



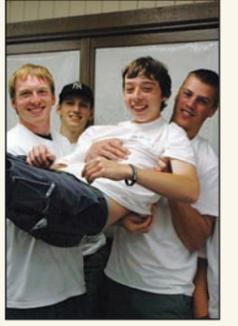
The

Criterion

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Culture of vocations

Bishop Bruté Days gives 'a sense of how seminary life is,' page 3.



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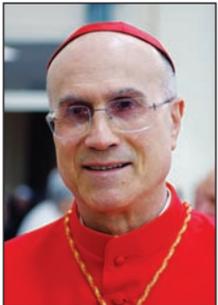
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Vatican calls on businesses to be ethical, create economic justice

VATICAN CITY (CNS)—The Vatican and some Catholic thinkers are urging businesses to not only employ ethical policies within their companies, but also to become dedicated to bringing economic justice to the wider world.

In fact, people should be wary of superficial ethical practices that “are adopted primarily as a marketing device, without any effect on relationships inside and outside the business itself,” and without promoting justice and the common good, said Cardinal Tarcisio Bertone, the Vatican’s secretary of state.

Cardinal Bertone was one of a number of speakers invited to the Executive Summit on Ethics for the Business World, sponsored by the Pontifical Council for Justice and Peace and the Legion of Christ’s Fidelis International Institute, which promotes ethics in business.



Cardinal Tarcisio Bertone

The June 16-17 conference brought high-profile leaders

from the manufacturing, industrial, banking and financial sectors, including representatives from General Electric and Goldman Sachs, as well as Catholic experts in Catholic social teaching.

Organizers purposely chose people from different industries, countries and religions in order to hammer out ethical principles held in common, which often reflect the values inherent in Catholic social thought, namely the principles of the centrality of the human person, subsidiarity, solidarity and the pursuit of the common good, said Father Luis Garza Medina, vicar general of the Legion of Christ, who helped plan the event.

The real challenge, however, is taking those common principles and translating them into concrete action that will have a real impact on local and world economies, and on people’s lives, he said.

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Photo by John Shaughnessy



‘Being who God wants me to be’

Francesca LaRosa is scheduled to sing the ballad version of the theme song “Called to Glory” for the 2011 National Catholic Youth Conference in Indianapolis in November. Here, the senior at Roncalli High School in Indianapolis performs during a musical program at St. Roch Church in Indianapolis on June 6.

Teenager chosen to perform NCYC theme song is grounded in her faith

By John Shaughnessy

As she talked to the grade school children, Francesca “Chessie” LaRosa could have focused on how she is scheduled to sing in front of 25,000 young people who are expected to come to Indianapolis in November for the 2011 National Catholic Youth Conference.

Instead, the 18-year-old singer-songwriter chose to share a defining moment from one of those tough, soul-searching times that most teenagers eventually face—a time when she had to decide what really mattered in her life.

It happened during the summer of

2008, a season of excitement, uncertainty and change before her freshman year at Roncalli High School in Indianapolis.

For most of her years at St. Barnabas School in Indianapolis, Francesca didn’t have many friends. She often considered herself as “weird” to her classmates and viewed herself as “shy,” “awkward” and “not good enough.” But that perception began to change in her eighth-grade year when she wrote a song called “We Are” that became her class’ theme song.

People began to see her in a different light. She found confidence and new friends. Soon, she also found herself facing a choice.

“A lot of people were telling me to be a certain way—to dress a certain way and act a certain way—to be popular,” Francesca says. “I was really frustrated. It was killing me. I just really wanted to be with God and be for God. I started to realize my goal was to get to heaven.”

So Francesca did what she has done most of her young life. She poured her heart into the lyrics of a song, writing one called “Who I Want to Be.”

“It’s reaching out to the girls and guys who feel they aren’t good enough,” Francesca told the students at St. Roch School in Indianapolis during a program

See LAROSA, page 8

Bishops approve statement on assisted suicide, charter revisions

BELLEVUE, Wash. (CNS)—The U.S. bishops on June 16 approved a policy statement on physician-assisted suicide, the first on the issue by the bishops as a body, and they also approved revisions to their 2002 “Charter for the Protection of Children and Young People.”

The votes came on the second day of the bishops’ annual spring general assembly held near Seattle in Bellevue on June 15-17.

Taking on the issue of physician-assisted suicide in the state where voters most recently approved it, the U.S. bishops hope to counter the recent “strong resurgence” in activity by the assisted suicide movement, said Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, in presenting the document a day before the vote.

In the document, titled “To Live Each Day With Dignity” and approved in a 191-1 vote, the U.S. bishops declared assisted suicide “a terrible tragedy, one that a compassionate society should work to prevent.”

It says if advocates of assisted suicide succeed in their campaign to see it legalized in more and more states, “society will undergo a radical change.”

The revisions to the charter were approved 187-5 with four abstentions. They reflect changes in Church law since the last

See BISHOPS, page 2

CNS photo/Stephen Bashear



Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, center, speaks during the opening session of the bishops’ annual spring meeting near Seattle in Bellevue, Wash., on June 15. At left is Archbishop Joseph E. Kurtz of Louisville, Ky., USCCB vice president, and at right is Msgr. David Malloy, general secretary.

BISHOPS

continued from page 1

revision in 2005, bringing it into line with recent Vatican instructions in response to the crisis of sexual abuse of minors by priests. These include mentioning child pornography as a crime against Church law and defining the abuse of someone who “habitually lacks reason,” such as a person with mental retardation, as the equivalent of child abuse.

They also outline procedures to follow if a bishop is accused of having sexually abused a child and another bishop becomes aware of it.

