be generous in return." †

Serra Club vocations essay

Priest inspires Roncalli student to find passion in life and follow it

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

By Stephanie Meyer
Special to The Criterion

Priests, deacons, and religious brothers and sisters invite others to come and see

Christ, and discover their own vocations in many ways.

They do this by their dedication, hard work and being Christ-like. Priests, deacons, and religious brothers and sisters love what they do, and they are very good at it.

Personally, the pastor of my parish and my school's chaplain, Father James Wilmoth, inspires me to find my passion

in life and follow it. He has inspired me to listen to my call from God.



Stephanie Meyer

St. Roch Parish and Roncalli High School.

Father Wilmoth was obviously called by God to be an amazing priest. I hope that, in the future, I can love my vocation as much as Father Wilmoth does his, and hope that I can be as devoted to my vocation as he is.

I feel that right now God is calling me

to the medical field to be a doctor or a nurse. I want to help many people in my vocation. I think that [Father Wilmoth] is the perfect example of someone who followed their calling from God and, therefore, made their life happier.

Priests, deacons, and religious brothers and sisters, by their life and ministry, invite others to come and see Christ, and discover their own vocations by showing their love and compassion toward others through service. They have inspired me and many others to wait for God's calling to our individual vocations.

(Stephanie and her parents, Gerald and Debra Meyer, are members of St. Roch Parish in Indianapolis. She completed the 10th grade at Roncalli High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.) †

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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

Father Clemens Hut honored in Arizona for volunteer work

EVANSVILLE—Father Clemens Hut, a retired priest of the Diocese of Evansville, who also ministered for many years in Arizona, has been honored as the Aging Services of Arizona 2010 Volunteer of the Year.

Father Hut, 99, moved to Arizona for health reasons and lives at Friendship Village in Tempe. He was honored at the association awards luncheon on June 4 in Scottsdale.

"It is highly unusual for any of us to receive a state award for volunteering, but to do it at age 99 is unbelievable," said Bishop Gerald A. Gettelfinger of Evansville. "To do it with such joy and candor is remarkable."

Bishop Gettelfinger was among the well-wishers who attended the luncheon.

Bishop Gettelfinger described the awards ceremony and Father Hut's acceptance speech. Father Hut noted that he was a priest for 74 years, and that he had reached the age of 99. He recalled that a bishop once joked with him, "You are older than God." Father Hut then said, "I think I have said enough so I'll just shut up."

Father Hut was nominated for the state award because of his volunteer service to others at Friendship Village. Donald Reem, a resident of Friendship Village, submitted a letter of nomination for Father Hut's award.

"I have witnessed the volunteer work of Father Hut for the past six years—three years when my wife was a patient at the Health Center and over three years as a friend—so I have observed many projects that the Father has," Reem wrote. "Although he is 99 years old and confined to a hand-driven wheelchair, he hasn't slowed in his routine of helping others. In the morning, he is out greeting people with a smile and a 'good morning' or 'hello.' At meal times, he eats with various residents, changing tables in order to meet with more people."



Submitted photo
Bishop Gerald A. Gettelfinger of Evansville stands behind Father Clemens Hut on June 4 after the priest received the Aging Services of Arizona Volunteer of the Year award. A copy of this photo has been framed and now hangs on the wall in Father Hut's room.

Catholic bookstore in Evansville finds new life with new owner

EVANSVILLE—Less than a week after The Cornerstone Catholic Books and Gifts announced its closing, Melanie Seibert, president of Artex Corporation in Evansville, announced that her company had arranged to keep it open.

The Cornerstone, "serving Evansville, Indiana, and Owensboro, Kentucky, Catholic communities since 1983, will be acquired by Artex Corp. in a proposed agreement between the two businesses," Seibert said in a press release.

"We are so excited to be able to continue the fine tradition of the Cornerstone as a premier book and gift store serving the local Catholic and Christian community," she added. "The Cornerstone is a community treasure, and we are both thrilled and humbled to be called to continue the ministry that the Simms have nurtured for so many years."

"Ministry" has always been the word that owners and employees have chosen to describe the bookstore.

The Cornerstone was opened in 1982 after Marita Dieter and her two friends, Kathy Flynn and Sandy Lutz, heard that a bookstore at the Catholic Center in Evansville was being closed.

Store manager Kimberly Marsh has been with The Cornerstone for 16 years, and will continue in her role in the new combined enterprise, according to the announcement from Artex officials.

Parishes that were notified of the decision to close the store are now being told that there will be no disruption of service for their annual orders of liturgical books and candles or the many other products they purchase throughout the year.

The sale is expected to be completed by the end of July. The store location will be moved in August to the Artex location at 1424 N. Royal Ave. in Evansville. Until then, parishes and patrons can continue to shop at the current location, 4671 Bayard Park Drive in Evansville.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at www.themessageonline.org.) †

DIocese OF LAFAYETTE-IN-INDIANA

New Matrix director sees 'little miracles' each day in her pro-life ministry

LAFAYETTE—The Matrix Lifeline Pregnancy Center, housed in a modest white house at 1824 Maple St. in Lafayette's North End neighborhood, represents the pro-life movement at its grassroots best.

Since 1978, the Christian, not-for-profit organization has given thousands of expectant mothers the emotional, financial and practical support they needed to choose life over abortion.

Melissa McAtee started as the new executive director of Matrix on June 1. She knows firsthand how important it is for women to have access to pregnancy counseling, baby clothes, education and adoption referral.

Four years ago, she was unmarried, pregnant, lonely and working in Indianapolis, far from her family.

"Every day was a struggle," she said. "I didn't have a place like Matrix. I didn't have someone to say, 'It's OK. God loves you' or to give me a hug or help me figure out where to start out—what help I could get, what daycare I should use, those kinds of things."

"The only thing that saved me was God," said McAtee, now 28. "I got down on my knees and, especially toward the end of my pregnancy, I prayed to God and cried. I said, 'Help me. I don't know what to do.' I was so hurt emotionally. My heart was broken."

But "everything worked out the way it was supposed to,"



Photo by Kevin Cullen
Melissa McAtee started as the new executive director of the Matrix Lifeline Pregnancy Center in Lafayette on June 1.

she said. Her daughter, Ella, was born. McAtee joined the Catholic Church and married Ella's father, Kyle. Their two sons, now 2 and 5 months old, followed.

McAtee gave up a seven-year banking career to lead Matrix.

"Every day I come here, I am so happy," she said. "I get to see little miracles every day. How can you not love that?"

(For these stories and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.) †

DIocese OF GARY

St. Clare's Kitchen outreach marks five years of feeding the hungry in Lake County

CEDAR LAKE—St. Francis of Assisi is quoted as saying, "Start by doing what's necessary, then do what's possible and suddenly you are doing the impossible."

