



The

# Criterion

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## Living Well

Columnist Maureen Pratt discusses cultivating courage when coping with pain and fear, page 12.

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## 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 Signe-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

Photo by John Shaughnessy



## 'God gave me a second chance'

After a close call with death in a motorcycle accident, Indianapolis firefighter Jake Carpenter has transformed his life by making a deeper commitment to his faith and showing more compassion to people in need.

## 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 hints that he has been through his own tough times.

"God gave me another chance at life," says Carpenter, a member of St. Susanna Parish in Plainfield.

Then he begins the story of the summer day that changed everything, the summer day when he and a friend roared their motorcycles along an interstate highway after a visit to Kings Island, an amusement park near Cincinnati, Ohio.

'We didn't know if we would lose him'

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 Kaifeng 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 of

See **CHURCH**, page 15

CNS photo/Luis Goldanarez, Reuters



Relatives and friends pay their respects to Carlos Alvarez during his funeral near San Salvador. Alvarez was one of the 17 people killed in two separate attacks on public transport in June. The nation's Catholic Church is strongly supporting legislation to increase punishment for participation in "death gangs" that have attacked public transport vehicles in recent months.

# 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 “filled 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 from Austin, Texas, 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 player, including snippets from the ‘Mary’s Touch’ radio program,” she said.

But this project would prove to be a more exacting effort. The MP3 for use by troops are “packed with Catholic things,” Lomonte said—seven hours’ worth. “They could listen to a Mass, they 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 “Centurions 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’ to 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 to is 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](http://www.frontlinefaithproject.com).) †



It’s 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. Cheri Lomonte of Austin, Texas, is heading a project she calls “Frontline Faith,” which fills the players with “Catholic content.” Pictured is an illustration of the “Frontline Faith” MP3 player.

## FAITH

continued from page 1

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 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’s will be done, whatever he saw fit. We have an adoration chapel at St. Thomas, and people were praying there for him. When I would wake up at 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.



*‘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

“Thinking of all those people and their love felt like a patchwork quilt on my shoulders,” Kay Carpenter recalls.

Ten days after the accident, Carpenter came out of the coma. His dad was there by his side.

“God had his hand in it,” Kay Carpenter says. “God protected him. You could feel it.”

### A life transformed

The recovery was a slow one for 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 have been dead. I could have been easily paralyzed. I knew God gave me a second chance, and he started opening doors.”

He began attending Sunday Mass

regularly, embracing the celebration instead of viewing it as an obligation as he had when he went on-and-off to church in the past.

His prayer life is stronger, and he volunteers for the St. Vincent de Paul Society, helping to serve people in need. When a fellow firefighter told him about a grassroots organization called Helping Hand that gives food and clothes to the poor, Carpenter decided to join that effort, too.

“He’s always willing to help,” says Tim Hahn, the founder of Helping Hand. “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.”

Carpenter says his life is much better since he started focusing on others.

“You know you can make a difference,” he says. “If I give bread to someone and then another person, maybe they’ll do something for somebody else. And then it might snowball. Obviously, you can’t help

everybody, but if you can help one or two people and see them smile, that completes the day right there.”

### 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 working 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 begins 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 savors 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.” †

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# Church's work on disabilities helped with law marking 20th year

WASHINGTON (CNS)—When the Americans with Disabilities Act (ADA) was being debated in the U.S. Senate 20 years ago, excerpts from the pastoral statement on people with disabilities issued by the U.S. bishops 12 years earlier



were read on the Senate floor in support of its passage. "It is not enough merely to affirm the rights of people with disabilities," the document says. "We must actively work to make them real in the fabric of modern society. Recognizing that individuals with disabilities have a claim to our respect because they are persons, because they share in the one redemption of Christ, and because they contribute to our society by their activity within it, the Church must become an advocate for and with them."

For most of her adult life, Jan Benton has been doing just that. But the executive director of the National Catholic Partnership on Disability is not sure the Church's message is getting out to those who need to hear it most.

"Our challenge and our goal is to have people know we exist so they know that the Church does care," Benton told Catholic News Service during a July 13 interview in her Washington office. "That's the painful thing, when people say, 'I never heard of you.' We don't want them to think the Church is not there for them. We want them to know the Church is there and has many opportunities" for them.

When the Americans with Disabilities Act 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, her fingernails were painted for the high school prom she had attended, and she was preparing to begin college at Bucknell University in Pennsylvania.

"Her generation grew up expecting that they had rights, that they could do whatever they set their minds to," she said.

An estimated 54 million Americans have a disability, including 5 percent of children under 18 and 38 percent of adults 65 and older, according to the U.S. Census Bureau. More than 3 million people 15 and older use a wheelchair, while another 10 million use a cane, crutches or walker.

The ADA protects the rights of people with disabilities to equal access in

employment; state and local government programs and services; places of public accommodation, such as businesses, transportation and nonprofit service providers; and telecommunications.

But as with the implementation of the civil rights legislation of the 1960s, reality sometimes falls short of the law and the expectations it raised, Benton said.

Instead of receiving the respect they deserve, some people with disabilities have been subject to a "misguided compassion" that encourages the elderly to consider physician-assisted suicide and the parents of a child likely to be born with disabilities to abort the child, she said.

"We're so blessed to be in a Church that can counter these arguments, a Church that says every person is worthy of respect," she added. "It's easy to be able to argue for life."

Benton, a secular Franciscan, witnessed the importance of helping parents cope with a poor prenatal diagnosis when a couple in her community, expecting their third child, got devastating news more than four years ago following a routine sonogram.

The child they were expecting had a heart defect, and their doctor advised them to "schedule your abortion on the way out of the door," Benton recalled. The doctor "painted the worst possible picture" of a child who would be unable to feed herself or interact in any meaningful way with her family and the world, she added.

Now Benton brags about her goddaughter, Rose, describing her at a recent lunch they shared as "happily smiling, able to eat, running and playing ... like any other sweet 4-year-old."

As Rose and her family have confronted various serious health challenges, "our secular community was able to be a little



Camp volunteers Mary Pat Michaels and Katie McNeal join their respective campers, Debra Lucier and Diane Ricketts, during a sing-a-long at Toni's Camp in Rutledge, Ga., in early May. The camp is sponsored by the Atlanta Archdiocesan Disabilities Ministry.

support for them, and they've known that the Church recognizes the value of what they did and defends them in their decision," Benton said.

To help combat the attitudes that leave many parents thinking they have no alternative than to abort a child who might face challenges, the National Catholic Partnership on Disability is sponsoring a Webinar on Oct. 5 on the issue of poor prenatal diagnosis.

Some parents have told Benton that they support the Church's teaching that every child is important and decide not to abort a child likely to face difficulties, but when it comes time to find a school or sacramental preparation for their child, they say, "I can't find a place for my child."

"That's what we [in the Church] need to be all about," supporting those families in finding what they need for themselves and their children spiritually, emotionally and in other ways, Benton said.

The October Webinar is part of a series begun three years ago that educates more than 2,000 people a year over the Internet about issues affecting those with disabilities, ranging from liturgical design to mental illness to ways to adapt catechetical programs to meet the needs of all.

"We want people with any disability to be nourished in the faith and to be able to contribute to the life of the parish community," Benton said. †



Jan Benton

## Daughter with disabilities took woman down unexpected path

WASHINGTON (CNS)—When her daughter, Kate, was born with a complex set of significant disabilities known as CHARGE syndrome, Peg Kolm believed that the only things the Church had to offer her could be summarized by the "three B'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' 1978 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 single Shepherd."

Kolm's experiences finding a place for her daughter Kate, now 19, led to her current positions 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

nasal choanae, retardation of growth and/or development, genital and/or urinary abnormalities, and ear 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 in a community we didn't expect."

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 those 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 she will leave her children, what she will pass on to them.

But with Kate, she feels that there is a "reverse legacy—she's given me more than she's gotten."

"She's made me grow," Kolm added. "She's created opportunities for me." †



Peg Kolm

## 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 already showed signs of being fully "restored and beaming."

The pope "immediately began to dedicate himself to reading and studying which, even though it's demanding, it doesn't tire him out," he said.

"It's clear, therefore, how

important it is for him to finish this great project begun years ago," he added.

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 the spring of 2007 and covered Jesus' life from his baptism to his transfiguration. In the United States, the English translation was published by Doubleday.

The pope handed his editors 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 reading the Scriptures can lead to a real relationship with Jesus.

Father Lombardi said the 2008 world 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 thought and not the magisterial teaching of the Church. †



Pope Benedict XVI



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## Editorial

CNS/Ronen Zivlan, Reuters



Pope Benedict XVI is escorted by Cypriot President Demitris Christofias during a farewell ceremony in Nicosia, Cyprus, on June 6. On his three-day trip to Cyprus, the pope presented a working document for the special Synod of Bishops on the Middle East.

## Church in the Middle East

Our 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 entire civil society of the Middle East."

Historically, of course, Christianity began in the East. By the time of the Council of Nicaea in 325, there were three patriarchs—Antioch and Alexandria in the East and Rome in the West. Subsequent councils added more patriarchs. 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 patriarchs—the pope and the Patriarch of Jerusalem—and six Eastern patriarchs—three for the Antiochene 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 is 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 inalienable right to change religions. 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 numerous 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 having 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](http://www.vatican.va).

—John F. Fink

## Be Our Guest/Richard Doerflinger

# Abortion returns to the health care reform debate

Congress passed the Patient Protection and Affordable Care Act (PPACA) in March amidst an unresolved debate about the legislation's impact on abortion and conscience protection.