The experiences of the past nine years have shown that “the charter works,” said Bishop Blase J. Cupich of Spokane said on June 15. As chairman of the USCCB Committee on the Protection of Children and Young People, he introduced the document to the bishops on June 15.

“The charter has served the Church well,” he said. “It is a helpful tool as we keep our pledge to protect children, promote healing and rebuild trust.”

The next day before the vote, there was little debate on the proposed revisions. But not every bishop is on board with the charter’s provisions, as evidenced by the 28 amendments proposed by Bishop Fabian W. Bruskewitz of Lincoln, Neb., and rejected by the committee.

Most of the amendments suggested by Bishop Bruskewitz were aimed at weakening the charter’s wording because the bishop said in a rationale included with the amendments, “The USCCB bureaucracy cannot bind bishops to obey the charter.”

Retired Archbishop Francis T. Hurley of Anchorage, Alaska, also raised questions on June 16 about the “zero tolerance” policy outlined in the charter, which requires the permanent removal of any priest who admits or is found to have abused a child.

But at a news conference held later in the day, Bishop Cupich said a change in the policy would send the message that “we are going to put priest offenders first,” and that is not the case, he said. “We are putting the victims first.”

On the first day of their meeting, the bishops also heard a report from

Cardinal Donald W. Wuerl of Washington on progress being made toward a U.S. personal ordinariate for former Anglicans who want to enter into full communion with the Catholic Church.

As many as 100 U.S. Anglican priests and 2,000 laypeople could be the first members of the U.S. ordinariate, said the cardinal, who was appointed by the Vatican last September to guide the incorporation of Anglican groups into the Catholic Church in the United States under “*Anglicanorum coetibus*,” an apostolic constitution issued by Pope Benedict XVI in November 2009.

At a news conference following his report, Cardinal Wuerl said he “wouldn’t be surprised” if the Vatican were to establish the U.S. ordinariate by the end of the year. “I think it will be sooner rather than later,” he said.

Earlier in the day, the U.S. bishops voted overwhelmingly to authorize preparation of a 50-page document on preaching for consideration in November 2012.

St. Louis Archbishop Robert J. Carlson presented the proposal on behalf of the Committee on Clergy, Consecrated Life and Vocations, which he chairs, but said the document would be drawn up in consultation with various committees of the U.S. Conference of Catholic Bishops.

Archbishop Carlson said the document would be “at once inspirational and practical, ... grounded in the tradition of the Church,” and would aim to “adequately convey the purpose of the homily at Mass—the personal encounter with the Incarnate Word.”

In other action on the first day of the assembly, the bishops also:

- Agreed by a 194-1-1 vote to integrate the Commission on Certification and Accreditation into the USCCB as a new Subcommittee on Certification for Ecclesial Ministry.
- Got an update from Bishop Salvatore J. Cordileone of Oakland, Calif., about the conference’s efforts to promote and defend marriage.
- Approved, 185-1-3, the use of the Mass texts for patronal feast days of Spanish-speaking countries as an appendix to the eventual Spanish translation of the *Roman Missal* for use in the United States.



Above, U.S. bishops gather for Mass on June 15 before the opening session of the U.S. Conference of Catholic Bishops’ annual spring meeting near Seattle in Bellevue, Wash.

Left, Cardinal Donald W. Wuerl of Washington delivers a report during a June 15 session of the annual spring meeting of the U.S. Conference of Catholic Bishops near Seattle in Bellevue, Wash. Cardinal Wuerl was appointed by the Vatican last September to guide the incorporation of Anglican groups into the U.S. Catholic Church under “*Anglicanorum coetibus*,” an apostolic constitution issued by Pope Benedict XVI in November 2009.

- Dropped from their agenda without comment a discussion of their perennial “Faithful Citizenship” document on political responsibility.
- Saw a video appeal from Archbishop Diarmuid Martin of Dublin for strong U.S. participation in the International Eucharistic Congress scheduled for next year in his city.
- Heard about a plan to periodically review the mandate of each national collection held in this country.
- Gave a standing ovation to Ken Hackett, who addressed the bishops as he prepared to retire from Catholic Relief Services after nearly 40 years with the international humanitarian agency of the

U.S. Catholic community.

- Heard from Father Edward Dougherty, superior general of the Maryknoll Fathers and Brothers, about the 100th anniversary of the organization founded by the U.S. bishops to recruit, train, send and support American missionaries overseas.
- Were given the option of beginning use of some musical settings for the new translation of the *Roman Missal* in September rather than waiting until full implementation on the first Sunday in Advent.
- Bid farewell to Msgr. David Malloy, a priest of the Archdiocese of Milwaukee, who was completing five years of service as USCCB general secretary. †

Bishops approve first major statement on physician-assisted suicide

BELLEVUE, Wash. (CNS)—Taking on the issue of physician-assisted suicide in the state where voters most recently approved it, the U.S. bishops declared suicide “a terrible tragedy, one that a compassionate society should work to prevent.”

Approved 191-1 on June 16 at the bishops’ spring general assembly near Seattle, the policy statement called “To Live Each Day With Dignity” is the first document on assisted suicide by the bishops as a body.

Introducing the statement on June 15, Cardinal Daniel N. DiNardo of Galveston-Houston, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, said he hoped it would counter the recent “strong resurgence” in activity by the assisted suicide movement.

“With expanded funding from wealthy donors, assisted suicide proponents have renewed their aggressive nationwide campaign through legislation, litigation and public advertising, targeting states they see as most susceptible to their message,” the document says. “If they succeed, society will undergo a radical change.”