Feeding the poor of the world seems like an impossible task, but members of the Secular Franciscan Order of Our Lady of Lourdes Fraternity saw a need and embarked on filling it one meal at a time. On June 14, the group celebrated the fifth anniversary of the founding of St. Clare's Kitchen in Cedar Lake.

In the lower hall of Holy Name Parish, the group serves dinner to more than 100 people on Tuesdays.

"Our original vision was to open a soup kitchen in south Lake County because none existed," said Sharon Marmalejo, one of the two founding members of the ministry.

Marmalejo, along with Kathy Georgelas, both of Munster, approached the late Father Edward Kennedy, then the pastor, about using the Cedar Lake parish as their location. With his approval and that of the parish pastoral council, St. Clare's Kitchen was born.

When the soup kitchen first opened in 2005, guests at the facility numbered 24. Today, that number has quadrupled.

"The need has definitely grown, especially in light of the economy," said Georgelas.

Their mission is to provide a warm meal to anyone in need and, perhaps equally as important, to offer a chance for social interaction, especially for the elderly, who often are trapped in isolation.

"Getting off the ground was a huge undertaking," said Marmalejo. "However, we've been blessed with many generous donations over the years."

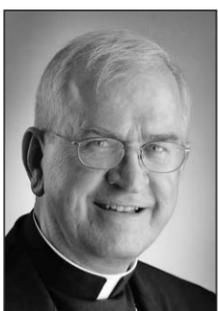
Those donations have allowed the group to purchase necessary supplies and equipment, along with food.

Donations to support the continued work of St. Clare's Kitchen may be sent to Holy Name Parish, 11000 W. 133rd Ave., Cedar Lake, IN 46303.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nw catholic.com.) †

Archbishop Kurtz criticizes rulings against Defense of Marriage Act

WASHINGTON (CNS)—The chairman of the U.S. bishops' Ad Hoc Committee for the Defense of Marriage on July 12



Archbishop Joseph E. Kurtz

criticized a federal judge's ruling in two Massachusetts cases that a key provision of the Defense of Marriage Act is unconstitutional.

"To claim that defining marriage as the union of one man and one woman is somehow irrational,

prejudiced or even bigoted is a great disservice, not only to truth but the good of the nation," Archbishop Joseph E. Kurtz of Louisville, Ky., said in a statement on July 12.

"Marriage exists prior to the state and is not open to redefinition by the state," he explained. "The role of the state, instead, is

to respect and reinforce marriage."

The archbishop's comments came four days after U.S. District Judge Joseph Tauro ruled that the Defense of Marriage Act is unconstitutional because it prevents the state from exercising its right to define marriage.

In the rulings, which only affect the law as it applies to Massachusetts, Tauro said the federal ban also violates the Equal Protection Clause; the plaintiffs had argued the U.S. law discriminates against spouses.

Archbishop Kurtz argued that Tauro's July 8 decision "uses the power of the state to attack the perennial definition of marriage, reducing it merely to the union of any two consenting adults."

"Only a man and a woman are capable of entering into the unique, life-giving bond of marriage, with all of its specific responsibilities. Protecting marriage as only the union of one man and one woman is not merely a legitimate, but a vital government interest," he said.

The U.S. Conference of Catholic Bishops'

Office of General Counsel described Tauro's rulings as "mistaken" because of the unique meaning of marriage, and said "nothing in the Constitution forbids Congress from defining marriage—as that term is used in federal statutes, regulations and rulings—as the union of one man and one woman."

The fabric of U.S. society depends on the definition of marriage as remaining unchanged, Archbishop Kurtz said. "Nothing compares to the exclusive and

permanent union of husband and wife," he added.

"The state has a duty to employ the civil law to reinforce—and, indeed, to privilege uniquely—this vital institution of society. The reasons to support marriage by law are countless, not least to protect the unique place of husbands and wives, the indispensable role of fathers and mothers, and the rights of children, who are often the most vulnerable among us," he said. †

ARZOBISPO

seguido de la página 5

Indianapolis (IUPUI), Marian University, Rose-Hulman Institute of Technology, Saint Mary-of-the-Woods College y University of Indianapolis.

También están nuestros hombres y mujeres universitarios que estudian en institutos técnicos y en campus en todo el país y cerca de nuestro hogar en diócesis

vecinas tales como Purdue University, Ball State University, Wabash College y University of Notre Dame.

Según Cardinal John Henry Newman, la universidad es una "sede de sabiduría, una luz del mundo ... el alma mater de la generación emergente." Los centros católicos universitarios sirven como una herramienta en los campus universitarios para transmitir a todos los jóvenes conocimientos y verdad a través de la fe y la razón. †

From the Editor Emeritus/John F. Fink

Jesus' parables: Lost sheep and good shepherd

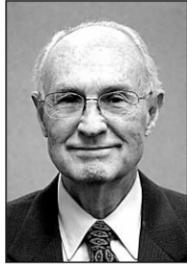
(Seventh in a series of columns)

Matthew (Mt 18:10-14) and Luke (Lk 15:1-7) tell us Jesus' parable about the lost sheep, but they do so to make different points.

There are a lot of sheep in the Holy Land. During the three months that I studied at the border of Jerusalem and Bethlehem in 1997, I saw many sheep being cared for by shepherds. Once, when I was out for my daily walk, I turned a corner and found about 100 sheep headed toward me. I made a quick U-turn.

Jesus was hardly the first person to compare God with a shepherd. The prophet Isaiah wrote, "Like a shepherd, he feeds his flock; in his arms, he gathers the lambs, carrying them in his bosom, and leading the ewes with care" (Is 40:11).

And, of course, there is Psalm 23: "The Lord is my shepherd."



The Green View/Patricia and Conrad Cortellini

Water flow raises questions of morality

"Then the Lord asked Cain, 'Where is your brother Abel?' He answered, 'I do not know. Am I my brother's keeper?'" (Gn 4:9)

The case can be made that the whole of the New Testament is the answer to this question from the Old Testament. All the stories, all the parables, are summed up with Jesus saying: "I give you a new commandment: love one another. As I have loved you, so you also should love one another" (Jn 13:34).

This commandment is the wellspring of our Christian morality. Think how our human existence would be improved if this one simple commandment became the universal rule to live and do business by.

The pilgrims who came to America to escape royal tyranny and religious persecution established the notion, now firmly ensconced in our American way of life, of separation of Church and state.

This notion, expressed in our laws and through our popular beliefs, has been elaborated into a separation of Church values and business values. "One cannot run a corporation as a charity!" is a popular adage heard in this regard.

