Study: Half of children poor at birth spend formative years in poverty

WASHINGTON (CNS)—A study released by the Urban Institute shows that 49 percent of children who are poor at birth go on to spend at least half of their childhoods living in poverty, but Lisa Sheehan of St. Ann’s Infant and Maternity Home in Hyattsville, Md., said that helping young, single mothers can turn that around.

The Urban Institute in Washington is a nonpartisan economic and social policy research organization. The study, “Childhood Poverty Persistence: Facts and Consequences,” by Caroline Ratcliffe and Signs-Mary McKernan shows that targeting poverty at birth could help the 37 percent of youths who live in poverty at some point during their childhoods.

Demographically, 31 percent of white children and 69 percent of black children who are poor at birth go on to spend at least half of their childhoods living in poverty, according to the study. It shows that all children born into poverty are more likely to remain poor as adults because of their unstable financial background.

Sheehan is the director of development at St. Ann’s in suburban Washington, which provides residential care and services to abused and neglected children and to single pregnant and parenting adolescents in crisis, as well as quality day care to the children of working families.

It also administers a program called Faith House, which Sheehan said provides “quality child care and housing, two big hurdles for young single moms who are working and going to school.”

The house offers transitional apartment housing for eight young mothers. St. Ann’s is operated by the Daughters of Charity of St. Vincent de Paul, a community of women religious dedicated to serving the needy. The staff of approximately 150 employees and consultants include qualified child care workers, maternity program staff, physicians, nurses, psychologists and others.

“We try to have the girls see that there is a bigger world out there,” Sheehan told See POVERTY, page 15.

Firefighter’s faith burns brighter after surviving near-fatal motorcycle crash

By John Shaughnessy

The horrifying moment shapes everything for Jake Carpenter.

It’s the moment when he came to the brink of death, the moment that transformed his life.

It stays with the 34-year-old Indianapolis firefighter when he battles a house fire or rushes to an emergency where a person’s life hangs in the balance.

It also influences him as he volunteers to help the poor and other people in need, focusing on them with a warm approach that both welcomes others and hums that he has been through his own tough times.

“It was Aug. 21, 2003—part of a period in Carpenter’s life when he says that he was focused on material things. At the time, that he was in his second year with the Indianapolis Fire Department and also worked security jobs during his off-hours.

Single, he earned enough money to have a motorcycle, a Jeep Grand Cherokee, a sailboat and a nice condo.

During that time, Carpenter usually wore a helmet when he rode his motorcycle, but he didn’t on the return trip from Cincinnati. Crossing into Indiana, he and his friend, Andy Dodd, had decided to get off the interstate and take the scenic route home when Carpenter lost control of his motorcycle on the interstate exit. As the bike skidded on gravel, his head slammed into a guardrail. He was lifeless when

See FAITH, page 2.

At Church’s center, there is more news than sex abuse

VATICAN CITY (CNS)—A small article in the Vatican’s missionary newsletter, Fides, recently announced the first diocesan-wide meeting of the Kaffeng Diocese in China’s Henan province.

For the first time, priests and seminarians, religious and lay Catholics met to talk about social challenges in Kaifeng and ways to intensify community life among the diocese’s 30,000 Catholic faithful.

As a news item, this was hardly a blip on the radar. But it was a reminder that for much of the universal Catholic community, Church life is not all about sex abuse all the time.

The Fides bulletin, produced in an office of the Congregation for the Evangelization of Peoples, offers a small window on the world of Catholic diversity. News from missionary territories in recent weeks shows that even in the doldrums of summer, when the Vatican staff takes vacation time, exciting things are happening elsewhere—sometimes in unexpected places.

Take China, for example. Over the past few months, Fides has published a string of articles spotlighting the activities of Catholic communities on the mainland: the profession of new religious vows, formation courses for young people, graduation ceremonies for seminarians and the ordination
Catholic radio host prepares MP3 players for troops, wounded soldiers

WASHINGTON (CNS)—It has been a year in the making, but the first 1,000 MP3 players prepared by the host of a Catholic radio program are making their way to Catholic troops and wounded soldiers.

They are not just any MP3 players, though. They are “pack ed with Catholic content,” according to Cheri Lomonte, host of the Gabriel Award-winning radio program “Mary’s Touch” and the force behind a project she calls “Frontline Faith.”

The intent of the distribution program is to provide Catholic inspirational messages and recordings to support Catholic soldiers between the infrequent visits of a Catholic chaplain to battle zones in Iraq and Afghanistan.

Lomonte, in a July 20 telephone interview with Catholic News Service, based in Washington, D.C., said her radio program had a guest who helped bring wounded soldiers to Lourdes, France. Lomonte said she asked the guest, “What can we do to help?” The answer she got was: “Make sure they don’t get to this point. Do something before they get to this point.”

Previously, Lomonte had distributed MP3 players to some of Austin’s homeless people. “We put appropriate things on the players, including snippets from the ‘Mary’s Touch’ radio program,” she said.

But this project would prove to be a more exciting effort. The MP3’s for use by troops are “pack ed with Catholic content,” Lomonte said—seven hours’ worth. “They could listen to a Mass, the y could listen to a rosary.

The Mass is a Memorial Day Mass celebrated by Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services at St. Matthew Cathedral in Washington. The rosary is a “Warrior Rosary” conceived by Lynda MacFarland, the wife of a career military man, using the sorrowful mysteries.

Other programming on the MP3 includes “Centuries of Rome,” a presentation made by the late Archbishop Fulton Sheen at the U.S. Military Academy at West Point, N.Y.; children’s letters to soldiers read by the children themselves; an examination of conscience; interview features from “Mary’s Touch”; and two-and-a-half hours of stories about faith in military life, including “The Grunt Padre” about a priest who ministered to infantry soldiers and a tale of a soldier who carried the Eucharist into battle.

The military archdiocese is distributing the MP3 players through its chaplains. But with a shortage of Catholic chaplains in the military, that could take some time.

“Our troops do not get to see a priest for sometimes seven to eight months,” Lomonte said. “That would be like you and me not being able to receive the Eucharist until Valentine’s Day or sometime in the spring … How can our troops go without the Eucharist for that long when they need it the most?”

It costs about $24 to buy the MP3 player, load it and prepare it for shipment. The funds raised have allowed for 1,000 players to be readied for distribution.

“We have 330,000 Catholics in our military, and our long-term goal is to have an MP3 player called ‘Frontline Faith,’ she said, “for every member in our military who wants it,” Lomonte said.

The MP3 players aren’t just for combat zones. “One of the first places we send this is to our hospitals,” Lomonte said. “They have nothing. Our chaplains hand them out.”

Lomonte noted that the suicide rate among active-duty soldiers is at an all-time high. “They’re deprived of their spirituality,” she declared. “At a time when they need some kind of spirituality, this will help them. … That’s why we’re doing this.”

More information about the MP3 player project for the troops is available at www.frontlinefaithproject.com.

Embracing God’s terms

The transformation has influenced his approach as a firefighter, too. He serves at Station 5 at 16th Street and Capitol Avenue, a station in the midst of a struggling, low-income area in Indianapolis. He considers himself to be more compassionate to the people he meets than he was before the accident.

His mother sees the difference, too.

“He’s the same person, but he’s blossomed and matured,” she says. “I know it’s God’s work in him. Before the accident, he was into material things. Since the accident, he’s more into helping others. We’ve all realized how fragile life is. We’ve realized we’re here to serve God and help others.”

As she talks, the emotion of recalling the accident and its aftermath gets to overwhelm her. Her voice chokes with her tears when she says, “I have my son. I have been blessed because God granted him to come back to us. He came back to us on God’s terms.”

Carpenter has embraced those terms. He also salvors each new day as a new blessing.

“Every day, I say, ‘Thank you, God, thank you,’” he says. “I look back on what happened, and I’m thankful for my life. I don’t have all the things I had before the accident, but I have more now. It’s a beautiful life!”

Dodd found him.

In the frantic minutes that followed, Carpenter was rushed by helicopter to University Hospital in Cincinnati. His parents, Kay and Calvin Carpenter, were contacted. Overwhelmed by fear for their son, the couple began the excruciating, two-hour trip to the hospital.

About the same time, a doctor at the hospital approached Dodd and told him to come in and say goodbye to Carpenter. He was barely holding on to life when his parents arrived at the hospital and rushed to his side.

The swelling in Carpenter’s brain was so extensive that the doctors had to remove a large part of his skull to relieve the pressure.