As president of the U.S. Conference of Catholic Bishops, Cardinal Francis George explained then that the bishops had to oppose the final bill despite their strong support for health care reform because, among other things, it "appropriates billions of dollars in new funding without explicitly prohibiting the use of these funds for abortion."

Others dismissed this charge, saying that legislative intent and a last-minute executive order from President Barack Obama prevented abortion funding.

Fast-forward to July, when one of those PPACA provisions appropriating billions of dollars was about to take effect.

Section 1101 of the act provides \$5 billion for "high-risk insurance pools," providing much-needed health coverage for people with "pre-existing conditions" who cannot otherwise get coverage.

This program ends in January 2014 when these patients can join others in purchasing qualified health plans on the new state insurance exchanges. State governments can propose the benefits list and other details for covering their residents in these pools, but the federal government makes final decisions and provides all government funds for subsidizing this coverage.

Pro-life groups found that several states—beginning with Pennsylvania, New Mexico and Maryland—had announced on their Web sites that their statewide plans would include elective abortions.

New Mexico used the phrase openly. Pennsylvania said its plan would not cover "elective abortions," but would cover abortions that are legal under the

Supreme Court's decisions—meaning any abortion an abortionist sees as needed for a woman's social or emotional "well-being." These plans were described as already approved, and New Mexico had already begun signing up enrollees.

Public criticism of this development prompted immediate denials and evasive responses. An initial response from the Department of Health and Human Services (HHS) insisted that "federal funds" would not cover these abortions—leaving open the prospect that everyone who enrolls could be forced to fund other people's abortions with their premium dollars.

Late on July 14, however, HHS issued a new and more welcome response, saying that abortions simply "will not be covered" in these plans except in cases of rape, incest or danger to the mother's life, as has long been true in federally subsidized health plans for federal employees.

Now pro-abortion groups are crying foul with the interesting complaint that this pro-life outcome goes beyond anything in PPACA or the executive order. In other words, they are saying the bishops' analysis of loopholes in these documents is right.

The high-risk pool program is just one funding stream left open to abortion by PPACA. For now, it seems pro-life forces have won the first round through careful research and a prompt public response.

But PPACA needs a legislative fix to close such loopholes once and for all. That fix is offered by House Resolution 5111, the "Protect Life Act" sponsored by Rep. Joe Pitts, R-Pa., and 115 other House members, including 13 Democrats.

Whether these or other billions of dollars in taxpayers' funds are used to help kill unborn children is not a matter we should leave to shifting politics or to chance.

(Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. To learn more about the bishops' pro-life activities, log on to [www.usccb.org/prolife](http://www.usccb.org/prolife) and [www.usccb.org/healthcare](http://www.usccb.org/healthcare).) †

## 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,
- I 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 any kind of insurance,
- filling out college applications,
- donating blood,
- obtaining certain prescription drugs,
- making some debit 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 shouldn't we guard our borders as closely as every other country in the world does?

The letter to the editor 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 Policy

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

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

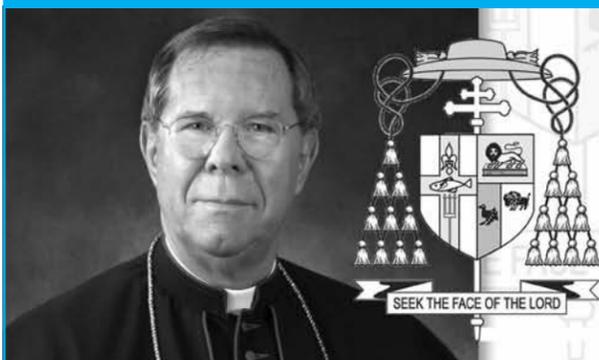
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily 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 "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](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Blessed Pier Giorgio Frassati is a model for young adults

Last week, in a reflection on the peer-to-peer opportunity of teaching the art of Christian living, I wrote about Italian Blessed Pier Giorgio Frassati as a model of one who embraced the art of Christian living and empowered his peers to do the same.

He was named by Pope John Paul II as the saint for young adults of the third millennium. He exemplifies those characteristics of Catholic living for which our young people thirst.

Blessed Pier Giorgio is an ideal model for young adults in contemporary times. His life bears witness to our culture that one can stand tall in opposition to secular and materialistic values.

I mentioned last week that 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 power of the sacraments and, as a young man, began to attend daily Mass and frequent the sacrament of reconciliation.

Blessed Pier was a youthful evangelizer, not only in the witness of his life but also in word. As I noted last week, forthrightly he once stated to his peers at a young adult Church rally, "... I urge you with all the strength of my soul to approach the Eucharistic Table as often as possible. Feed on this Bread of

the Angels, from which you will draw the 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.

"And when you become totally consumed by this Eucharistic Fire, then you will be able to thank with greater awareness the Lord God who has called you to be part of his flock and you will enjoy that peace which those who are happy according to the world have never tasted. Because true happiness, young people, does not consist in the pleasures of the world and in earthly things, but in peace of conscience which we can have only if we are pure in heart and in mind" (cf. *A Man of the Beatitudes* by Luciana Frassati).

Our young adults desire and seek this true happiness. They are gifted, generous, and desire to serve the Lord and his people. Many are natural leaders and desire to be true disciples.

As Church, it is our opportunity and our responsibility to raise up capable and talented young adults to be leaders and disciples through peer-to-peer relationships. I know that we can do that. How often I have been inspired by the good witness of young adults as they seek to "lay down their lives" for others (Jn 15:13).

In conclusion, I invite all young adults to seek true happiness in Jesus Christ and

his Church. I invite all people of the Archdiocese of Indianapolis to embrace our young adult brothers and sisters, and confidently and joyfully bring them to Christ and his Church.

"All of the Church's energy must be directed to the New Evangelization," proclaimed Pope John Paul. There is no soil more fertile for sowing the seeds of evangelization than the campuses of American universities and within our young adult communities.

As archbishop, I have been and continue to be in awe and wonder at the hunger for truth and virtuous living in the lives of our college students and young adults of the Archdiocese of Indianapolis. They need our encouragement and support.

Now is the time to re-claim, re-invigorate and re-establish our commitment to our young adults, who are starving for the nourishment of the sacraments, seeking the understanding of the Catholic Tradition, and searching for the supernatural love and presence of Jesus Christ in a confusing and misleading secularized culture.

They deserve, indeed have the right, to receive the opportunities offered by the gift of our Catholic faith and tradition.

These thousands of young people are not only the Church of the future; they are the Church of today!

This is mission territory, and the harvest is great. With Mary as our patroness and model, let us set out to meet our young adults and invite them to truth through Christ and his Church. No soul should ever be lost; we must encourage one another today, while it is still today (cf. Heb 3:12-13).

Let us pray to the Master of the harvest to send forth workers for his bountiful, young adult harvest (Mt 9:38), and help us make disciples of all nations and peoples (cf. Mt 28:19).

I extend this invitation with a Father's pastoral love. †

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.

### El beato Pier Giorgio Frassati es un modelo para los jóvenes adultos

La semana pasada en una reflexión sobre la oportunidad para la enseñanza del arte de la vida cristiana entre compañeros, escribí sobre el beato italiano Pier Giorgio Frassati como modelo de alguien que adoptó el arte de la vida cristiana e impulsó a sus semejantes a hacer lo mismo.

El papa Juan Pablo II lo nombró el santo de los jóvenes adultos del tercer milenio y constituye un ejemplo de aquellas características de la vida católica que tanto anhelan nuestros jóvenes.

El beato Pier Giorgio es un modelo ideal para los jóvenes adultos de la época contemporánea. Su vida es un testimonio para nuestra cultura de que uno puede mantener la frente en alto en contra de los valores seculares y materialistas.

Mencioné la semana pasada que 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 el poder de los sacramentos y, de joven, comenzó a asistir diariamente a la misa y practicaba con frecuencia el sacramento de la reconciliación.

El beato Pier era un evangelizador juvenil, no sólo a través del testimonio de su vida, sino también de palabra. Tal como señalé la semana pasada, en una ocasión se dirigió directamente 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."

"Y cuando queden totalmente consumidos por ese Fuego Eucarístico, entonces podrán dar gracias con un conocimiento más pleno al Señor Dios quien les ha llamado a formar parte de su bandada y disfrutarán de esa paz que jamás han experimentado aquellos que se sienten felices de acuerdo a las reglas del mundo. Porque la verdadera felicidad, jóvenes, no consiste en los placeres del mundo ni en las cosas mundanas, sino en la paz de la conciencia que podemos tener únicamente si somos puros de mente y de corazón" (cf. *A Man of the Beatitudes* [Un hombre de las Bienaventuranzas] por Luciana Frassati).

Nuestros jóvenes adultos anhelan y buscan esa verdadera felicidad. Son talentosos, generosos y desean servir al Señor y a Su pueblo. Muchos son líderes naturales y desean ser verdaderos discípulos.

Como Iglesia, es nuestra oportunidad y nuestra responsabilidad criar jóvenes adultos capaces y talentosos para que sean líderes y discípulos, mediante las relaciones entre compañeros. Sé que lo podemos hacer. Cuántas veces me he sentido inspirado por el buen testimonio de jóvenes adultos que buscan "dar su vida" por los demás (Jn 15:13).

En conclusión, invito a todos los jóvenes adultos a que busquen la

verdadera felicidad en Jesucristo y su Iglesia. Invito a toda la gente de la Arquidiócesis de Indianápolis a que les den la bienvenida a nuestros hermanos y hermanas jóvenes adultos y a que los atraigan con confianza y júbilo a Cristo y a su Iglesia.