This absolutism from morality has been



Faithful Lines/Shirley Vogler Meister

More about aging with dignity and relevance

My previous "Faithful Lines" column introduced *Please Get to Know Me*, a

book written by a nurse, Virginia Garberding, and a pastor, Cecil Murphey, published by Pleasant Word, a division of The Wine Press Group. However, the book contains more information than one column can hold so

I am discussing the same subject this week.

Helping families know what to do when elderly loved ones struggle is one of my later-in-life goals. My Meister-Vogler families struggled mightily because we didn't know what we needed to know when caring for our dear mothers.

On the upper right corner of the book's cover are the words "aging with dignity and relevance." On the back cover, the question asked is, "Does life inside a nursing home seem frightening, unappealing and mysterious?"

How I wish I had known years ago what



Jesus asked in his parable, "If a man has a hundred sheep and one of them goes astray, will he not leave the 99 in the hills and go in search of the stray?" (Mt 18:12).

That is Matthew's version; Luke has the shepherd leaving the sheep in the desert. Once he has found the lost sheep, "he rejoices more over it than over the 99 that did not stray" (Mt 18:13).

Matthew's Gospel made the point that his followers must seek out those who have gone astray and, if possible, bring them back to the community.

In Luke's Gospel, Jesus used the parable to justify his table companionship with sinners. He told his listeners that "there will be more joy in heaven over one sinner who repents than over 99 righteous people who have no need of repentance" (Lk 15:7).

In this respect, the parable of the lost sheep is similar to the parable of the prodigal son since they both illustrate Jesus' concern for the lost and God's love for the repentant sinner.

The shepherd in this parable is undoubtedly a good shepherd, but the idea

is very good for business for centuries. More recently, we have witnessed an unprecedented growth of wealth and prosperity through ever increasing levels of material production and consumption. From "The Green View's" perspective, however, this prosperity has come with high hidden practical and spiritual costs.

Recently, we were deeply moved by *Flow—For Love of Water*, a 2008 film by Irena Salina that we highly recommend. It tells stories of the growing global water crisis. The film opens with a quotation from W.H. Auden: "Thousands have lived without love, not one without water."

The human body is 70 percent water. Human blood is 90 percent water. Water flows through the rivers of our veins to nourish and cleanse. It exhales in our breath and evaporates from our skin to cool. It flows through us and gives us life.

Likewise, the Earth is 70 percent water. Water permeates land masses and flows in its rivers to the oceans, where the Earth exhales to the atmosphere. Clouds form, rain falls and rivers flow in an endless life-giving cycle. The Earth is alive because of water. Water is God's gift. It is part of the Earth itself. It is as necessary for human existence as the air that we breathe.

In 1997, the World Bank forced the government of Bolivia into privatization of the municipal water system in the city of Cochabamba under the threat of being cut

off from water development loans. Suez, a leading world company in the water treatment and distribution business, led a transnational effort to provide this third largest Bolivian city with potable water and sewage treatment.

As part of the agreement, Suez obtained a virtual monopoly on all forms of clean water sources, including independent communal water systems and even rainwater collected from roofs. Even as the public relations billboards proclaimed "More water, more life," the engineers were calculating that, to be profitable, water rates would need to be set at \$20 per month in an economy where the average income is less than \$100 per month, which subsequently led to 208,000 people being excluded from potable water service because of their inability to pay for it.

The water crisis is complicated and, as it worsens, we will need to confront the questions of who is responsible for water pollution and how do we stop it? Who owns water or is it part of the commons?

Yet the deeper issues are questions of morality. Can profits justify denying water to those people who cannot pay? Can business truly be conducted with a disregard of our moral values, our conscience and Christ's commandment?

(Patricia and Conrad Cortellini are members of Christ the King Parish in Indianapolis.) †

of God as the good shepherd comes from John's Gospel (Jn 10:1-18), where Jesus compares himself first to the gate of a sheepfold and then to the good shepherd. Technically, this isn't a parable. It's an allegory, but the idea is similar.

To keep the sheep together during the night, shepherds built enclosures that were closed on three sides. The shepherd then slept in the opening, acting as the gate. Jesus said that he was the gate, and that whoever entered through him would be saved.

Next, Jesus said that, just as a good shepherd lays down his life to protect his sheep from wolves, he was going to lay down his life for his followers. And he said that he also had sheep that did not belong to the flock. These might have been Christians who were at odds with John's community. These, too, Jesus said, he must lead, "and there will be one flock, one shepherd" (Jn 10:16).

The message for us is that we must make every effort to bring back to the Church those who have left it. That will cause great joy in heaven. †

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

Those who know me well understand the difficulties that our families faced when caring for our loved ones over a long period of time. This book would have helped us immensely and, fortunately, there are only 92 pages in *Please Get to Know Me*. Not only that, there is an appropriate Scripture citation at the start of each chapter. For more information, log on to www.pleasegettoknowme.com.

As noted in my previous column, Garberding is not only a registered nurse, but also certified in restorative nursing. She works at The Wealshire in Lincolnshire, Ill., a pioneer facility for the care of patients with Alzheimer's disease and dementia. Co-author Murphey, a former pastor and hospital chaplain, has written more than 100 books, including *90 Minutes in Heaven, My Children: Spiritual Help for Caregivers* and *Aging Is An Attitude*. He and his wife, Shirley, cared for an elderly relative for more than seven years.

(David Bethuram is the agency director of Catholic Charities Indianapolis. E-mail him at dbethuram@archindy.org.) †

Catholic Evangelization/

David Bethuram

Proclaiming God's care for all his children

How would you cope if your country were taken over by forces that stripped you and your family of your home, your possessions and your job?

What if there was no opportunity to replace them?

How would you cope with the possibility of being imprisoned or executed because you were a "suspect" to those in power? Or watch the killing of family members simply because they were caught in the middle of the burgeoning conflict?

How would you hold up in an overcrowded refugee camp where malnutrition and unsanitary living conditions were everyday realities? Where the future holds only uncertainty and fear?

This is the plight of many refugees, but parishes in our archdiocese are welcoming them to their new home.

In April, I attended Mass at St. Mark the Evangelist Parish in Indianapolis, where five Burmese children received their first Communion. This is one instance in the history of our Church remaining faithful to the call to care for newcomers with heartfelt hospitality and openness.

Members of St. Pius X Parish in Indianapolis make home visits to newly arrived refugees who are being resettled within their community. After a few visits, parishioners provide families with "welcome baskets" containing small household items to help them with setting up their new home.

Many of the refugees were not raised in a faith tradition. The parish's hospitality awakened in many of the refugees the desire to learn more about Jesus and the Catholic Church. In the past year, the parish has baptized 30 children and adult refugees.