“We didn’t know if we would lose him,” says Kay Carpenter, a member of St. Thomas More Parish in Mooresville.

“He was in a coma. We asked people to pray that God would be with him, whatever he saw fit. We have an adoration chapel at St. Thomas, and people were praying there for him. When I would wake up, it was two or three in the morning, I’d think of the people praying in the chapel.”

Family and friends held a vigil at the hospital. Some of them were friends from the Indianapolis Police Department, where Carpenter worked for two years before deciding to become a firefighter. Others were his friends from the fire department.

Carpenter, but he made it with the help of his family and friends. His physical healing was a prelude to the spiritual transformation that he experienced after the accident.

“After my accident, I sold everything I had,” Carpenter says. “I knew it was a new chapter in my life. I could ha ve been dead. I could have been paralyzed. I knew God gave me a second chance, and he brings more than we ask for. He just really wants to help.”

—Tim Hahn, the founder of Helping Hand

“God gave me a second chance, and he could have been easily paralyzed. I knew he’s always willing to help. Jake will call ahead and ask what we need. And then it’s over. And then another person, maybe they’ll do something for somebody else. And then it’s over,” Carpenter says. “I look back on what happened, and I’m thankful for my life. I don’t have all the things I had before the accident, but I have more now. It’s a beautiful life!”

“He’s always willing to help. Jake will call ahead and ask what we need. I’ll tell him, and he brings more than we ask for. He just really wants to help.’”

—Tim Hahn, the founder of Helping Hand
Church’s work on disabilities helped with law marking 20th year

WASHINGTON (CNS)—When the Americans with Disabilities Act (ADA) was signed into law on July 26, 1990, it gave people with disabilities “a place at the table” and raised expectations for their lives, Benton said. She spoke about an 18-year-old friend born with serious disabilities, including hands that grow from her shoulders. But when Benton saw the young woman recently graduate from college, while Kate faces “enormous problems, and difficulties with eating and speaking,” she said. The child they were expecting had a severe hearing loss, which Benton described as “very powerful in its vision of the Church as a community that offers her could be summarized by the phrase “It’s—they would baptize her, they would bury her and they would put us at the back of the Church.”

But then she discovered the U.S. bishops’ 1997 pastoral statement on people with disabilities, which she describes as “very powerful in its vision of the Church as a community that welcomes everyone, one flock under a common shepherd.” Kolm’s experiences finding a place for her daughter Kate, now 18, led to her current position as director of the Office for Ministry with Persons with Disabilities in the Archdiocese of Washington and development director of the National Catholic Partnership on Disability.

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A member of Blessed Sacrament Parish in Washington, Kolm is spearheading a new initiative called Affirming Life, designed to train Catholics at the parish level to provide pastoral support for the parents of unborn children who receive a prenatal diagnosis of a disability or fatal defect.

In a recent letter urging participation in the initiative, Father William Byrne, secretary for pastoral ministry and social concerns in the archdiocese, called clergy, parish ministry leaders and health care workers “our first responders” in providing support for these parents.

When given the resources and specialized training needed for such unique circumstances, “parish and health care leaders ‘can be the beacon of hope and support these parents need in such a difficult time,” he added.

Like any parent, Kolm said she often thinks about the legacy that can counter these arguments, a Church that can offer her could be summarized by the phrase “It’s—they would baptize her, they would bury her and they would put us at the back of the Church.”

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Kolm’s experiences finding a place for her daughter Kate, now 18, led to her current position as director of the Office for Ministry with Persons with Disabilities in the Archdiocese of Washington and development director of the National Catholic Partnership on Disability.

She and her husband, Rich, are the parents of “two great kids—one very tall and one very short,” Kolm said. Richard, 22, recently graduated from college, while Kate faces “enormous challenges,” including vision and hearing impairments, heart problems, and difficulties with eating and speaking.

CHARGE syndrome is a rare genetic disease named for its various effects—coloboma of the eye, heart defects, atresia of the nose, cleft palate, retardation of growth and development, genital and/or urinary abnormalities, and deafness.

Children such as Kate “never existed before” the past two or three decades because they owe their survival to new technologies, Kolm noted. But they and other people with disabilities “force community,” she added. “Kate has forced us to be a community we didn’t expect.”

The second volume, which ran more than 400 pages, highlighted what the Bible says about Jesus, what the moral implications of his teachings are and how we reading the Scriptures can lead to a real relationship with Jesus. Father Lombardi, who had the book reviewed by the Synod of Bishops on the Bible showed how critical it was to have a book on the life of Jesus. The pope’s book is “a guide for the faithful to encounter, through the Gospels, the person of Jesus,” he said.

The Vatican spokesman also said that the pope has reviewed the materials for another volume in the series, The Complete Works of Joseph Ratzinger.

The first volume of the 16-tome series, being published in German and Italian for now, was presented in 2008. The works, almost all of which were completed before the pope’s election in 2005, are meant to reflect the pope’s personal theological interests and not the magisterial teaching of the Church. †

Holy Father begins writing third and final volume in series on life of Jesus

VATICAN CITY (CNS)—“Pope Benedict XVI is dedicating his holiday to writing the third and final volume in his series on the life of Jesus, which will cover his infancy and childhood.” The Vatican spokesman, Jesuit Father Federico Lombardi, told journalists on July 23 that just a few days after the pope arrived at the papal summer residence of Castel Gandolfo on July 7, he set off for a period of rest, which is expected to be “a period of reflection.”

Pope Benedict started writing the first volume of the work during his summer vacation in 2003, two years before he was elected pope.

After his election, the pope said in that volume’s preface that he used all of his free time to complete the book, which was published in 2007 and covered Jesus’ life from his baptism to his transfiguration. In the United States, the English translation was published by Doubleday.

The pope has handed the final draft of the second volume of his book, Jesus of Nazareth, in May. Father Lombardi said it is not expected to be on sale in bookstores until next spring since the work must be translated and published in different languages.

The second volume is dedicated to the Passion and Resurrection, and takes up where the first volume ended, the Vatican has said.

The first volume, which ran more than 400 pages, highlighted what the Bible says about Jesus, what the moral implications of his teachings are and how we reading the Scriptures can lead to a real relationship with Jesus. Father Lombardi, who had the book reviewed by the Synod of Bishops on the Bible showed how critical it was to have a book on the life of Jesus. The pope’s book is “a guide for the faithful to encounter, through the Gospels, the person of Jesus,” he said.

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Church in the Middle East

O n July 2 issue of The Criterion featured a front-page article about the need for Catholics to strengthen the Church’s Middle East roots. It called attention to the special assembly for the Middle East of the Synod of Bishops that will be held in the Vatican on Oct. 10-24.

We Catholics of the Latin Rite often have a poor knowledge of the Catholic Church of the East. Today, it is in crisis, in large part because it exists in primarily Muslim countries. Nevertheless, as Jesuit Father Samir Khalil Samir, the general relator of the special assembly, said in The Holy Land Review, a Franciscan periodical, “The disappearance of the Eastern Church would be a loss for the universal Church as well as for the entire civil society of the Middle East.”

Historically, of course, Christianity began in the East. By the time of the Council of Nicea in 325, there were three patriarchates—Antioch and Alexandria in the East and Rome in the West. Subsequent councils added more patriarchates. A patriarch, subject only to the pope, is the head of the faithful belonging to his rite throughout the world.

Today, there are two Latin Rite patriarchates—the pope and the Patriarch of Jerusalem—and six Eastern patriarchates—three for the Antiochenes Rite (the Syrians, Maronites and Melkites), and one each for the Coptic, Chaldean and Armenian Rites.

The special assembly will have two main goals: to confirm and strengthen Christians in their identity, and to deepen communion among other Christians in the Middle East—the Orthodox Churches and Protestant communities. The ecumenical aspect is considered basic as an interreligious aspect.

The document, called a lineamenta, prepared for the assembly says, “We have to strengthen the witness we give to Jews, Muslims, believers and non-believers.” It notes that Christians are a small minority in almost every part of the Middle East (with the exception of Lebanon), ranging from less than 1 percent in Iran and Turkey to 10 percent in Egypt. However, it says, Christians must not isolate themselves out of fear.

The political situation in the Middle East, obviously, will be discussed during the special assembly. The lineamenta says, “The Israeli occupation of the Palestinian Territories makes daily life difficult with regard to freedom of movement, the economy and religious life.”

