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Criterion

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A humble and holy life

Memorial Mass for Blessed Teresa of Calcutta includes veneration of relics, page 3.

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Photo by John Shaughnessy

Boston Catholics pray for the safe return of relic stolen from cathedral

BRAINTREE, Mass. (CNS)—Boston Catholics were praying for the safe return of a relic of the True Cross, one of the holiest and historically significant relics belonging to the Archdiocese of Boston that was stolen from its mother church on June 30 or July 1.

On the morning of July 1, staff at the Cathedral of the Holy Cross discovered that the relic had been taken from the cathedral's Blessed Sacrament Chapel. The Boston Police Department was immediately notified, although news of the theft only became public on July 12.

Boston Police spokeswoman Jill Flynn said on July 15 that the investigation was ongoing.

Cardinal Sean P. O'Malley of Boston asked Catholics throughout the archdiocese to "pray for those involved, that this precious relic would be returned to the Cathedral of the Holy Cross, where it has been enshrined and venerated for over two centuries."

The relic is believed by Catholics to be a splinter of wood from the cross on which Jesus was crucified.

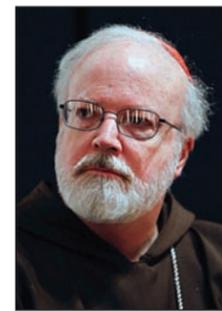
Father Jonathan Gaspar, who is co-director of the Boston archdiocesan Office of Worship and Spiritual Life and in residence at the cathedral, said the theft clearly occurred while the chapel was open.

"There were no signs of breaking and entering. Someone clearly came in with the specific decision to steal the relic," he said.

It was in a reliquary embedded in the base of a crucifix on the right front wall of the cathedral chapel, located to the left of the building's main worship space.

Archdiocesan spokesman Terry Donilon said the True Cross was discovered in the fourth century, and since then pieces of it have been distributed to churches

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Cardinal Sean P. O'Malley

'Let go and let God'



As the founder of a grassroots group that helps the poor, Tim Hahn, second from the right, has learned that his efforts to help others work best when he puts his trust in God. Here, Hahn stands between Amy Moore and 10-year-old Alexander Simons as people in line select the food they want for their families.

Leap of faith lets volunteer lend a 'helping hand' to Hispanic families

By John Shaughnessy

After 15 failed attempts at making his dream come true, Tim Hahn knew he was down to two very different choices.

He could give up the dream, but there was something about growing up in Holy Cross Parish in Indianapolis that had always taught him to keep fighting to beat the odds.

So Hahn considered his other choice as he stood outside The Fresh Market on the north side of Indianapolis. In the previous few weeks, he had already been to 15 grocery stores in the Indianapolis area,

hoping to get a store manager to agree to donate surplus food so that he could fulfill his wish to help feed the poor.

Yet Hahn had been turned down every time.

"I realized I'm not a good salesman," Hahn recalls. "I stood out in front of that store knowing it's my last chance and thinking it's not going to work. I said, 'Jesus, I'm obviously doing something wrong. So I'm just going to move my lips and let you do the talking.' I went in the store and that's exactly what happened. I talked to the manager, and within 60 seconds he's nodding his head."

Still amazed by that moment, Hahn pauses before he adds, "I think Jesus is so grateful when people help other people. I think he just says, 'Of course, I'll help. Just get out of the way.' I've learned to get out of the way. I've learned to take the leap of faith."

Destined to help

For the past two years, Hahn has been building a grassroots, non-profit organization called Helping Hand—a volunteer effort that provides needed food for the predominantly Hispanic families

See VOLUNTEER, page 8

New era begins as Bishop Timothy L. Doherty is ordained and installed as bishop of Lafayette

By Kevin Cullen

The Catholic Moment

LAFAYETTE, Ind.—Malinda Gustafson says she will never forget entering the historic Cathedral of St. Mary of the Immaculate Conception for the very first time; being part of a standing-room-only crowd of 700; hearing the music swell, then watching plumed Knights of Columbus, 200 vested priests, 25 mitred bishops and two red-robed cardinals process toward the sacred altar.

Behind it, the oaken cathedra, or bishop's chair. For a generation, it had been

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Photo by Caroline Mooney/The Catholic Moment

Newly ordained Bishop Timothy L. Doherty of Lafayette receives his crozier from Archbishop Daniel M. Buechlein of Indianapolis during the July 15 episcopal ordination and installation liturgy at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind.

Kateri is symbol of enduring tie between Catholicism, native peoples

FONDA, N.Y. (CNS)—Under a rustic pavilion, a popular hymn of gratitude for God's creation is being sung at the start of Sunday Mass. Nearby, smoke from burning sweet grass and sage hangs in the air as a powwow gets under way.

At the National Shrine of Blessed Kateri Tekakwitha in Fonda, there is an enduring connection between Catholicism and the indigenous people of this land.

Blessed Kateri, the Mohawk-Algonquin woman who would be the first American Indian saint, was born and baptized in the area in the mid-1600s.

Situated on 200 acres of wooded land on the north bank of the Mohawk River, the shrine is a testament to the young Indian maiden, who despite objections from some in her own clan, came to know and love Christ.

"This is the most peaceful place I know," said Marian Sarchet, a Fonda Catholic who frequents the shrine.

The focal point is St. Peter's Chapel, a converted barn adorned with Christian and Indian art and objects. Below the chapel, a museum features American Indian artifacts. On display is a model of the 17th-century village of Caughnawaga, the settlement where Kateri is believed to have lived on a hill above the present-day chapel. A rare image of her painted by her spiritual director following her death is also part of the exhibit.

When American Indians visit, they often drop tobacco leaves at the Caughnawaga site as an offering and sign of respect. At an adjacent spring, the place where Blessed Kateri was probably baptized, Catholics leave prayers and sometimes rosaries or devotional medals.

Conventual Franciscan Brother James Amrhein, acting administrator of the shrine, said many people come here with one burning question: "They want to know when she is going to be canonized."

He said he explains that the sainthood process is usually a lengthy one, and then adds, "Soon, we hope and pray."

Msgr. Paul A. Lenz, vice postulator for Blessed Kateri's cause, is among those waiting for news from the Vatican about a final miracle to be validated before she can be declared a saint.

Documentation supporting a healing through her intercession was sent to the Vatican in July last year.

The case is still pending, but "very hopeful," Msgr. Lenz said.

Kateri Tekakwitha died on April 17, 1680, at a mission near Montreal. Records indicate she was about 24 years old.

American Indians have made appeals to the Church for her recognition since at least the late 1800s. Documentation for her cause of beatification was sent to the Vatican in 1932. She was declared venerable in 1942, and beatified by Pope John Paul II in 1980.

The memorial to Kateri in Fonda was established in 1938.

Theresa Steele, a Canadian-born member of the Algonquin nation, is a member of the Fonda shrine's board of directors. She has known Kateri's story since childhood.

"I grew up thinking of her as a saint because that's how my people revered her," said Steele. "We've always seen her that way."

Kateri was not the only member of her community to embrace Christianity during



A prayer for the canonization of Blessed Kateri Tekakwitha is seen behind a statue of her on July 4 inside St. Peter's Chapel on the grounds of the shrine dedicated to the 17th-century Indian maiden.

a colonial time fraught with conflict and struggle for native tribes. But she was remarkable, even to her older, more educated Jesuit mentors at the Caughnawaga mission.

Her deep faith, joy, spirituality and generosity were well noted by the Jesuit missionaries, said Msgr. Lenz. "She so vividly lived the life of a holy person."

When she worked in the fields, he said, she would carry a cross out as a source for contemplation. Her last words were reported to be, "Jesus, I love you."

Orphaned at age 4 during a smallpox epidemic, Kateri was left pockmarked and nearly blind by the disease. Later, when she embraced Christian meditation and prayer and refused to marry, she was the subject of

scorn by other Mohawks. She was taken from Caughnawaga to a Mohawk Catholic mission in Canada for her own safety. There, she taught prayers to children, and tended to the sick and elderly.

Steele, who portrays Blessed Kateri in a one-woman dramatization, said Kateri viewed her own troubles as minor when compared to the sufferings of Christ.

Blessed Kateri's example is one of "perseverance," she said, "and love of our Creator, love of one another, love [of] our mother Earth and all of creation."

The U.S. Church marks her feast on July 14. She is listed as patron of American Indians, ecology and the environment, and is held up as a model for Catholic youths. †

BOSTON

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throughout the world.

"The relic of the True Cross is an important sacramental that helps Christians contemplate the crucified Savior and the great suffering he endured for the salvation of the world," Donilon said.

"In the Christian faith, the cross of Christ is an expression of the triumph of Christ over the powers of darkness," he added.

Father Gaspar also commented on the theological significance of the relic.

"The faithful, when we come into contact with a relic that we believe to be a piece of that True Cross, are reminded of an event that took place in history," he said. "The Crucifixion changed the whole course of human history."

The cathedral's relic of the True Cross

was brought from France in the 1800s, a gift from the cathedral's first pastor, Father Claude de la Poterie.

Father de la Poterie was a French priest who celebrated the first public Mass in Boston on Nov. 2, 1788, a time when Catholics were a minority in Boston, according to Father Gaspar.

"The real sorrow for us in the archdiocese is that in addition to the spiritual significance and value of this sacred relic, there is also an historical significance," Father Gaspar told *The Pilot*, newspaper of the Boston Archdiocese.

"There's also a sense of violation," he said. "All Catholics in general feel violated. We take for granted [that] our sanctuaries are safe places."

"To think someone could come in and vandalize or destroy our sacred space brings a tremendous sense of sadness that someone would destroy a sacred space," he added. †

'The faithful, when we come into contact with a relic that we believe to be a piece of that True Cross, are reminded of an event that took place in history. The Crucifixion changed the whole course of human history.'

—Fr. Jonathan Gaspar

Official Appointments

Effective immediately

Rev. Wilfred E. Day, pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery, reappointed dean of the New Albany Deanery for a three-year term while continuing as pastor of St. John the Baptist Parish in Starlight.

Effective July 15, 2010

Rev. Joseph West, O.F.M. Conv., most recently of St. Anthony Parish in Lorain, Ohio, appointed pastor of St. Anthony of Padua Parish in Clarksville with residence at St. Anthony Friary in Clarksville.

Effective July 28, 2010

Rev. Robert St. Martin, O.F.M. Conv., most recently of St. Bonaventure Parish in Bloomington, Minn., appointed pastor of St. Joseph Parish in Sellersburg with residence at St. Anthony Friary in Clarksville.

Rev. Mark Weaver, O.F.M. Conv., most recently of St. Joseph Parish in

LaGrange, Ind., appointed pastor of St. Joseph University Parish in Terre Haute with residence at Kolbe Friary in Terre Haute.

Rev. Edmund Goldbach, O.F.M. Conv., most recently of Sacred Heart Parish and Holy Cross Parish in the Diocese of Cleveland, Ohio, appointed pastor of St. Benedict Parish in Terre Haute with residence at Kolbe Friary in Terre Haute.

Rev. Joel Burget, O.F.M. Conv., pastor of St. Benedict Parish in Terre Haute, assigned by his minister provincial to support ministry with continued residence at Kolbe Friary in Terre Haute.

Effective August 1, 2010

Rev. Guy R. Roberts, pastor of St. Joan of Arc Parish in Indianapolis, appointed dean of the Indianapolis North Deanery for a three-year term while continuing as pastor of St. Joan of Arc Parish in Indianapolis.

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

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Memorial Mass for Blessed Teresa includes veneration of relics

By Mary Ann Wyand

Blessed Teresa of Calcutta's humble and holy life of service to God and the poorest of his people was remembered and celebrated during a memorial Mass on July 14 at SS. Peter and Paul Cathedral in Indianapolis.



Blessed Teresa of Calcutta

Before and after the liturgy, two first-class relics of Blessed Teresa—bits of her hair and blood—were displayed for veneration.

Several hundred Catholics from parishes in central Indiana also gazed in awe at two third-class relics—her rosary and crucifix—as well as her well-worn leather sandals.

Beside her framed rosary and crucifix were note cards explaining that Mother Teresa had prayed with the rosary beads until the time of her death, and had worn the crucifix at her waist from age 20 as a newly professed Sister of Loreto until her death at age 87 on Sept. 5, 1997, in Calcutta.

The relics were brought to Indianapolis for one day only by the Missionaries of Charity as mementos of the foundress of the international religious order of sisters, priests and brothers dedicated to serving destitute and dying people in the slums of Calcutta, India, and in 123 other countries throughout the world.

The Missionaries of Charity, now led by Sister Prema, the superior general in Calcutta, opened a convent for their sisters in 2000 in Indianapolis and also operate a shelter for families in crisis at 2424 E. 10th St. in Indianapolis.

Msgr. Frederick Easton, judicial vicar of the archdiocese, was the principal celebrant for the Mass on behalf of Archbishop Daniel M. Buechlein, who knew Mother Teresa.

At the time of the memorial Mass, Archbishop Buechlein was preparing for the episcopal ordination and installation of Bishop-designate Timothy L. Doherty on July 15 as the new spiritual leader of the Diocese of Lafayette.

"Let us with great joy give thanks to God



Missionaries of Charity sisters who minister to the poor in Indianapolis joined two sisters who are traveling with Blessed Teresa of Calcutta's relics on July 14 for a memorial Mass at SS. Peter and Paul Cathedral in Indianapolis.



Blessed Teresa of Calcutta's rosary and the crucifix she wore at her waist as well as her well-worn sandals were displayed during the memorial Mass on July 14 at SS. Peter and Paul Cathedral.

for Blessed Mother Teresa," Msgr. Easton said in his homily, "and the example that she has set, especially for her religious community, ... and indeed for all the world.

"The Holy Father [Pope John Paul II] declared that she is blessed [on Oct. 19, 2003] because of a miracle which confirms the earlier favorable judgment about her reputation for holiness," he said. "We pray as well that the Holy Father [Pope Benedict XVI] in due time will be able to promote her to the growing number of those who are regarded ... as saints."