A team of volunteers from St. Joan of Arc Parish in Indianapolis organizes donations for a clothing room for newly arrived refugees. Families are invited to go to the parish, and volunteers assist them in selecting items of clothing for each member of their family.

Students attending Lumen Christi School in Indianapolis collected quarters for refugee families so they would have coins to do laundry, and collected items to furnish an apartment for a newly arrived family.

St. Monica Parish in Indianapolis is helping to furnish bicycles for refugees so they have transportation to go to work.

Catholic Charities Indianapolis Refugee Resettlement program helps refugees from around the globe, people who have fled their homelands because of war, persecution, civil conflict or a major natural disaster.

No matter what the country of origin, refugees face incredible cultural challenges throughout the resettlement process. Many of the minor inconveniences that we take for granted can create huge obstacles for the refugee. "Walking with" refugee families during the early stages of resettlement can lessen their anxiety and foster newfound confidence in adapting to a new homeland.

In the U.S. bishops' pastoral letter "Welcoming the Stranger Among Us: Unity and Diversity," they emphasize that refugees and immigrants experience the Church's welcome most personally at the parish level. It is part of a broader evangelization that proclaims God's care for all his children.

Many refugee families were challenged to live their faith in their homeland and refugee camps. Parishes, through their evangelization efforts, can provide them with a renewed enthusiasm for their faith.

Parishes who actively integrate refugees into their catechetical and sacramental programs find that they are eager to witness their faith in their new homeland.

(David Bethuram is the agency director of Catholic Charities Indianapolis. E-mail him at dbethuram@archindy.org.) †

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

The Sunday Readings

Sunday, July 18, 2010

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis unfortunately bears the burden of being remembered, and usually discussed, only in terms of its creation narratives.



While the creation of all things and beings in existence by Almighty God is a major revelation, Genesis has much more to say than just about how long it took

God to create the world from nothingness.

This weekend's first reading is an example of the power of Genesis in its revelation of a circumstance far removed from the story of creation.

It is the story of Abraham. For the ancient Hebrews, Abraham, who actually lived, according to biblical scholars, and was not a mythical or imaginary figure, was a great model of faith. He is no less worthy as a model for Christians.

In this weekend's reading, God comes into the presence of Abraham. Three men stand before Abraham, and Abraham receives them hospitably.

Abraham offers them food and drinks as well as shelter from the hot sun. He tells Sarah, his wife, to prepare the best of foods for them.

Then one of the men tells Abraham that within the year Sarah will give birth to a child.

In the ancient Hebrew culture, nothing was more important than the arrival of new life. A child continued the life of the parents.

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians.

This epistle was written when Paul was facing one of the hardships that he often endured in the process of being an Apostle and preaching the Gospel.

Paul is imprisoned, yet he still called the Christians of Colossae to fidelity.

Even in prison, he was still functioning as an Apostle and a believer, insisting that he was "commissioned" by God to preach the Gospel. Paul exemplified faith as

much as he wrote about it.

St. Luke's Gospel furnishes the last reading.

It is a very familiar story. Jesus is in the home of Mary and Martha. He is their guest. Mary wants to listen to Jesus, but Martha is concerned about the details of being the Lord's hostess.

Jesus counsels Martha not to worry about these details, but instead to listen—with Mary—to the words of salvation.

Reflection

Often, Martha is seen as too preoccupied with herself, forgetting the important things, opposite Mary, who was a true disciple.

Actually, Martha was a woman of great faith. In another reading, she rushed to Jesus after the death of Lazarus to express her faith in the Lord as the source of life.

This weekend's story simply shows that Martha was human, and was confined by human concerns and limitations.

These three readings teach us that humans have complicated problems.

Sarah was unable to conceive when sterility, especially for a woman of her time, was a great source of scorn and personal sense of failure.

Paul was held in captivity by, at best, ignorant authorities and, at worst, by enemies of God and true justice.

Martha was simply caught up in the normal, everyday demands of a busy life.

Yet, despite all their problems, no one lost faith. God entered their lives. Nothing is impossible for God. He is supreme over the constraints of nature and the power of the proud Roman Empire.

The Son of God, Jesus ignored human conventions if salvation was at stake. He went to Martha and Mary to voice the Good News when the hard and fast rule was that no single man should enter the home of a woman or women, and absolutely never take a meal with a woman.

These readings tell us about our need for God, and on the other hand about God's power to satisfy us despite our needs.

We simply must welcome him, as did Abraham, Martha and Mary. †

Daily Readings

Monday, July 19

Micah 6:1-4, 6-8

Psalms 50:5-6, 8-9, 16bc-17, 21, 23

Matthew 12:38-42

Tuesday, July 20

Apollinaris, bishop and martyr

Micah 7:14-15, 18-20

Psalms 85:2-8

Matthew 12:46-50

Wednesday, July 21

Lawrence of Brindisi, priest and doctor

Jeremiah 1:1, 4-10

Psalms 71:1-4a, 5-6b, 15, 17

Matthew 13:1-9

Thursday, July 22

Mary Magdalene

Jeremiah 2:1-3, 7-8, 12-13

Psalms 36:6-7b, 8-11

John 20:1-2, 11-18

Friday, July 23

Bridget of Sweden, religious

Jeremiah 3:14-17

(Response) Jeremiah 31:10-12d, 13

Matthew 13:18-23

Saturday, July 24

Sharbel Makhluf, priest

Jeremiah 7:1-11

Psalms 84:3-6a, 8a, 11

Matthew 13:24-30

Sunday, July 25

Seventeenth Sunday in

Ordinary Time

Genesis 18:20-32

Psalms 138:1-3, 6-8

Colossians 2:12-14

Luke 11:1-13

Go Ask Your Father/Fr. Francis Hoffman

Lay apostolates should seek the Church's approval for affiliation

Q How can I find out whether a particular lay apostolate has received Vatican approval or whether the group is along the journey to Vatican approval?



A First, ask the leaders of the group if their apostolate has received any official approval by the Church.

Usually, a group seeks approval from the local bishop and then, if their apostolate is to expand beyond the boundaries of the diocese, they seek the approval of the Holy See.

Alternatively, you could investigate the group online and see what their Web site says about Church recognition.

You could also see whether the group is listed in your local diocesan directory or in *The Official Catholic Directory*, commonly known as the "Kennedy Directory," which is the national directory listing Catholic dioceses, religious orders, and all Catholic groups and organizations.

Some groups are private associations of the faithful. Other organizations are public associations of the faithful. And still other groups are not quite sure where they fit into the structure of the Church.

But all groups in the Church, whether they are a lay apostolate or an association of clerics, should seek to serve the Church by being faithful to the Magisterium, united to the local bishop and under the protection of the Blessed Mother.