In Iraq, it says, the war made all Iraqis victims. However, because Christians represent the smallest and weakest part of Iraqi communities, they are among the principal victims, with world politics taking no notice. Many Christians have had to flee the country, and are now living as refugees in Syria and Jordan.

Religious freedom will be another large topic. Pope Benedict XVI has criticized Muslim states for their lack of religious freedom. Commenting on this aspect in The Holy Land Review, Father Samir said, “In my view, we cannot accept the limits placed on religious liberty. There is a right to announce the Gospel as there is a right to proclaim Islam, and there is an inadmissible right to change religious beliefs. A legal fight is necessary to affirm these principles.”

He said that there is a need to educate the clergy and the faithful so that they stand up to the government to gain more justice. For example, he said, “More than 1 million Catholics live in Arabia, and they do not have the right to build a chapel at their own expense!”

Of utmost importance for the Eastern Church is keeping Christians in the Holy Land. As Pope Benedict said on June 25, the future of the Church there depends on the Christians “persevering in the faith and, despite all sacrificial sacrifices, remaining in the land where they were born.” Education seems to be the answer.

Organizations in the United States—such as the Franciscan Foundation for the Holy Land, the Equestrian Order of the Holy Sepulcher and the Catholic Near East Welfare Association—are providing scholarships for young Christians. The Franciscan Foundation has found that 70 percent of students who have graduated as a result of the scholarships received scholarships are now working in their respective professions or trades.

Those interested in reading the lineamenta for the special assembly online can find it at www.vatican.va.

—John F. Fink

Letters to the Editor

U.S. citizens are required to prove who they are nearly every day, reader says

I am a legal American citizen, and I must show my identification when

• pulled over by the police,
• making purchases on my department store credit card,
• show up for a doctor’s appointment,
• filling out a credit card or loan application,
• applying for or renewing a driver’s license or passport,
• applying for a new kind of insurance, filling out college applications,
• donating blood,
• obtaining certifying prescription drugs,
• making some debt purchases, especially if I am out of state,
• collecting a boarding pass for airline or train travel.

I am sure there are more instances, but the point is that we citizens of the United States are required to prove who we are nearly every day.

Why should people who might or might not be illegal be exempt? Why wouldn’t we guard our borders as closely as every other country in the world does?

The editor to the letter by Claire Bator in the July 2 issue of The Criterion was very true and interesting, especially when she stated that “the law that Arizona is enforcing is actually already a law of America.”

Along with reading our Bible, we should be reading the U.S. Constitution. God bless America!

Diana Kowalski

Danville

Letters to the Editor

Letters from readers are published in The Criterion as part of the newspaper’s commitment to the responsible exchange of freely-held and expressed opinion among the People of God (Comunio et Perspectiva, Hill). Letters from readers are welcome and should be signed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. Letters are subject to the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to criterion@archindy.org.

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El beato Pier Frassati es un modelo para los jóvenes adultos

La semana pasada en una reflexión sobre la oportunidad para la Iglesia de una nueva evangelización, se mencionó el santo joven Pier Giorgio Frassati como modelo de alguien que adoptó el arte de la vida cristiana e impulsó a sus amigos a seguir su ejemplo. Mencionó, en el contexto de un sermón para la celebración de la vida del Saint John Paul II, la importancia de que los jóvenes adultos reciban la oportunidad de seguir un modelo como el de Pier Giorgio Frassati.

En conclusión, invito a todos los jóvenes adultos a seguir el ejemplo del beato Pier y a buscar la cara del Señor en su vida.
**Retreats and Programs**


**August 6-8** Our Lady of Fatima Retreat House, 5353 E. 17th Ave., Beech Grove. 17th Ave., Beech Grove. “The Journey toward an Undying Life: Wholeness and Balance,” Benedictine Sister Olga Wittkemper, presenter. 9:30 a.m.-2:30 p.m., $45 per person includes lunch. Information: 317-545-7681 or con@oldestinians.org.

**August 7-8** East Central High School, Performing Arts Complex, 1 Trojan Place, Lebanon. “God’s Word Power,” two-day conference, Damian Stasney, presenter. $50 per person includes meal plan, silent auction and check-in. Information: 317-623-8007.

**August 8** 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 bendictin@benedictin.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 28** Most Holy Jesus of Church, 89 N. 176 Ave., Beech Grove. Catholics United for Christ, Abba, Father Chamber, conference on “Spiritual Treasures of the Church,” Jesuit Father Mitch Pasca, presenter. 8:30 a.m.–4 p.m., $25 per person includes lunch, no charge for priests and religious. Information: 317-236-1521 or mlarge@archindy.org.

**August 30** Our Lady of Fatima Retreat House, 5353 E. 17th Ave., Beech Grove. “Friends of Fatima Monthly Mass and Monthly,” Mass, 9 a.m., breakfast following mass, goodwill offerings accepted. Information: 317-545-7681 or spaugat@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 bendictin@benedictin.org.

**September 9** Our Lady of Fatima Retreat House, 5353 E. 17th Ave., Beech Grove. “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 con@oldestinians.org.

**September 21** Oldenburg Franciscan Center, Oldenburg. “How We Can Teach Our Children to Read?” Franciscan Sister Mary Paul Larson, presenter. 9:11 a.m.-1 p.m. Information: 317-623-8007. Phone: 317-623-6437 or con@oldestinians.org.

**September 24** Our Lady of Fatima Retreat House, 5353 E. 17th Ave., Beech Grove. “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 con@oldestinians.org.

**Holy Trinity alumni class reunion on Sept. 25** Members of the Class of 1956 from the former Holy Trinity School in Indianapolis are planning a reunion on Sept. 25.

**August 10** St. Paul Hermitage, 501 N. Ave., Beech Grove. Ave Maria Guild meeting. 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

**August 11** barley Island Brewery, 639 E. Conner St., Noblesville, Ind. Theology on Tap, “Back to Virtue and the Seven Deadly Sins—Pride and Humility.” 7 p.m. Information: www.indytvt.com.

**August 15** St. Paul Parish, County Road 500 E., Summar. Parish picnic, chicken dinner, mock turtle soup, games. 11 a.m.–3 p.m.

**Holy Trinity volleyball game**

**August 18** The Criterion, Friday, July 30, 2010

**Events Calendar**


**Setonfest 2010,** 10655 Haverstick Road, Carmel, July 30-31. Information: 812-522-5304.


**September 25** Class reunion on Sept. 25.

**VIPS**

Gerald and Louise (Faust) Brandau, members of St. Bartholomew Parish in Columbus, are celebrating their 50th wedding anniversary on July 30. The couple was married on July 30, 1960, at the former St. Catherine of Siena Church in Indianapolis. Family members and friends joined them for a Mass and reception on July 28.

**Icon exhibit**

This icon depicting the Blessed Virgin Mary holding the Christ Child will be on display at the St. Meinrad Archabbey Library from Aug. 10 through Sept. 28. It is one of several icons created by Passionist Brother Michael Moran that are on display at the library. The exhibit is titled “Icons and Silverpoint Drawings: An Invitation to Mystery.” It will pair icons, with their detailed and colorful depictions of Christ and the saints, with silverpoint drawings, mostly detailed renderings of plants and flowers. The exhibit is free and open to the public. For the library hours, call 317-357-6401 or 800-987-7311.
Baltimore Archdiocese to send results of Father Peyton inquiry

WASHINGTON (CNS)—Holy Cross Father Patrick Peyton, a priest whose radio and television programs promoted family prayer, is a step closer to sainthood.

The Church, and he was very proud to be Catholic and to share his faith," Father Seitz said told The Catholic Record, Baltimore’s archdiocesan newspaper. "He probably was the first to see the role electronic media could play in evangelizing.

Father Peyton, who came to the United States from Ireland at age 19, was the founder of Holy Cross Family Ministries, which includes Family Rosary, Family That’s Catholic and Family Rosary International.

The priest also conducted rosary processions of 1,000 people all she did for him and his family," Gerwin said. "He loved her and didn’t mind telling people all she did for him and his family," Gerwin said. "He dedicated every minute of time he had to her. I never remember him going to a play or a sports event or movie. He almost seemed to have no other passion than our Blessed Mother."

"We were preparing to send copies of its archival depositories to gather historical documents." Father Seitz said the archdiocesan officials were sending copies of the report to the Vatican for the Congregation of Saints’ Causes.

The USCCB’s Web site in early July, can be accessed by going to the Vatican’s website in the Congregation for Saints’ Causes by late July.