Blessed Teresa and all the holy men and women who have been beatified or canonized would not want the faithful to lose sight of why the Church has honored them, Msgr. Easton explained. "They serve as examples to us that total fidelity to our call to follow Christ in our own time and in our own personal situation truly is possible."

These heroes in the faith remind us that we also can live out the Beatitudes, Msgr. Easton said, by living a life of true charity.

Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary in Indianapolis, and Father Rick Nagel, the archdiocesan director of young adult and college campus ministry, concelebrated the Mass.

The prayers of the faithful included a petition for the Missionaries of Charity, who "continue to satiate the thirst of Jesus in the poor, the unwanted [and] the unloved," as well as the lay volunteers who help the religious order do God's work for the poor.

Prayers were also offered for "respect for all human life from conception to natural death," and for the poor, that they may be "consoled, strengthened and helped through Jesus and Mary."

Our Lady of Mount Carmel parishioner Lynne Neiers of Carmel, Ind., in the Lafayette Diocese, said she considers Blessed Teresa to be her "spiritual mother" because she is "such an inspiration."

Neiers sat in the first row of chairs at the cathedral near the relics, and stayed after the Mass to pray for a friend who is battling cancer



Msgr. Frederick Easton, left, archdiocesan vicar judicial, carries a first-class relic of Blessed Teresa of Calcutta as Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary in Indianapolis, kisses a first-class relic before veneration on July 14 at SS. Peter and Paul Cathedral in Indianapolis. Msgr. Easton was the principal celebrant for a memorial Mass for Blessed Teresa before the veneration of several of her relics.

as well as a friend who suffers from spiritual darkness and has fallen away from the Catholic faith.

Lynne O'Brien, who attends Mass at St. Rose of Lima Parish in Franklin and Our Lady of the Most Holy Rosary Parish in Indianapolis, said after the liturgy that she was "very touched by this beautiful opportunity" to venerate Blessed Teresa's relics.

"It's a gift and a treasure to celebrate the Eucharist in the presence of her relics," O'Brien said. "My first reaction when I saw her worn sandals was to remember how unworthy I would be to even loosen them." Her daughter, Rosemary, a 14-year-old home-schooled student, said "it was just amazing to be able to put my rosary on top of her rosary and think about her life of holiness."

Holy Spirit parishioner Liz Hodges of Indianapolis, a lay member of the Missionaries of Charity and 10-year volunteer at their shelter, said the opportunity to pray in the presence of Blessed Teresa's relics is "such a blessing, and it's an honor to be here with the sisters." †



Missionaries of Charity Sister Mary Amabella, left, talks with Our Lady of the Greenwood parishioner Michael Kalscheur of Greenwood and his daughters, Regina, age 1, and Victoria, who is 2, after the memorial Mass on July 14.

Cardinal praises HHS for reiterating abortion exclusion in health plans

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee for Pro-Life Activities praised the Department of Health and Human Services on July 15 for reaffirming that no federal funds will be provided to cover elective abortions under state-run health insurance plans.

The statement came from Cardinal Daniel N. DiNardo of Galveston-Houston after HHS spokeswoman Jenny Backus said that "in Pennsylvania and in all other states, abortion will not be covered in the Pre-existing Condition Insurance Plan except in the cases of rape or incest, or where the life of the woman would be endangered."

The cardinal said the statement averted what could have been an "alarming precedent," and pointed out the need for a permanent law to exclude abortion from all programs under the new Patient Protection and Affordable Care Act.

The HHS statement was issued after Pennsylvania

officials announced that the state had received \$160 million in federal funds for its insurance program covering those with pre-existing conditions.

Although an outline of the program says that "elective abortions will not be covered" under the program, another section states that coverage "includes only abortions and contraceptives that satisfy the requirements of" several Pennsylvania statutes. Under one of the cited statutes, abortion is permitted up to 24 weeks of pregnancy if a physician certifies that the abortion is necessary because of the woman's "physical, emotional, psychological [or] familial" circumstances or her age.

HHS' Backus said the abortion policy she outlined in her statement would apply to both state and federally run programs covering people with pre-existing conditions.

"We will reiterate this policy in guidance to those running the Pre-existing Condition Insurance Plan at both the state and federal levels," she added. "The contracts to operate the Pre-existing Condition Insurance Plan includes a requirement to follow all federal laws and guidance."

Cardinal DiNardo said he welcomed "this new policy, while continuing to be gravely concerned that it was not issued until after some states had announced that pro-abortion health plans were approved and had begun to enroll patients.

"This situation illustrates once again the need for Congress to enact legislation clearly stating once and for all that funds appropriated by PPACA will not pay for abortions or for insurance coverage that includes abortion," he added.

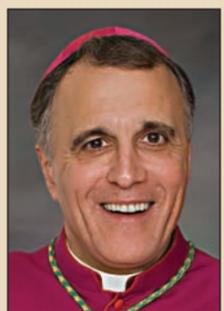
In a May letter to House members, Cardinal DiNardo urged passage of the Protect Life Act, H.R. 5111, to bring the new health reform law "into line with policies on abortion and conscience rights that have long prevailed in other federal health programs."

Although it has 115 co-sponsors in the House, the bill has not yet received a hearing in the House Committee on Energy and Commerce.

"The issue of government involvement in the taking of innocent human life should not remain subject to the changeable discretion of executive officials or depend on the continued vigilance of pro-life advocates," the cardinal said.

He said it is "vitaly important for people with serious medical conditions who have been unable to obtain coverage to receive the help offered by programs" such as the Pre-existing Condition Insurance Plan.

But it is equally important "for them to be assured that their coverage will be life-affirming, not life-threatening," Cardinal DiNardo added. †



Cardinal Daniel N. DiNardo



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

CNS file photo/Karen Callaway, Catholic New World



Dorry and Earl Dahl, members of St. John the Evangelist Parish in Streamwood, Ill., kiss after renewing their vows at the annual Golden Wedding Anniversary Mass at Holy Name Cathedral in Chicago on Sept. 9, 2007. The Mass honored more than 600 Catholic couples married for 50 years.

The definition of marriage

“Marriage” and “family” are God-given. They are not open to redefinition by civil society.

It’s a sign of our time. A federal judge in Massachusetts has ruled that section 3 of the Defense of Marriage Act (DOMA) is unconstitutional. What does the offending language say? That for the purposes of federal statutes, regulations and rulings “marriage means the legal union of one man and one woman.”

Why is it unconstitutional to define marriage this way—the way it has been defined for virtually all of human history?

The judge’s decision was based on two separate rulings. One states that section 3 of DOMA violates the equal protection principles of the Fifth Amendment Due Process Clause. The other holds that it violates the Tenth Amendment and the Spending Clause. In his ruling, U.S. District Judge Joseph Tauro commented that, “as irrational prejudice plainly never constitutes a legitimate government interest,” section 3 of DOMA is unconstitutional.

How is it “irrational prejudice” to define marriage as the union of one man and one woman? By what standard of reason or law can a federal judge reach this conclusion?

Speaking on behalf of the American bishops, Louisville Archbishop Joseph Kurtz, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for the Defense of Marriage, said, “Marriage—the union of one man and one woman—is a unique, irreplaceable institution. The very fabric of our society depends upon it. Nothing compares to the exclusive and permanent union of husband and wife. The state has a duty to employ the civil law to reinforce—and, indeed, to privilege uniquely—this vital institution of civil 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. And yet, a judge has decided that a marriage-reinforcing law like DOMA fails to serve even a single, minimally rational government interest.

“On behalf of the bishops’ Ad Hoc Committee for the Defense of Marriage, I express grave concern over these dangerous and disappointing rulings

which ignore even the most apparent purposes of marriage and thus offend true justice,” the archbishop said.

This is a situation worthy of the worst science fiction. Big Brother, the omnipotent state, now claims the right to redefine what words mean. “Marriage” no longer means what we all know it means.

Now, because the heterosexual union of a man and a woman is no longer politically correct—let alone sacrosanct—we claim the right to change its meaning. And not only do we expand the meaning of the term beyond recognition, but we assert with pompous arrogance that the traditional meaning is nothing but “irrational prejudice.”

“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 to the good of our nation,” Archbishop Kurtz said. “Marriage exists prior to the state and is not open to redefinition by the state. The role of the state, instead, is to respect and reinforce marriage.

“Thursday’s decision, by contrast, uses the power of the state to attack the perennial definition of marriage, reducing it merely to the union of any two consenting adults. But 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.”

A marriage is not whatever anyone says it is. It is the original cell of social life. It is the natural society in which husband and wife are called to give themselves to one another in love and to be open to the gift of life. Authority, stability and a life of relationships within the family constitute the foundations for freedom, security and fraternity within society.

We applaud Archbishop Kurtz’s efforts to call a spade a spade and to defend the importance of marriage as only the union of one woman and one man.

For us, marriage is a sacrament, not simply a social contract, and the family is much more than simply a social arrangement.

It is a domestic Church, the most fundamental and important community that human beings belong to.

—Daniel Conway

The Human Side/Fr. Eugene Hemrick

Growing old peacefully

When you reach 75 years old, you need only two words in your vocabulary: “Thank you!”

Gratitude is the real mark of genuine maturity, of spiritual health. This wisdom comes from Morris West, the author of *A View from the Ridge: The Testimony of a Twentieth-Century Christian*. West is quick to concede that life is filled with hurts and disappointments, making gratitude very difficult to achieve.

No doubt all of us have experienced this difficulty as a result of injuries and subsequent resentments. Perhaps it was an expected promotion that never materialized, a disappointing marriage, chronic sickness or financial disaster. The list of woes is endless.

Woes tend to sour our disposition and dampen our kindness, making us ill-disposed toward others, the world and ourselves.

How might we counter this?

Consider the old saying: “If you lie down with dogs, you get up with fleas.”

So picking positive, uplifting friends is one place to start.

When we are ill-disposed, we tend to live the saying, “Misery loves company,” aligning with others who are disgruntled and resentful.

Focusing on prayer is another way to combat a poor disposition. Compose a short prayer and recite it repeatedly

Letters to the Editor

Jesus’ message of love is evident throughout Scripture, reader says

This letter is in response to Steven Frazer’s comments in the July 16 issue of *The Criterion* concerning Father John Catoir’s statement that “Jesus wants us to love ourselves.”

In response to this, Mr. Frazer stated that “Jesus never said anything even remotely like that.”

Jesus tells us many times that we are loved.

In the Gospels, he affirmed that the second greatest commandment is “love your neighbor as yourself” (Mk 12:31). This implies that (1) we are lovable; (2) that we are to love ourselves; and (3) we are to love our neighbor.

Jesus’ message of love continued when he said: “Love one another as I have loved you” (Jn 15:12). God gave his only begotten Son for us (Jn 3:16). In Hosea, God said, “I will espouse you to me forever ... in love and mercy” (Hos 2:21).

Many people do not realize that they are lovable. Some have low self-esteem because they have not experienced human

throughout the day. For example: “Lord, may I never forget all the pain and resentments I have caused to others.”

At first, this may sound like adding to our ill-disposition by regretting injuring another, but just the opposite will occur!

When we are ill-disposed, we tend to get personal, to center on hurts from others and less on those we have hurt. The above prayer moves us outside of ourselves by encouraging us to speak with another about the matter—God.

Furthermore, by thinking of those we might have hurt, it helps us to overcome a persecution complex that makes us feel like we are the only ones who were ever disappointed, hurt or injured. It casts us into a humbling mood, reminding us that we are an offender as well as the offended.

No matter how old we are, there will always be bitter reminders of the hurts we endured that make it extremely difficult to forgive, forget and be grateful. Bitterness loves to wallow in itself because it keeps alive the desire for revenge and vindication.

An elderly woman once told me, “As you get older, you don’t seek more possessions, you give away those you have.”

As difficult as it is to let go of bitterness, there comes a time in life when it behooves us to let it go in reparation for all the hurt we have caused and in gratitude for all God has given us.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

love and/or have been disrespected. It may be difficult for them to love. Sometimes it may take them many years to realize that they are loved as a human being and child of God.

At the other end of the continuum are those who are egocentric and selfish. These individuals may be compensating for what they did not receive, and may also have low self-esteem.

Healthy self-esteem is realizing that we are good and lovable. We know this because we have experienced human love and/or have been graced to know God’s love. Therefore, we will give of God’s love to others.

There is a saying that one cannot give what one does not have. We need to love and respect ourselves first of all, and then we will have the ability to see the inherent goodness in others and reach out to them in love.

Martha Thie
Indianapolis

Catholic Church must be concerned about treatment of illegal aliens

John Fink’s editorial in the June 25 issue of *The Criterion* concerning the immigration of illegal aliens to the U.S. leaves out a very important problem for these persons.

With no documentation, illegals find it difficult to secure full-time employment. They are easily abused, threatened and poorly paid.

I believe the Catholic Church must be more concerned about illegals being treated as slaves by certain companies rather than the legitimate duty of a country to secure its borders.

Sara Allen
Indianapolis

Letters Policy

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

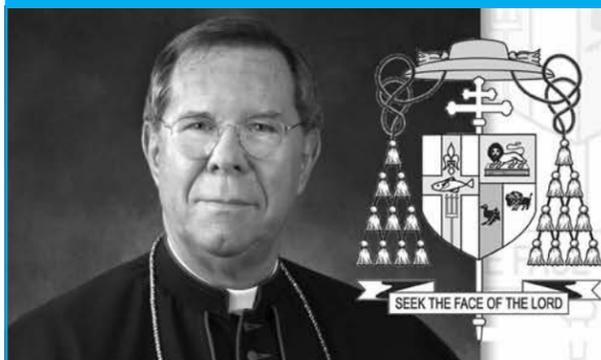
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

We must continue bringing the truth of Christ to college campuses

Catholic campus centers serve as a reliable tool on university campuses to bring knowledge and truth, through faith and reason, to all young people.

The pursuit of the truth finds its greatest end in Christ, who is “the way, the truth and the life” (Jn 14:6).