"Toda la energía de la Iglesia debe estar dirigida a la Nueva Evangelización" proclamó el difunto papa Juan Pablo II. No existe un suelo más fértil para plantar las semillas de la evangelización que los campus de las universidades estadounidenses y dentro de nuestras comunidades de jóvenes adultos.

Como arzobispo me ha sorprendido y continúa sorprendiéndome el anhelo por la verdad y la vida virtuosa de nuestros estudiantes universitarios y jóvenes adultos de la Arquidiócesis de Indianápolis. Necesitan nuestro estímulo y apoyo.

Ahora es el momento de recuperar, reinvigorar y restablecer nuestro compromiso con nuestros jóvenes adultos que tienen sed del sustento que proveen los sacramentos, que buscan la comprensión de la tradición católica y procuran el amor y la presencia sobrenatural de Jesucristo en una cultura laica confusa y engañosa.

Ellos merecen, de hecho, tienen derecho a recibir las oportunidades que ofrece el don de nuestra fe y tradición católica. Estos miles de jóvenes no sólo

son la Iglesia del futuro, ¡son la Iglesia de hoy en día!

Se trata de un territorio misionero y la cosecha es estupenda. Con María como nuestra patrona y modelo, vayamos en pos de nuestros jóvenes adultos e invitemoslos a la verdad, a través de Cristo y su Iglesia. Ningún alma debe perderse jamás; debemos exhortarnos los unos a los otros cada día, cuando todavía se dice hoy (cf. Heb 3:12-13).

¡Oremos al Señor de la mies para que envíe obreros para su cosecha abundante de jóvenes adultos (cf. Mt 9:38), y para que nos ayude a hacer discípulos de todas las naciones (cf. Mt 28:19)!

Extiendo esta invitación con el amor pastoral de un padre. †

¿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 Indianápolis  
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 30-31**  
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 30-31**  
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](http://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](http://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.

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.

**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](mailto: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,** 7 p.m., \$7 per person, tickets on sale a half hour 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.

**August 7-8**  
St. Paul Parish, 9798 N. Dearborn Road, Guildford/

New Alsace. **Parish festival,** Sat. 5 p.m.-midnight, Sun. 11 a.m.-midnight, chicken dinner. Information: 812-487-2096.

**August 8**  
St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish picnic,** fried chicken and country ham dinners, booths, quilts, games, 10 a.m.-3 p.m. Information: 812-952-2853.

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.

**August 10**  
St. St. Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting,** 12:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto: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.indytot.com](http://www.indytot.com).

**August 15**  
St. Pius Parish, County Road 500 E., Sunman. **Parish picnic,** chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-623-8007. †

## Retreats and Programs

**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](mailto:benedictinn@benedictinn.org).

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

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

## Holy Trinity alumni plan 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.

Reunion organizers Judy (Evan) Page and Cecelia (Stevens) Kiley are searching for contact information for several classmates.

For more information about the reunion or missing classmates, call Page at 317-852-8710 or send an e-mail to Kiley in care of [cece.kiley@sbcglobal.net](mailto:cece.kiley@sbcglobal.net). †

## 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 Saint Meinrad Archabbey Library from Aug. 10 through Sept. 26. It is one of several icons created by Passionist Brother Michael Moran that will be 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 812-357-6401 or 800-987-7311.

# Baltimore Archdiocese to send results of Father Peyton inquiry

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

The Archdiocese of Baltimore recently completed an exhaustive investigation into Father Peyton's life and ministry, and archdiocesan officials were preparing to send copies of its 16,000-page report to the Vatican's Congregation for Saints' Causes by late July.

Baltimore Archbishop Edwin F. 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 sainthood 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 will use 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 healings that could be attributed to Father Peyton's intercession. If a healing is determined to be miraculous, Father Peyton—currently known as a "Servant of God"—will be declared blessed. Another miracle will be needed for him to be canonized.

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 Theater Productions, Father Peyton Family Institute and Family Rosary International.

"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 13 other countries.

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

Dolores Hope, widow of entertainer Bob Hope, was among the American witnesses interviewed. Joseph Campanella, a Hollywood actor, also gave testimony. Father Peyton came to know them, and many other movie stars and celebrities, after founding Family Theater Productions in Hollywood, Calif., in 1947. His ministry produced more than 600 radio and television programs and 10,000 broadcasts.

The priest also conducted rosary crusades for millions of people in dozens of countries.

"He was extremely dedicated to promoting devotion to the Blessed Mother through the rosary," said Father Seitz.

The Baltimore team asked the bishops of 19 dioceses in the United States and 13 dioceses in other countries to appoint

boards to take testimony and forward it to Baltimore. Father Seitz said the inquiry reached out to people "from Sydney to San Diego and from Rome to Rio de Janeiro."

"Our task was to coordinate the gathering of all that information," he said. "We also gathered archival material. A historical commission was appointed and its members visited seven different archival depositories to gather historical documents."

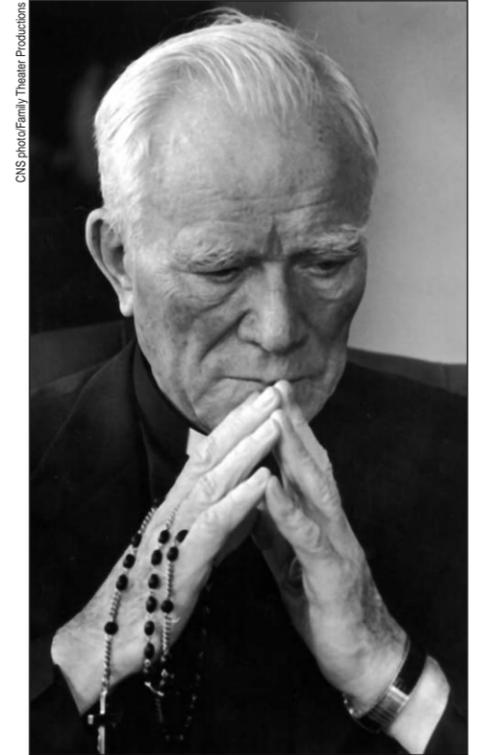
Father Peyton, the "rosary priest," is well known for coining these phrases: "The family that prays together stays together," and "A country without prayer is a country without peace."

Eileen Gerwin, a member of Our Lady of the Angels Parish in Catonsville, served as Father Peyton's first secretary from 1945 to 1948 in Albany, N.Y. She met the priest when she was a sophomore at Vincentian Institute, a high school that Father Peyton often visited to speak about the rosary.

"He used to dictate letters to me after school, and I would type them up," remembered Gerwin, who was one of the witnesses in the inquiry. "They went out to priests and bishops and others to promote the rosary."

Gerwin remembered Father Peyton as being a "gentle" and "brilliant" man who was wholly devoted to Mary.

"He loved her and didn't mind telling people all she did for him and his family," Gerwin said. "He dedicated every minute of his life 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."



Holy Cross Father Patrick Peyton, who is best known as the "Rosary Priest," is pictured in an undated photo. The Archdiocese of Baltimore recently completed an exhaustive investigation into Father Peyton's life and ministry, and archdiocesan officials were sending copies of its report to the Vatican's Congregation for Saints' Causes.

Gerwin said she felt like she was in the presence of a holy person whenever she was near Father Peyton.

"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.



Helen Osman

"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 civil."

"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/comm/social-media-guidelines.shtml](http://www.usccb.org/comm/social-media-guidelines.shtml).

"The Church can use social media to encourage respect, dialogue and honest relationships—in other words, 'true friendship,'" 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 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 usage 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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# 11 Providence sisters are honored for 70 years of ministry

Eleven Sisters of Providence of Saint Mary-of-the-Woods were recently honored as 70-year jubilarians.

Sisters Dorothy Marie Ahern, Agnes Arvin, Mary Loyola Bender, Bernadette Mary Carroll, Mary Imelda Coulop, 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 Gurley, Neb., Sister Dorothy Marie Ahern ministers at Providence Health Care Services at Saint Mary-of-the-Woods.



**Sr. Dorothy Marie Ahern, S.P.**

She entered the congregation on Feb. 2, 1939, from St. Elizabeth Parish in Van Nuys, Calif., and professed her perpetual vows on Aug. 15, 1947.

Sister Dorothy Marie earned bachelor's degrees in English and education at Saint Mary-of-the-Woods College, and a master's degree in education at Our Lady of the Lake College in San Antonio, Texas.

She ministered at Catholic schools in California, Illinois and Oklahoma.

A native of Bedford, Sister Agnes Arvin ministers at Providence Health Care Services at the motherhouse.



**Sr. Agnes Arvin, S.P.**

She entered the congregation on Jan. 5, 1939, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed her perpetual vows on Aug. 15, 1947.

Sister Agnes earned a bachelor's degree in social studies at Saint Mary-of-the-Woods College and master's degree in education at

Indiana University in Bloomington.

In Indianapolis, she taught at St. Philip Neri School from 1947-50, St. Thomas Aquinas School from 1950-51, St. Joan of Arc School from 1958-59 and St. Jude School from 1959-65.

Elsewhere in the archdiocese, Sister Agnes taught at the former Sacred Heart School in Terre Haute from 1951-52 and Holy Family School in New Albany from 1965-66.

At Saint Mary-of-the-Woods, she served as a general officer from 1966-71.

Sister Agnes ministered as a volunteer at the St. Ann Clinic in Terre Haute, the Woods Day Care/PreSchool at the motherhouse and Providence Self-Sufficiency Ministries in Vigo County from 2000-02 then in the ministry of care at the motherhouse from 2002-06.

She also taught at Catholic schools elsewhere in Indiana as well as in Illinois, Iowa and the West Indies.

A native of Owensboro, Ky., Sister Mary Loyola Bender ministers as a seamstress and in prayer.