Baltimore Archbishop Edwin O’Brien celebrated the closing of the archdiocesan inquiry with a July 20 Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

Citing the archdiocese’s experience with other saint causes, the Vatican asked Baltimore to take over the investigation of Father Peyton’s cause from the Diocese of Fall River, Mass., in 2006. His cause was opened in June 2001 in that diocese. Father Peyton, who died in 1992, is buried in Easton, Mass.

Father Gilbert Seitz, who is Archbishop O’Brien’s delegate for the inquiry, said the Vatican asked the Baltimore report to determine if Father Peyton lived a life of heroic virtue, which, if confirmed, would result in the Church declaring him venerable.

Church authorities will then investigate possible miracles that could be attributed to Father Peyton’s intercession. If a healing is determined to be miraculous, Father Peyton could be canonized as a "Servant of God"—will be declared blessed. Another miracle will be needed for him to be canonized.

"He loved her and didn’t mind telling people all she did for him and his family," Gerwin said. "He dedicated every minute of time he had to her. I never remember him going to a play or a sports event or movie. He almost seemed to have no other passion than our Blessed Mother."

It was fascinating coming to know Father Peyton," said Father Seitz, noting that approximately 80 witnesses who knew or worked with Father Peyton were interviewed for the report. There were 50 witnesses from the United States and 30 from other countries.

"It was his presence of a holy person whenever she needed,” she said. "There’s no doubt in my mind [that] he’s a saint," she said.

Bishops’ conference issues guidelines for use of social networking sites

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops has issued a set of guidelines for using social media “especially as social networking sites,” such as Facebook and Twitter, continue to gain in popularity.

“Social media are the fastest growing form of communication in the United States, especially among youth and young adults,” the guidelines say. “Our Church cannot ignore it but, at the same time, we must engage social media in a manner that is safe, responsible and effective.”

"My hope is that they’ll be a useful resource to people, especially to dioceses and parishes that are interested in using social media,” said Helen Osman, USCCB secretary for communications, in a July 19 interview with Catholic News Service.

The guidelines, which Osman said were posted on the USCCB’s Web site in early July, can be accessed by going to www.usccb.org/social-media-guidelines.shtml.

"The Church can use social media to encourage respect, dialogue and honest relationships—in other words, ‘true friendships,’” said the guidelines, quoting from Pope Benedict XVI’s 2010 World Communications Day message. “To do so requires us to approach social media as powerful means of evangelization and to consider the Church’s role in providing a Christian perspective on digital literacy.”

The guidelines point to visibility, community and accountability as three principal areas where the Church can make a positive mark in social media.

"The key question that faces each Church organization that decides to engage social media is, ‘How will we engage?’” the guidelines said. “Careful consideration should be made to determine the particular strengths of each form of social media,” which include blogs, text messages and social networks, and the needs of a ministry, parish or organization. “The strengths should match the needs,” they added.

"In the case of social media, the axiom ‘build it and they will come’ is not applicable. It is important to set internal expectations regarding how often posts will be made so that your followers can become accustomed to your schedule,” the guidelines said.

Social media can be powerful tools for strengthening community, according to the guidelines, although social media interaction should not be viewed as a substitute for face-to-face gatherings. Social media can support communities in a myriad of ways, including connecting people with similar interests, sharing information about in-person events and providing ways for people to engage in dialogue.

"It is important that creators and site administrators of social media understand how much social media are different from mass media and the expectations of their consumers,” the guidelines said. "Social media’s emphasis is on the word ‘social,’ with a general blurring of the distinction between creators of content and consumers of content.”

The USCCB’s own Facebook site lays out ground rules: “All posts and comments should be marked ed by Christian charity and respect for the truth. They should be on topic and presume the good will of other posters. Discussion should take place primarily from a faith perspective. No ads please.” The guidelines recommend “always” blocking abusive language by anyone who does not abide by an established code of conduct. “Do not allow those unwilling to dialogue to hold your site and its other members hostage,” it said. “You would think as Catholics you wouldn’t have to remind us to play nice, but it was in every set of guidelines I looked at,” Osman told CNS.

It may seem counterintuitive, but Osman said she has “gotten one request for a printed version” of the guidelines. She said, though, that it “needs to be a living, breathing document on the Web. There may need to be changes on a regular basis.”

One potential change: The guidelines said there are “400 million active users” on Facebook. But Facebook’s founders were set to announce before the end of July that the social networking site had reached the 500 million mark.

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Baltimore Archdiocese to send results of Father Peyton inquiry

\[...\]
Eleven Sisters of Providence of Saint Mary-of-the-Woods were recently honored for their 70 years of service.

In Indianapolis, Sr. Dorothy Marie Ahern, Sr. Mary Loyola Bender, Bernadette Mary Carroll, Mary Imelda Couplou, Petra Daschbach, Ann Xavier Hau, Jean Patrece Keenon, Helen Dolores Losleben, Joseph Clare McCarthy and Rose Marita Riordan entered the community seven decades ago.

A native of Garley, Neb., Sr. Dorothy Marie Ahern ministers in Providence Health Care Services at the motherhouse at Saint Mary-of-the-Woods.

A native of Owensboro, Ky., Sr. Mary Loyola Bender ministers in health care companionship at Our Lady of Providence Medical Center.

A native of Alhambra, Calif., Sr. Bernadette Mary Carroll ministers in health care companionship at the former St. Leonard School in West Terre Haute from 1979-80, as a community representative from 1982-86, in health care services from 1988-90, in health care services from 1990-91, the activities department from 1992-94, and in residence services from 1996 until 2004. She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois, Iowa and the Indus.


A native of Chicago, Sr. Joseph Clare McCarthy ministers in prayer at Saint Mary-of-the-Woods.


A native of Chicago, Sr. Petra Daschbach ministers on the residential services staff at Saint Mary-of-the-Woods College and master’s degree in education at DePaul University.

In Indianapolis, she ministered at Catholic schools else where in Indiana as well as in Illinois, Iowa and the Indus.

A native of Chicago, Sister Rose Marita Riordan ministers on the residential services staff at Saint Mary-of-the-Woods.

Papal charity donates $250,000 for Haitian school's reconstruction

VATICAN CITY (CNS)—A papal charity donated $250,000 for the reconstruction of a school in Haiti in order to help the victims of the earthquake-devastated population.

Cardinal Paul Cordes, president of the Pontifical Council Cor Unum, led the delegation to the Haitian capital, Port-Au-Prince, to present the check to the station manager of Vatican Radio.

The money will go toward the reconstruction of the St. Frances Sales School, which was destroyed along with much of the city and 20 percent of the population in the Jan. 12 earthquake, Vatican Radio said.

The idea was not to offer only economic aid, the radio reported, "but above all a gesture of closeness by Pope Benedict to the victims of the earthquake, who are still suffering greatly."

Cor Unum is the Vatican agency that coordinates the charitable operations of the Church and follows the suggestions of the pope. Its funds, used to help ease situations created by natural disasters, war, poverty and hunger, are built through donations from around the w. orld.

The delegation also met with representatives of the numerous humanitarian agencies at the papal nunciature in the capital, Vatican Radio said.

11 Providence sisters are honored for 70 years of service

Sr. Mary Imelda Couplou, S.P.

Sr. Petra Daschbach, S.P.

Sr. Ann Xavier Hau, S.P.

Sr. Jean Patrece Keenan, S.P.

Sr. Mary Loyola Bender, S.P.
Brittany Ables  

Priests, deacons and religious invite others to come and see Christ  

Catholic Charities president urges more federal relief in Gulf  

WASHINGTON (CNS)—Catholic Charities, one of the major organizations providing relief to Gulf Coast residents impacted by the BP oil spill, reports that its agencies in the region have provided services to more than 200,000 individuals and more than 7,000 families since the April 20 catastrophe.

But many more individuals and families impacted by the spill need assistance than Catholic Charities and other nonprofit organizations have the resources to help, said Father Larry Snyder, Catholic Charities USA president.

He testified at a July 20 House Ways and Means oversight subcommittee hearing to urge the federal government to take more immediate steps to further assist individuals and families afflicted by the Gulf spill.

"There is a dire need to access greater funding that can be used to serve the immediate and long-term needs of the growing vulnerable population," Father Snyder said.

He urged the federal government to take steps to help Gulf Coast residents, including implementing a national disaster declaration for the area, developing a regional strategy for long-term recovery and creating a new disaster unemployment assistance program, among other measures.