Ministry on our college and university campuses facilitate opportunities for students to encounter the Good News of the Gospel, the living and true God, who is Jesus Christ.

The discovery of truth through faith and reason has the power to draw students into a new life characterized by all that is beautiful, good and true.

A Catholic university or a university’s Catholic center takes up the task of promoting the vital interaction between faith and reason, the two harmonious ways to the truth, which is always one (“*Ex Corde Ecclesiae*,” # 17). This interaction fosters not only a greater love for truth itself, but also becomes a vibrant witness to the goodness and beauty of human life.

Pope Benedict XVI explains, “The dynamic between personal encounter, knowledge and Christian witness is integral to the *diakonia* [service] of truth which the Church exercises in the midst of humanity. God’s revelation offers every generation the opportunity to discover the ultimate truth about its own life and the goal of history” (“Address to U.S. Catholic educators,” April 17, 2008).

College and university students face

substantial distortions of truth, which can hinder their opportunity to discover and serve God. Often, these distortions are based upon a faulty notion of freedom.

The Church continues to proclaim to students the words of St. Paul: “For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh. Rather, serve one another through love” (Gal 5:13).

Among the temptations pervasive in our postmodern university communities are materialism, relativism, atheism, agnosticism, secular humanism, sexual promiscuity, and drug and alcohol abuse. These aberrations gravely limit true freedom or even deaden the soul and one’s capacity for truth and love.

In the midst of the struggle against the “works of the flesh” (Gal 5:19), a Catholic Newman Center lifts up for students true freedom in Christ, embodied in the “works of the Spirit,” which are “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal 5:22).

Our mission is to continue to support the good works of established Catholic campus centers within the Archdiocese of Indianapolis as well as revitalize those which may have been lost over the years.

I extend my deepest gratitude to the many faithful priests and lay leaders who have worked tirelessly over the years, and those who continue to bring the truth of Christ to our young people on university and college campuses. I encourage our future priests and lay leaders to rise up and

bolster the evangelization efforts on our campuses in the years to come.

The words of St. Paul to the Romans are a perfect invitation to our young university students of today, “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age, but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12:1-2).

Peers have a definite influence and impact of each other, and thus are well situated to witness and teach the art of Christian living among themselves.

Recently beatified, Blessed Pier Giorgio Frassati is a model of one who embraced the art of Christian living and empowered his peers to do the same. Named by Pope John Paul II the saint for young adults of the third millennium, Blessed Pier exemplifies those characteristics of Catholic living that our young people thirst for in their lives.

He lived a preferential option for the poor as he gave his lunch money and allowance to buy second-day bread to feed the homeless. He was an accomplished athlete, and used this gift to bring his peers into relationship

with Christ and his Church. He was an avid believer in the sacraments and, as a young man, began to attend daily Mass and frequent the sacrament of reconciliation. He had a profound influence on his peers.

Blessed Pier Giorgio once told his peers at a young adult rally, “I urge you with all the strength of my soul to approach the Eucharistic Table as often as possible. Feed on the Bread of the Angels, from which you will draw strength to fight inner struggles, the struggles against passions and against all adversities, because Jesus Christ has promised those who feed themselves with the most Holy Eucharist eternal life and the necessary graces to obtain it.” †

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.

Debemos continuar llevando la verdad de Cristo a los campus universitarios

Los centros católicos ubicados en los campus universitarios sirven como una herramienta confiable para transmitir a todos los jóvenes conocimientos y verdad a través de la fe y la razón.

La búsqueda de la verdad encuentra su final glorioso en Cristo, quien es “el camino, la verdad y la vida” (Jn 14:6).

El ministerio en nuestros campus universitarios y en institutos de educación superior facilita las oportunidades para que los estudiantes encuentren la Buena Nueva del Evangelio, el Dios verdadero y vivo que es Jesucristo.

El descubrimiento de la verdad a través de la fe y la razón tiene el poder de atraer a los estudiantes a una nueva vida, caracterizada por todo lo bello, lo bueno y lo verdadero.

Una universidad católica o el centro católico de una universidad adoptan la tarea de promocionar la interacción vital entre la fe y la razón, los dos caminos armoniosos que conducen a la verdad que siempre es una sola (“*Ex Corde Ecclesiae*,” # 17). Esta interacción no sólo fomenta un amor aún más grande por la verdad en sí misma, sino que se convierte en un testimonio vibrante de la bondad y la belleza de la vida humana.

El papa Benedicto XVI explica: “La dinámica entre el encuentro personal, la sabiduría y el testimonio cristiano es integral para la *diakonia* [el servicio] de la verdad, el cual ejerce la Iglesia en el corazón de la humanidad. La revelación de Dios brinda a cada generación la oportunidad de descubrir la máxima verdad sobre su propia vida y la meta de la historia” (Discurso a los educadores católicos de EE.UU., 17 de abril de 2008).

Los estudiantes universitarios y de educación superior enfrentan distorsiones significativas de la verdad, lo cual puede

obstaculizar su oportunidad para descubrir y servir a Dios. Con frecuencia, estas distorsiones se fundamentan en una noción deficiente de la libertad.

La Iglesia continúa proclamando a los estudiantes las palabras de San Pablo: “Les hablo así, hermanos, porque ustedes han sido llamados a ser libres; pero no se valgan de esa libertad para dar rienda suelta a sus pasiones. Más bien sírvanse unos a otros con amor” (Gal 5:13).

Entre las tentaciones que dominan en nuestras comunidades universitarias posmodernas se encuentran el materialismo, el relativismo, el ateísmo, el agnosticismo, el humanismo seglar, la promiscuidad sexual, así como el uso del alcohol y las drogas. Estas aberraciones limitan seriamente la verdadera libertad o incluso enmudecen el alma y la propia capacidad para amar y procurar la verdad.

En medio de la lucha contra las “obras de naturaleza pecaminosa” (Gal 5:19), el centro católico Newman estimula a los estudiantes a buscar la verdadera libertad en Cristo, representada en los “frutos del espíritu” que son “amor, alegría, paz, paciencia, amabilidad, bondad, fidelidad, humildad y dominio propio” (Gal 5:22).

Nuestra misión es continuar apoyando las buenas obras de los centros católicos universitarios dentro de la Arquidiócesis de Indianapolis, así como revitalizar aquellos que quizás se hayan ido perdiendo con los años.

Deseo extender mi más profundo agradecimiento a los muchos sacerdotes y líderes laicos fieles que han trabajado incansablemente en el curso de estos años, así como a aquellos que continúan llevando la verdad de Cristo a nuestros jóvenes en campus universitarios e institutos de educación superior. Exhorto a nuestros futuros

sacerdotes y líderes laicos a que tomen la iniciativa y fortalezcan en los próximos años los esfuerzos que se han realizado en nuestros campus.

Las palabras de San Pablo a los romanos son una invitación perfecta para nuestros estudiantes universitarios de hoy en día: “Por lo tanto, hermanos, tomando en cuenta la misericordia de Dios, les ruego que cada uno de ustedes, en adoración espiritual, ofrezca su cuerpo como sacrificio vivo, santo y agradable a Dios. No se amolden al mundo actual, sino sean transformados mediante la renovación de su mente. Así podrán comprobar cuál es la voluntad de Dios, buena, agradable y perfecta” (Rom 12:1-2).

Los compañeros y semejantes tienen una influencia y un impacto definitivo entre ellos y, por consiguiente, están en una posición ideal para dar testimonio del arte de la vida cristiana y enseñarla entre ellos.

Recientemente, el beato Pier Giorgio Frassati se ha convertido en un modelo a seguir como alguien que adoptó el arte de la vida cristiana e impulsaba a sus iguales a hacer lo mismo. Nombrado por el papa Juan Pablo II como el santo de los jóvenes adultos del tercer milenio, el beato Pier ejemplifica esas características de la vida católica que nuestros jóvenes anhelan en sus vidas.

Reservaba un lugar preferencial para los pobres ya que cedía su dinero del almuerzo y la mesada para comprar pan del día anterior para alimentar a los indigentes. Era un atleta exitoso y utilizaba su don para

contribuir a que sus compañeros tuvieran una relación con Cristo y su Iglesia. Creía ávidamente en los sacramentos y, como joven, comenzó a asistir diariamente a la misa y practicaba con frecuencia el sacramento de la reconciliación. Ejerció una profunda influencia en sus compañeros.

El beato Pier Giorgio dijo una vez a sus compañeros en una concentración de jóvenes adultos: “Los insto con toda la fuerza de mi alma a que se acerquen a la Mesa Eucarística tan a menudo como puedan. Coman del Pan de los Ángeles, del cual sacarán las fuerzas para librar las batallas interiores, las luchas contra las pasiones y todas las adversidades, porque Jesucristo ha prometido la vida eterna y las gracias necesarias para alcanzarla a aquellos que se alimentan de la Santa Eucaristía.” †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para 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 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

Saint Meinrad Archabbey Church, St. Meinrad. **"Organ concert,"** 3 p.m., Michael David, Don Michael Dicie and Raymond Henderson, organists, free admission. Information: 812-357-6611.

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, Sat., food, 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.

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 Marian Way, 1 p.m.,

Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

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.indyot.com.

July 28-31

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel,

Ind. (Diocese of Lafayette). **"Setonfest 2010,"** Wed. 6-10 p.m., Thurs-Sat. 6-11 p.m., rides, food, children's games. Information: 317-846-3850 or www.seas-carmel.org.

July 31

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). Third annual **"Setonfest 2010 5K Race,"** 6:15-7:30 a.m. registration, start time 8 a.m., kids' fun run 9:30 a.m., race day registration \$22 per person, children free. Information: 317-846-3850 or www.seas-carmel.org.

August 1

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic,** 10 a.m.-4 p.m., country-style chicken dinner, quilts.

Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic,** 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

August 6

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** 6:30 a.m. Mass, breakfast and program in Priori Hall, Michael Hurst, Coalition for Homelessness Intervention and Prevention, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail macmac961@comcast.net.

August 6-7

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale,** 8 a.m.-3 p.m. Information:

812-246-2512.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Steel Magnolias,** play, 7 p.m., \$7 per person before performances. Information: 812-933-0737 or 812-584-5710.

August 7

Holy Name of Jesus Parish, school gymnasium, 89 N. 17th Ave., Beech Grove. **Rummage sale,** 8 a.m.-3 p.m., sponsored by Altar Society, proceeds benefit parish and school. Information: 317-784-5454.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **"Summer Festival,"** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102. †

Retreats and Programs

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. **"Retrouaille 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 7-8

East Central High School, Performing Arts Center, 1 Trojan Place, St. Leon. **"God's Word Power,"** two-day conference, Damian Stayne, presenter, \$50 per person includes meal plan if registration post-marked by July 28, healing service, Sat., 7 p.m., no charge. Information: 812-623-8007 or HealingThroughThePowerOfJesusChrist.org.

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.

August 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Message of the Book of Jonah,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 21

Oldenburg Franciscan Center, Oldenburg. **"How Can We Teach Our Children to Read?"** Franciscan Sister Mary Paul Larson, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

August 24

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.

August 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Praying the Bible,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 27-29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: www.wvme.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Friendship with God,"** Benedictine Brother Francis Wagner, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 28

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Catholics United for the Faith, Abba, Father Chapter, conference on "Spiritual Treasures of the Church,"** Jesuit Father Mitch Pacwa, presenter, 8:30 a.m.-4 p.m., \$25 per person includes lunch, no charge for priests and religious. Information: 317-236-1521 or parthur@archindy.org.

August 30

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.

September 3-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Use Time-Don't Let It Use You!"** Benedictine Father Pius Klein, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 8-29

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., \$65.95 per person includes book and meals. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 9

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.

September 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Art of Appreciation-Learning an Attitude of Gratitude,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

September 18

Cathedral High School, O'Malia Performing

Arts Theater, 5225 E. 56th St., Indianapolis. **Indiana Catholic Women's Conference-"Treasuring Womanhood,"** 8 a.m.-4:45 p.m., \$50 adults, \$25 students. Information: www.indianacatholicwomen.com.

September 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or spasotti@archindy.org.

September 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine-Prayer in the Catholic Tradition,"** Father Jim Farrell, presenter, session two of four, 6:30-9 p.m., \$25 per session includes dinner and presentation. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Service-The Primary Response to the Real Presence in the Eucharist,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

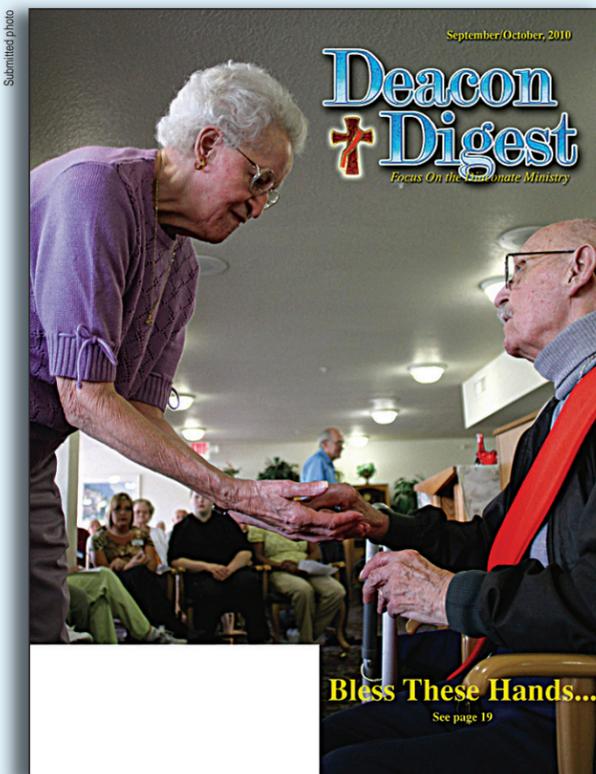
Catholic radio station receives grant

The Knights of the Order of Malta's American Association recently donated \$10,000 to Inter Mirifica Inc., the small, not-for-profit organization that brought Catholic Radio 89.1 FM to central Indiana. This is the third grant that the local Catholic radio station has received from

the Order of Malta.