If the lay group has those characteristics, you are in good company.

If you still have doubts about the lay apostolate, ask your local bishop or ask the leader of the organization to show you an official document of approval which, at the very least, should have the bishop's embossed seal on it.

Q I am 17 years old and starting to play the organ for Mass at my parish. My organ teacher plays at an Episcopal church and wants me to substitute for her there on occasion.

She said, "It's just a job, and doesn't have anything to do with your faith."

She wants me to get experience playing at different churches with different choirs and congregations, and most of these would be at Protestant churches.

I want to know what position the Church takes on a Catholic playing the organ for a Protestant service.

A You would not be asking this question if, as your teacher said, "it doesn't have

anything to do with your faith."

Your on-board faith radar system is alerting you to a possible danger—namely, indifference, or the idea that "it doesn't matter what religion you practice so long as you are a good neighbor."

If playing the organ in a non-Catholic setting would put your own faith or morals in danger, then you should not take the job.

On the other hand, I do know a man who has been a devout Catholic priest for close to 50 years and, when he was your age, played the organ at an Episcopal church.

I also know a Protestant who plays the organ at a Catholic church, but only because he is a talented musician and doesn't charge too much for his services. Happily, he is now participating in the Catholic Church's Rite of Christian Initiation of Adults process.

So go ahead and play the organ and help our separated brethren worship God.

I assume that you're aware that you should not receive Communion at a non-Catholic service.

Nevertheless, be smart enough to realize that those services are missing something essential—namely, the Real Presence of the holy Eucharist.

Q A friend in a neighboring state lives in a parish with two deacons. She teaches RCIA and CCD classes, and now she and her husband have been asked to counsel engaged couples preparing for marriage in the Church.

She tells these couples that the only means of birth control approved by the Church is the condom.

I was appalled and shocked, and asked her where she got that information. She said from the deacon. What has changed?

A You are not out of touch. Nothing has changed. It's possible that your friend misunderstood the deacon, and it's also possible that the deacon does not know any better.

So I'm happy you came to the right place for the correct answer. The Catholic Church does not approve of any kind of artificial birth control—the pill, condom, IUD, vasectomy or tubal ligation—because it only makes the situation worse.

If a married couple needs to avoid pregnancy for serious reasons, the couple has recourse to Natural Family Planning, a method approved by the Church which strengthens the marital bond because it relies so heavily on spousal communication and respect for the sanctity of life.

(To submit a question to Father Francis Hoffman, send an e-mail to him at father@relevantradio.com.) †

My Journey to God

Whisper—A Morning Prayer



Be still
My soul.
There is no place to go
Just yet.
Wait.

I will let stillness sit
Alongside me,
Allow it
To quiet
My mind,
To silence
My hands and feet.

And when I feel peace
Brush softly across my face,
I will rise,
Walk into the day,
Complete
And
Filled
With God.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A great blue heron is reflected on quiet water amid marsh grasses at the Blackwater National Wildlife Refuge on Maryland's Eastern Shore. The image is included in a book of nature photographs by Tom Lorsung.)

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.

CINAMON, Frank M., 77, St. Lawrence, Indianapolis, July 2. Husband of Shireley Cinamon. Father of Sheila Courchaine and Mike Cinamon. Grandfather of eight. Great-grandfather of two.

ERTEL, Mark M., 80, St. Mary-of-the-Rock, Franklin County, July 6. Father of Tonya Dickman and Stacie Murrell. Brother of Viola Grossman, Phyllis Moeller, Dan and Herschel Ertel. Grandfather of five. Great-grandfather of three.

FERGUSON, Lois Elinor, 82, Good Shepherd, Indianapolis, July 3. Mother of Kathy Essig, Elizabeth and Donald Ferguson. Sister of Donna Robinette and Carl Williams. Grandmother of seven. Great-grandmother of 11.

GALT, James Joseph, 72, St. Barnabas, Indianapolis, July 5. Husband of Patricia Galt. Father of Denise, Elizabeth, Suzanne, James Jr., John and Michael Galt. Brother of Judy and Ed Galt. Grandfather of 16.

GRISLEY, Rita Florence, 86, St. Bernadette, Indianapolis, June 25. Mother of Franciscan Sister Annette Grisley, Allen, Dennis, Fred, Benedictine Brother Jacob and Kenneth Grisley. Sister of Virginia Timmons. Grandmother of three. Great-grandmother of seven.

HAHN, Nancy Ann, 62, Immaculate Heart of Mary, Indianapolis, June 28. Mother of Alex Hahn. Daughter of Miriam Clouser. Sister of Kathleen Lappas, Karyn Moore, Suzanne Morris, Elizabeth Mulry and Mimi Sednek.

HINKLE, Carol Elizabeth (Reinsel), 75, St. Malachy, Brownsburg, July 3. Wife of Harlan Hinkle. Mother of Susan Beckham, Amy Martin, Beth Roberts, Marina Younts, Kevin and Matthew Hinkle. Sister of Julia Green. Grandmother of 13. Great-grandmother of four.

HURT, Larry, 57, St. Christopher, Indianapolis, July 1. Son of George and Helen Hurt. Brother of Janet Kincaid, Gayle Pulliam and Leslie White.

KELLY, Thomas F., 68, St. Agnes, Nashville, June 14. Husband of Marilyn Kelly. Father of Patrick Kelly. Brother of Jim Kelly.

LOGAN, John J., 87, St. Michael the Archangel, Indianapolis, July 4. Father of Laura Frazier, Nancy Harrison, Amy Israel, John and Timothy Logan. Grandfather of 17. Great-grandfather of 21. Great-grandfather of two.

LYNN, Kathryn Louise, 90, St. Mark the Evangelist, Indianapolis, June 30. Mother of Gregory and Mark Lynn. Grandmother of one.

McCORMICK, Michael A., 58, St. Jude, Indianapolis, July 2. Brother of Sandra Beasley and Antionette Creed.

McWHIRTER, Judy A., 55, Sacred Heart of Jesus, Indianapolis, June 6. Mother of Becky Dean and Tom Quassy. Daughter of Rosemary Dalton. Sister of Norma Aldrich, Mary Hancock, Kathryn Powers, Theresa Sauter, Joseph, Martin, Michael, Steve and Tom Dalton. Grandmother of four.

MEUNIER, Curtis J., 90, St. Isidore the Farmer, Bristow, July 6. Father of Joanie Tapley, Nancy Wendholt, David, Gordon, Joseph and Paul Meunier. Brother of Hazel Goffinet. Grandfather of 16. Great-grandfather of 16.

NITTI, Clara Mae, 79, SS. Francis and Clare, Greenwood, June 30. Wife of Richard Nitti. Mother of Tamara Morgan. Grandmother of six. Great-grandmother of one.