It specifically criticizes the former Hemlock Society, “whose very name reminded people of the harsh reality of death by poison,” for changing its name to Compassion & Choices.

“Plain speaking is needed to strip away this veneer and uncover what is at stake for this agenda promotes neither free choice nor compassion,” the policy statement says.

Physician-assisted suicide was approved by voters in Washington state in November 2008. It is also legal in Oregon, where voters approved it in 1994, and Montana, where a state court has ruled it is not against public policy.

In the document, the bishops say the assisted suicide movement “actually risks adding to the suffering of seriously ill people.

“Their worst suffering is often not physical pain, which can be alleviated with competent medical care, but feelings of isolation and hopelessness,” the statement says. “The realization that others—or society as a whole—see their death as an acceptable or even desirable solution to their problems can only magnify

this kind of suffering.”

In addition, the document says, “one cannot uphold human freedom and dignity by devaluing human life.

“A choice to take one’s life is a supreme contradiction of freedom, a choice to eliminate all choices,” it says. “And a society that devalues some people’s lives, by hastening and facilitating their deaths, will ultimately lose respect for their other rights and freedoms.”

The document also criticizes the idea of involving physicians in helping their patients commit suicide, calling it “a corruption of the healing arts.

“Catholics should be leaders in the effort to defend and uphold the principle that each of us has the right to live with dignity through every day of our lives,” the document says. “The claim that the ‘quick fix’ of an overdose of drugs can substitute for these efforts is an affront to patients, caregivers and the ideals of medicine.”

(To read the document and other information about the Church’s teachings on assisted suicide, log on to www.usccb.org/toliveeachday.) †



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'A sense of how seminary life is'

Bishop Bruté Days helps foster a culture of vocations

By Sean Gallagher

JOHNSON COUNTY—Want a sign of hope that more young men in central and southern Indiana are open to a vocation to the priesthood?

Look no further than a soggy field in the middle of a rainstorm.

That was where some 40 youths from across central and southern Indiana and beyond ran around screaming and shouting and playing games in the pouring rain on June 15 during the the sixth annual Bishop Bruté Days.

This annual vocations retreat and camping experience for junior high and high school-aged boys sponsored by Bishop Simon Bruté College Seminary in Indianapolis was held from June 14-17 at the Indiana Future Farmers of America Leadership Center in southern Johnson County near Trafalgar.

An annual event since 2006, some of its first participants have now graduated from high school. A few, like Joseph Cole and Vincent Jansen, have become seminarians and are enrolled at Bishop Bruté Seminary and Marian University in Indianapolis, where they take classes connected to their priestly formation.

Father Robert Robeson, rector of Bishop Bruté College Seminary, sees new junior high and high school students signing up for Bishop Bruté Days, and taking the place of its first participants as a hopeful sign for the future.

"It's very satisfying," Father Robeson said. "I think the archbishop's vision for trying to create a culture of vocations is really beginning to bear fruit in that sense. I think we still have a long way to go though."

And that continuing work needs to happen, Father Robeson said, in parishes and families. Bishop Bruté Days—which gives teenage boys a taste of the daily prayer and fun-filled fellowship of life in a college seminary—can only build on that foundation.

"[Bishop Bruté Days] supports the families and the parishes that are seeking to nurture vocations," he said. "We give them a concrete channel for helping kids to learn about vocations, and to explore the possibility of vocations and to meet kids that are interested in vocations."

St. Teresa Benedicta of the Cross Parish in Bright in the Batesville Deanery has had several teenage boys attend Bishop Bruté Days in recent years. Its pastor, Father Thomas Kovatch, was so pleased by that participation and so interested in promoting vocations in his parish that he came to Bishop Bruté Days this year to give a presentation to high school participants and celebrate Mass.

"To see a lot of them here warms my heart because I truly believe that a lot of them probably do have a call," Father Kovatch said.

It was the daily routine of morning prayer, evening prayer and the celebration of the Mass that helped Cole answer the call to explore as a seminarian the possibility that God might be calling him to be a priest.

"It's similar to the seminary. That's what got me into the seminary," said Cole, a member of St. Vincent de Paul Parish in Bedford.

Like Father Robeson, Cole is glad to see teenage boys coming to Bishop Bruté Days—much like he did five years ago when he was getting ready to become a high school freshman.

"It is very encouraging," Cole said. "I'm just glad that I'm here to give them the same experience that I had. I hope that God will lead them through my helping out here either into the seminary or into whatever vocation [God is calling them to]."

One of the youths at Bishop Bruté Days getting ready to enter high school this year was Kyle Fricker, a member of St. Joseph Parish in St. Leon.

This was his second time to participate in



Father Thomas Kovatch, pastor of St. Teresa Benedicta of the Cross Parish in Bright, elevates the Body and Blood of Christ during a June 15 Mass as part of Bishop Bruté Days, an annual vocations retreat and camping experience for junior high and high school-aged youths sponsored by Bishop Simon Bruté College Seminary in Indianapolis. It was held from June 14-17 at the Indiana Future Farmers of America Leadership Center in southern Johnson County, and attracted more than 40 participants from across the archdiocese and beyond.



During a light moment on June 15, Forrest Keenan, a member of St. Teresa Benedicta of the Cross Parish in Bright, is held up by Matthew Lorenz, left, a member of St. Roch Parish in Indianapolis, and Greg Fleckenstein and Cody Sandschafer, seminarians of the Diocese of Springfield, Ill. Also shown are Eddie Barron, third from left, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis; Ted Ward, second from right, a member of Good Shepherd Parish in Indianapolis; and Keith Dewig, a seminarian of the Evansville Diocese.



the vocations camp and retreat, which he said is "a good mix of good adoration and prayer and fun."