Rep. John Lewis, D-Ga., subcommittee chairman, said at the hearing, "Our neighbors on the Gulf Coast need to know that we don’t just see the television images of the spewing oil well or the oil-soaked beaches and birds, but that we see the human faces of this tragedy.

"They need to know that we hear their pleas, and we want to help," Lewis said.

Father Snyder noted that his organization’s efforts to raise funds from the American public have yielded underwhelming results.

That is because most of the American public believes that BP is ultimately responsible for setting things right after the spill, he said.

"People have kind of exonerated themselves from any need to take part in relief," Father Snyder said.

In May, BP gave $1 million to the Archdiocese of New Orleans for oil spill relief, with $750,000 earmarked for the archdiocese’s Catholic Charities agency.

Father Snyder said at the hearing that other than those funds, which were depleted by June, Catholic Charities has received only $37,000 in charitable donations from the public to fund relief work.

Lewis said that amount from the public was "unreal" and "unbelievable." He asked Father Snyder how the lack of giving and lack of funds have impacted Catholic Charities’ Gulf relief work.

"Are you turning families away?" Lewis asked Father Snyder.

"We are not turning people away," Father Snyder replied. "Our reserves are not meeting the need at this time."

Natalie Jayroe is president and CEO of the nonprofit Gulf Coast Service, Jayroe said nonprofit groups serving Gulf Coast residents need more federal aid, especially since the spill has been designated by the federal government as a national disaster, a designation that would allow other types of assistance to affected Gulf residents, such as food stamps and Medicaid.

Jayroe said the spill was especially devastating to workers in the fishing industry and their families because it happened just as fishing season was getting under way. Many workers in the fishing industry rely on the summer fishing season for their income.

"You’re dealing with [people] who lost income, business profits or whose property was damaged because of the spill," said Jayroe.

Yet, Jayroe worries that some people will have trouble filing claims because they lack documents to verify their income.

"You’re dealing with people who have been paid many times on a cash basis. So the records that they’ve got are minimal," she said. "If they can’t verify their income, it’s going to be very hard for them to receive any benefit through this claims process."

"We know people are going to slip through the cracks," she added. "And that’s what we really need the help for."

Father Snyder stressed at the July 20 hearing that efforts must be made to bolster mental health services in light of fears that cases of domestic abuse, child abuse and suicide might increase, similar to what happened in the aftermath of Hurricane Katrina.

"Many of the people are the same who were impacted by [Hurricanes] Katrina, Rita, Gustav and Ike—and now once again, they are worried about what their futures will hold," he said.

Iray Nabatoff, executive director for the Louisiana nonprofit Community Center of St. Bernard, expressed similar concerns in a July 19 CNS phone interview.

"Everybody’s Katrina angst has re-emerged in the region—the sense of hopelessness is elevated," said Nabatoff, whose organization provides Gulf Coast residents with relief through food, clothes and medical care.

BP’s Deepwater Horizon rig exploded in the Gulf of Mexico on April 20, killing 11 rig workers and injuring what is widely considered to be the worst offshore oil spill in U.S. history.

The Obama administration placed a 60-day moratorium on off-shore oil drilling on July 12 that halts drilling, and will keep many workers in the industry out of work.

The current moratorium came after a federal judge overturned an earlier moratorium in June.

Approximately 631 miles of Gulf Coast shoreline had been impacted by the spill as of July 20, according to government estimates. Estimates indicate that Louisiana, with about 164 miles of oil-contaminated coastline, has been hit the worst, followed by Mississippi, with 110 miles; Florida, with 88 miles; and Alabama, with 69 miles.

The government estimates that approximately 83,927 square miles of Gulf federal waters have been closed to fishing. More than 65 percent remained open as of July 20.

Father Mike Tran, pastor of Our Lady of the Isle Parish in Grand Isle, La., and Rob Gorman, executive director of Catholic Charities of the Diocese of Houma-Thibodaux, La., survey the contaminated beach in Grand Isle on June 19. Pools of thick black oil have surfaced on the beach from the Deepwater Horizon catastrophe.

Father Larry Snyder, president of Catholic Charities USA, greets Rep. John Lewis, D-Ga., on Capitol Hill in Washington on July 20. The priest said charities working to help people affected by the spill are doing the best they can under the circumstances.

Serra Club vocations essay

Priests, deacons and religious invite others to come and see Christ

By Brittany Ables

In the Catholic Church, individuals are able to convey their love of Christ and their love for the people of Christ.

In addition, some are called to invite others to be a witness to the love of Christ and to invite others to join them in their own vocation in life.

Priests, deacons, and religious brothers and sisters live lives that reflect the call to teach others of the goodness of God as well as allow God to use them to reach out to others through service.

Individuals within the Catholic Church—such as priests, deacons, and religious brothers and sisters—invite others to come and see the awesomeness of the Christian lifestyle through their teaching.

Priests spread God’s word at Mass every Sunday morning. They share God’s love with the Church community.

Religious brothers and sisters are teachers at various local schools. They spread the word of God to the children of the schools. Through this teaching, the children learn about their beliefs and are led to understand their own personal callings.

Not only do these individuals teach, they also minister to people. They serve others because they are inclined to do it, not because the feel like they have to.

They reach out to others and have a desire to help them. They allow God to use them to reach out to others in their time of need. Through God’s word and prayer, these individuals lead others toward God and eternal life, and away from sin and death.

In addition to their ministry, priests, deacons, and religious brothers and sisters know how to invite others to come and see Christ because they have grown close to Christ. Through many hours of studying the Bible and talking to God, they have come to know what it takes to come and see Christ. Their intimate relationship with the Father allows them to show others what they are called to do in life.

In conclusion, many aspects of the lives of priests, deacons, and religious brothers and sisters highly qualify them to invite others to come and see Christ and discover their own vocations. They have a desire to reach out to others, no matter the circumstance. God has given them a heart to teach and minister to others.

God has called these particular individuals to convey his word to others...
A few weeks ago, she got to do something that most teachers never do—relive that tender experience. This time it was different, though, because those kindergarteners are now adults with children of their own.

The reunion of the Class of 1985 came about thanks to connections made on Facebook. One of her students found her on that social Internet site, “and once she found me, the others from that class became my friends on Facebook,” Bussing said.

The students and teacher began chatting and sending messages back and forth, and soon there was a discussion about having a class reunion. They recently gathered for Mass and dinner at Holy Redeemer School.

“Father Chris Forler introduced the class before Mass,” Bussing said, “and at the end of the Mass he said a special blessing for them.”

Maryann Webster, the principal of Holy Redeemer School, gave the former students a tour of the school facilities then the group had dinner together. Bussing, along with teachers Lynn Scheseele, Carol Will and Karen Satter, also attended the reunion as did Susie Bradly, the school secretary.

Former student Heather Walters said her class had a “very strong bond together. We were with these kids for nine years.”

Many of the former students hadn’t been in their grade school since they graduated, Walters said. “It was as if we were in a time warp.”

At one point during the reunion, Walters said she “separated myself” from the activities and “went to the playground. I just went swinging on the swings. I can’t describe to you the feeling. It really was a reconnection with childhood.”

She discovered that “the way people were as children is the way they are as adults. The go-getters are still go-getters, and the shy, quiet ones are still shy and quiet. It was refreshing.”

The whole experience, Walters added, was “like a time warp. It was nice. It was really nice.”

Class of 1985: Facebook connections bring about elementary school reunion

EVANSVILLE—Years ago when Phyllis Bussing was teaching kindergarten at Holy Redeemer School in Evansville, she always sat behind her students during Mass.

The students and teacher began chatting and sending messages back and forth, and soon there was a discussion about having a class reunion. They recently gathered for Mass and dinner at Holy Redeemer School.

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

Bishop Rhoades visits Vincent Village

FORT WAYNE—Vincent Village executive director Ann Helmke, Vincent Village staff and board members gathered to welcome special visitor Bishop Kevin C. Rhoades on June 30 for an informational meeting and tour of the organization’s complex.

Following introductions, the group gathered with Bishop Rhoades to view a short video promoting the organization’s complex.

Following a brief discussion, the bishop learned firsthand information concerning clients served, programs history and essence of the Vincent Village program.

Bishop Rhoades to view a short video promoting the organization’s complex.

After the discussion, Helmke and a few board members were given an informational meeting and tour of the organization’s complex.

"There are 60 families waiting to get in,” she said, adding that there is always a waiting list. Families enter the program according to the date of their application, and begin an assessment process to identify their specific needs. The village is supported by 24 employees and provides services for two years, though families may stay in the homes for a longer period of time.