PATTERSON, Robert L., 48, SS. Francis and Clare, Greenwood, July 2. Husband of Jill (Walsh) Patterson. Father of Ashley Harpring, Lauren and Sarah Patterson. Son of William and Mary Patterson. Brother of Agnes Hawley, Patty Kaschak, Mary Jo McGowan, Susan Shanks, Bill, Chris, Dan, John, Mike and Tim Patterson.

PENDER, Norma Jeanne, 78, Sacred Heart of Jesus, Jeffersonville, June 24. Mother of Michele Brower and Connie Byers. Grandmother of three.

ROGERS, Janet M., 83, Most Holy Name of Jesus, Beech Grove, July 7. Mother of Theresa Corey, Michele Lingenfelter, Sandra Middleton, Barbara Pine, Donney and Michael Rogers II. Sister of Viola Carroll and Betty Wood. Grandmother of 13. Great-grandmother of 27. Great-great-grandmother of two.

SCHNEIDER, Charles P., 74, Mary, Queen of Peace, Danville, June 25. Husband of Judith Schneider. Father of Susie Riddle and Gary Schneider. Brother of Margaret Hittle, Karen and Carl Schneider. Grandfather of six.

THOMAS, Betty, 87, Sacred Heart of Jesus, Indianapolis, June 24. Wife of Spencer Thomas. Mother of Linda Lessaris, Deanna Watkins and Spencer Thomas. Sister of Marge Kregerbeck. Grandmother of 11. Great-grandmother of 27. Great-great-grandmother of two.

TONER, Francis E., 90, St. Mark the Evangelist, Indianapolis, July 7. Husband of Virginia (Armbruster) Toner. Father of Mary Briden, Jeanne Cano and David Toner. Grandfather of eight. Step-grandfather of two. Great-grandfather of 12.

TRESLER, Thomas R., 64, St. Bartholomew, Columbus, June 29. Husband of Lisz Tresler. Stepfather of Olga and Stanislav Lazko. Son of Joseph Wetzal. Brother of Barbara Champion, Nena Parker and Shirley Ross.

VOSMEIER, Lawrence, 96, Holy Family, Richmond, July 5. Mother of Janet, James and John Vosmeier. Grandfather of three. Great-grandfather of three.

WALSH, Mary A., 71, St. Lawrence, Indianapolis, June 26. Wife of Peter Walsh. Mother of Amy Lencski, Helen Metken and Pete Walsh. Sister of Brian Brosnahan. Grandmother of seven. †

Quiet on the set: Prayer comes before filming for priest and crew

WASHINGTON (CNS)—A priest in Hollywood, Calif., has found his calling—working in the media.

Holy Cross Father David Guffey has served as the director of film and television at Family Theater Productions since 2008.

"I see my work as a way to preach and open up dialogue," Father Guffey told Catholic News Service in a telephone interview. "Of course, I did what the Holy Father asked priests to do—the work of the Church through the media."

In his message for this year's celebration of World Communications Day, Pope Benedict XVI urged priests around the world to use web sites, videos, blogs and other media outlets as tools of pastoral ministry.

Father Guffey's interest in media began in high school when he started experimenting with photography.

At the University of Notre Dame in northern Indiana, where he majored in American studies, he switched gears and began writing for the campus newspaper and working in radio.

After following the call to the priesthood, Father Guffey continued his interaction with the press and studied public relations.

"I was working with the Andre House in Phoenix and we needed to buy a new building," Father Guffey said, "... [but] we didn't have the money."

To help raise funds for this ministry to the poor and homeless, he turned to the press and continued to develop a relationship with media representatives.

After ministering in other assignments from 1996 to 2004,

Father Guffey returned to work in the media as an intern at Family Theater Productions.

"I have always been impressed with how much the media shaped the hearts and minds of the people who were going to become priests," he said.

Father Guffey currently works as an editor of a half-hour television show, a part of the "Manifest Mysteries" series. The show is an anthology of stories designed to relate the Gospel to real life situations. It connects the mysteries of the rosary to the experiences of fictional teenage characters.

"On one level, I hope the stories are just entertaining, but I also want people to really engage in the idea or the story," Father Guffey said.

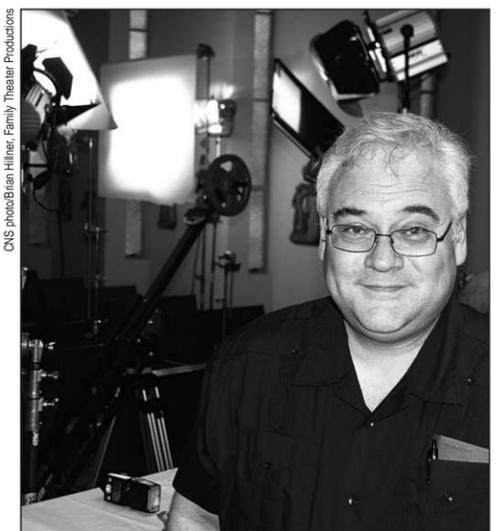
For him, it is all about opening a new door to viewing the world.

In addition to working at Family Theater Productions, Father Guffey is in residence at St. Monica Parish.

He referred to the balance between his two ministry assignments as a "wonderful combination" because "the work I do in the parish keeps me in touch with families and allows me to serve the wider Church in a personal way."

While serving as a producer for the theater company, Father Guffey celebrates daily Mass for the company employees.

Jason Kientz, an actor who works with Father Guffey, said he enjoys the



Holy Cross Father David Guffey, the director of film and television at Family Theater Productions, takes a break on the set of a film in May in Hollywood, Calif.

environment on the set.

"I've never worked on a set where most people were so grounded in a faith," he said. "Some are Catholic, some are Protestant and some are Jewish."

Kientz, who played the lead role in the production, said he was surprised when Father Guffey decided to start and end each day with a prayer, something he had never seen done on a set before.

"He is the ideal person of faith," Kientz said. "The best way to be a minister to others is to live by example. That is what Father Guffey did."

Aside from his role as a priest on the set, Kientz said Father Guffey also is a talented filmmaker who wants to "make the message [of the Gospel] more accessible to young kids." †

Franciscan Sister Edith Soergel was a teacher and principal

Franciscan Sister Edith Soergel, formerly Sister Mary Edwin, died on June 27 at St. Clare Hall, the health care facility for the Sisters of St. Francis, in Oldenburg. She was 82.

The Mass of Christian Burial was celebrated on July 1 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Edith was born on July 14, 1927, in New Albany. She entered the

Oldenburg Franciscan community on Sept. 9, 1944, and professed her final vows on Aug. 12, 1950.