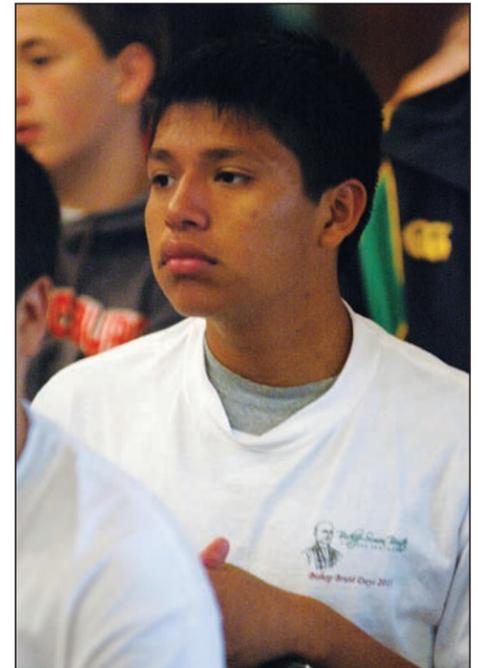
One of the more satisfying parts of Bishop Bruté Days for Kyle is getting to know the seminarians who serve as counselors.

"They're really good role models," Kyle said. "They give you a sense of how

seminary life is. They make you kind of want to go there with all of the stories they tell you."

Although Bishop Bruté Days can be a positive influence on teenage boys to consider becoming a seminarian, Father Robeson said that really isn't its main goal.

"Our primary objective is conversion,"



Carlos Galvin, a member of Holy Trinity Parish in Edinburgh, kneels in prayer during a June 15 Mass as part of Bishop Bruté Days. Carlos will be a high school freshman this fall.



Above, seminarian Timothy Wyciskalla gives a presentation on vocations on June 15 to junior high school participants during this year's Bishop Bruté Days.

Left, Nick Ohlhaut, a member of St. Teresa Benedicta of the Cross Parish in Bright, tags seminarian Peter Jansen during a rainy game of freeze tag on June 15 during Bishop Bruté Days. Running toward Nick and Jansen is Jacob Hoehn from the Diocese of Joliet, Ill.

Father Robeson said. "And once conversion takes place, once a kid gets it, once a kid understands that Christ has to be at the center of their life, ... the vocations will follow."

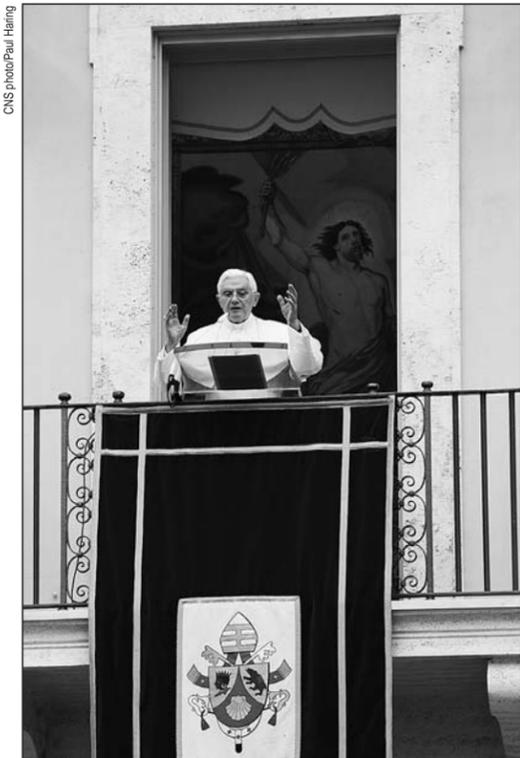
(For more information on Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb.) †



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Editorial



Pope Benedict XVI delivers his blessing after reciting the Angelus prayer at the papal summer residence in Castel Gandolfo, Italy, in 2010. The pope said summer vacation should include time for quiet and prayer.

Don't forget Sunday Mass and growing in your life of faith while on vacation

With an assist to rocker Alice Cooper, we can officially say for most students that “school’s out for summer.”

July is right around the corner, and many families are gearing up for summer vacation.

Though the challenging economic times will prevent some people from getting away this year, those who do leave town for an extended period of time will no doubt be adjusting their routines.

With that in mind, we pose this simple question for all travelers: Will Sunday Mass and growing in your life of faith be a part of your time away?

During an Angelus address last July while on vacation in Castel Gandolfo, Italy, Pope Benedict XVI said that getting away from home should not translate into getting away from your faith. In fact, he said that we should use our summer vacation to spend time on the essentials in life—including God.

The pope said it is important that people “rest from our daily labors so that we may give time to the one thing that is truly necessary in our lives—listening to the word of God in attentive stillness.”

People need to work and dedicate themselves to their family, home and profession, but God must still come first, the Holy Father said.

God is that “inner light of love and truth” that gives every action meaning, value and joy, he said.

Parish priests have been known to provide gentle reminders to their congregation that the commandment to keep the Lord’s day holy is not a suggestion or option but a solemn obligation.

That holds true while we are on vacation.

Legitimate reasons to miss Sunday Mass include illness or disability, a natural disaster or the absence of a priest.

In a Catholic News Service article,

Msgr. Anthony Sherman, executive director of the U.S. bishops’ Committee on Divine Worship, said he never heard of a dispensation from the Sunday Mass obligation simply because of travel or vacation.

Father Michael Van, pastor of St. Stephen Parish in Anoka, Minn., took it a step further by explaining that regular Sunday worship dates back to the early Church when Christians gathered to study the teachings of the Apostles and break bread.