The grant was designated for the station's continuing program efforts to explain and defend the Catholic faith, promote Hispanic Catholic programming, and advocate for the care of sick and poor people. †

Deacon Digest



Abbey Press, a printing and publishing firm owned by the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad, will become the publisher of *Deacon Digest* beginning with the January/February 2011 issue. Since 1984, *Deacon Digest* has been published by Alt Publishing Company of DePere, Wis. The magazine has been a source of inspiration for those involved in the Church's permanent diaconate ministry in the U.S., Canada and several foreign countries. "This is such a wonderful fit for us at Abbey Press," said publisher Linda Mundy. "Our Saint Meinrad Seminary and School of Theology is one of the nation's premier centers for diaconate formation. Abbey Press has been the printer of *Deacon Digest* for over 20 years already."

Vatican says new norms will strengthen efforts against abusive priests

VATICAN CITY (CNS)—The Vatican has revised its procedures for handling priestly sex abuse cases, streamlining disciplinary measures, extending the statute of limitations and defining child pornography as an act of sexual abuse of a minor.

Vatican officials said the changes allow the Church to deal with such abuse more rapidly and effectively, often through dismissal of the offending cleric from the priesthood.

As expected, the Vatican also updated its list of the “more grave crimes” against Church law, called “*delicta graviora*,” including for the first time the “attempted sacred ordination of a woman.”

In such an act, it said, the cleric and the woman involved are automatically excommunicated, and the cleric can also be dismissed from the priesthood.

Vatican officials emphasized that simply because women’s ordination was treated in the same document as priestly sex abuse did not mean the two acts were somehow equivalent in the eyes of the Church.

“There are two types of *delicta graviora*—those concerning the celebration of the sacraments, and those concerning morals. The two types are essentially different and their gravity is on different levels,” said Msgr. Charles Scicluna, an official of the Vatican’s doctrinal congregation.

Sexual abuse of a minor by a priest was added to the classification of “*delicta graviora*” in 2001, and at that time the Vatican established norms to govern the handling of such cases, which were reserved to the Congregation for the Doctrine of the Faith. The norms affect how Church law treats sex abuse cases. Civil law deals with the crime separately.

The latest revisions, approved by Pope Benedict XVI on May 21 and released on July 15, for the most part codify practices that have been implemented through special permissions granted over the last nine years and make them part of universal law.

The Vatican spokesman, Jesuit Father Federico Lombardi, said publication of the revisions “makes a great contribution to the clarity and certainty of law in this field, a field in which the Church is today strongly committed to proceeding with rigor and transparency.”

The norms on sexual abuse of minors by priests now stipulate:

- The Church law’s statute of limitations on accusations of sexual abuse has been extended 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. Exceptions to the 20-year limit will be possible, too, but

the Vatican rejected a suggestion to do away with the statute of limitations altogether, sources said.

- Use of child pornography now falls under the category of clerical sexual abuse of minors, and offenders can be dismissed from the priesthood. This norm applies to “the acquisition, possession, or distribution by a cleric of pornographic images of minors under the age of 14, for purposes of sexual gratification, by whatever means or using whatever technology.” Vatican officials said age 14 was chosen as the threshold age into puberty. Canon law considers a child under 14 as a “prepubescent.”

- Sexual abuse of mentally disabled adults will be considered equivalent to abuse of minors. The norms define such a person as someone “who habitually lacks the use of reason.”

In 2003, two years after promulgating the Vatican’s norms on priestly sex abuse, Pope John Paul II gave the doctrinal congregation a number of special faculties to streamline the handling of such cases. The new revisions incorporate those changes, which were already in practice:

- In the most serious and clear cases of sexual abuse of minors by priests, the doctrinal congregation may proceed directly to laicize a priest without going through an ecclesiastical trial. In these instances, the final decision for dismissal from the clerical state and dispensation from the obligations of celibacy is made by the pope.

- The doctrinal congregation can dispense with using the formal judicial process in Church law in favor of the “extrajudicial process.” In effect, this allows a bishop to remove an accused priest from ministry without going through a formal trial.

- The doctrinal congregation can dispense from Church rules requiring only priests with doctorates in canon law to serve on Church tribunals in trials of priests accused of abusing minors. This means qualified lay experts, including those without a canon law doctorate, can be on the tribunal staff, or act as lawyers or prosecutors.

- The doctrinal congregation’s competency in such cases means it has the right to judge cardinals, patriarchs and bishops as well as priests. Vatican sources said this norm, which originates from a decision by Pope John Paul in 2004, indicates that if the pope authorizes a trial or penal process against such persons for sex abuse or another of the “more grave crimes,” the doctrinal congregation would be the tribunal and could also make preliminary investigations.

The revised norms maintain the imposition of “pontifical secret” on the

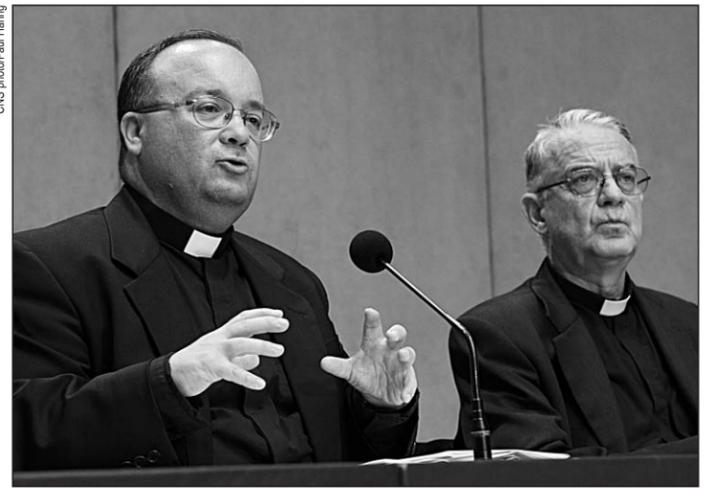
Church’s judicial handling of priestly sex abuse and other grave crimes, which means they are dealt with in strict confidentiality.

Father Lombardi said the provision on the secrecy of trials was designed “to protect the dignity of everyone involved.”

The spokesman said that while the Vatican norms do not directly address the reporting of sex abuse to civil authorities, it remains the Vatican’s policy to encourage bishops to report such crimes wherever required by civil law.

“These norms are part of canon law; that is, they exclusively concern the Church. For this reason, they do not deal with the subject of reporting offenders to the civil authorities. It should be noted, however, that compliance with civil law is contained in the instructions issued by the Congregation for the Doctrine of the Faith as part of the preliminary procedures to be followed in abuse cases,” he said.

On the “attempted ordination of a woman,” the norms essentially restated a 2008 decree from the doctrinal congregation that said a woman who



Msgr. Charles Scicluna, the Vatican’s chief prosecutor of clerical sexual abuse, answers questions about the Vatican’s revised procedures for handling cases of sexual abuse by priests during a press conference at the Vatican on July 15. At right is Jesuit Father Federico Lombardi, the Vatican spokesman.

attempts to be ordained a Catholic priest and the person attempting to ordain her are automatically excommunicated.

The norms added that if the guilty party is a priest, he can be punished with dismissal from the priesthood. For those wondering why an excommunicated priest would also be laicized, Vatican sources said they were two different kinds of penalties.

“Excommunication is a medicinal penalty which has to be remitted once the person repents, [and] dismissal [from the priesthood] is an additional expiatory penalty which remains in place permanently, even if the excommunication is lifted,” Msgr. Scicluna explained. †

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Under Cover

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St. Augustine Church Picnic

Leopold, IN (Perry County)
Sunday, July 25, 2010

10:00 a.m. – 4:00 p.m. (CST)
Mass Time 10:30 a.m. (CST)

Quilts

Yard Sale

There will be quilts, quilt raffle, silent auction, yard sale, bingo, ice cream, games for young and old, baked goods and a grand raffle of 61 prizes totaling \$2,850.

Family style chicken dinners will be served in the air conditioned dining room.

Cost is \$8 for adults and \$5 for children. Carryouts will be available.

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From Tell City, Hwy. 37 North about 13 miles
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Handicap Accessible

Bingo

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VOLUNTEER

continued from page 1

who live near his home in Westfield, Ind. And every step of the way has led to another story that has shown him the value of the adage, "Let go, and let God."

Just consider the story of how the 67-year-old Hahn found the site where he would give food to the poor, and how he found the people he believes that he was destined to help.

In the spring of 2008, Hahn and his wife of 42 years, Linda, were driving to a produce stand in Hamilton County shortly after he had received the unexpected blessing from the store manager. That's when Hahn saw a grassy area and a parking lot that he thought would be a perfect site for distributing the food.

"It was right next to this roadhouse bar," Hahn recalls. "I told my wife that's where we're going to set up the stand. She didn't say anything so I knew she didn't agree with me. I stopped and went in the bar. It's a rough place. I talked to

the woman behind the bar and told her I wanted to give away food in the parking lot on Saturdays. She looked at me, walked away and waited on three more customers. Then she came back and said, 'What did you say?'

"I told her and added, 'I know you open at noon, and I'll be gone by then. And I need to borrow your picnic table.'

"She walked away again and waited on three more people. She came back again, and she was wringing her hands with this towel. She said, 'You know, that's the best idea I've heard all day. OK.'

"I turned around and this guy stood up. He was six-foot-six so it took him a while. He said, 'What are you going to do?' I said, 'I'm going to give food away in that parking lot. You want to help?' He gave me five bucks—my first tithe—and he pointed to a trailer behind the bar and said, 'That lady broke her leg. She probably needs help.' I saw all the other trailers there, and knew that's where the poor were. We showed up the next week."

Wings of trust

While Hahn's leaps of faith have led him to moments that have made him soar, he has also had a few difficult landings.

One notable situation occurred three months after he started his effort.

As nearly 70 people lined up for food on a Saturday morning that began in gorgeous sunshine, Hahn noticed a group of men who stood away from the crowd, watching the scene. He figured the men had relatives in

line, but they felt awkward about seeing their families receive help. Soon, he was distracted by a young boy and an older woman who had problems that couldn't be solved with a bag of groceries. His growing frustration overflowed when it started raining.

"It was depressing to me," recalls Hahn, the father of three grown children and grandfather of six. "I looked over toward where the men had been standing and they were gone. I thought, 'Thanks a lot.' We tried to protect ourselves and the food as best we could, but it wasn't working. I was mad at God for making it rain on me. Then the men who had been standing away reappeared with a big plastic sheet, and they held it up while everyone else went through the line.

"I responded with a one-word prayer to God: 'Sorry.'"

The moment reinforced for Hahn that leaps of faith are held up by wings of trust.

"Tim and his wife have made a monumental effort here," says Judy Doran, a volunteer who is a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the

Lafayette Diocese. "He says a prayer of thanks with everyone before people go through the line. He'll celebrate birthdays, and give rewards to the children who have good report cards. It's not just giving out food. It's conversation and getting to know the people."

Hahn has learned that the mostly Hispanic people that he and his volunteers serve had to learn to trust him.

"You start noticing these people are really

poor," says Hahn, who has returned to his roots to become a member of Holy Cross Parish again. "But they're smiling at you. You start to learn their names and the problems they have. You start by handing out bread, but if you think it ends there, you're wrong. It just starts there. It's just Jesus baiting you in. You have to show people you care first."

Two years later, the caring often extends beyond the food.

"In the winter, a lady called me over," he recalls. "It's cold, and her heat is off, and she has three kids. It's a Saturday morning and the best I can do is to get the heat back on by Monday. I took her bill. I always take the bill, instead of giving cash. And when I get home, I can't tell you how many times there has been a check in the mailbox.

"The other day, I had just paid a gas bill of 98 dollars and some cents. I went home and got the mail out of the mailbox, and there was a check for 100 bucks from a guy I hadn't seen in a year or two. And he was saying, 'I hope things are good.'"

Life is good for Hahn—partly because

'... When you do this, you see Jesus in these people. And look at all the time he spent with the poor, talking with them, laughing with them, helping them. So why wouldn't I want to do that?'

—Tim Hahn



Above, Linda Hahn and Alexander Simons arrange cans of food on a table, part of the selection of food and clothing that is made available by the Helping Hand organization for people in need on most Saturdays.

Left, a prayer of thanks always starts the Saturday morning efforts of the Helping Hand organization that provides food and clothes for the needy. Tim Hahn, left, leads the prayer as Omar Rosas provides the Spanish translation for the Hispanic people who come to select the food they want for their families.

of the different approach to life that he has chosen.

'Why wouldn't I want to do that?'

For most of his career, he worked in safety management, always making sure that people were following the necessary rules and regulations to keep them safe in the businesses where he worked. Now, his ministry to the poor is done without a safety net. And the leaps of faith he makes have led him even closer to people and to God.

"Here's my credo: Jesus said so many times, 'Blessed are the poor.' He never said that about the rich or the middle class. So why wouldn't I want part of that blessing by helping?" he says.

"Along with that, when you do this, you see Jesus in these people. And look at all the time he spent with the poor, talking with them, laughing with them, helping them. So why wouldn't I want to do that? I think if he chose 2010 to be here, he'd be in a place like this."

So Hahn and his volunteers show up most Saturdays, except for the first one of each month. They distribute food now behind the

Westfield Playhouse or inside it, depending on the weather. Sometimes the people they help bring them coffee and homemade Mexican pastries.

"Tim doesn't do anything for recognition," says Jake Carpenter, a volunteer who is a member of St. Susanna Parish in Plainfield. "He's like I am. We feel blessed and we have good families. He has the biggest heart in the world."

Hahn encourages the people he serves to learn the English language, directing them to lessons at Centennial Baptist Church in Westfield. In return, he has started to take lessons in Spanish.

He also hopes to expand his food ministry in the future by creating other distribution sites around Indianapolis.

It's another leap of faith.

"There are people in office buildings who do great things," he says. "But it's in the trenches for me. That's where Christ was."