During 44 years in Catholic education, Sister Edith ministered as a teacher and principal at parish grade schools from 1946 until 1990.

In Indianapolis, Sister Edith served at Little Flower School, St. Gabriel School, the former Holy Trinity School and the former St. Bernadette School.

She also ministered at

St. Mary School in New Albany, the former St. Anthony School in Morris, the former Catholic Central School in New Albany and the former St. Mary School in Lanesville.

She also taught at Catholic schools in Cincinnati.

From 1990-98, Sister Edith served in parish ministry, ministered in family home care, served on a council for aging and was a member of a bereavement committee.

She retired to the motherhouse at Oldenburg in 1998.

Surviving are three sisters, Doris Hancock of New Albany, Mary Soergel of Indianapolis and Theresa Hulsman of Louisville, and three brothers, Edwin Soergel of Indianapolis, Joseph Soergel of Louisville and Robert Soergel of Irving, Texas.

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



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Unusual focus enhances summer experience for homeless children

By John Shaughnessy

Their days have been filled with the joys of summer that every child should experience.

The children at Holy Family Shelter in Indianapolis have splashed in the pool and run through sprinklers in the park, shouting and squealing in delight.

These children from homeless families have laced on skates, dipped brushes in paint and dribbled across a basketball court.

There have even been special classes in cooking and rocket-making as Holy Family Shelter—an initiative of Catholic Charities Indianapolis—has tapped into the summer camp that's being run by the nearby Christamore House, a multiservice facility that also tries to improve the quality of life in an economically struggling part of the city.

Then there is the other, unusual focus of the summer months for the children who have found a temporary home in the shelter that serves homeless families, married couples, expectant mothers and single parents with children—summer lessons in math, with an emphasis on the fun of learning the subject.

The children are enjoying the lessons, according to Emily Able, the director of community and youth services at the shelter.

"We were a little bit afraid that we were taking these kids out of camp to bring them back for tutoring," Able says. "But after the second day, it was the exact opposite of what we expected. They definitely look forward to it."

Able credits that enthusiasm to the fun, energetic instruction that is provided by the youthful tutors from the Indianapolis Algebra Project, a community-based effort that seeks to improve math literacy among young people who range in age from 4 to 17—an age group that is represented at the shelter.

At 20, Lillian Sanders is one of those energetic instructors who give math lessons at the shelter for about 90 minutes

every Tuesday and Thursday afternoon during the summer.

"The majority of the kids enjoy it," says Sanders, who will be a junior at Marian University in Indianapolis. "We play math games with them, and try not to make it boring. It's fun to see how differently kids learn, especially at a young age. This helps keep the kids current on their math. When they go back to school, they will have a leg up on what they need to know."

That goal is especially important to children who come from homeless situations.

"Studies show that each time a homeless child or a transient child transfers schools, they lose an average of six months of education," Able says. "If we can provide extra educational enrichment, hopefully that fills the gaps that come from being so transient. The Indianapolis Algebra Project is a huge part of that effort."

If the children can be reached at younger ages, it helps all the more, Able notes.

"Kindergarten through third grade is a very important time," Able says. "That's the time when they're learning to read. If they miss that part, it hurts their learning in the fourth-, fifth- and sixth grades. And that increases the possibility of them dropping out of school."

Challenging children from homeless situations is part of the approach at Holy Family Shelter, according to Bill Bickel, the archdiocese's director for crisis relief and shelter services for Catholic Charities Indianapolis.

"This is a group that absolutely needs to have the bar raised," Bickel says. "They have the ability to meet high expectations. We have to emphasize the education of homeless children, especially in math and science. We have to make that opportunity available to them."

The smiles of the children being taught by Sanders and the other tutors have convinced Bickel that education and fun can go hand-in-hand during the summer.

"They're enjoying it," he says. "They're gravitating toward something that some people might think is beyond them. They're responding wonderfully." †



Making math fun for homeless children who temporarily live at Holy Family Shelter in Indianapolis is the goal of Lillian Sanders, a tutor for the Indianapolis Algebra Project and a junior at Marian University in Indianapolis.

Drought in West Africa brings concerns, but there is still room for hope

WASHINGTON (CNS)—The dried lemon-looking fruit known locally as "anza" has long-term, dangerous side effects, but for some residents of Niger it is all they have to eat.

In the West African country suffering from drought and famine, the fruit has become a commodity, said Lisa Washington-Sow, Catholic Relief Services' country representative for Niger.

A recent study by the U.N. Office for the Coordination of Humanitarian Affairs estimates 7.8 million people in Niger face extreme malnutrition brought on by prolonged drought. This number accounts for more than half of the 15 million people living in this semi-arid African nation long used to cyclical droughts and famines.

Washington-Sow, who took over as CRS country representative in the midst of Niger's 2005 drought and famine, told Catholic News Service in a telephone interview that this year has already been worse than that one.

For example, Niamey, the capital of Niger, has exceeded the malnutrition threshold, putting organizations

like the U.S. bishops' Catholic Relief Services on edge.

"People are eating less and making less money," Washington-Sow said on June 29.

Grazing land has diminished because of the drought, causing problems for communities that rely on such land to feed cattle or other livestock. Such land "is very critical for Niger as it is directly linked to general food security," she said.

Washington-Sow predicted the situation will continue to decline throughout the year even though the harvest in September and October is expected to be good.

She said CRS staffers are working to revamp their food-voucher programs, increase their food distribution and educate Niger residents on more efficient use of resources—especially grazing land.

Carla Fajardo, who heads the CRS programs in Chad, faces similar problems.

If 2005 was a bad year for Niger, 2008 is the year to remember in Chad, she said.

"The echoes of the crisis of 2008 are still very recent," she said. "The people are still weary."

That year, a rebel uprising occurred around the same time

the crisis in Sudan's western region of Darfur began to creep closer to the Chad-Sudanese border.

In the capital of Chad, N'Djamena, militant groups attempted a coup, causing many of the humanitarian organizations—including Catholic Relief Services—to leave the area.

"The rebels looted our office and took all of the major assets," Fajardo said.

Now, Fajardo said the rebels have stayed near the east, close to the border of Sudan. Still, two international workers were abducted in June and a nongovernmental organization was attacked.

"People are in expectation mode, they are concerned about what might happen," Fajardo said. Yet, with all the worries of a famine and mass exodus, Fajardo said matter-of-factly, "This is the reality of Chad."

Though security problems are frequent, Fajardo said humanitarian agencies' work is essential.