“If there were ever a time that God deserves extra thanks, it would be vacation time,” he said, adding that it “is a huge blessing to be able to take time off, to have the resources to travel, to have the wherewithal to enjoy a cabin or RV or lake home, to be blessed with the beauty of the lakes and the forests, and to have the leisure time to spend with family and friends.”

Those of us traveling this summer will take the time to plan our trips. Why not make sure that Sunday Mass and growing in our lives of faith are part of the itinerary?

Use the Internet—log on to www.masstimes.org—to find Mass schedules, church addresses and interactive map locations of more than 115,000 churches in 201 countries around the world, including throughout the United States.

Or use an Internet search engine like Google to help find parishes near your vacation destinations.

Time away from home, the pope noted, should leave people “truly refreshed in body and spirit so that you may return with renewed vigor to the responsibilities of your daily lives.”

We must never forget those daily responsibilities, including growing in our lives of faith—whether it be in Indiana or wherever our travels take us.

—Mike Krokos

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Does the Catholic Church have doubts about brain death?

The Catholic Church has long acknowledged the role of the medical professional in declaring death.

It is the proper competency of medicine, not theology, to identify reliable signs that death has occurred.

The hardening of the body known as rigor mortis, for example, is a reliable medical indicator that death has occurred.

When the heart permanently stops beating and the lungs permanently stop functioning—cessation of cardio-pulmonary function—medical professionals recognize these signs as another reliable way to assess that death has occurred.

The complete and irreversible loss of all brain function, commonly known as “brain death,” is yet another reliable way that medical professionals determine that a patient has died.

In an August 2000 address, Pope John Paul II took up the particular question of brain death and concluded: “The criterion adopted in more recent times for ascertaining the fact of death, namely the complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology.”

In other words, he affirmed that the Church does not see any fundamental conceptual problems with the idea of brain death. The complete cessation of all brain function—brain death—is also referred to as “neurological criteria” for determining death to distinguish it from the classic “cardio-pulmonary criteria” used for centuries.

The medical profession initially accepted the notion of brain death not because it was looking to procure organs for transplant, as is sometimes supposed, but because of a new situation that arose from the burgeoning use of ventilators, with some patients becoming permanently “ventilator-dependent.”

As early as 1959, well before widespread organ transplantation was possible, Drs. Mollaret and Goulon wrote in the *Review of Neurology* about a subgroup of these ventilator-dependent patients who had suffered catastrophic brain injuries. This could result in a definable condition from which recovery was impossible—“a state beyond coma.”

Patients in this state had died even though ventilators could continue to oxygenate their bodies, and preserve organs for a limited period of time.

Following the publication of a pivotal 1968 report detailing this kind of situation by a committee at Harvard Medical School, the notion of brain death gained consensus and became widely accepted within both the medical and legal communities.

The Catholic Church likewise acknowledged these medical developments and has never expressed any serious conceptual reservations about brain death in the years following the Harvard report.

Letter to the Editor

Is there more than one way to say ‘Father’ in German? Possibly, reader says

I found the “Be Our Guest” column in the June 17 issue of *The Criterion* very interesting.

When I got to the terms “love” and “father” in other languages, I was very surprised to see the term “Papi” used for father in German.

Having been born and raised in the

Today, medical professionals remain in broad agreement that the complete and irreversible cessation of all brain activity serves as a reliable indicator that a person has died. Major medical societies, such as the American Medical Association and the American Academy of Neurology, have issued official statements affirming this.

Nevertheless, a certain number of Catholics today insist that brain death is not really death.

One moral theologian, for example, recently expressed doubts “that ventilator-sustained, brain-dead bodies are corpses.”

Several Catholic physicians have raised similar concerns. As long as thorough and accurate medical testing is performed, however, the Church continues to support the determination of death based on neurological criteria.

In addition to Pope John Paul II’s address mentioned earlier, a number of other Church documents and declarations affirm this. These include statements from the Pontifical Academy of Life, the Pontifical Council for Healthcare Workers, and the Pontifical Academy for Sciences, among others.

In a recent article on the Catholic News Agency website, Dr. John Haas argues that the number and common thread of these ecclesiastical statements in recent years indicates that the teaching authority of the Church has “generally resolved” the question of the acceptability of relying on neurological criteria as a means for ascertaining death.

In the face of clear Church teaching on this issue, Haas further observes how it is not responsible for Catholics to generate uncertainty by openly and publicly disputing the suitability of neurological criteria for determining death.

Such speculations can “cause confusion in the minds of the faithful and unsettle consciences.” If consciences become unsettled on this matter, the practical ramifications can be far-reaching—consent to harvest organs is not given, transplants of such organs do not occur, and lives that could validly be saved by such transplants are instead lost.

The fact remains that the Catholic Church to date has expressed no official doubts about brain death, emphasizing instead that a health care worker can use neurological criteria as the basis for arriving at “moral certainty” that death has occurred.

Meanwhile, the Church continues to recognize the generous nature of freely chosen organ donation, an act that Pope John Paul II once called “particularly praiseworthy,” and an act which can offer “a chance of health and even of life itself to the sick who sometimes have no other hope.”

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

German central part of Minnesota, having taken two years of German at St. John’s University in Collegeville, Minn., and having lived three plus years in Germany, the only German word for “father” was “Vater,” closely related to the Dutch word “Vader.”

“Papi” could be used in some small areas close to either France or Italy since it is more a romantic language word than from German.

Norman Lorsung
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Feast of the Body and Blood of Christ is a celebration of family

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the May 23, 2008, issue of The Criterion.)