The 12 families in the shelter’s transitional setting are living with God, where we saw Christ in other people, about being Christ to one another. . . . what we are called to be what we are called to be.”
Indianapolis Franciscan’s vocation leads him to Africa, Rome

By John Shaughnessy

The story of his willingness to risk his life for others will come later.

Right now, Franciscan Father Michael Perry is sharing a story about a remarkable day of faith in Africa.

Father Michael Perry grew up in an Indianapolis family where faith was a part of everyday life. It’s a strong foundation he built on as he grew up and decided to serve God.

He was a member of an international religious order, serving as a procurator general of the order, the second highest position in the Franciscan order of nearly 14,500 friars in the world.

In UPQ: 16.3, we also learned about the high points of Father Michael Perry’s life and faith, including his ordination as a priest in 1980, and his experience as an aid worker in Africa.

He has a faith that leads him to want to see the beauty of diversity in the Church and the world as a priest and a religious. In January of 1974, he went to Quincy University in Quincy, Ill., and entered the Franciscan formation program there.

As a young Franciscan, he was a wonderful day.

For many of his nearly 30 years as a Franciscan, Father Michael has served as a pastor, advocate and director of development projects for communities in Africa, including work for each organization as the U.S. Conference of Catholic Bishops and Catholic Relief Services. He is also a member of an international religious order, serving as a procurator general of the order, as a liaison for the Franciscans with the Vatican.

Those experiences are part of his amazing journey of faith that has grown up in Indianapolis, where he retired in late July to be reunited with family members and friends following the untimely death of his father.

Here is an edited version of a conversation with Father Michael before that reunion.

Q. What is a defining moment from that your family?

A. “I grew up there in the mid-1950s, ’60s and early ’70s. Faith was at the center of our family. It was a family of prayer. I try to get back to Holy Cross, too, three brothers and my sister. We’re a close family. My siblings are still here—my mother, my father, my mother-in-law and my father-in-law.”

Q. How would you describe your life as a Franciscan?

A. “It’s been an absolutely incredible adventure. Like all adventures, it’s had its high points and low points. The high points have come from the power of living in fraternity as men of the Gospel. There’s also the ability as a member of an international religious order to be able to reach out to the world and break down barriers.

In terms of growth of faith, it has also brought tremendous challenges and difficult moments: Where am I going? What is God asking me to do? At times, it’s led me to doubt. But it’s been good in that it allowed me to clarify the direction, the movement of God in my life.”

Q. Talk about some of your defining moments in your efforts to make a difference in Africa.

A. “I was one of the founding members of the Save Dafur Coalition, which was formed to bring an end to genocide and an end to the conflict in western Sudan. The movement was formed in 2003, and the Catholic Church played a very important role in the coalition.

In 2004, we were one of the first outside groups to go to Dafur and see firsthand the suffering of the people. I went with Bishop John [E.] Ricard of Pensacola-Tallahassee and Ken Hackett, president of Catholic Relief Services. Truthfully, we had a 50-50 chance of coming out of there. There was a chance we would be taken hostage. There was a chance we could be killed.

It was a very difficult trip. We saw the conditions that the men and women and children faced, not knowing whether they were going to be killed, raped or taken as prisoners. We were able to provide a firsthand account of what the conditions were. That helped set the stage for Catholic Relief Services to start the work of relief and development that continues today.”

In the parish, there was a strong sense of community. People looked out for each other and they invested in each other’s lives. Building Church was very central at Holy Cross. As a kicker, we had a calling to fulfill. And it was a Church that focused on its own spiritual development. But we were also a Church that was called to be of service. At Holy Cross, that meant service to the neighborhood, the city, the country and the world. The other element that I witnessed was the model of the priest as a servant in the community.

Q. What led to your vocation?

A. “A couple of things. I was involved in the retreat program at my high school [Roncalli High School in Indianapolis], that helped strengthen my values. The Sisters of Providence also always played a role in my life. One of the sisters was my music teacher, who had to put up with my antics. She invited me to an ecumenical prayer service between some Catholics and some Methodists to do a service project in Appalachia. The service coordinator was a Franciscan working in West Virginia.

“At the time, I worked for a Catholic building contractor. Because of his sense of faith, he gave me a small salary so I could go to Appalachia and rebuild homes for senior people living on very limited resources. During that time, I started reading about [St.] Francis of Assisi.

There was also a Catholic couple involved in the retreats, who told me I had to look at the possibility of serving the Church and the world as a priest and a religious. In January of 1974, I went to Quincy University in Quincy, Ill., and entered the Franciscan formation program there.”

Q. Any defining moments from that part of your life?

A. “I spent a year at Holy Angels Parish [in Indianapolis] in 1978-79. It was a service year as a new Franciscan. There were two of us. We visited the elderly in their homes, took a community college class and taught classes in the grade school and some service in the neighborhood to help people in need. That time helped me face racism in my own life and moved me to a different place in my life—not just developing tolerance, but seeing the beauty of diversity in the Church and the world!”

Q. You professed solemn vows in 1981, and were ordained a priest in 1984. How would you describe your life as a Franciscan?

A. “It’s been an absolutely incredible adventure. Like all adventures, it’s had its high points and low points. The high points have come from the power of living in fraternity as men of the Gospel. There’s also the ability as a member of an international religious order to be able to reach out to the world and break down barriers.

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Two parables in Luke’s Gospel, although separated by seven years, both deal with the necessity for persistence in prayer. Recently, I had the pleasure of discussing one of these parables with another Catholic, because another friend had just arrived. The friend answered, “I’m all in 1:5-8.” Jesus told his listeners to suppose that one of them was going to a friend at midnight, and asked for a little bread. The friend knew there was a woman in the house, but he didn’t want to bother her by asking for the bread. Jesus said that, if the man wouldn’t give it to him because of his friend’s voice, he wouldn’t do so even if he was a close friend. Then Jesus went on to say, “Ask, and you will receive; seek and you will find; knock and the door will be opened to you” (Lk 11:9; also Mt 7:7-11). God wants us to give good things to us because he loves us, but we must ask for what we want and be persistent in our requests—otherwise, he won’t give it to us.

Luke returned to that theme in Chapter 18:1-8, when he had Jesus telling the parable of the two brothers who went to the Father to pray. The first thing the first brother said was, “Father, I am a sinner.” The second brother said, “Father, I am a sinner, too.” The first brother was well on the way to being an ardent sinner (and goodness knows, we all are). The second brother had converted to his friend’s way of thinking and was doing everything he could to improve himself. Because of his friend’s persistence, he was able to reach the Father and put his case before him. The Father replied, “but no one will give bread to a child who is hungry, he would be served a meal. And meals required bread because it was used for dipping bread, to add to the taste of the meal. It was normal to ask a neighbor for bread under these circumstances. (However, three loaves still were an excess, so what he is doing is a sign that the thoughtfulness of the man who arrived at such a late hour expecting a meal?) Among the people of his day, it was considered impolite to ask someone to give you food if you had already eaten recently, so it would be considered thoughtless to ask for bread because you were already full. But in the story, the man’s friend was not expecting a meal; the man could not have known that he would arrive at such a late hour. His friend brought loaves of bread anyway. Jesus said that, if the man wouldn’t give it to him because of his friend’s voice, he wouldn’t do so even if they were good friends. Because of their friendship, he would do so, but we must ask for what we want and be persistent in our requests—otherwise, he won’t give it to us.

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

The Sunday Readings
Sunday, Aug. 1, 2010

**• Ecclesiastes 1:2, 2:21-23**
**• Galatians 3:1-3, 9-11**

The first reading this weekend is from the Book of Ecclesiastes.

Ecclesiastes 1:2, 2:21-23

The first verse states that the book is the work of Qoheleth, a scribe for King David, although no proper name is used. The book's origins, despite this tradition, are puzzling.

The last verse of this book comes from the Greek and then the Latin. Furthermore, this book seems to show a Greek influence, and Greek culture did not influence the Jews until centuries after Solomon. However, its Hebrew is of a style used long after Solomon's time.

Many scholars today believe that Ecclesiastes dates from only two or three centuries before Christ.

A virtual trademark of this book is its condemnation of human vanity. This scorn of vanity is noted in this weekend's reading.

Vanity, of course, affronts God, the almighty and the perfect. It also displays the ignorance and illogic of people, who see inhuman thought as the highest wisdom. This tendency tends them to regard material wealth as an important value. Vanity also affords the possibility to discount or even spurn God.