(Anyone wanting more information about Helping Hand can contact Tim Hahn at 317-714-5582.) †

Serra Club vocations essay

Cathedral student is invited to 'come and see' many times each day

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

By Kelley Ford

Special to The Criterion

"Come and see"—the invitation is extended to all of us countless times every day.

Most of the time, we are too busy, caught up in the details of everyday life that we don't even realize that the priests, deacons, and religious brothers and sisters that God has given us are inviting us to develop our relationship with him.

This relationship—our faith—isn't about rules and doctrines. It's about our God-given ability and personal willingness to say "yes" to the invitation to "come and see."

For me, the first of these invitations occurs as soon as I get to school each morning. Above

the main entrance to my school is a statue of Mary with her outreached hands, palms up, beckoning to me. Shortly after I enter the building, Father William Munshower cordially invites me to daily Mass where I can come and see—and hear—God's message.

Each and every day, prior to 7:30 in the morning, I am guaranteed to have at least two opportunities to "come and see" others exercising their vocation. And through them, I have a chance to discover my own.

Every morning, I have yet another opportunity to "come and see." I am one of only 25 students who have been bestowed with the blessing of having Providence Sister Mary Ann Stewart as my first-period teacher.

Sister Mary Ann is so much more than simply a U.S. History teacher. She is a constant reminder of how we should be living our lives. From curving tests to helping serve food to the homeless people of Indianapolis, Sister Mary Ann is a prime example of a loving, compassionate servant of Christ.

She is one of the kindest, most warm-hearted women on this Earth, and I am convinced that God called her to be a teacher so she would have the opportunity to touch hundreds of children's lives every single day by leading them to see Jesus.

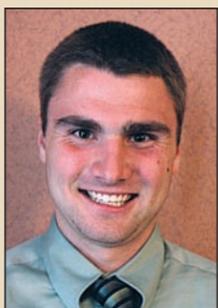
The faith that we are called to "come and see" is a complicated concept to understand. As humans, we seem to understand things better when we can actually see them. But faith itself cannot be seen; it can only be seen through actions.

The actions of Father Munshower, Sister Mary Ann Stewart, and hundreds of other priests, deacons, and religious brothers and sisters allow us to see Christ and to come to him through faith.

We have the opportunity to understand and possibly discover what God is calling us to do in this world. God gives us choices, though. He invites us to faith, but it is our job to accept or reject it.

Should we choose to accept a relationship with God, we can rest assured that we will come to see a life full of love and happiness with God at our side every step of the way.

(Kelley and his parents, Thomas and Lisa Ford, are members of St. Pius X Parish in Indianapolis. He completed the 11th grade at Cathedral High School in Indianapolis last spring, and is the 11th-grade division winner in the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.) †



Kelley Ford

LAFAYETTE

continued from page 1

occupied by Bishop William L. Higi, and it still bore his personal coat of arms. An era was ending; a new one was about to begin.

People came from across the nation and around the world to be part of the dramatic and soul-stirring July 15 ordination and installation of Bishop Timothy L. Doherty, 59, the sixth bishop of the Diocese of Lafayette-in-Indiana. With solemn promises, sacred chrism and ancient symbols—a crosier, a miter and a ring of amethyst—he became a successor to the Apostles.

“It was a wonderful experience,” said Gustafson, 26, a member of St. Cecilia Parish in DeMotte, Ind., in the Lafayette Diocese. “My favorite part was when they held the Book of the Gospels over his head. He was crying, and I got goose bumps.”

“I think he’ll do a great job, getting out into the community and meeting people,” she said. “He’s a huge [Chicago] Cubs fan so he’s awesome in my book.”

The two-and-a-half hour celebration filled the senses. The 144-year-old church—with its high, vaulted ceilings, gilded stenciling and shimmering stained-glass—was transformed by the flicker of candlelight, the smell of incense, songs in English and Latin, and pageantry right out of the Middle Ages.

The principal celebrant was Archbishop Daniel M. Buechlein of Indianapolis. Co-consecrators were Bishop Higi and Bishop Thomas G. Doran, the shepherd of Bishop Doherty’s home diocese of Rockford, Ill., together with the other three Indiana bishops: Bishop Gerald A. Gettelfinger of Evansville, Bishop Dale J. Melczek of Gary and Bishop Kevin C. Rhoades of Fort Wayne-South Bend.

Concelebrants included visiting bishops and archbishops, including Bishop Emeritus Arthur J. O’Neill of Rockford, who ordained Bishop Doherty to the priesthood in 1976; Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey; Archbishop Timothy M. Dolan of New York; Cardinal Francis E. George, archbishop of Chicago; Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston; Bishop Paul D. Etienne of Cheyenne, Wyo.; priests from the Lafayette and Rockford dioceses, and other invited priests.

The cathedral, once a parish church, was far too small to seat all the people who wanted to experience the special liturgy. Admission was by ticket only. Others watched a live TV broadcast in a nearby social hall and in the gymnasium at Central Catholic Jr./Sr. High School. It also was shown on Indianapolis-based WHMB, Channel 40, and it was streamed live on the Internet. Narration was provided by Father Daniel Mahan, who ministers at Marian University in Indianapolis.

Leslie Mimms, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, was among those fortunate enough to get a ticket.

“It was a once-in-a-lifetime type experience,” she said. “We’re going into a new destiny for our diocese.”

Bishop Doherty, formerly a pastor and health care ethicist in the Diocese of Rockford, was chosen in May by Pope Benedict XVI to succeed Bishop Higi.

Bishop Higi, 76, submitted his resignation letter when he turned 75 in August of 2008 as required by Church law.

Mimms said that she long admired Bishop Higi, and was thrilled to see Bishop Doherty become shepherd to the 24-county diocese, which is home to 105,000 Catholics.

“I think that any spiritual leader who focuses on prayer is going to shepherd people to holiness,” she said. “He seems to be such a grounded, humble man. ... He has a genuine love for the Church, and gratitude for the people who put him there.”

Tyler Evans, 19, a member of St. Mary Parish in Anderson, Ind., in the Lafayette Diocese, watched the installation from the high school.

“This is a big deal,” he said. “It’s an honor to be here. It’s like choosing

CNS photos/Bob Nichols, The Catholic Moment



Cardinal Francis E. George of Chicago lays hands on Bishop Timothy L. Doherty during his ordination and installation Mass on July 15 at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind. At left is Cardinal Daniel N. DiNardo of Galveston-Houston.



Bishop Timothy L. Doherty speaks during his July 15 ordination and installation at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind. Bishop Doherty became the sixth bishop of the Diocese of Lafayette.



Bishop Timothy L. Doherty celebrates Mass during his July 15 ordination and installation as the new bishop of Lafayette, Ind., at the Cathedral of St. Mary of the Immaculate Conception in Lafayette. Also pictured are Bishop Thomas G. Doran of Rockford, Ill., left, and Archbishop Daniel M. Buechlein of Indianapolis.

another disciple. I thought the most powerful part was when the bishop lay on the floor during the Litany of the Saints. He is a very kind man, and I think he will be a great bishop for us.”

After a welcome by Bishop Higi, the first part of the celebration followed the normal order of the Mass: the first reading, from Romans 8; the second reading, from First Corinthians 12; and a chanted recitation of the Gospel from Luke 6.

The Rite of Ordination of a Bishop opened with seven verses, sung in Latin, of a ninth-century hymn to the Holy Spirit titled “*Veni Creator Spiritus*.” It began, “*Veni Creator Spiritus, mentes tuorum visita*,” which is Latin for, “Creator Spirit, Lord of Grace; Come make in us your dwelling place ...”

Bishop Doherty was presented to Archbishop Buechlein by Father Paul Cochran, chairman of the Lafayette Diocesan Presbyteral Council. Msgr. Jean-Francois Lantheaume, charge d’affaires representing Archbishop Pietro Sambi, the papal nuncio to the United States, then read the apostolic mandate naming Bishop Doherty to the episcopate.

Msgr. Robert Sell, chancellor and moderator of the curia, presented that document—written in Latin on parchment and signed by Pope Benedict—to the College of Consultors, then showed it to the people.

In his homily, Archbishop Buechlein

said, “Bishops are called to live the simple life of the Gospel in a way that somehow mirrors Jesus, the one who serves. Would you agree that, when all is said and done, what our Church needs more than anything from us bishops and priests is integrity and holiness?”

“The Church needs us to be no-nonsense, down-to-earth, holy, spiritual and moral leaders who are who we claim to be,” he said. “With Jesus, in Jesus and for Jesus, that is the ultimate service, the ultimate witness to the unity of faith. God bless you, Bishop Doherty, with many fruitful years of living his call to holiness.”

After his homily, Archbishop Buechlein asked Bishop Doherty a series of questions designed to show his resolution to uphold the faith and faithfully discharge his duties as bishop.

The “Litany of Supplication” followed. Bishop Doherty lay prostrate—face down—on a rug before the altar as the Litany of the Saints was sung. During it, dozens of saints were named and asked to pray for him.

Each bishop then placed his hands on the head of Bishop Doherty as a sign of the outpouring of the Holy Spirit.

Archbishop Buechlein and other bishops followed that with the solemn Prayer of Consecration, during which two priests held the opened Book of Gospels over his head, signifying that preaching the word of God is a bishop’s most important obligation. At that moment of

consecration, he became a bishop.

Archbishop Buechlein then anointed Bishop Doherty’s head with sacred chrism, and presented him with the Book of the Gospels, a symbol of his ministry of preaching; his ring, a symbol of his marriage to Christ’s bride, the Church; his ivory and gold miter, reminding him of his call to holiness; and his gilded crosier, a symbol of the shepherd’s crook and reminder of his role as a good shepherd to Christ’s flock.

Bishop Doherty then ascended the steps to sit in the cathedra. A bit overwhelmed at that singular moment, he smiled as the clergy and the congregation burst into heartfelt applause.

After the Mass, the new bishop thanked his family, his friends, former colleagues and his beloved brother priests from the Diocese of Rockford. Then he noted that July 15 was the feast day of St. Bonaventure.

“The love of God through Christ should mark the beginning and the end of our days,” he said. “Today we remember St. Bonaventure, not because he was a rare mystic, but because he encouraged us all to live at that wonderful, deeper level.”

Finally, as the music played, he walked down each aisle to bless everyone with the sign of the cross.

A new era had begun.

(Kevin Cullen is editor of *The Catholic Moment*, newspaper of the Diocese of Lafayette in Indiana.) †

Beach parishes help foreign students feel at home in U.S.

OCEAN CITY, Md. (CNS)—A home-cooked meal was just what Monika Burzynska needed after her first two weeks in the United States.

"I've been working since I got here," said Burzynska, 22, who arrived in Ocean City on June 15 from Poland, where she just finished her second year of college. "I have to pay for where I'm staying first and then comes food."

"So I eat a lot of frozen [food]. It's the first time in my life I have to manage food, accommodations. For the first time, it's just me," she said.

Burzynska was one of about 500 students who came to Holy Savior Parish on a recent summer evening for a free dinner provided by the International Student Outreach Program, an ecumenical ministry that began at Holy Savior Parish in 2002 and has since spread to include other Churches.

Church volunteers work throughout the summer to help the thousands of international students who travel to Delaware and Maryland's Eastern Shore each summer to work at restaurants, boardwalk shops, hotels, recreation facilities and elsewhere.

Before the dinner, Anne Marie Conestabile, who heads the program, joined international student volunteers and more than 20 parishioners from 12 participating churches to put the finishing touches on the hall's decorations.

Flags representing China, Lithuania, Italy, Spain, Poland, Ireland and other countries adorned the walls, and balloons and smaller flags served as centerpieces.

Conestabile said hundreds of pounds of food had been prepared for the first of 25 dinners scheduled at different churches throughout the summer.

"It's a blessing to meet so many people," she added.

The program has helped more than 75,000 students since it began, she said.

It started at Holy Savior Parish in 2002 when Conestabile and Father John Klevence, then the pastor, responded to seven students from Poland who came to the parish looking for help.

Wilmington's bishop at the time, the late Bishop Michael A. Saltarelli, wanted to meet these students, said Conestabile, 60, then the parish's youth minister.

After the bishop invited them to dinner and heard their stories, "he encouraged me to continue the ministry," she said. "And so the ball started rolling from there."

In addition to dinner, the ministry had donated items to give the students, including shampoo and other toiletries, books, clothes, shoes and kitchen items.

"Most students are earning minimum wage [\$7.25] to \$9 an hour so we try to help in every way possible," Conestabile told *The Dialog*, newspaper of the Wilmington Diocese, which includes several Maryland counties.

Among those enjoying their first visits to the United States was Egle Marcinkeviciute, 21, who came to the dinner straight from her job at a takeout grill on the boardwalk.

Marcinkeviciute, a Catholic from Lithuania who came to Ocean City with several friends three weeks earlier, said she wouldn't miss the dinner.

"I can meet more people here, more friends. I love it here," she said. "It's great being near the ocean. I saw dolphins for the very first time when I got here."



Above, student Mark Dudek from Slovakia places a pin on a map to show where his country is located during a dinner at Holy Savior Parish in Ocean City, Md., in late June. Dudek was one of about 500 foreign students who came to Holy Savior Parish for a free dinner provided by the International Student Outreach Program, an ecumenical ministry begun in 2002 for students from other countries in town to work for the summer.

Left, volunteers Libby Younglove of Atlantic Methodist Church, Patti Fingles of Holy Savior Parish and Fingles' daughter, Kate, prepare food in the kitchen at Holy Savior Parish in Ocean City, Md., in late June.

Marcinkeviciute participates in Catholic youth ministry in her home diocese in Lithuania, a ministry that began in 2004 after a Lithuanian priest who was visiting Holy Savior Parish from the Diocese of Vilkaviskis invited Father Klevence and Conestabile to a conference in his country to teach catechists how to become effective youth ministers.

About 30 miles north of Ocean City, at St. Edmond Parish in Rehoboth Beach, religious education director Jim Walsh has helped organize the extension of Conestabile's outreach program for the past four years.