On Sunday, we celebrate the feast of the Most Holy Body and Blood of Christ. It is timely to ask, do we truly treasure this awesome gift of Jesus?

If you knew you had one last supper to share with your family or with your best friends, what would you do?

At the Last Supper which Jesus celebrated with the 12 Apostles, friends chosen from among all his disciples, he gave us the sacrament of his Body and Blood so that he could be with us always. He gave us this gift even though one of them would betray him for money. Another would deny that he even knew him.

The last meal that Jesus had with his friends happened to be the traditional Jewish Passover meal, a remembrance of deliverance from slavery. The ritual Jewish Passover meal was transformed into the Lord's Supper, a memorial of the sacrifice of the Lamb of God in which Jesus gave us the bread of life. For us, that has made all the difference.

At that Passover meal, Jesus instituted the holy Eucharist. Without the Mass, our gatherings would be nothing more than a Passover ritual, a dramatic production of something that happened a long time ago.

As for its Passover roots, the feast of the Body and Blood of Christ and charity go together. The Passover meal of the Jewish tradition was a family celebration.

In that night of darkness when the angel of death passed from door to door in Egypt, the family gathering was the place of salvation. Those who were gathered as family that fateful night were saved. Passover became the annual gathering of Israel as family against a recurring threat by the angel of death in a world of chaos.

Did not Jesus intend that the celebration of the Body and Blood of Christ should draw family together, and that the family should be the place of our salvation against the chaos and the confusion that is still so much a part of our world?

In a world of broken families, surely Jesus wanted us, his Church, to be a family, a community of faith. And surely Jesus intended that our homes should be the cells which form the family that is the Church. And so the feast of the Body and Blood of Christ, the feast of the sacrament of unity and charity, is a celebration of family and Jesus is our head.

It was no accident that Jesus chose the annual Passover meal as the context in which his own Passover would be memorialized forever. It is important to remember that Jewish Passover was a celebration of family pilgrimage. Like our Jewish ancestors, we are still a pilgrim people on our way to the final kingdom.

We are never a perfect family. We are

families searching to be family. Like some of us, many Jews who journeyed to Jerusalem for the Passover had no family. Those who found themselves alone gathered to form a family for the Passover meal.

Until Jesus returns to bring the fullness of the Kingdom, the angel of death still passes among us. On the way, we are still tragically separated from loved ones even in our own homes.

Isn't it true that the angel of death touches us still in different ways? There is death, divorce, betrayal, the addictions of drugs and alcohol and sex, violence in our streets, and worse, physical and emotional violence in our homes.

Many people find themselves lonely even in their own homes. Mother Teresa remarked that loneliness is the worst poverty in the United States.

At that Last Passover Supper, Jesus transformed ancient family ritual into the holy Eucharist of our Church so that there would always be a family for everyone, no matter how alone or lost.

The Eucharist makes us a community to which we can belong, even when we are alone. We are still a pilgrim people, and we need to come together as family and as a

family of families. And we must welcome those who need us to be family for them.

No one should feel they must turn to alcohol or sex or drugs or manipulative relationships to find true love. At his Last Supper, Jesus included Judas, who would betray him with a kiss, and Peter, who would deny him three times.

This week, we celebrate the holy Eucharist, the body and blood of Jesus which he gave us as food for life and for unity among us.

At the holy Eucharist, we are to welcome those who need us to be family for them. We are to welcome each other because we need to be family for each other—in our homes and in our churches. †

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

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

Archbishop Buechlein's intention for vocations for June

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

La festividad de Corpus Christi es una celebración familiar

El domingo celebramos la festividad de Corpus Christi. Resulta oportuno preguntarnos: ¿verdaderamente atesoramos este maravilloso obsequio de Jesús?

Si usted supiera que tendrá la oportunidad de compartir una última cena con sus familiares o sus mejores amigos, ¿qué haría?

Durante la Última Cena que Jesús celebró con los 12 Apóstoles, amigos elegidos entre todos sus discípulos, nos entregó el sacramento de su Cuerpo y su Sangre para poder estar siempre entre nosotros. Nos entregó este don a pesar de que uno de ellos lo traicionaría por dinero. Otro incluso negaría conocerle.

La última cena que Jesús compartió con sus amigos coincidió con la comida tradicional judía de la Pascua, la conmemoración de la liberación de la esclavitud. La comida ritual de la Pascua Judía se transformó en la Cena del Señor, el memorial del sacrificio del Cordero de Dios en el cual Jesús nos entregó el pan de la vida. Para nosotros eso ha hecho toda la diferencia.

Durante esa cena pascual, Jesús instituyó la Sagrada Eucaristía. Sin la Misa, nuestras reuniones no serían más que un ritual de Pascua, una representación dramática de algo que ocurrió hace mucho tiempo.

Al igual que en la Pascua que le da origen, la fiesta de Corpus Christi y la caridad van de la mano. La comida pascual de la tradición judía es una celebración familiar.

En aquella noche cuando el ángel de la muerte rondó de puerta en puerta en Egipto,

la reunión familiar fue el lugar de salvación. Aquellos que se encontraban reunidos como familia en esa noche aciaga se salvaron. La Pascua se convirtió en la reunión anual de Israel como familia contra la amenaza recurrente del ángel de la muerte en un mundo de caos.

¿Acaso la intención de Jesús no fue que la celebración de Corpus Christi juntara a la familia y que dicha familia fuera nuestro lugar de salvación, en contraste con el caos y la confusión que compone buena parte de nuestro mundo?