For its second reading, the Church presents a passage from the Epistle to the Colossians.

Continuing the message of the first Scripture reading, this selection from Colossians calls upon Christians to focus on the truths that truly matter in life, namely the things of God. It also counseils believers to resist the temptations of this world, and it identifies sin negatively.

St. Luke's Gospel furnishes the last reading.

Jesus appears in this reading as a mediator. He is asked by “someone in the crowd” to resolve a dispute about inheritance.

Readers of the Gospel are accustomed to such questions being put to the Lord. Did this person in the crowd, unnamed and unidentified in the Gospel, intend to trick Jesus or put him in a awkward position in the middle of an argument?

Of course, it is possible that the questioner's intentions were not pure. However, to invite Jesus to mediate a dispute was a compliment. Such a request presupposed that the person being questioned possessed wisdom! Furthermore, it assumed that all sides would respect the integrity and wisdom of the mediator.

Not surprisingly, outright strangers, whose credentials were unknown, were never invited to mediate between parties. So Jesus was in the midst of persons who were familiar with him as a person and teacher.

As would have been the etiquette of the time, Jesus hesitates before proceeding with this request.

Under Jewish custom, surviving children did not have to seek a clear division of a deceased parent's belongings so there must have been a problem. Rather than plunging into the argument, the Lord advised them to a void greed and insisted that material wealth has no true worth.

The Lord then tells the parable, or story, of the landowner who had great good fortune. His harvest was great. He planned to store the harvest so as to provide for his easy living in years to come. But such reasoning is foolishly, Jesus emphasizes, because human being can truly control his or her future. It would be better to distribute the abundance among the needy.

Reflection

For the earliest times in the history of Revelation, holy people have dealt with the human tendency to measure all things, even life itself, in material terms. It was a tendency addressed by the author of Ecclesiastes, and Jesus dealt with it.

These readings do not call us to resolve the current dispute, but to reflect about the material world today.

A reflection on these readings is included in the Criterion.

Catholic relatives should encourage young man to marry in the Church

Q My nephew is marrying outside the Church. Although he was baptized, he hasn't been in Mass in years. Should his Catholic relatives attend his wedding? It would cause bad feelings if we don't. He and his girlfriend attend family weddings at Catholic churches.

Q You need to have a Catholic wedding. Would it violate Catholic doctrine to be married once in our college town at a Catholic church and then once more in our hometown with our family members and friends during a larger celebration?

Q My fiancé and I would like to have two Catholic weddings. Would it violate Catholic doctrine to be married in our college town at a Catholic church and then again at home? What would you tell him that churchgoers have more stable marriages, and that those who follow the teachings of the Church with respect to procreation have both better and stronger marriages.

Q Your nephew would get married in the Church, and you should tell him that. If all of his Catholic relatives protest—and refuse to attend his wedding unless he gets married in the Church after having received adequate preparation—I’ll bet that will get his attention. More likely, his Catholic relatives are split on the issue, and the confusion continues in your family.

If your nephew wants to improve his chances for a successful and durable marriage, let him know that churchgoers have more stable marriages, and that those who follow the teachings of the Church have better and stronger marriages.

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If your nephew wants to improve his chances for a successful and durable marriage, let him know that churchgoers have more stable marriages, and that those who follow the teachings of the Church with respect to procreation have both better and stronger marriages.

Q He and his girlfriend attend family weddings at Catholic churches.

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Q You need to have a Catholic wedding. Would it violate Catholic doctrine to be married once in our college town at a Catholic church and then once more in our hometown with our family members and friends during a larger celebration?

Q It is possible to have a small wedding ceremony now then have a special Mass with renewal of your wedding vows later in the company of all of your relatives and friends followed by a reception.

I hope it works out for you. You can wear your wedding dress twice.

Q My wife and I just returned from Rome, where we renewed our wedding vows at St. Peter’s Basilica. When I told a co-worker that St. Peter, Pope John Paul II and many other popes are canonized or beatified, he asked me if I would make sure that our tour guide informed him that only their hearts are inside each tomb. What can I say to correct his misunderstanding?

Q When I told a co-worker that St. Peter, Pope John Paul II and many other popes are canonized or beatified, he asked me if I would make sure that our tour guide informed him that only their hearts are inside each tomb. What can I say to correct his misunderstanding?

Q Beneath the main floor of St. Peter’s Basilica is the crypt, which is called the Vatican Grottoes. Many, but not all, of the popes are buried there. In most cases, their remains are inside each tomb. But there are many guidebooks and Internet sites that describe and list who is buried where in St. Peter’s Basilica and the Vatican Grottoes.

The canonized or beatified popes are customarily moved upstairs to the basilica. Blessed John XXIII’s body was moved from the grottoes in 2001 and rests under the altar of St. Jerome in the main basilica.

You co-worker either misheard the tour guide or the tour guide misunderstood the mentor who trained him as a docent. This is neither the practice of the Church nor the heart of a deceased pontiff in the crypt.

The mortal remains of Pope John Paul II were laid to rest in a very simple tomb in the grottoes.

Tens of millions of pilgrims have filed by his tomb to pay their respects and say a prayer for his intercession. I had the good fortune to spend time praying at Pope John Paul II’s tomb during Holy Week in 2001. I was amazed by the constant flow of humanity filing by his tomb.

I believe that St. John Paul the Great will be raised to the glory of the alars soon?

Go Ask Your Father/By Francis Hoffman

My Journey to God

A Lecatio Reflection

Just when I thought I knew You, God, that image turned to dust.

And I turned, and I searched You out. “My child,” You said to me, “trust.”

And when I thought I had a sense of self, but lost that, too, once again I heard Your voice, “To what I made you be true.”

I strained to quiet down inside. Your wisdom-words to hear, yet thoughts and worries weighed me down.

“My child,” You said, “don’t fear.”

So to You, God, I brought myself, my weaknesses, my cares, and sat there basking in Your love.

“My child,” You said, “I am there.”

(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove. She teaches religion, chairs the religion department and serves as co-ordinator of the senior class at Bishop Chardal High School in Indianapolis. This 17-century Spanish sculpture titled “Jesus Falls Under the Weight of the Cross” will be part of the Statues of the Cross during the Church’s next celebration of World Youth Day on Aug. 16-21, 2011, in Madrid, Spain.)

Distracted though I find myself, deep down I seek Your face, and come before You faithfully. “My child,” You said, “that’s grace.”

By Sister Susan Marie Lindstrom, O.S.B.

Daily Readings

Monday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 14:13-21

Tuesday, Aug. 3
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, Aug. 4
John Mary Vianney, priest
Jeremiah 31:1-7
(Responsorial) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, Aug. 5
The Dedication of the Basilica of St. Mary Major in Rome
Jeremiah 31:34
Psalm 51:12-15, 18-20
Matthew 16:13-23

Friday, Aug. 6
The Transfiguration of the Lord
Jeremiah 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
or 2 Peter 1:16-19

Saturday, Aug. 7
Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Hebrews 1:2-4
Psalm 9:8-9
Matthew 17:14-20

Sunday, Aug. 8
Ninth Sunday in Ordinary Time
Wisdom 18:6-9
Psalm 33:1, 12, 18-22
Jeremiah 11:1-2, 8-10
or Jeremiah 12:1-2, 8-12
or Luke 12:35-40
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 directory 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 natives obituaries on this page.


CAMPBELL, Doris (Lolla), 84, Holy Angels, Indianapolis, July 5. Mother of Doris Jean Lewis. Sister of Carlena Coe, Angel Lawron, Evelyn Raley, Sookey Swainong, Donald and Floyd Lolla Jr., and Jerry Parham.

CARPENTER, Albert Woodie, 72, Holy Angels, Indianapolis, July 2. Brother of Judy Badgerman and Kith Carpenter.


FASNACHT, Mary Louise, 80, St. Lawrence, Lawrenceburg, July 17. Sister of Edward Fasnacht. Aunt of several.


JUNG, Robert E., 84, St. Rose of Lima, Franklin, July 6. Husband of Nancy Jung. Father of Robert Jung II.

KILMARK, Alma, 87, St. Bamboos, Indianapolis, June 25. Stepmother of Margaret Bennett and Donald Kilmark.


MAXEY, Mary Louise, 93, Christ the King, Indianapolis, July 18. Mother of Patricia Maxey and grandchildren of five.

Gallbraith and Martha Selle. Grandmother of five. Great-grandmother of eight.