**Sr. Mary Loyola Bender, S.P.**

She entered the congregation on Feb. 2, 1939, from St. Joseph Parish in Owensboro and professed her perpetual vows on Aug. 15, 1946.

In the archdiocese, Sister Mary Loyola taught at the former St. Benedict School in Terre Haute in 1945, and served as the administrator of the Providence Retirement Home in New Albany from 1968-78.

At Saint Mary-of-the-Woods, she ministered as a seamstress and assistant sacristan from 1941-45, sacristan and seamstress from

1945-68, and seamstress from 2004-07.

She also ministered at parishes in Washington, D.C., and Massachusetts.

A native of Alhambra, Calif., Sister Bernadette Mary Carroll ministers in health care companionship at the motherhouse.



**Sr. Bernadette Mary Carroll, S.P.**

She entered the congregation on Feb. 2, 1939, from All Souls Parish in Alhambra, Calif., and professed her perpetual vows on Aug. 15, 1947.

Sister Bernadette Mary earned a bachelor's degree in English at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, she taught at the former St. Catherine School in Indianapolis from 1946-47, the former

St. Andrew School in Indianapolis from 1953-54 and the former St. Benedict School in Terre Haute from 1947-53.

She also taught at Catholic schools elsewhere in Indiana as well as in California.

A native of Vincennes, Ind., Sister Mary Imelda Coulop ministers as a volunteer in the Printery and Office of Congregational Advancement at Saint Mary-of-the-Woods.



**Sr. Mary Imelda Coulop, S.P.**

She entered the congregation on Feb. 11, 1939, from St. John Parish in Vincennes and professed her perpetual vows on Aug. 15, 1947.

Sister Mary Imelda earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In Indianapolis, she taught at the former St. Ann School from 1945-46, Holy Cross School from 1946-47 and the former St. Catherine School from 1968-76.

Elsewhere in the archdiocese, Sister Mary Imelda taught at St. Charles Borromeo School in Bloomington from 1950-51, the former St. Ann School in Terre Haute from 1951-52, the former St. Margaret Mary School in Terre Haute from 1962-67, the former St. Anne School in New Castle from 1976-82 and Our Lady of the Greenwood School in Greenwood from 1982-96.

She also ministered as a teacher and principal at the former St. Leonard School in West Terre Haute from 1967-68.

At Saint Mary-of-the-Woods, Sister Mary Imelda served as a driver for the transportation department from 1996 until she retired in 2006.

She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois and Maryland.

A native of Pittsburgh, Sister Petra Daschbach ministers in parish and school services at St. Ann Parish and School in Washington, D.C.

She entered the congregation on Feb. 1, 1939, from St. Philip Parish in Pittsburgh and professed her perpetual vows on Jan. 23, 1948.

Sister Petra earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College and master's degree in Latin at DePaul University in Chicago.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis in 1942, the former St. John Academy in Indianapolis from 1948-50, the former Schulte High School in Terre Haute from 1953-55 and Our Lady of Providence High School in Clarksville from 1955-59.

She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois, Massachusetts, Virginia and Washington, D.C.

A native of Chicago, Sister Ann Xavier Hau ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 5, 1939, from St. Leo Parish in Chicago and professed her perpetual vows on Aug. 15, 1947.

Sister Ann Xavier earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Ball State University in Muncie, Ind.

In the archdiocese, she taught at Our Lady of the Greenwood School in Greenwood from 1956-57.

She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois, Maryland, California and Missouri.

A native of Chicago, Sister Jean Patrece Keenon ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1939, from St. Thomas Aquinas Parish in Chicago and professed her perpetual vows on Aug. 15, 1947.

Sister Jean Patrece earned a bachelor's degree in English at Saint Mary-of-the-Woods College and

master's degree in education at DePaul University.

In Indianapolis, she taught at the former St. Ann School from 1944-45, St. Philip Neri School from 1946-47, St. Thomas Aquinas School from 1947-48, Holy Cross School from 1950-53, the former Cathedral Grade School from 1953-56, Holy Spirit School from 1956-58 and the former St. Agnes Academy from 1966-67.

Elsewhere in the archdiocese, Sister Jean Patrece served as director of the Providence Retirement Home in New Albany from 1980-82.

At Saint Mary-of-the-Woods, she ministered at the House of Prayer from 1970-71, the activity room from 1971-73, as director of retirement from 1973-75, the infirmary from 1975-76, as treasurer of Providence Hall and Foley Hall from 1976-79, the business office from 1979-80, as a community representative from 1982-86, as director of activities and a volunteer at Providence Health Care Services from 1988-90, in health care services from 1990-91, the activities department from 1991-95, the Providence Hall mail room from 1995-96 and in residential services from 1996 until 2004.

She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois and North Carolina.

A native of Anaheim, Calif., Sister Helen Dolores Losleben ministers in the activity room at Saint Mary-of-the-Woods.

She entered the congregation on July 16, 1939, from St. Boniface Parish in Anaheim and professed her perpetual vows on Jan. 23, 1948.

Sister Helen Dolores earned a bachelor's degree in English at Saint Mary-of-the-Woods College and master's degree in education at DePaul University.

She has ministered at Catholic schools in Illinois, California and Texas.

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

She entered the congregation on Jan. 18, 1939, from Saint Andrew Parish in Chicago and professed her perpetual vows on Aug. 15, 1947.

Sister Joseph Clare earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In the archdiocese, she taught at the former Saint Mary-of-the-Woods Village School near the motherhouse from 1940-41,

St. Thomas Aquinas School in Indianapolis from 1941-47 and the former St. Andrew School in Indianapolis from 1948-53.

At Saint Mary-of-the-Woods, Sister Joseph Clare served on the residential services staff from 1998 until 2006.

She also ministered at Catholic schools elsewhere in Indiana as well as in Illinois, California and Missouri.

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

She entered the congregation on Jan. 5, 1939, and professed her perpetual vows on Aug. 15, 1947.

Sister Joseph Clare earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In Indianapolis, she taught at the former St. John School from 1941-47 and served as the principal of the former St. Bridget School from 1954-60.

Elsewhere in the archdiocese, Sister Joseph Clare taught at the former Annunciation School in Brazil in 1976 and the former St. Anne School in New Castle in 1976.

At Saint Mary-of-the-Woods, she ministered on the infirmary staff from 1970-71, as the infirmary administrator from 1971-76, as a counselor for the congregation's Sacred Heart Province from 1976-77 and on the Woods Day Care/Pre-School staff from 1991 until 2006.

She also ministered at Catholic schools in California, North Carolina, Washington, D.C., and New Hampshire. †

†

## Papal charity donates \$250,000 for Haitian school reconstruction

VATICAN CITY (CNS)—A papal charity donated \$250,000 for the reconstruction of a school in Haiti and as a sign of Pope Benedict XVI's concern for 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 on July 22, Vatican Radio reported.

The money will go toward the reconstruction of the

St. Francis de Sales School, which was destroyed along with much of the city and 20 percent of the country in the Jan. 12 earthquake, Vatican Radio said.

The idea was not to offer only economic aid, the radio report said, "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 world.

Cardinal Cordes' group visited many camps for displaced Haitians operated by the country's Catholic organizations, including Caritas Haiti.

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

# 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 20,000 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 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 birds and beaches, 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 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 Second Harvest, a hunger relief organization with more than 100 member agencies in areas directly affected by the spill.

In a July 19 phone interview with Catholic News Service, Jayroe said nonprofit groups serving Gulf Coast residents need more federal aid, especially since the spill has not 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 months to make the majority of their income, and did not have much money saved to fall back on, she said.

BP established a claims process to reimburse people who lost income, business profits or whose property was

CNS photo/Lawrence Chalagnier



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 18. Pools of thick black oil have surfaced on the beach from the Deepwater Horizon catastrophe.

damaged because of the spill.

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 triggering what is widely considered to be the worst

CNS photo/Jonathan Ernst, Reuters



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 fallout from the Deepwater Horizon oil spill along the Gulf Coast cannot by themselves meet the residents’ needs, and he urged more federal involvement.

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 364 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. †

## Serra Club vocations essay

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

By Brittany Ables  
Special to The Criterion

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

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

Priests, deacons, and religious brothers and sisters live lives that reflect a calling 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



Brittany Ables

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 they 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.

*(Brittany and her parents, Darryl and Risa Ables, are members of Nativity of Our Lord Jesus Christ Parish in Indianapolis. She completed the 12th grade at Roncalli High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club’s 2010 John D. Kelley Vocations Essay Contest.) †*



## Catholic News Around Indiana

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

Compiled by Brandon A. Evans

### DIOCESE OF EVANSVILLE

## Newburgh parishioners reach out to flood-stricken Tennessee residents

NEWBURGH—In early May, Joe Hardesty was sitting in his living room watching a CNN report on the devastating flooding near Nashville, Tenn.

As he watched the news reports, he realized that the affected area was only about two hours away from southern Indiana.

Hardesty, the youth minister at St. John the Baptist Parish in Newburgh, quickly organized two mission trips to Antioch, Tenn.

There were 14 Newburgh parishioners in the first group, which traveled to Tennessee at the end of May. The second group of 27 people spent three days there at the end of June helping out.

While there, they worked with Catholic Charities and a flood relief agency.

“At first, we helped a family living right on the edge of the river,” Hardesty said. “This affected so many people, and so many had no flood insurance.

“We helped with yard debris, and we power-washed the house. Another day, we gutted a condo all the way down to the studs.” The group removed flood-damaged drywall, molding, carpet, cabinets and linoleum.

They also install new drywall in the Antioch Baptist Church. “Everyone needed help,” Hardesty said.