En un mundo de familias desmembradas, ciertamente Jesús desea que nosotros, su Iglesia, seamos una familia, una comunidad de fe. Y seguramente la intención de Jesús era que nuestros hogares fueran las células que conforman la familia que es la Iglesia. Y por lo tanto, la fiesta de Corpus Christi, la fiesta del sacramento de la unidad y la caridad, es una celebración familiar y Jesús es la cabeza.

No fue por accidente que Jesús eligió la comida anual de la Pascua como el contexto en el cual su propia Pascua se conmemoraría por siempre. Es importante recordar que la Pascua Judía era una celebración de la peregrinación familiar. Al igual que nuestros ancestros judíos, seguimos siendo un pueblo de peregrinos, camino al reino final.

Nunca hemos sido una familia perfecta. Somos familias buscando ser familias. Al igual que algunos de nosotros, muchos judíos que se aventuraron a Jerusalén para la Pascua no tenían familia. Aquellos que se encontraban solos se reunieron para formar una familia para la comida pascual.

Hasta que Jesús no vuelva para traernos la plenitud de su Reino, el ángel de la muerte seguirá rondando entre nosotros. Durante el camino sufrimos la separación trágica de seres queridos, incluso en nuestros propios hogares.

¿Acaso no es cierto que el ángel de la muerte llega a nosotros de formas distintas? Tenemos la muerte, el divorcio, la traición, las adicciones a las drogas, el alcohol y el sexo; la violencia en nuestras calles y peor aún: la violencia emocional y física en nuestros hogares.

Muchos se encuentran solos, incluso en sus propios hogares. La Madre Teresa destacó que la soledad es la peor pobreza que existe en Estados Unidos.

En esa Última Cena Pascual, Jesús transformó un antiguo ritual familiar en la sagrada Eucaristía de nuestra Iglesia de modo que siempre existirá una familia para todos, sin importar cuán solos o perdidos estemos.

La Eucaristía nos convierte en una comunidad a la cual pertenecemos aunque estemos solos. Seguimos siendo un pueblo peregrino y debemos reunirnos como familia y como una familia de familias. Y debemos darle la bienvenida a aquellos que necesitan que seamos una familia para ellos.

Nadie debe sentir que ha de entregarse al

alcohol, al sexo, a las drogas o a relaciones de manipulación para encontrar el amor verdadero. En su Última Cena Jesús incluyó a Judas quien lo traicionaría con un beso y a Pedro quien lo negaría tres veces.

Esta semana celebramos la sagrada Eucaristía, el Cuerpo y la Sangre de Jesús, los cuales nos entregó como pan de vida y para lograr la unidad entre nosotros.

En la sagrada Eucaristía debemos darle la bienvenida a aquellos que necesitan que seamos familia para ellos. Debemos darnos la bienvenida unos a otros porque debemos ser familia para todos, tanto en nuestros hogares como en nuestras iglesias. †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 23-25

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. and Fri. 5 p.m.-closing, Sat. 4 p.m.-closing, Thurs. pork chop dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 24-25

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information:

317-255-3666.

June 25

Good Shepherd Parish, 2905 S. Carson Ave., Indianapolis. **Parish picnic and hog roast,** 5:30 p.m., \$5 adults, \$3 high school students, \$1 children. Information: 317-783-3158.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis.

30-year Medjugorje Anniversary Mass, noon, confessions and rosary, 11 a.m., gathering following Mass. Information: 317-888-0873.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **Parish auction,** 9 a.m.-4 p.m.

Information: 812-466-1231.

Kindred Hospital, 1313 St. Anthony Place, Louisville, Ky. **Centennial Mass of the chapel at St. Anthony Hospital,** nursing school graduates, former personnel and families invited, 10 a.m. Information: 812-949-8970.

June 26

Marian University, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis, "Sunday Night Run,"** 6-8 p.m. Information: 317-582-1526 or www.SundayNightRun.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish festival,** fried chicken dinner, turtle soup, games, 11 a.m.-6 p.m., entertainment, noon-4 p.m. Information: 812-623-2964.

St. Maurice Parish, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-852-4237.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington.

Feast of Corpus Christi, Mass, procession, potluck dinner, 9 a.m., bring a covered dish. Information: 812-825-4642, ext. 200.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in,** Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

June 29

Mallow Run Winery, 6964 W. Whiteland Road, Bargersville. **Theology on Tap series,**

"I Think You've Got the Wrong Idea," 7 p.m.

Information: www.indytot.com or indytheologyontap@gmail.com.

July 1-2

St. Bridget Parish, 404 E. Vine St., Liberty. **Yard sale,** Fri. 1-5 p.m., Sat. 8 a.m.-5 p.m. Information: 765-458-6818.

July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ;Ole! Festival,"** music, food, games, downtown fireworks, 3-11 p.m. Information: 317-637-3983. †

Retreats and Programs

June 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Young adult retreat,** college graduates to age 35. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 24-30

Sisters of St. Benedict, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **"Come and See" vocations experience,** single Catholic women between the ages of 18 to 40. Information: 800-734-9999 or vocation@thedome.org.

July 8

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

July 9

Oldenburg Franciscan Center, Oldenburg. **"Prayer Day—A Time for Guided Prayer,"** Franciscan Sister Kathleen Mulso, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

July 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** 1:30-6 p.m. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

July 12-14

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Beauty As a Pathway to God—Religious Art and Symbols in the Spiritual Life, Part 2,"** mid-week retreat, Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 15-17

Rachel's Vineyard Retreat, Indianapolis. **Post-abortion healing, confidential retreat program and location.** Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Richness of Old Testament Biblical Wisdom,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 16

Oldenburg Franciscan Center, Oldenburg. **"Just Us Girls!"** for girls 10-15 and their mothers, grandmothers, godmothers and aunts, Franciscan Sister Joan Miller, presenter, 10 a.m.-3 p.m., free-will offering, bring a brown bag lunch. Information: 812-933-6437 or center@oldenburgosf.com.