The Lewes-Rehoboth Association of Churches, an ecumenical group that includes St. Edmond Parish, St. Jude Parish in Lewes and 18 other churches, hosts a dinner for international students every Wednesday.

"The volunteers and I understand that it's a while before these kids can get their first paycheck. We give them a great meal so it's one night they won't have to worry about it," said Walsh.

"Coming to the U.S. is such a once-in-a-lifetime experience for the students," he said. "Our volunteers put in hundreds of service hours throughout the summer to show students fellowship. It's what our Church is all about. We want to do everything we can to make them [feel] welcome. We want them to feel at home."

Conestabile said many of the students are pleasantly surprised by the camaraderie that exists among Ocean City residents and at the church.

"One young gentleman asked me, 'Anne Marie, why is there a building attached to your church when you just go right home after Mass?'" she said.

He said Massgoers at his home parish in Lithuania didn't talk to one another much, and the concept of a social hall was completely unfamiliar to him.

Conestabile said her explanation was simple. "It's where a parish becomes a family." †

After hours of debate, Argentina legalizes same-sex marriage

BUENOS AIRES, Argentina (CNS)—Despite opposition from the Catholic Church and family groups, Argentina became the first Latin American country to legalize same-sex marriage.

By a 33-27 vote with three abstentions, the Senate passed a bill that had already been approved by the lower house.

Although the bill was supported by the government of President Cristina Fernandez, voting did not follow party lines.

The results were released in the early hours of July 15 after more than 14 hours of fierce debate in the Senate. Outside the national congress, thousands of people demonstrated for and against the bill.

Catholics—from elderly nuns to schoolchildren—protested on the street in sub-zero temperatures and caused traffic problems in downtown Buenos Aires. Police had to be called in at one point as scuffles broke out between gay rights activists and those opposed to gay marriage.

Neither the Archdiocese of Buenos Aires nor the Argentine bishops' conference has released statements in response to the passage of the bill, which becomes law once it is published in the government's official bulletin.

However, a spokesman for the Archdiocese of Buenos Aires confirmed to Catholic News Service that the Church will not perform same-sex marriages. The bill

calls for civil marriages, and the Catholic Church is not obliged to perform religious ceremonies for same-sex couples.

On July 11, Buenos Aires Cardinal Jorge Bergoglio encouraged clergy across the country to tell Catholics to protest against the legislation because, if enacted, it could "seriously injure the family."

The new law would give homosexual couples the same legal rights as heterosexual couples, including the right to adopt children. The latter is one of the most contentious issues in a country whose population is predominantly Catholic.

Cardinal Bergoglio said that adoption by same-sex couples would result in "depriving [children] of the human growth that God wanted them given by a father and a mother."

The Buenos Aires archdiocesan spokesman said children adopted by same-sex couples could be baptized into the Catholic Church. However, the spokesman said, these and other issues will be discussed and clarified at the August meeting of Argentina's bishops.

The Catholic Church teaches that marriage is the union of a man and a woman, and supports traditional marriage as the building block of society and the best way to nurture and protect children. It also upholds the dignity of homosexuals and opposes unjust discrimination against them. †

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Church volunteers share the Catholic faith during Indiana Black Expo

By Mary Ann Wyand

Taking Jesus to the streets—or, in this case, to the convention—is one of the creative ways that the archdiocesan Office of Multicultural Ministry is reaching out to share the Gospel, welcome unchurched people and invite them to learn about the Catholic faith.

Staffing an exhibit booth at the Indiana Black Expo's 40th annual "Summer Celebration" on July 16-18 in Indianapolis also gave Father Kenneth Taylor, director of the Multicultural Ministry Office, and volunteers from several parishes literally thousands of opportunities to talk with people about the lives and ministries of Venerable Henriette Delille and Father Augustus Tolton, African-Americans whose causes are being promoted for sainthood in the Catholic Church.

Sister Henriette Delille was born a free woman of color in New Orleans in 1812, and is the first U.S.-born African-American whose cause for canonization has been opened by the Church.

By 1836, Sister Henriette had inspired a small group of women to assist slaves who were sick and dying as well as catechize people of African descent brought to this country. The Sisters of the Holy Family trace their origin in 1842 to Sister Henriette, who was known as "the humble servant of slaves."

Father Augustus Tolton was born in 1854 and was "a poor slave boy" until his mother escaped from slavery with her children in Missouri. He was the first identified priest of African descent whose descendants were brought here as slaves.

Their stories are inspirational reminders that ordinary people can achieve lives of holiness, said Father Taylor, who also is the pastor of Holy Angels Parish in Indianapolis, on July 17 at the Church's "Faith and Family" booth during Black Expo at the Indiana Convention Center.



Brochures about the Catholic faith were featured at the archdiocese's "Faith and Family" booth during Indiana Black Expo's 40th annual "Summer Celebration" on July 16-18 at the Indiana Convention Center in Indianapolis.

"Our main purpose for being here is to let the black community know that the Catholic Church is here for them," Father Taylor said. "If somebody has questions, we can say, 'From a Catholic perspective, here is what we can offer you—our worship, our spirituality and our tradition of service,' ... which a lot of the black community is not aware of."

About 30,000 people visit the exhibit halls during the weekend, he said, so it's very important to have a Catholic presence at this large cultural event.

During the early years of Black Expo, Father Taylor said, the Church's evangelization booth was staffed by members of the Archdiocesan Black Catholics Concerned organization.

"When Archbishop [Daniel M.] Buechlein created the Multicultural Ministry Office in 1996, we took over sponsoring the booth at Black Expo," he said. "As black Catholics, we've been here [sharing the faith] as long as the Expo has been held here. This is an archdiocesan event so we have people from a variety of parishes that take turns staffing the booth."

Holy Cross Brother Roy Smith, who helped staff the booth on July 17, said Black Expo is "a wonderful opportunity to share our faith, and how we were nurtured in the faith by our parents and certainly a portion of the black community."

Brother Roy also enjoyed talking with people about Indianapolis-area African-Americans who are involved in their parish as well as in the community. "They're difference-makers and have been acknowledged by the Catholic community," he said, "so this is an opportunity for the community at large to realize the contributions that [African-American] Catholics make here."

Photos by Mary Ann Wyand



Above, Holy Cross Brother Roy Smith, left, and his sister, Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa, talk with Karlynn Jordan, right, of Indianapolis at the Church's "Faith and Family" booth on July 17 during the Indiana Black Expo's 40th annual "Summer Celebration" at the Indiana Convention Center in Indianapolis.



Left, Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, talks with two women on July 17 about the holy lives of Venerable Henriette Delille and Father Augustus Tolton during the Indiana Black Expo's 40th annual "Summer Celebration" at the Indiana Convention Center in Indianapolis.

"But the main thing is to make people feel welcome in the Catholic Church," Brother Roy said. "We have some brochures with church locations, and that's an opportunity, if they're interested, for them to connect with that parish or with one of us. ... I tell them to talk to people who do have God in their life about what a difference it makes to them. I share my faith story and say, 'This is my experience, and my hope is that you will benefit from it.'"

Sister Demetria Smith, Brother Roy's sister, is a member of the Missionary Sisters of Our Lady of Africa and is the former mission educator for the archdiocesan Mission Office.

She currently ministers as a part-time receptionist at the Archbishop O'Meara Catholic Center, and enjoys helping staff the Church's Black Expo booth each year.

"I ask people, 'Do they know the Word? Do they read the Bible?'" Sister Demetria said. "That's important. It is very clearly written in the Bible that there is a God, and that God should be in their life. Faith helps make sense to them about what is happening in the world today."

Karlynn Jordan, a Baptist from Indianapolis, stopped at the booth to talk about God and look at Church brochures.

"God is universal," Jordan said. "He's all. He's everything. It's important to have faith, and to share that here."

Fred Cox grew up in Holy Angels Parish during the 1960s and was married at Holy Angels Church.

"The whole notion of Black Expo is bringing people together," Cox said when he stopped at the booth. "What Churches do is bring people together. Having faith groups here is real important." †

Case of dismissed Catholic professor at University of Illinois is under review

WASHINGTON (CNS)—A University of Illinois faculty committee is reviewing the dismissal of a Catholic adjunct professor of religion after a student complained about the instructor's explanation of the Church's teaching that homosexual acts are morally wrong.

The review comes after Kenneth Howell, the professor who also directed the Institute of Catholic Thought at the St. John's Catholic Newman Center at the university, said he was told after the spring semester he would no longer be teaching two courses on Catholicism even after offering to change the content of the class in question.

Howell's dismissal followed a complaint from a student, writing on behalf of another student in the "Introduction to Catholicism" class who wanted to remain anonymous, to Robert McKim, head of the religion department. The complaint said the professor's May 4 e-mail to students explaining the morality of homosexual acts amounted to "hate speech."

With the loss of the teaching position, Howell also lost his Newman Center position. His salary was paid by the Diocese of Peoria, Ill., and his ministry position at the Newman Center was dependent on teaching the courses.

Attorney Patricia Gibson, chancellor for the Diocese of Peoria, which is Howell's employer, said in a statement on July 15 that the university contacted the diocese to schedule a meeting to discuss the instructor's case and "who will teach these courses in the future."

"The Diocese of Peoria is committed to pursuing this matter and looks forward to cooperation from the

University of Illinois so that a just resolution can be obtained," she said.

University Chancellor Bob Easter asked the Faculty Senate Committee on Academic Freedom and Tenure to review Howell's case on July 12, according to Robin Neal Kaler, the university's associate chancellor for public affairs. He asked that the review be completed before the start of classes on Aug. 23.

Howell, who began teaching "Introduction to Catholicism" and "Modern Catholic Thought" in the university's religion department in 2001, declined comment and referred questions to the Alliance Defense Fund, a Scottsdale, Ariz.-based nonprofit Christian legal defense organization specializing in religious liberty, sanctity of life and protection of family issues.

Attorney Jordan Lorence told Catholic News Service on July 14 that Howell's dismissal was wrong.

Describing Howell's comments as conservative in nature, Lorence said they accurately reflected Catholic teaching and are protected under academic freedom standards.

"Universities are supposedly places of free inquiry and debate, and [university officials] operated as if the University of Illinois was a suffocating institution where the prevailing orthodoxy will stifle all dissent," Lorence said.

The defense fund's legal team sent a letter to university officials on July 12 asking that Howell be reinstated immediately. The letter clarified Howell's contention that students "did not need to adopt Catholic beliefs in order to succeed in class," and that "his goal was for them to

understand and critically analyze Catholic thought."

The letter also outlined a meeting that Howell had with McKim to discuss the dismissal as well as subsequent offers by the professor to alter his course content to eliminate all references to homosexual conduct to preserve his teaching position. However, according to the letter, McKim told Howell a "higher official" within the university told him that the Catholic professor would no longer be able to teach classes, and that a search had begun for a new instructor.

The *News-Gazette* in Champaign, Ill., reported that in the e-mail message to students before an exam, Howell explained the differences in how utilitarianism theory and natural law theory would judge the morality of homosexual acts.

"Natural moral law says that morality must be a response to REALITY," the e-mail said. "In other words, sexual acts are only appropriate for people who are complementary, not the same."

Howell continued, saying that society had disassociated sexual activity from morality and procreation, a contradiction of natural law.

Since the dismissal, Howell's supporters have established a Facebook page, "Save Dr. Ken." As of July 20, the site had more than 5,000 members.

Howell, a former Presbyterian minister who became Catholic in 1996, was cited for receiving outstanding ratings from students in the fall 2009 semester in a recent religion department newsletter. †

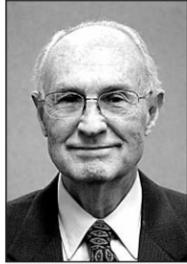
From the Editor Emeritus/John F. Fink

Jesus' parables: Two parables concerning workers

(Eighth in a series of columns)

Some of Jesus' parables are difficult to understand. I am thinking specifically of the parables of the workers in the vineyard in Matthew's Gospel (Mt 20:1-6), and the dishonest steward in Luke's Gospel (Lk 16:1-8).

The first parable is about the workers who are hired at various hours to work in the landowner's vineyard. He tells them that he will pay them the usual daily wage.



At the end of the day, he tells his foreman to pay all the workers the same amount beginning with those who were hired last. When they received the usual wage for a full day's work, those who were hired first expect to receive more since they worked longer. But they also received the usual daily wage.

Naturally, they protest—as I would think any of us would. But the landowner tells them that he isn't

treating them unjustly since they were getting the wage they agreed to. He was just being generous to those hired later, he said, and asked, "Am I not free to do what I wish with my own money?" (Mt 20:15)

In Jesus' time, it was common for laborers to stand around the marketplace hoping that someone would hire them. There weren't any labor unions, but it was generally understood what the usual payment was for picking grapes, harvesting olives or other work that a landowner might need to have done.

Our inclination is to feel sorry for those who worked all day but didn't receive any more pay than those hired at 5 o'clock. But the landowner is surely right that he did them no injustice. Perhaps he was aware that those standing around at 9 o'clock, noon, 3 o'clock and 5 o'clock wouldn't be able to buy food for their families if they weren't hired. So he decided to pay them the full daily wage out of his generosity.

The point of the parable is that God is profoundly generous to all who follow him, and he will reward everyone equally with eternal happiness no matter

when they turn to him.

The parable of the dishonest steward might be even more troublesome. In this story, a rich man decides to fire his steward because he was squandering the rich man's money.

Before he is fired, though, the steward calls in a couple of the rich man's debtors and reduces their promissory notes, from 100 measures of olive oil (about 800 gallons) to 50, and from 100 kors of wheat (about 1,000 bushels) to 80. Then, surprisingly, the master actually commends the dishonest steward because he acted prudently.

This can be understood only by recognizing the Palestinian custom at Jesus' time of agents taking a commission for themselves when acting on behalf of their masters. The steward was dishonest because he squandered his master's property. The master commends him for having the debtors write new promissory notes reflecting only the real amount owed to the master, thus foregoing the steward's profit. This will ingratiate him with the debtors.