"If organizations don't provide support for the people, then [the people] will have an even harder time recovering from the drought," she said. †

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Anglicans expect exodus after Church of England OKs women bishops

LONDON (CNS)—The largest Anglo-Catholic group in the Church of England is expecting an exodus of thousands of Anglicans to Catholicism after a decision to ordain women as bishops without sufficient concessions to traditionalists.

Stephen Parkinson, director of Forward in Faith—a group that has about 10,000 members, including more than 1,000 clergy—told Catholic News Service in a July 13 telephone interview that a large number of Anglo-Catholics are considering conversion to the Catholic faith.

His comments came after the General Synod, the national assembly of the Church of England, voted at a meeting in York to approve the creation of women bishops by 2014 without meeting the demands of objectors.

A July 12 statement from Forward in Faith advised members against hasty action, saying now was “not the time for precipitate action.”

“This draft measure does nothing for us at all,” said Parkinson. “We explained very carefully why we could not accept women bishops theologically.”

“We explained what would enable us to stay in the Church of England, but the General Synod has decided to get rid of us by giving us a provision that does not meet our needs,” he said. “They are saying either put up or shut up and accept innovations, however unscriptural or heretical, or get out.”

Parkinson said he expected thousands of members of Forward in Faith to consider accepting Pope Benedict XVI’s offer of a personal ordinariate, issued last

November in the apostolic constitution “*Anglicanorum coetibus*,” in which a group of Anglicans can be received into the Catholic Church while retaining their distinctive patrimony and liturgical practices.

“Many, I expect, will be exploring the provisions of Pope Benedict’s apostolic constitution. We have got 10,000 members so clearly we are talking about thousands,” he added.

A number of breakaway national Anglican Churches, in communion with the Traditional Anglican Communion rather than the much larger Worldwide Anglican Communion, have already written to the Vatican to accept the pope’s offer.

The defection of thousands of mainstream Anglican traditionalists from the Church of England would represent the largest single block.

Parkinson said developments were unlikely within the next six months, however, adding that until women bishops are ordained, Anglican traditionalists had a “couple of years” to think about what to do.

The Forward in Faith statement said the proposals must be considered by provincial synods in September, and the outcomes could be debated a month later when Forward in Faith holds its annual meeting.

The decision by the General Synod came after nearly 12 hours of debate on a compromise proposed by Archbishop Rowan Williams of Canterbury and Archbishop John Sentamu of York was narrowly defeated.

The diocesan synods have now been asked to scrutinize a scheme where women bishops



Pope Benedict XVI speaks with Archbishop Rowan Williams of Canterbury, England, head of the Anglican Communion, during a private meeting at the Vatican on Nov. 21, 2009. Forward in Faith, the largest Anglo-Catholic group in the Church of England, is expecting an exodus of thousands of Anglicans to Catholicism after a decision to ordain women as bishops without sufficient concessions to traditionalists.

would have the authority to make alternative arrangements for objectors through a statutory code of practice. The Anglo-Catholic group of the synod had wanted episcopal visitors, or “flying bishops,” to minister to their members instead, but their requests were rejected.

If the resolution is supported by a majority of the diocesan synods, it will be returned to the General Synod for ratification in 2012.

Archbishop Williams told the General Synod that its vote illustrated that the Church of England was “committed by a majority to the desirability of seeing

women as bishops for the health and flourishing of the work of God’s kingdom, of this Church and this nation.

“We are also profoundly committed by a majority in the synod to a maximum generosity that can be consistently and coherently exercised toward the consciences of minorities, and we have not yet cracked how to do that,” he said during the July 12 debate.

The Church of England first voted to ordain women as priests in 1992, a move that led to about 500 clergy defecting to the Catholic Church. †

Head of Mexican bishops pledges support for President Calderon’s dialogue appeal



Archbishop Carlos Aguiar Retes

MEXICO CITY (CNS)—The head of the Mexican bishops’ conference has pledged support for a national dialogue on security matters advocated by President Felipe Calderon, the Mexican president’s office said.

During a July 9 meeting at Calderon’s residence, Archbishop Carlos Aguiar Retes of Tlalnepanta shared details of a pastoral letter released earlier this year on violence in Mexico and

Church recommendations for promoting peace.

The bishops’ media coordinator, Samuel Najera, said on July 12 that the meeting was private and attended by four conference leaders: Archbishop Aguiar; the conference secretary-general, Auxiliary Bishop Victor Rodriguez Gomez of Texcoco; its treasurer, Bishop Oscar Dominguez Couttolenc of Tlapa; and the conference spokesman, Bishop Faustino Armendariz Jimenez of Matamoros.

Najera confirmed that details of the July 9 statement from Calderon’s office were accurate.

Calderon called for the national dialogue shortly after the June 28 assassination of an opposition party gubernatorial candidate, Dr. Rodolfo Torre Cantu, in the northeastern

state of Tamaulipas. The assassination came barely six days before gubernatorial elections were held in 12 states. Some leaders of the slain candidate’s Institutional Revolutionary Party initially spurned the call for dialogue or set conditions for their participation—a move that some political observers said cost them support in the July 4 elections.

The bishops’ February pastoral letter called for the federal government to depend less on using soldiers and police officers in its crackdown on drug cartels, and to address the country’s underlying social necessities and moral issues. It also called for Mexicans to adopt a culture of denouncing crimes, and for Catholics to better attend to the victims of violence and to help repair the country’s social fabric. †

VATICAN

continued from page 1

When Pope John Paul II promulgated the norms on priestly sex abuse in 2001, he gave the Congregation for the Doctrine of the Faith juridical control over such cases.

The revisions incorporate changes made by Pope John Paul in 2003. Those

simplified some of the procedures and gave the doctrinal congregation the power, in some “very grave and clear cases,” to laicize without an ecclesiastical trial priests who have sexually abused minors.

In April, the Vatican placed online a guide to understanding the Church’s provisions for sex abuse cases. That guide mentioned the revisions under preparation, and said those revisions would not change

the basic procedures already in place.

The sources said the Vatican was not preparing to publish other documents on priestly sex abuse. Although some have argued that some of the strict sex abuse norms adopted by U.S. bishops in 2002 should be universalized, the sources said there was no imminent plan to do that.

Pope John Paul’s 2001 document distinguished between two types of “most grave crimes,” those committed in the celebration of the sacraments and those committed against morals. Among the sacramental crimes were such things as desecration of the Eucharist and violation of the seal of confession.

Under the new revisions, the “attempted ordination of women” will be listed among those crimes as a serious violation of the sacrament of holy orders, informed sources said. As such, it will be handled under the procedures set up for investigating “*delicta graviora*” under the control of the doctrinal congregation.

In 2008, the doctrinal congregation formally decreed that a woman who attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated. In 1994, Pope John Paul said the Church’s ban on women priests is definitive and not open to debate among Catholics. †

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