MELNAG, Agnes M., 92, St. Charles Borromeo, Bloomington, July 19. Aunt of several. Great-grandmother of several.


TODD, Vivian J., 88, Christ the King, Indianapolis, July 2. Sister of Victoria and Vance Todd.


Franciscan Sister Margaret Mary Hollingsworth was a teacher, nurse and advocate for the poor in Indiana.

Mary Hollingsworth, formerly Sister Mary Jimbohse, died on July 15 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 85.

The Mass of Christian Burial was celebrated on July 19 at the motherhouse chapel in Oldenburg. Burial followed at the cemetery.

She was born on Jan. 19, 1925, in Morgantown, Ky. She entered the Oldenburg Franciscan community on Jan. 28, 1944, and completed her final vows on Aug. 12, 1949. Sister Margaret Mary taught at grade schools and high schools for 28 years from 1946 to 1974.

In the archdiocese, she taught at the former St. Andrew School in Richmond, the former Holy Family School in Richmond and St. Vincent de Paul School in Indianapolis. She also taught at Catholic grade schools in the Diocese of Evansville and in Ohio.

In 1974, Sister Margaret Mary entered the nursing field and ministered as a licensed practical nurse at a nursing home in Evansville then for 11 years with Beverly Home Health Care in Indianapolis.

She retired to the motherhouse in Oldenburg in 2003.

Surviving are two sisters, Catherine Bennett of Evansville and Dorothy Blade of Donetsk, Ky., and two brothers, Charles Hollingsworth of Evansville and Paul Hollingsworth of Evansville.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47363.

Apostle

This Spanish scriptural excerpt from the Twelve Apostles is part of an eight-century book, titled ‘Last Supper’ from Murcia, Spain. It will be part of the Stations of the Cross during World Youth Day on Aug. 16-21, 2011, in Madrid.

M. Desmond Ryan was former longtime executive director of Indiana Catholic Conference, served in public policy advocacy

M. Desmond Ryan, former executive director of the Indiana Catholic Conference for 24 years, died on July 22 in Sarasota, Fla. He was 77.

The Mass of Christian Burial will be celebrated at 11:30 a.m. July 25 at the Saint Joseph’s College Chapel in Rensselaer; Ind. Cailing cards are scheduled from 9 a.m. to 11 a.m. on July 31 at the chapel. Burial will follow the service at the Mount Calvary Cemetery in Rensselaer.

Ryan led the conference, which serves as the public policy voice of the Catholic Church in Indiana regarding state and national legislation, from 1980 until his retirement in 2004.

In his capacity, he worked with Indiana’s five bishops and diocesan Catholic Conference directors to present the Church’s concerns to state and national legislators.

Martin Ryan was born on Jan. 26, 1933, in Lake Forest, Ill. After graduating from Saint Joseph’s College, he earned a doctoral degree in sociology at Purdue University in West Lafayette, Ind. Following a 1955 call to the U.S. Army. From Dec. 11, 1954, he was married to Leonia Marie Devitt in Chicago. She preceded him in death on Oct. 25, 2009.

Ryan worked as a professor of sociology at Saint Joseph’s College until 1975, when he was named director of research for the Indiana Catholic Conference. In 1976, he was appointed assistant director of the conference then four years later became the executive director.

Ryan was recognized by Saint Joseph’s College with an honorary doctorate and later as Alumnus of the Year. He also was honored by the State of Indiana as a Sagamore of the Wabash. The highest distinguished service a war presented by the governor.

Surviving are four children, Maureen Kosanovich of Indianapolis, Janice Simon, Jeffrey, Kenneth, Robert and Thomas Wagner. Father of Marlene Prickel, Richard and William Wagner. Grandfather of 17. (correction)


JUNG, Robert E., 84, St. Rose of Lima, Franklin, July 6. Husband of Nancy Jung. Father of Robert Jung II.

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Children in Poverty

Children who are born poor are much more likely to spend many years in poverty and be persistently poor as they grow up.

**Children who WERE NOT poor at birth**

- 18%
- 3%
- 0%
- 1%
- 2%
- 9%

**Children who WERE poor at birth**

- 72%
- 27%
- 26%
- 33%
- 29%
- 18%

*Source: The Urban Institute*

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**CCHD is one of the anti-poverty program, while helping the poor to help themselves.**

The bishops' domestic anti-poverty program, CCHD is one of the largest private funders of anti-poverty causes, according to the bishops.

**Catholic Campaign for Human Development**

“no single bullet to end poverty”

Saile said that children growing up in poverty have to overcome both physical and emotional obstacles.

Although good education is important, Saile said there is a ripple effect where every decision and problem the poor face affects multiple areas of their lives.

Sullivan explained that “options and solutions” are limited for the poor, many of whom spend long hours at work when they do have a job and have a long commute via public transportation.

She said the Church has to address short-term needs for things such as clothes and food, but also focus on the systematic causes of poverty and work on eradicating them.

For the Church community, “Catholics need to be the good Samaritan,” Sullivan said, “as the Gospel calls on us to be concerned for families and individuals who are struggling.”

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**CHURCH**

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- 10x20 Shed

- 10x20 Gas Powered Golf Cart

- 20x12 Boat Trailer

- 9x20 Metal Marina

- New Water Heater Installed

Camps is on a double lot need that has a swimming pool, clubhouse, playground, and golf course, among other amenities. This camp is ready to use right away.

**VENICE, FLORIDA, 3br/2ba, 5 bedroom, 3 bathroom, 3000 sq ft, $150,000 in cash.**

**For Sale**

**INSTRUCTORS**

Marian University is seeking Adjunct instructors in Theology and Philosophy to teach introductory human Nature and Person philosophy course and “Introduction to Systematic Theology” in Fall 2010. Appropriate MA and teaching experience required. Ph.D. preferred.

Located on 114 wooded acres six miles from downtown Indianapolis, Marian University is a Catholic University dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions with degree programs in the arts, sciences, business, education, and nursing. Marian has achieved remarkable success in advancing the university in the areas of academic quality, vibrant campus life, enhancing the Catholic and Franciscan dimension of the university community, and growth in enrollment and fundraising.

Qualified candidates must send letter of application, vitae, 2 letters of reference to Anita Hecht, Director of Human Resources, Marian University, 3200 Cold Spring Road, Indianapolis, IN 46222. Electronic submissions is encouraged to AHecht@marian.edu. Review of applications to begin immediately and will continue until position is filled.
Pilgrimage to St. Louis and national shrines

Above, this statue grouping in the historic Old Cathedral of St. Louis depicts St. Margaret Mary Alacoque kneeling before Jesus. In December of 1673, St. Margaret Mary received a number of visions of Christ, who gave her the mission of spreading the devotion to the Sacred Heart of Jesus. Led by Msgr. Joseph F. Schaedel, vicar general and pilgrimage director, pilgrims from the Archdiocese of Indianapolis toured the Old Cathedral of St. Louis and the Cathedral Basilica of St. Louis on July 13 as part of a pilgrimage to St. Louis and several national shrines in Indiana, Illinois and Missouri. On their way to St. Louis on July 12, the pilgrims stopped at Saint Mary-of-the-Woods, the home of the National Shrine of Our Lady of Providence and the National Shrine of St. Theodora Guerin.

Left, this statue of St. Joseph and the Child Jesus is above the tabernacle on the high altar at the Shrine of St. Joseph in St. Louis.

Archdiocesan pilgrims visited the National Shrine of the Miraculous Medal on July 13 in Perryville, Mo. St. Catherine Labouré of France received apparitions of Mary in 1830, who requested that she have a medal cast depicting Our Lady of the Immaculate Conception, also known as the Miraculous Medal. The first medals were created on June 30, 1832.


Above, Father Clarence Zachman, the former director of the National Shrine of Our Lady of the Snows in Belleville, Ill., leads a tour on July 14 for the archdiocesan pilgrims.

Left, archdiocesan pilgrim Bea Eckert of St. Luke the Evangelist Parish in Indianapolis kisses a reliquary containing a relic of St. Peter Claver at the Shrine of St. Joseph in St. Louis. Thomas Milligan, a shrine volunteer, holds the reliquary.

This elaborate mosaic in the historic Cathedral Basilica of St. Louis depicts King Louis IX of France, the leader of France from 1226 until 1270, with members of the royal court. The city of St. Louis is named for King Louis, who is regarded as one of the greatest monarchs in French history because he embodied the Christian ideals of chivalry and piety.