The application of this parable is related in Lk 16:8b-13. †

Cornucopia/Cynthia Dewes

Who we are, where we came from and where we are going

Lots of people are interested in genealogy these days. Although their numbers are dwindling as new immigrants pour into the U.S., most Americans still are far enough removed from their immigrant beginnings to be curious about them.



Like most of us, they have neglected

to ask questions of the older folks in their families while they were alive about their past, why they came here, who their ancestors were and what they did in the old country. They are ignorant of these things, and now must look them up on www.ancestry.com or access the Mormon records.

This may sound pretty boring, especially to young people who have places to go and people to see, and for whom the past doesn't seem nearly as important as the present, if not the future. But, in fact, this kind of research can be very amusing as well as informative and even educational. That is because you can find a lot of nuts hanging from family trees.

We have all heard about the guy who has discovered a great patriot or some other celebrated ancestor in his family's past. And also the person who was

embarrassed to find a Nazi or a notorious slaveholder in his family. Most of us fall somewhere in between, and that is probably a relief.

People carry their beliefs with them when they emigrate, but what follows may change them. My maternal great-grandfather came from Germany to the U.S. as a Catholic, but later his entire family became Free Thinkers! Looks to me like the ornery Catholics who left religious oppression behind carried their rebellious attitudes with them.

Some of our immigrant ancestors left the old country to make a better living. My dad's family came over from Norway around 1900 because they were impoverished workers living in an impoverished country. My great-uncle, who arrived here at age 17, remembered that.

So when he returned to Norway as an old man for the first time since he left, he brought along money to distribute to his relatives. It was a generous gesture, but also a kind of vindication for his leaving. Imagine his chagrin when he found out that the Norwegians were now living a comfortably middle-class life!

There can be other surprises. We know a German whose parents emigrated originally from Czechoslovakia to Germany. Recently, he discovered that his mom had been married before she married his dad, but where and to whom? This

occurred during World War II so perhaps her youthful marriage was with a soldier who died.

Scrolling down the histories of families, we sometimes find that those who were prominent citizens early on have become the people living on "the other side of the tracks" as the years go on.

Two such families in my hometown come to mind. They started out as pioneers and community leaders in the 19th century, but by the time they got to my generation they were reduced to scraping along as small-time farmers and handymen who received little respect.

The reverse is true, too. A fellow that we knew in high school who belonged to one of those "poor" immigrant families now lives in a gorgeous estate that overlooks Lake Minnetonka. I don't know what he did to get there, but he owns half of the towns surrounding it!

We're not a homogeneous nation like Germany or Sweden. Our entire population is made up of immigrants, including Native Americans. So I think it is interesting, both personally and as a society, to reflect on our spiritual journey as Americans.

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

The Bottom Line/Antoinette Bosco

Sister Thea Bowman was communicator of great joy

About 30 years ago, I had the privilege of meeting Sister Thea Bowman, the



first African-American woman to enter the Franciscan Sisters of Perpetual Adoration in La Crosse, Wis.

A granddaughter of slaves, she became the first African-American woman to receive a doctorate in theology from Boston College.

She was gorgeous, brilliant and immensely talented. I knew when I met her that I would never forget this incredible woman.

I agree with veteran journalist Mike Wallace, who spoke with Sister Thea for a "60 Minutes" profile in 1987, writing afterward, "I don't remember when I've been more moved, more enchanted by a person" than by Sister Thea Bowman.

Now, Sister Thea's life story is told in an authorized biography written by Sister Charlene Smith, her special friend and a member of her religious order.

Co-authored with John Feister, *Thea's Song: The Life of Thea Bowman* (Orbis Books) is the amazing story of how she converted to Catholicism at age 9 and was determined at age 15 to join the Franciscan Sisters of Perpetual Adoration.

Sister Thea, who was the only daughter of a physician and teacher, became a teacher herself then a singer and lecturer who believed so strongly in the Good News of Jesus Christ.

Sister Celestine Cepress, another friend and member of her religious order, referred to Sister Thea as a "shooting star." That would be my memory, too.

My encounter with Sister Thea happened when we both were presenters at a huge program about the journey of faith that was sponsored by the Archdiocese of St. Paul and Minneapolis. This was to be a gathering for growing awareness of what it means to have—and share—faith.

Arrangements were made for both of us to stay at the same hotel. We had breakfast together then walked to the auditorium and spoke of our lives. At the time, I was 10 years older than she and a single mother of seven. Sister Thea was then the consultant for intercultural awareness for the Diocese of Jackson, Miss.

Sister Thea brought reality and song to the program that day. She was blessed with one of the most beautiful operatic voices I had ever heard! She could have had an amazing secular career, but she chose to be a living rainbow in God's family.

I was deeply saddened when I heard that she was dying of cancer. Amazingly, she worked at giving talks and interviews until the cancer overtook her. She said constantly, "Let me live until I die," and she never wavered.

God took her home 20 years ago on March 30, 1990.

I have read much of Sister Thea's writings, and I was especially moved by what she dictated three weeks before she died:

"Unless we personally and immediately are touched by suffering, it is easy to read Scripture and to walk away without contacting the redemptive suffering that makes us holy. ...

"Let us resolve to make this week holy by sharing holy peace and joy with the needy, the alienated, the lonely, the sick and afflicted, the untouchable. ...

"During this Holy Week when Jesus gave his life for love, let us truly love one another."

That truly expresses who Sister Thea was—and is—a lover of all of God's people!

(Antoinette Bosco writes for Catholic News Service.) †

Emmaus Walk/Debra Tomaselli

Make the time to put on spectacles of faith

"Do not store up for yourselves treasures on Earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be" (Mt 6:19-21).

While visiting Universal Studios theme park my daughter, her friends and I were given 3D glasses to view a particular attraction.



We weeded our way through the darkened maze, encountering one thrill after another. My glasses fell off shortly after entering the crowded entry, but I still enjoyed the

kaleidoscope of ghosts, clowns and vampires.

As we were exiting, the children began describing colorful characters that I had failed to see. It seems that without the 3D glasses, I could only experience part of the attraction even though I was unaware of it at the time.

The same can happen to us as we measure our accomplishments in life. We can value our actions attentive to only part of the experience, unaware that the richest adventure lies hidden beneath the divine dimension.

Scripture prompts us to set our goals on heavenly values rather than on earthly assessments. And if you are like me, we are both comforted and challenged by this simple reminder.

After all, we are bombarded daily with subliminal messages of success. Our status symbols keep a tally. We can measure the bottom line, assess our profits and grade our measurable accomplishments. Striving for worldly recognition, the view from here can look complete when the applause mounts.

But there is more to the scene.

Shadowing our outward achievements is the sacred decision to endorse humble deeds. We may step aside to congratulate a competitor. We may choose gratitude in a difficult situation. We may devote ourselves to a thankless job, maintaining a gracious attitude. We may be the first to choose forgiveness.

Put on the spectacles of faith. Enter into the adventure. Choose priceless endeavors.

We are all invited to set the highest priority on our selfless efforts, hidden generosity and acts of kindness.

And when we do, we can rest assured that the One keeping score will place an everlasting value on our incalculable actions.

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

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

The Sunday Readings

Sunday, July 25, 2010

- Genesis 18:20-32;
- Colossians 2:12-14
- Luke 11:1-13

Again, the Book of Genesis is the source of this weekend's first reading.



It is the story of Sodom and Gomorrah. The point is not where these cities actually were situated in the Middle East or what catastrophe befell them. Rather, it is a story about the destructive process

of sin and of God rescuing us from this destruction.

This is the divine revelation given to us in Genesis.

This reading features Abraham, regarded as the father of the Hebrew race. It does not end there, and this is a major note in the story. God is with Abraham, and literally is conversing with Abraham.

The topic is the vice in the two cities of Sodom and Gomorrah. God, the just, insists that this vice will result in a divine retribution on the people of these cities.

Abraham pleads instead for divine mercy. The conversation can be taken as a bargaining process. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. Again, God agrees.

In the process of relating this story, two important points emerge as powerful lessons.

Humans create their own doom. It stands to reason. Look at the despair that war brings upon affected populations. Look at the heartbreak that sin brings upon people.

Abraham realizes the deadly effects of human decisions, such as people's decisions leading to immorality in these cities. Nevertheless, he asks God for mercy. But beyond mercy, he asks God for life.

The second point of the story is that God hears Abraham and extends his divine mercy to the people.

For its next reading, the Church once more this month presents a reading from St. Paul's Epistle to the Colossians.

The Christians of Colossae were no different from other Christians in the Roman Empire's Mediterranean world

during the first century A.D. To them, the Christian faith was new. In the face of such an overwhelming pagan culture, following this faith was indeed a challenge.

Encouraging the people, St. Paul reminds the Colossian Christians that in Christ they had died to the culture and to their own instincts. Baptism drowned their sins and weakness before the pressures of their surroundings and of their nature. In baptism, they died but also rose to life in Christ with its eternity and strength.

St. Luke's Gospel supplies us with the last reading.

It is the beautiful revelation of the Lord's Prayer. No prayer has been more beloved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive.

The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as "Father," not as a king, ruler, judge or Creator. It establishes the believer's relationship with God.

The second part of the reading also is very reassuring. Jesus insists that God's door is never closed. God always hears the appeals of the people.

Loving people with an infinite love, God will give them life. He even gives life to sinners if they repent and lovingly turn to God.

Reflection

The reading from Genesis and the reading from St. Luke's Gospel call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God in repentance for our sins. If we reject our sins, and instead turn to God, our sins will be forgiven.

It is all a beautiful thought, but the Christians of Colossae give us evidence, as if we need any, that our instincts and all the negative cultural influences around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin into our lives. If we are sincere as believers, Christ is in us with strength, insight and power. He is God. He will show us the way. He will sustain us. He will save us. He is true life. He will always keep us safe. †

Daily Readings

Monday, July 26

Joachim and Anne, parents of the Blessed Virgin Mary

Jeremiah 13:1-11

(Response) Daniel 32:18-21

Matthew 13:31-35

Tuesday, July 27

Jeremiah 14:17-22

Psalms 79:8-9, 11, 13

Matthew 13:36-43

Wednesday, July 28

Jeremiah 15:10, 16-21

Psalms 59:2-4, 10-11, 17-18

Matthew 13:44-46

Thursday, July 29

Martha

Jeremiah 18:1-6

Psalms 146:1b-6b

John 11:19-27

or Luke 10:38-42

Friday, July 30

Peter Chrysologus, bishop and doctor

Jeremiah 26:1-9

Psalms 69:5, 8-10, 14

Matthew 13:54-58

Saturday, July 31

Ignatius of Loyola, priest

Jeremiah 26:11-16, 24

Psalms 69:15-16, 30-31, 33-34

Matthew 14:1-12

Sunday, Aug. 1

Eighteenth Sunday in Ordinary Time

Ecclesiastes 1:2; 2:21-23

Psalms 90:3-6, 12-14, 17

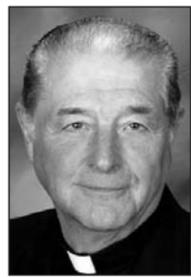
Colossians 3:1-5, 9-11

Luke 12:13-21

Question Corner/Fr. John Dietzen

Crucifixes depicting the suffering Christ on the cross only date back 800 years

Our parishioners recently finished building a new parish center. We



planned to place a beautiful new plain wooden cross in it to memorialize the work that everyone had contributed.

Unfortunately, we were told that the cross we planned to place there is not a "Catholic cross."

What exactly is a Catholic cross? Does it need to have a corpus to be Catholic? (Indiana)

I'm not sure what a "Catholic cross" is. Some people would identify a cross without a corpus as "Protestant."

Perhaps it's true that most Protestant congregations usually display a simple wooden cross, but many non-Catholic churches and institutions display the cross containing the body of Christ.

However, it is unhistorical at least to make an absolute distinction between them.

The practice of portraying the crucified Lord on the cross became common quite late in Christianity, only about 800 years ago.

For some time, Christians didn't display the cross in art. It was a symbol of shame in the Roman culture.

Then, during the first centuries after Christ, a cross with the body of Christ was rare.

The conviction that the death of Christ was part of the whole paschal or Easter mystery was so ingrained in the Church that heavy emphasis was placed on the Resurrection.

Thus, crosses were either "bare"—without the corpus—or, at least by the fifth century, adorned with precious jewels, the so-called "crux gemmata."

When the body of Christ did begin to appear more frequently on the cross, it was often the risen, triumphant Lord that was shown rather than the dying or dead Christ.

Around the 1200s, in the wake of major natural and political disasters that swept through Europe, the Passion of Christ began to assume a more central role in Catholic theology and spirituality.

Crucifixes graphically displaying the suffering Christ became popular, and remain so into our own time.

With today's renewed emphasis on the entire paschal mystery in the history of salvation, jeweled crosses, crosses with the body of the risen Christ and even bare

crosses are found frequently in present-day Catholic churches.

I have read in your column that married couples share a continuing of their marital love in heaven.

I am a non-committed, lifelong bachelor.

Will there be something for me to share with "the one that got away" when we both meet in heaven? (New Jersey)

Absolutely, there will be, even if there was no one special person that just "got away."

As I explained in that column, according to Christian tradition, based on what God has revealed to us in Jesus Christ, we will be in eternity what we were formed to be by God's grace in our relationships this side of death.

Every friend and family member and other people we encounter shape to some degree what we are as human beings and children of God. Each of them helps define significantly our humanity as Christian men or women.

This is true in a unique way for married people, but the same personal formation is in process in all of us, including persons like you.

All the mutual love and growth and life-giving that took place here will shine in our sharing the presence of God in eternal life.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.

Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

When a Priest Weeps

"And Jesus wept. So the Jews said, 'See how he loved him.'" (Jn 11:35-36)

When a priest weeps,
His tears rip into the soul,
His sadness penetrates every fiber.

We, his flock, feel helpless.
We weep with him.

Our tears are falling for his loss,
Our hearts breaking for his pain.