The second group was assigned to help out at a trailer park. “[It was] really low-income,” he said. “We were assigned to a lady, who was a native of Haiti, with six kids.

“There was quarter-inch mold in some areas—mold on mold—and they could not live there. We [installed] new drywall and worked on a drainage system for her,” Hardesty said. “It’s amazing what can be done with so many people.”

Every night, the parishioners would gather and “talk about where we saw God, where we saw Christ in other people, about being Christ to one another, . . . what we are called to be and hearing God in our lives.”

## 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.

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 kindergartners 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 Scheessele, Carol Will and Karen Seiler, also attended the reunion as did Susie Bradley, 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.”

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

### DIOCESE OF FORT WAYNE-SOUTH BEND

## 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 history and essence of the Vincent Village program.

During a brief discussion, the bishop learned firsthand information concerning clients served, programs available and funding for the village.

Following the discussion, Helmke and a few board members served as tour guides as they walked



Bishop Kevin C. Rhoades joins Vincent Village executive director Ann Helmke, right, and board member Marian Welling on a tour of the renovated houses at Vincent Village on June 30.

Bishop Rhoades through the St. Hyacinth Community Center, the shelter, youth services and around the neighborhood, where several abandoned houses have been rehabilitated by Vincent Village.

Vincent Village, formerly known as Vincent House, is located at 2827 Holton Ave. in Fort Wayne, and serves homeless families with children as a transitional shelter. It is the only one of its kind in Allen County working to keep families together.

According to Helmke, it began as a small shelter serving up to seven homeless families at a time in 1989, and has grown to the current organization that provides shelter, supportive services and affordable housing for an average of 60 homeless families each year.

The largest percentage of families served by Vincent Village is single female households, but the number of two-parent families has risen recently due to the poor economic situation in the area. Because the organization welcomes children, 70 percent of its clients are newborns through age 18.

Helmke said the shelter, formerly the St. Hyacinth convent, provides a temporary home for up to 12 families. The former rectory holds two apartments used as part of the shelter program as well.

“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 involved in intense case management services that assist them with life skills, including budgeting, the “Dress for Success” program and parenting classes.

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

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# 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.

It happened shortly after the Indianapolis native arrived in Africa to become the pastor of a mission that was about half the size of Indiana.

As the only ordained priest assigned to the mission, Father Michael led a group of six lay leaders to a remote community where he planned to celebrate Mass.

"That community hadn't seen a priest in five years," Father Michael recalls about that moment from 1985. "That day, we baptized 202 children and adults. At the same service, there were 150 confirmations and 81 weddings. This was not totally uncharacteristic of the sacramental life of those communities. It was a wonderful day."

It's also a day that reveals everything at the heart of Father Michael's life.

He has the courage to venture into the unknown and risk everything—a quality he admired in his immigrant ancestors.

He has a faith that leads him to want to share it with others and the world—a foundation that he says he learned while growing up in Holy Cross Parish in Indianapolis.

The 56-year-old priest also has the belief that God has a call for each of us—sometimes leading us to places and moments we could have never imagined for ourselves.

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 his work for such organizations as the U.S. Conference of Catholic Bishops and Catholic Relief Services. He is also one of the founding members of a coalition that sought to end the genocide in the Darfur region of Sudan in Africa.

In 2009, Father Michael was elected vicar general—the second in command—of the Order of Friars Minor, the Franciscan order of nearly 14,500 friars in 113 countries. Living in Rome, he also is the procurator general of the order, serving as a liaison for the Franciscans with the Vatican.

Those experiences are part of his amazing journey of faith that began in Indianapolis, where he returned in late July to be reunited with family members and friends during a long weekend.

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

**Q. You grew up in Holy Cross Parish. Talk about its impact on your faith.**

A. "I grew up there in the late 1950s, '60s and early '70s. Faith was at the center of our family. It was a family of prayer. I grew up in an Irish household, and heard the Irish stories of struggle, faith and hope—what kept people going.

"In the parish, there was a strong sense of community. People knew each other, and they were invested in each other's lives. 'Building Church' was very central at Holy Cross. As Catholics, we each 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, taking Communion. We did faith formation 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 included the absolute 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's allowed



CNS photo/Giacinto Guiani, Catholic Press Photo



Submitted photo

Above, Franciscan Father Michael Perry, an Indianapolis native, was elected vicar general—the second in command—of the Order of Friars Minor in 2009. Living in Rome, he also is the procurator general of the order, serving as a liaison for the Franciscans with the Vatican.

Left, Franciscan Father Michael Perry, third from right, and two other members of the General Curia of the Order of Franciscan Minors visit the area of Omdurman, Khartoum, Sudan, in early July. The priests concelebrated Mass at a small Christian community center. More than 350 people attended the celebration.

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 Darfur 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 Darfur and see firsthand the suffering of the people. I went with Bishop John [H.] 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."

**Q. What has it been like for you as vicar general of your order?**

A. "It's given me a breadth, a depth of the Franciscan movement worldwide. It's given me wonderful opportunities to interact with people in this circle. It's also allowed me to look through the window of Franciscans on the ground and what they're doing—some of the challenges they're facing as they accompany the Church throughout the world.

"Another intriguing thing is what happens when I talk to Muslims, Hindus and Protestants of all different types. When I tell them I'm a Franciscan, they feel they can automatically talk to me. These religious groups are very much at home with Francis of Assisi. For them, Francis doesn't set up boundaries. He makes them feel they are part of God's plan and God's mystery of life for the future."

**Q. What is the feeling for you when you get the opportunity to return to Indianapolis?**

A. "It's great to come back to the family. My siblings are still here—my three brothers and my sister. We're a close family. I try to get back to Holy Cross, too, because it's a faith connection for me. I was there last July for the 25th anniversary of my ordination as a priest. I feel at home there. I feel very much that I come home to my spiritual roots." †

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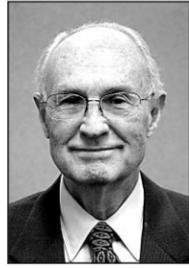
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From the Editor Emeritus/John F. Fink

## Jesus' parables: Several parables about prayers

(Ninth in a series of columns)

Two parables in Luke's Gospel, although separated by seven chapters, teach us about the necessity for persistence in prayer.



In Luke 11:5-8, Jesus told his listeners to suppose that one of them had a friend to whom he went at midnight and asked for three loaves of bread because another friend had just arrived. The friend answered, "Don't bother me. I'm already in bed" (Lk 11:7). Jesus said that, if the man wouldn't get up to give him the loaves because of their friendship, he would do so because of his friend's persistence.

I don't know about you, but I've always felt sorry for the friend in bed. The guy came at midnight! Couldn't he at least wait until morning? And what kind of a friend is it who would be persistent in his request—or is

it a demand—for bread?

Rules of hospitality in Palestine during Jesus' time prescribed that, when a guest arrived, no matter when or whether he was hungry, he would be served a meal. And meals required bread because it was used for dipping food from a common bowl. So it was normal to ask a neighbor for bread under these circumstances. (However, three loaves still seems excessive to me. And what about the thoughtlessness of the man who arrived at such a late hour expecting a meal?)

After telling that parable, 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 to give good things to us because he loves us, but we must ask for what we want and be persistent about it.

Luke returned to that theme in Chapter 18:1-8, when he had Jesus telling the parable of the persistent widow. Somehow she ran afoul of an arrogant judge "who neither feared God nor respected any human being" (Lk 18:2). We aren't told how he became a

judge, but that's beside the point. The widow kept pestering him to render a just judgment against her adversary. Eventually, the judge decided that he had better do so, not because it was what judges are supposed to do, but because of her persistence.

Jesus told his disciples this parable to demonstrate "the necessity for them to pray always without becoming weary" (Lk 18:1). Although God certainly is not like the unjust judge—he will be quicker about bringing about justice—perhaps he won't answer our prayers as quickly as we would like him to. We must not give up. We must be persistent and pray without becoming weary.

Luke followed up this parable with the familiar one about the Pharisee and the tax collector praying in the temple (Lk 18:9-14). The Pharisee thanked God that he was so righteous and mentioned all the great things he did. The tax collector simply beat his breast and prayed, "God, be merciful to me a sinner" (Lk 18:13). The Pharisee exalted himself while the tax collector humbled himself. We dare not be like the Pharisee. †

The Joyful Catholic/Rick Hermann

## Like a little child, seek and find the face of God

Clutching her crayon tightly, a little girl drew intently on a piece of paper.



Her teacher asked, "What are you drawing?"

The girl whispered, "It's a picture of God." "Oh, dear," the teacher replied, "but no one knows what God looks like."

Without hesitating, the little girl replied, "They're about to find out."

If you are struggling to find God in your life, remember to look with the simple faith of a child.

God wants us to find him. "Seek my face," God tells us (Ps 27:8). He eagerly runs to embrace us, like the father of the prodigal son.

Jesus found God by praying alone in the desert and, on a mountain, his face "shone like the sun" (Mt 17:2).

We find God the same way—in prayer—and we have the sacraments to help us.

How do we know when we have seen God?

Moses' face became radiant. The disciples were inspired to follow Jesus and left their boats. Paul felt scales falling from his eyes,

and was blinded by light.

We know one experience is common to all—an overwhelming sense of God's love. This is "the peace which transcends understanding" (Phil 4:7).

Once we see God clearly, we are suddenly able to see ourselves as clearly as God sees us.

When we see God for who he is, as our Creator who loved us before he formed us in the womb, we are free to look fearlessly in the mirror to recognize our God-given gifts and limitations.

When we are in right relationship with God, he puts us in right relationship with others and the pieces of our lives fall gently into place.