He, the vicar of Christ, weeping,
Inconsolably sad, reminds us of the weeping Jesus.
Still, the priest is the shepherd of the flock.

I have had losses that ripped my heart to pieces.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. She wrote this poem after attending the funeral Mass for Larry Hurt, the longtime parish music director, who died unexpectedly on July 1 at the church. "The sadness was palpable," she said. "Even the priests were in tears.")

I have relied on this priest to help me come back to life.

I pray that he has a place of safety and love
To rely on, to help him come back to life.

I pray that he will be wrapped in angel wings,
and the hot breath of the Holy Spirit
Will warm his shattered heart.

When a priest weeps,
The world goes dark. Things seem out of place.

Hearts break and love flows
To the priest who weeps.

By Trudy Bledsoe

Readers may submit prose or poetry for faith column

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

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

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

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.

ALHORN, John H., 79, St. Vincent de Paul, Bedford, July 13. Father of Katherine Crane. Brother of Mary Ellen Williams. Grandfather of three.

BASCH, Douglas K., 55, St. Joseph, Indianapolis, June 8. Son of Rita Basch. Brother of Cindy Joseph, Denise Mattox and Mike Basch.

BREBBERMAN, Bernice V. (Wallpe), 72, St. Louis, Batesville, July 14. Wife of Don Brebberman. Mother of Lana Crow, Karla Dilk, Lisa Ralston, Mark and Timothy Brebberman. Sister of Rita Baumer, Elaine Bentfield, Marceda Metz, Nancy Sander, Lucille Sheldon, David, Joseph and Willard Wallpe. Grandmother of nine. Step-grandmother of two.

CERNE, Stephana J. (Turk), 90, St. Christopher, Indianapolis, July 9. Mother of Frances Leone and Nancy Yovanovich. Grandmother of six. Great-grandmother of seven.

CLARK, James E., 69, St. Simon the Apostle, Indianapolis, July 4. Father of Cathy, Sharon, Theresa and Bob Clark. Brother of Helen Klingerman and Norman Clark. Grandfather of 15. Great-grandfather of two.

DOUGHERTY, Florence M., 88, St. Joseph, Shelbyville, July 15. Mother of Catherine Bragg and Patricia Hasecuster. Grandmother of six. Great-grandmother of 13.

FITCH, Corrine, 86, St. Joseph, Indianapolis, July 6. Mother of Cecilia Hartpence, Mary Newby, Nancy Plummer, Janet Tempke and Michael Fitch. Grandmother of 12. Great-grandmother of 13.

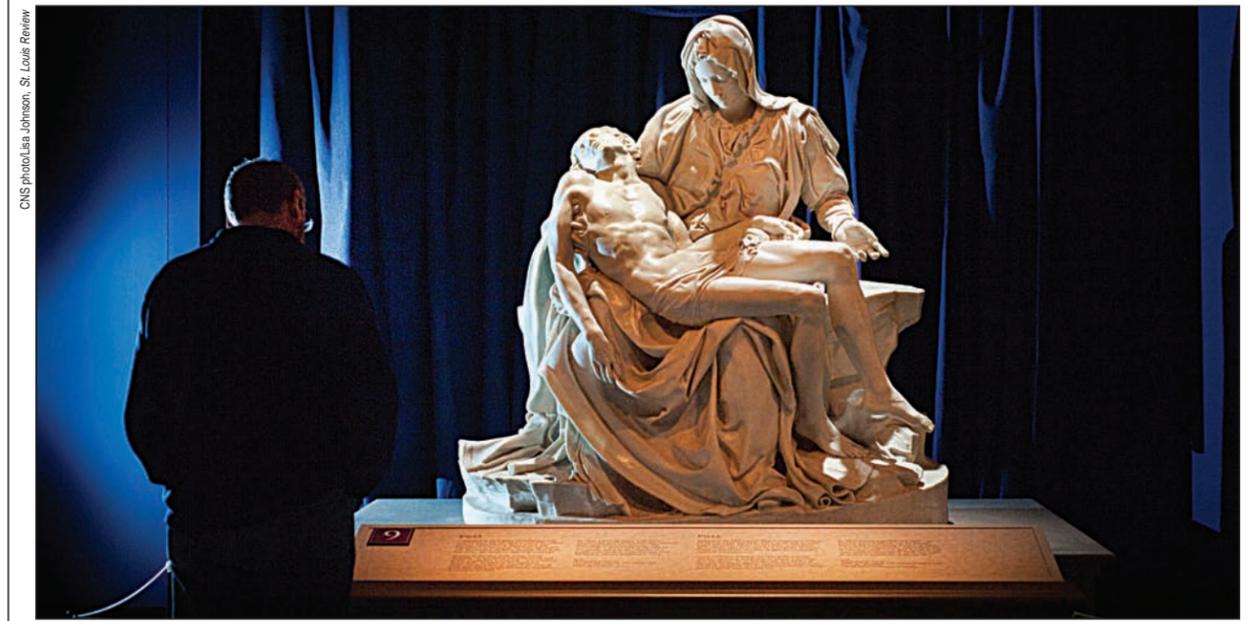
FRITSCH, Elizabeth Margaret (Hoffman), 85, St. Barnabas, Indianapolis, July 13. Wife of Edward Fritsch. Mother of Judy Cleland, Margie Gillespie, Betty McKinley, Barbara Turk and Ted Fritsch. Sister of Andrew Hoffman. Grandmother of 15. Great-grandmother of six.

GRATZER, Florence, 87, St. Vincent de Paul, Bedford, June 17. Aunt of several. Great-aunt of several. Great-great-aunt of several.

HAAG, Christina R., 54, St. Joseph, Shelbyville, July 7. Daughter of Margaret (Schoentrup) Ryon. Sister of Susan Buckley and JoAnn Stagge.

HAGERTY, Francis E., 89, St. Mary, Greensburg, July 9. Husband of Agnes Hagerty. Father of Alice Back, Teresa Diedrich, Nancy Schroeder, Dorothy Scudder, Bernie, Dale, Dennis, Jim, John and Larry Hagerty. Brother of Connie McAtee, Wilma McAtee, Dorothy Spalding and Rick Hagerty. Grandfather of 32. Great-grandfather of 32.

HALL, Richard, 72, St. Paul, Sellersburg, July 9. Husband of Mary Alice Hall. Father of Maureen Blair, Doris Baker, Joan Curtis and John Hall. Brother of Charity Sister Jane Hall, James



'Vatican Splendors'

A visitor to the "Vatican Splendors: A Journey through Faith and Art" exhibit at the Missouri History Museum in St. Louis views a replica of Michelangelo's "Pieta" in early May. The "Vatican Splendors" exhibit features 170 works of art and historically significant objects, many of which have never left the Vatican. Archdiocesan Catholics on pilgrimage to St. Louis viewed the traveling art collection on July 13. The exhibit, which represents 2,000 years of the Church's art and history, moves from St. Louis to Pittsburgh in the fall.

and Phil Hall. Grandfather of seven.

JONAS, Michael, 60, St. Joseph, St. Leon, July 6. Husband of Mary Lou Jonas. Father of Jamie, Shanna and Stacy Jonas. Son of Betty Jonas. Brother of Becky Bartling, Missy Leffingwell, Paula Meyer, Gerry and C. Thomas Jonas.

KUMBURIS, Ruth Marie, 88, St. Mark the Evangelist, Indianapolis, July 7. Wife of Ted Kumburis. Mother of Debbie Barnard. Grandmother of two.

MAY, James A., 87, St. Charles Borromeo, Bloomington, July 9. Husband of Dianne (Taylor) May. Father of Lee Marie Keller, Ellen Wheeler, John May and Timothy Rubottom. Brother of Jeanne Jones and Richard May. Grandfather of 11.

MORGENSTERN, Kathleen M., 89, St. Barnabas, Indianapolis, July 1. Wife of Grant Morgenstern. Mother of Jeanne Aguirre, Jo Ann Borovicka, Judith Dietrich, Joyce Kelleher and Grant Morgenstern.

Grandmother of 13. Great-grandmother of 18.

MORRIS, Robert, 87, St. Paul, Tell City, June 20. Father of Mary James, Patricia Hundley, Debbie Vowles, Robert and Van Morris. Grandfather of 12. Great-grandfather of 20. Great-great-grandfather of one.

RHODES, Mary Margaret, 88, St. Paul, Tell City, June 18. Mother of Kim Huck, Christine Humes, Joanne Lehr, Mary Margaret Wissman, Donald, James and Robert Rhodes. Grandmother of nine. Step-grandmother of five. Great-grandmother of 10. Step-great-grandmother of three.

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

SHADBOLT, Robert L., 74, Good Shepherd, Indianapolis, July 13. Husband of Jane (Zimmerman) Shadbolt. Father of Joanie and Jerry Shadbolt. Brother of Rosie Cash, Edward and Norman Shadbolt. Grandfather of two. Step-grandfather of three.

SKIPO, Madelyne, 86, Sacred Heart of Jesus, Terre Haute, June 26. Mother of Jan Skipo. Grandmother of two.

SKUFCA, Frank J., 95, St. Joseph, Indianapolis, July 7. Father of Patricia Masterson, Frank and Michael Skufca. Grandfather of four. Great-grandfather of one.

SPECKMAN, George R. Sr., 79, Our Lady of the Greenwood, Greenwood, June 22. Husband of Julia Speckman. Father of Gretchen Krug, George Jr., Mark and Mike Speckman. Grandfather of seven.

STRIBY, Mary, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 1. Sister of Barbara Carr, Julia

Jones, Loretta Schafer, Frank and Joseph Striby.

SULLIVAN, Jeffrey Michael, 48, Holy Name of Jesus, Beech Grove, June 25. Son of John and Anita Sullivan. Brother of Julie Beard, John, Paul and Scott Sullivan.

TRIPLET, Gary, 47, St. Christopher, Indianapolis, July 9. Husband of Carmen Triplet. Father of Catherine Triplet. Son of Jean Triplet. Brother of Gina Hupprich.

WAGNER, Cletus, 79, St. Maurice, Napoleon, July 1. Husband of Eileen Wagner. Father of Marlene Prickel, Janice Simm, Jeffrey, Kenneth, Robert and Thomas Wagner. Brother of Burdella Brancamp, Richard and William Wagner. Grandfather of 17.

WATERS, Dora L., 96, Immaculate Conception, Millhousen, July 17. Mother of Joan Meyer and Arnold Waters. Grandmother of five. Great-grandmother of seven. †



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'Pray as you go' is slogan for inventor of steering-wheel rosary

RICHLAND, Iowa (CNS)—“Pray as you go.” That’s the slogan for Wayne Kneeskern’s custom-made, handcrafted steering-wheel cover with the rosary embedded in it.

Now drivers can pray while keeping both hands on the wheel, said Kneeskern, a member of SS. Joseph and Cabrini Parish in Richland.

The idea has been in the works for about six years, and developed while the Richland resident drove to and from work, about a 15- to 20-minute commute each way. He knew of people who recited the rosary on their commutes to work, but he didn’t think it was safe to be thumbing rosary beads and driving at the same time.

A near-accident involving friends of his daughter inspired Kneeskern’s idea for a rosary designed for the car. She told him the couple almost hit a deer during their drive to a party. For the rest of the ride, the couple recited the rosary.

“I really wasn’t into praying the rosary, but I thought there had to be something better than trying to hold a rosary and the steering wheel at the same time,” Kneeskern said. So he decided to put a rosary right into a steering wheel.

Kneeskern bought a stretchy fabric steering-wheel cover, and added some stick pins for medals and silver-colored rivets for beads. He showed it to his wife and daughter. Then he made one for each of them, and tinkered with options for other steering-wheel rosaries.

He found that lapel pins work better than stick pins. Silver isn’t everyone’s favorite color so, to customize for personal use, he found a distributor that offered synthetic, colored stones.

The steering-wheel rosaries also include two crucifixes and one risen Christ pin from which to choose. More than a dozen centerpieces are available, including medals of Our Lady of Guadalupe, the Miraculous Medal, St. Andrew and St. Thomas Aquinas. Bead choices are domed or flat nickel-plated rivets or synthetic stones in various colors.

Steering-wheel covers also are available in different colors and materials. Kneeskern makes the steering-wheel rosaries by hand.

“I waited until I was retired, and then I spent some time working on it,” he said in an interview with *The Catholic Messenger*, newspaper of the Davenport Diocese.

Praying the rosary alone is not for everyone. So Kneeskern produced a CD to play in the car that includes the rosary and all the mysteries. He enlisted help from a friend he met on a business trip several years ago, who is an accomplished Russian concert pianist. Igor Nesterov agreed



Wayne Kneeskern of Richland, Iowa, poses on July 1 with the “travel rosary” he designed for use in motorized vehicles. The steering wheel covers are embedded with the rosary and handmade by Kneeskern.

to record the background music for Kneeskern.

A Web site was developed with the help of Sambit Bhattarai, whom Kneeskern considers his “adopted son from Nepal.”

Bhattarai and Kneeskern worked together for more than eight years, and spent many lunch hours brainstorming business ideas. “From that, the Travel Rosary evolved into reality,” Kneeskern said.

Bhattarai developed and maintains the Web site at www.travelrosary.com.

Kneeskern’s son, Scott, collaborated with his father and is the creative director. He designed the art for the CDs, Web site and business cards.

“I have thoroughly enjoyed working with my dad on this project,” said Scott. “Ever since I was little, I have

watched my dad come up with fun ideas. To now be able to work side by side with him has been a wonderful adventure. I am convinced that the Travel Rosary is a useful and valuable product for people of the Catholic faith. I can truly say that this product is not a gimmick, but a legitimate and genuine labor of love from my dad’s heart.”

Five percent of the proceeds from all sales will be donated to different Catholic charities, Kneeskern said.

Kneeskern is working on a patent for the Travel Rosary, and has registered it with the state of Iowa. He also is working to get it copyrighted.

(For more information about the travel rosary, log on to www.travelrosary.com or e-mail info@travelrosary.com.) †

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