Gradually, we begin to see God's face when we look in a mirror and we recognize a familiar friend. "We, who with unveiled faces all reflect God's glory, are being transformed into his likeness with ever-increasing glory" (2 Cor 3:18).

This is an awesome privilege, knowing that we can reflect God's image to others.

Soon we see God in everyone, for "God created man in his image, in the image of God he created him, male and female he created them" (Gn 1:27).

God's face is glimpsed in a newborn child, a suckling mother, a hard-working father, a praying nun or a humble priest.

Looking closer, we see the face of God disguised in people we normally

overlook—the poor, the sick, the suffering, the disfigured, the grieving and the dying.

God is also apparent in the depressed, discouraged and downhearted. He is visible in the beggar, the diseased, the ugly, the handicapped and the unborn.

With new eyes, we cast our gaze on the outcasts of society—the thief, the liar, the adulterer, the murderer and the imprisoned.

God's face is almost entirely masked in some people.

Can we look upon our enemies, those who hurt us, and see the face of God, however obscure?

This is the ultimate test of love—to look upon our enemies with the love of God.

"Love your enemies," Jesus said, "and pray for those who persecute you" (Mt 5:44).

I pray that I find the face of God in everyone. Let me be transformed, Lord, so that I become a reflection of your radiant face to the world.

Let people see a glimpse of God in my face. It may be the only glimpse of God that they see this week.

O Lord, let me see your divine face in everyone I meet, and let me be a reflection of your face to a joyful and sorrowful world.

(Rick Hermann is a Catholic columnist and author. His e-mail is [RH222@sbcglobal.net](mailto:RH222@sbcglobal.net).) †

Living Well/Maureen Pratt

## Cultivating courage when coping with pain and fear

"Be not afraid" is a familiar phrase in our liturgical music and prayer. But for many people suffering from serious illness and pain, fear can paralyze, blotting out hope and faith.



What is it that enables those who suffer to have such courage? What lessons can we learn from others whose health

challenges are life-altering?

Recently, I had the honor to speak at a conference for medical personnel and patients that was sponsored by the American Behcet's Disease Association ([www.behcets.com](http://www.behcets.com)). Behcet's disease is sometimes called the "ugly stepsister" of lupus. It is an autoimmune disease that can cause horribly painful inflammation, and open ulcers and lesions internally and externally. Like lupus, there is no cure for Behcet's disease. Severe cases can be life-threatening.

You might expect that a gathering of Behcet's disease patients participating in seminars and support groups would be punctuated by fear and sadness. But the patients I spoke with were uplifted and, most remarkably, imbued with an almost fierce

fearlessness. Two patients that I interviewed shared insights on how they cultivate courage.

"Like many Behcet's patients, I've been poked, prodded, stuck, X-rayed, tested and biopsied," said Mary Burke, vice president of ABDA. "Being diagnosed with neuro Behcet's is my greatest challenge because the progressive loss of memory, ability to concentrate and cognitive dysfunction caused me to have to quit working."

Her courage, Burke said, "comes from helping others who are diagnosed with Behcet's. I've always been taught 'God helps those who help themselves.' So, in my mind, helping others is key in dealing with any disease."

Sandy McElgunn, president of ABDA, first experienced open, painful mouth ulcers as a youngster and had a complete spinal fusion in her early 20s. Then she developed ulcers in her bladder. When she was eventually diagnosed with Behcet's disease, she, too, found that reaching out to others gave her tremendous strength.

"It was a relief to have a name for what was making me hurt so much," said McElgunn. "I found the 1-800-number for the Behcet's hotline, and decided to call it. That call changed my life! I ended up getting more involved with the ABDA and started answering the hotline phone from my home daily."

Despite the severity of her disease,

McElgunn is still the voice on the other end of the line when newly diagnosed patients call the hotline. She also derives great courage from her faith.

"I was taught from a very young age to have faith in our awesome Lord," she said. "I have left it up to God to lead me in the right direction so that I can be a help to others with Behcet's disease, encouraging them to likewise support other patients, and educate the medical community, family members and friends."

My own life is often turned upside down by lupus flares and pain. The encouragement of others certainly helps me cope, and I try to return the favor as much as I can.

The constant presence of God and the prayers of my far-flung Church family also sustain me, especially in lonely, late-night hours. I pray long and often for deeper faith, and for my brothers and sisters in Christ.

By reaching out to others, we take charge of situations that can make us most fearful. And by reaching out to God, we bolster our hope and courage.

"Be not afraid" becomes so very powerful when we take action that leads us through fear to light.

(Maureen Pratt writes for Catholic News Service. Her Web site is at [www.maureenpratt.com](http://www.maureenpratt.com).) †

Faith and Family/Sean Gallagher

## Fathers: Become more like the Father

I recently celebrated my 40th birthday. Yes, the big "4-0."

It seems to be a popular notion in our culture to dread marking this milestone. But it really doesn't mean a whole lot to me.



That's because the age that I am according to the calendar is only important insofar as it tells me that I am

one day closer to entering eternal life.

And where I'll live for eternity—whether it's in heaven or hell—has a lot to do with how I, in this life, cooperate with the grace that God gives me each day to carry out the mission he has given me.

That's the particular way in which he wants me to become holy. We typically call this our vocation.

I didn't discern what that vocation was until I was about 30 years old. But, about 10 years ago, I learned through prayer and spiritual direction that God was calling me to be a husband and father.

This happens to be the vocation to which he calls most men. But just because so many are called to it doesn't mean that it is the easy road to heaven. Every vocation has its challenges. Some can seem particularly grim. We might have days where we don't know how we will reach the end of them.

But we can rest assured that God gives us all the grace necessary—and then some—for us to live out the particular vocation to which he has called us.

Part of that grace comes to us through the good examples he gives us in the holy men called to this vocation—both in the saints throughout history and in those he has placed in our lives.

But we husbands and fathers can and should look to God as our ultimate example.

There are many passages in the Bible that show how God is our Father, and how he cares for us with a great paternal love.

But for my own part, though, there are few passages that are as powerful as when the Father was revealed through the prophet Hosea.

Hosea likened the Lord to a father who tenderly cared for the people of Israel: "I fostered them like one who raises an infant to his cheeks" (Hos 11:3).

What parent cannot identify with this image and feel tenderhearted when calling it to mind? Yet Israel, like any other child—like I was when I was much younger than 40—failed to appreciate their Father's care, was unfaithful and sinned against him.

There have been countless days in my eight years as a father where I have experienced this lack of appreciation and unfaithfulness. My reactions during a lot of those times were anger and frustration.

But what was our heavenly Father's ultimate response to Israel's sins? Here's how Hosea described it: "My heart is overwhelmed, my pity is stirred. I will not give vent to my blazing anger. ... For I am God and not man, the Holy One present among you. I will not let the flames consume you" (Hos 11:8-9).

"For I am God and not man ..." (Hos 11:9). The truth of this short statement washes over me whenever I read it or hear it proclaimed at Mass. It leads me to consider how often my reaction as a father to my sons' bad behavior is so different from our heavenly Father's reaction, not just to Israel's sins but to my own as well.

God's reaction is filled with mercy. Mine, too often, is not. Yes, I am man and not God. But God our Father, who has truly adopted us as his children, gives us the empowering grace to become more and more like him every single day.

That is the great goal that we should all be aiming at—not to simply get through one more year on the calendar. †

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

# The Sunday Readings

Sunday, Aug. 1, 2010

- *Ecclesiastes* 1:2, 2:21-23
- *Colossians* 3:1-5, 9-11
- *Luke* 12:13-21

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



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

The name 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 in human thought the greatest wisdom. This tendency leads them to regard material wealth as an important value. Vanity also causes them 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 things that truly matter in life, namely the things of God. It also counsels believers to resist the temptations of this world, and it identifies sin as idolatry.

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 an 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 an awkward position in the middle of an argument?

Of course, it is possible that the questioner's intentions were not pure. However, to invite anyone to mediate a dispute was a compliment. Such a request presupposed that the person being questioned possessed knowledge. 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 arguing 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 foolhardy, Jesus emphasizes, because no human being can truly control his or her future. It would be better to distribute the abundance among the needy.

## Reflection

From 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 reckless waste and abandonment of good sense and responsibility. Rather, they remind us that we are in the hands of a loving God.

We ultimately control nothing about our future other than our voluntary decision to be one with God in Christ. In this decision, we assure ourselves a place at heaven's eternal banquet.

This lesson is that we should always put first things first in life, and that God should be first in our minds and hearts. †

## Daily Readings

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

Tuesday, Aug. 3  
*Jeremiah* 30:1-2, 12-15, 18-22  
*Psalms* 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  
(Response) *Jeremiah* 31:10-13  
*Matthew* 15:21-28

Thursday, Aug. 5  
The Dedication of the Basilica of St. Mary Major in Rome  
*Jeremiah* 31:31-34  
*Psalms* 51:12-15, 18-19  
*Matthew* 16:13-23

Friday, Aug. 6  
The Transfiguration of the Lord  
*Daniel* 7:9-10, 13-14  
*Psalms* 97:1-2, 5-6, 9  
*2 Peter* 1:16-19  
*Luke* 9:28b-36

Saturday, Aug. 7  
Sixtus II, pope and martyr and his companions, martyrs  
Cajetan, priest  
*Hebrews* 1:12-2:4  
*Psalms* 9:8-13  
*Matthew* 17:14-20

Sunday, Aug. 8  
Nineteenth Sunday in Ordinary Time  
*Wisdom* 18:6-9  
*Psalms* 33:1, 12, 18-22  
*Hebrews* 11:1-2, 8-19  
or *Hebrews* 11:1-2, 8-12  
*Luke* 12:32-48  
or *Luke* 12:35-40

Go Ask Your Father/Fr. Francis Hoffman

## 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 to 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.



**A** Your nephew should 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 with respect to procreation have both better and stronger marriages.

It sounds to me that you have an opportunity to speak with him and engage him in conversation, and can give witness to the benefits of marriage in the Church.

As Pope John Paul II said, "Do not be afraid!"

**Q** My fiancé and I would like to have two Catholic weddings. Would it violate Catholic doctrine to be married once in our college town at a Catholic church with a simple ceremony then once more later in our hometown with our family members and friends during a large celebration?

**A** You can only marry the same guy once! I suggest that you marry at your local Catholic church in your college town then consummate your marriage and live together as husband and wife.

Later, you can celebrate with a party in your hometown that all of your friends and family members can attend.

You are ready for marriage when you are ready to have children.

If you and your fiancé are married in a Catholic church in the presence of the pastor of the parish and two witnesses then

your marriage is valid and a convalidation ceremony is entirely unnecessary.

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 marriage vows at St. Peter's Basilica.

When I told a co-worker that St. Peter, Pope John Paul II and many other popes are buried at this basilica, he said a tour guide informed him that only their hearts are inside each tomb. What can I say to correct his misunderstanding?

**A** Beneath the main floor of St. Peter's Basilica is the crypt, called the Vatican Grottoes. Many, but not all, of the popes are buried there. In most cases, their remains are intact, although with the passage of time nothing much remains except their bones.

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.

Your co-worker either misheard the tour guide or the tour guide misunderstood the mentor who trained him as a docent.

There have been occasions in the history of the Church when parts of the body of a saint wound up in different places, either because of theft, or verzealous relic hunting or a dispute.

But it's never been the practice of the Church only to inter 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's tomb during Holy Week in 2007. I was amazed by the constant flow of humanity filing by his tomb.

I hope that Venerable John Paul the Great will be raised to the glory of the altars soon! †

## My Journey to God

### A Lectio Reflection

Just when I thought I knew You, God,  
that image turned to dust,  
And floundering, I sought You out.  
"My child," You told 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 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'm 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-sponsor of the senior class at Bishop Chatard High School in Indianapolis. This 17th-century Spanish sculpture titled "Jesus Falls Under the Weight of the Cross" will be part of the Stations 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.

# 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.

**ALEXANDER, William L.**, 74, St. Joseph, Sellersburg, July 19. Husband of Patricia Alexander. Father of Greg, Keith, Ken, Larry, Mark and Terry Alexander. Brother of Virginia Havelly, Carolyn Mace, Mary McDonald, Pat Whitehead, Ronald Alexander, Fred McDonald and Bud Van Sickle. Grandfather of 12. Great-grandfather of one.

**BREMER, Richard**, 76, St. Luke the Evangelist, Indianapolis, July 24. Husband of Carole (Minnich) Bremer. Father of Jeanne Fagan, David, Michael and Terry Bremer. Grandfather of seven.

**BROCK, Christopher Dale**, 39, St. Joseph, Jennings County, June 19. Husband of Heather Brock. Father of Lucas and Ryan Brock. Son of Terry and

Sally Brock. Brother of Clinton Brock.

**BRUNO, Salvador John**, 59, Christ the King, Indianapolis, July 10. Son of Etta Naomi Bruno. Brother of Di Ann Thanas, Charles, J. Joseph, Michael and Thomas Bruno.

**CAMPBELL, Doris (Lolla)**, 84, Holy Angels, Indianapolis, July 5. Mother of Doris Jean Lewis. Sister of Carlena Coe, Angel Lawson, Evelyn Ridley, Sondra Swanigan, Donald and Floyd Lolla Jr., and Jerry Parham.

**CARPENTER, Albert Woodie**, 72, Holy Angels, Indianapolis, July 2. Brother of Judy Bridgeman and Kirk Carpenter.

**CARRASQUILLO, Justina Aida**, 73, St. Mary, New Albany, July 16. Wife of Hector Carrasquillo. Mother of Geraldine Smith, Dominic Morales, Julie, Hector and Luis Rafael Carrasquillo. Sister of four. Grandmother of seven. Great-grandmother of five.

**ERPELDING, Alvin J.**, 91, St. Paul the Apostle, Greencastle, July 20. Father of Anne Woods and Louis Erpelding. Brother of Cyril Erpelding. Grandfather of three.

**FASNACHT, Mary Louise**, 80, St. Lawrence, Lawrenceburg,

July 17. Sister of Edward Fasnacht. Aunt of several.

**JENNINGS, F. Robert**, 87, Holy Spirit, Indianapolis, June 14. Husband of Rosemary (Bowlen) Jennings. Father of Rosemarie Akles, Barbara Cripe, Beverly Davis, Brenda Hopkins, Betty Snodgrass, Rebecca, Brian, Bruce and Robert Jennings. Grandfather of 22. Great-grandfather of 22.

**JUNG, Robert E.**, 74, St. Rose of Lima, Franklin, July 20. Husband of Nancy Jung. Father of Robert Jung II.

**KILMARK, Alma**, 87, St. Barnabas, Indianapolis, June 25. Stepmother of Mary Bennett and Donald Kilmark. Aunt of Maria Johnson.

**MATERN, Lawrence W.**, 50, St. Ann, Jennings County, July 19. Husband of Tammy Matern. Father of Megan, Morganne, Chad and Craig Matern. Son of Agnes Matern. Brother of Maryjo Kent, Patricia Kintner, Sharon Low, Chuck, Danny, Donnie and Roger Matern. Grandfather of two.

**MAUER, Margaret (Schroeder)**, 89, St. Mary, Greensburg, July 19. Wife of Leonard Mauer. Mother of Ruth Ann Cook, Angela Kelly, Mary Jo Nieman, Judy, Nita, Larry, Mark, Michael, Roger and Timothy Mauer. Sister of Teresa Horan, Catherine Mauer, David and Justin Schroeder. Grandmother of 22. Great-grandmother of three.

**MAXEY, Mary Louise**, 93, Christ the King, Indianapolis, July 18. Mother of Patricia

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

**MILLIGAN, Agnes M.**, 92, St. Charles Borromeo, Bloomington, July 19. Aunt of several. Great-aunt of several. Great-great aunt of several.

**NOON, Mary Lou**, 83, St. Anthony of Padua, Clarksville, July 13. Mother of Sharon Breck, Lou Ann Von Allmen, David, Jimmy and Larry Noon. Sister of Frank, Jack and Joe Spitznagel. Grandmother of seven. Great-grandmother of five.

**SCHMIDT, Richard L. Sr.**, 82, St. Joseph, Shelbyville, July 19. Husband of Rena Schmidt. Father of Valerie Jackson, Brenda Jo Jones, Allen and Victor Bennett, and Richard Schmidt Jr. Grandfather of four. Great-grandfather of eight.

**TIMBERLAKE, Paul D.**, 70, St. Mary, Lanesville, July 7. Husband of Eileen Timberlake. Father of Marsha Bezy, Vivian, Brian, Dennis, Gary and Kevin Timberlake. Grandfather of five.

**TODD, Vivian J.**, 88, Christ the King, Indianapolis, July 14. Sister of Victoria and Vince Todd.

**WAGNER, Cletus A.**, 79, St. Maurice, Napoleon, July 1. Husband of Eileen (Thole) Wagner. Father of Marlene Prickel, Janice Simon, Jeffrey, Kenneth, Robert and Thomas Wagner. Brother of Burdella Brancamp, Richard and William Wagner. Grandfather of 17. (correction) †



## Apostle

This Spanish sculpture of one of the Twelve Apostles is part of an 18th-century sculpture group 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.

## Franciscan Sister Margaret Mary Hollingsworth was a teacher, nurse

Franciscan Sister Margaret Mary Hollingsworth, formerly Sister Mary Ambrose, 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 sisters' cemetery.

She was born on Jan. 19, 1925, in Morganfield, Ky.

She entered the Oldenburg Franciscan community on Jan. 28, 1944, and professed her final vows on Aug. 12, 1949.

Sister Margaret Mary taught at Catholic grade schools and high schools for 28 years from 1946-74.

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 Bedford.

In Indianapolis, Sister Margaret Mary taught at St. Mark the Evangelist School, Our Lady of Lourdes School, the former St. Mary School and the former Holy Trinity School.

She also taught at Catholic 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 Blades of Dixon, 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 47036. †

## M. Desmond Ryan was for mer 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. on July 31 at the Saint Joseph's College Chapel in Rensselaer, Ind. Calling is 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 matters, from 1980 until his retirement in 2004.

In that 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.

From 1953-55, he served in the U.S. Army.

On Dec. 11, 1954, he was married to Leone 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.

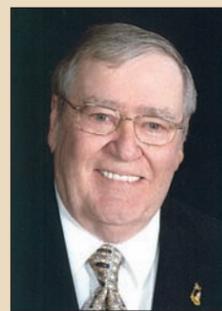
In 1976, he was appointed assistant director of the conference then four years later became the executive director.

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 award presented by the governor.

Surviving are four children, Maureen Kosanovich of Rensselaer; Eileen McGrath of Sarasota, Fla.; Mary Skorepa of Sanford, Fla.; and Desmond Ryan of Brookfield, Ill.; as well as 10 grandchildren and five great-grandchildren.

Memorial gifts may be sent to the Thomas J. Ryan Foundation in memory of his late son in care of the Jasper Foundation or The College Fund at Saint Joseph's College, U.S. Highway 231, P.O. Box 870, Rensselaer, IN 47978. †



M. Desmond Ryan

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## Daughter of Charity Josephine Tarquini served in Indianapolis

Daughter of Charity Josephine Tarquini died on July 16 at Seton Residence in Evansville, Ind. She was 100.

The Mass of Christian Burial was celebrated on July 20 at the Seton Residence Chapel in Evansville. Burial followed at St. Joseph Cemetery in Evansville.

Josephine Tarquini was born on Feb. 20, 1910, in Italy. When she was 5, she was trapped for several days under debris from an earthquake that killed her family.

In 1930, she completed certification in social work at Simmons College in Boston.

She joined the Daughters of Charity on Oct. 20, 1932.

Sister Josephine earned certification as a registered nurse in 1934 at DePaul School of Nursing in St. Louis.

She served as the head nurse of the pediatrics department at DePaul Hospital in St. Louis until 1935.

For the next 22 years, she ministered as a nurse, social worker and recreation director at DePaul Settlement in Chicago.

After serving for a short time at St. Elizabeth Home in

New Orleans, Sister Josephine began a 20-year ministry assignment at St. Vincent Hospital in Indianapolis from March 1958 through July 1978.

During that time, she served as the supervisor of the outpatient department, worked in medical records and was the local superior of the Daughters of Charity at the St. Vincent Residence.

Sister Josephine moved to Seton Manor in Evansville in 1978 to work in the library, and assist her community with oral histories and translations.

In 1979, she moved to Seton Haven in Montgomery, Ala., where she served as the activities director and continued her translation work until 1988.

In 1988, Sister Josephine returned to Seton Residence in Evansville, where she continued her prayer ministry.

Memorial gifts will benefit the Church's ministry to the Otomi Indians in Mexico, and may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †

# POVERTY

continued from page 1

Catholic News Service. "There is a cycle which starts with these teen mothers

coming from unstable backgrounds and then mothering children who are then raised in the same situation.

"We encourage the girls to complete high school and think about their future for further education or jobs in order to end the cycle, and have the mothers be able to support their children and create a better life for themselves," she added.

The circumstances of children born into poverty and their families also is a concern for the Department of Justice, Peace and Human Development of the U.S. Conference of Catholic Bishops.

Susan Sullivan, the department's associate director of education and outreach, and directors Kathy Saile, of the Office of Domestic Social Development, and Ralph McCloud, of the Catholic Campaign for Human Development, spoke with CNS about the implications of the new

**'I think this study is accurate because children born into poverty often remain in the cycle of poverty, and as young adults they are financially behind and often never catch up.'**

**— Ralph McCloud of the Catholic Campaign for Human Development**

study, and their efforts to end child and adult poverty.

"We need to confront the systems in place to make sure they are helping the poor," McCloud said.

"Communities need to address the root causes," he said, which is a main goal of CCHD while helping the poor to help themselves.

The bishops' domestic anti-poverty program, CCHD is one of the largest private funders of self-help programs for poor people in the United States.

McCloud said that children who are born into poverty often have to overcome physical problems that are side effects of limited finances, as they often are not provided with adequate nutrition and are only treated for serious illnesses—which also affects their ability to learn at school.

"I think this study is accurate," McCloud said, "because children born into poverty often remain in the cycle of poverty, and as young adults they are financially behind and often never catch up."

The state of the nation's economy hits the poor especially hard, according to McCloud. The number of unemployed people is

currently at 14.6 million, and the unemployment rate is 9.5 percent, according to a federal summary released in June 2010. He said the country's slow recovery from recession affects poor adults because jobs they would qualify for are now being taken by people with higher education and more experience due to the lack of jobs in their own fields.

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 "no single bullet to end poverty" because "nutrition, housing and family structure are important factors also.

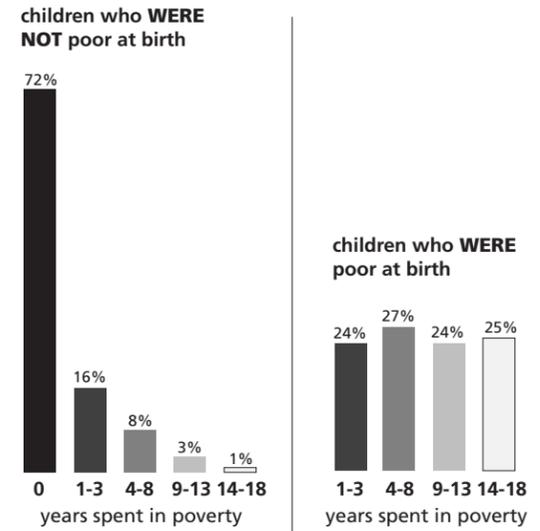
"The poor can't afford to make mistakes because they often have to pay for them for the rest of their lives," Saile said, explaining that there is a ripple effect where every decision and problem the poor face affects multiple areas of their lives.

Sullivan explained that "options and resources" are limited for the poor people, 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

## 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.



and food, but also focus on the systematic causes of poverty and work on ending 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." †

# CHURCH

continued from page 1

new priests.

It also published a report on the release of a bishop after 15 months of detention. But the interesting thing is that the *Fides* coverage of China is focusing not on political developments, but on the day-to-day life of Catholic faithful. That means information is increasingly getting through from Chinese dioceses to the Holy See in Rome.

China is just one of the missionary countries closely monitored by the Vatican. Assuming that Vatican officials read their in-house newsletter, they would have learned much about international Church affairs in recent weeks. In many cases, local Church communities have been on the front lines of delicate social issues:

- In India, Church leaders issued an alert against the proliferation of extremist Hindu groups after a priest who has been a local Church spokesman received a death threat.

- In Thailand, representatives of Asian bishops' conferences met with Vatican officials for a broad discussion on the future of interreligious dialogue with eight major religions in the region.

- In the Philippines, bishops called on President Benigno Aquino III to curb the

foreign exploitation of mineral resources—prompting strong criticism by the country's mining industry. The bishops also warned against a "contraceptive mentality" in government health care and education programs.

- In Sri Lanka, the Church has intervened with the European Union against an EU plan to suspend preferential trade agreements as leverage toward a better human rights performance by the Sri Lankan government. Catholic leaders support an improved human rights record, but say the move will hit Sri Lankan workers and poor people the hardest.

- In Papua New Guinea, a leading bishop has offered moral support for grass-roots efforts against widespread corruption.

- In the Congo, Church leaders gathered to promote specific new steps toward a durable peace, including a more prominent role by the international community.

- Bishops from Portuguese-speaking countries met in West Africa to launch a new program of cooperative personnel exchanges, particularly in seminaries.

- In El Salvador, the Catholic Church is strongly supporting legislation to increase punishment for participation in "death gangs" that have attacked public transport vehicles in recent months, leaving some passengers burned alive.

- In the Dominican Republic, bishops



A suspected gang member, allegedly responsible for attacks on buses, is taken away on June 21 after being presented to the media at the site where a bus was attacked and burned in San Salvador.

have denounced a frightening escalation of violence in the country, some linked to drug trafficking, and called for an examination of personal and institutional behavior.

Other Vatican news organs, including the Vatican newspaper, are also doing a better job covering the world outside Italy—a policy line pushed by Pope Benedict XVI. The issue of

*L'Osservatore Romano* on July 18 was typical: front-page stories from Brussels, Mexico City and Beijing, with news inside on Church developments in Australia, Mozambique, Uganda, Eritrea, France and Kyrgyzstan. While U.S. affairs are followed closely, on this particular day only two of the newspaper's 37 stories originated in the United States. †

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Qualified candidates must send letter of application, vitae, 2 letters of reference to: Anita Herbertz, Director of Human Resources, Marian University, 3200 Cold Spring Road, Indianapolis, IN 46222. Electronic submission is encouraged to: hr@marian.edu. Review of applications to begin immediately and will continue until position is filled.

# Pilgrimage to St. Louis and national shrines



Submitted photos by Carolyn Noone



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 Guérin.

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.

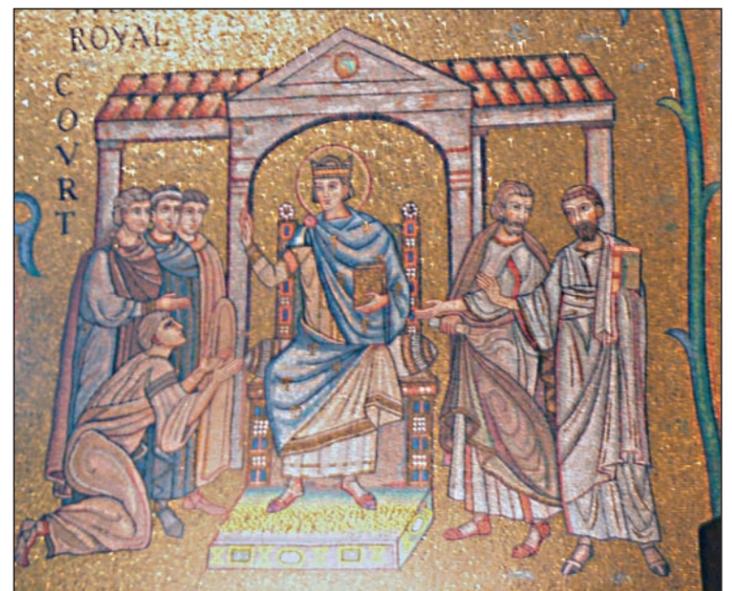


Msgr. Joseph F. Schaedel, vicar general, celebrated Mass on July 14 at the historic Shrine of St. Joseph in St. Louis. Father Robert Mazzola, left, concelebrated the Mass and Our Lady of the Greenwood parishioner John Welch of Greenwood assisted as an altar server.



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.