July 17-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Directed Retreat,"** three-, five- or eight-day retreat. Information: 317-545-7681 or spasotti@archindy.org.

July 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 22-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Leadership Blast!"** for students entering the sophomore year of high school, \$50 per student includes room, board, materials and cookout. Information: 317-788-7581 or www.benedictinn.org.

July 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Of Signs and Symbols—The Sacraments of the Church,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 1-5

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Little Sisters of the Poor golf outing set for July 15

The Little Sisters of the Poor, who minister at their St. Augustine Home for the Aged in Indianapolis, are sponsoring their 13th annual "Swing for Seniors" golf tournament on July 15 at Ironwood Golf Course, 10955 Fall Road, in Fishers, Ind., in the Lafayette Diocese.

The fundraiser begins with registration at 10 a.m. The shot gun scramble starts at

noon. The registration fee includes lunch, green fees, cart use and the awards dinner following the tournament.

Registration fees are \$620 per foursome or \$155 for singles. Sponsorships are available.

To register or for more information, call 317-872-6420 or send an e-mail to devsindianapolis@littlesistersofthepoor.org. †

VIPs



Michael and Mary (Suhre) Brown, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on June 24.

The couple was married on



Donald and Lois (Feltman) Dwenger, members of St. Roch Parish in Indianapolis, celebrated their 50th wedding anniversary on June 10.

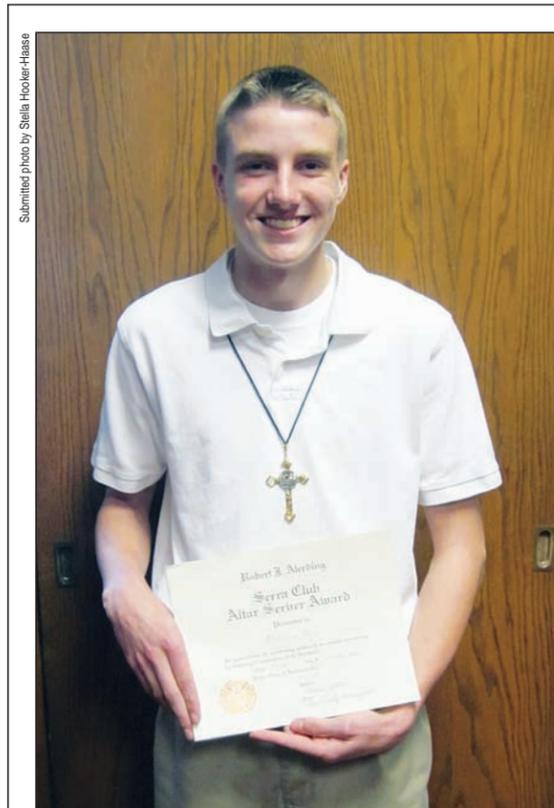
The couple was married on June 10, 1961, at St. Roch

Church in Louisville, Ky.

They are the parents of four children, Denise Simpson, Jeff, Mike and Sean Brown. They have six grandchildren. †

Church in Indianapolis.

They are the parents of four children, Karen Shover, Steven Dwenger, and the late Jarelyn and SherylN Dwenger. They have four grandchildren. †



Altar server award

Charlie Ryan, a recent graduate of St. Charles Borromeo School in Bloomington, poses on June 3 at the parish's church after receiving a Robert J. Alerding Serra Club Altar Server Award, which is sponsored by the Serra Club of Indianapolis. Charlie has ministered as an altar server for four years and has helped to train new altar servers for two years.



Gifts support sisters' literacy training

Ron Horndasch, right, a volunteer literacy tutor with the Sisters of Providence of Saint Mary-of-the-Woods' Educational/Family Services in West Terre Haute, reviews a list of vocabulary words with Dale Howk of nearby Rosedale. Howk receives twice-weekly tutoring at the ministry to improve his reading skills and prepare him to take a military entrance exam. Educational/Family Services, a program of the sisters' Guérin Outreach Ministries, recently received a \$2,000 donation from Fifth Third Bank and an \$8,000 grant from the Conrad N. Hilton Fund for Sisters. For more information on Educational/Family Services, log on to www.GuerinOutreachMinistries.org.

On world stage and behind closed doors, Vatican works diplomatic levers

VATICAN CITY (CNS)—Vatican City is the world's smallest state, but it's still considered a diplomatic nerve center, a place where the universal Church meets global politics.

Most diplomacy is conducted privately and quietly at the Vatican, but in early June several events underscored the Vatican's range of interests and the way it goes about influencing policy.

Pope Benedict XVI met on June 9 with six new ambassadors from five continents, giving them a group talk and handing each a more personalized speech. These are not "one size fits all" discourses. What the pope said, for example, about the exploitation of natural resources in Ghana touched a nerve in a country where the recent discovery of oil and gas has led to a national debate over resource management.

Addressing the Syrian ambassador, the pope said civil unrest in his country underscored the urgent need for "real reforms" in politics, economics and social life. Those reforms, he added, should be achieved without intolerance and violence. His words could be seen as an indirect reproach to the Syrian government, which has cracked down on opposition demonstrators, leaving thousands dead.

Pope Benedict spoke to the ambassadors about what he calls "human ecology," an environmental theme that has become one of the defining issues of his pontificate. One of his points was that technological advances alone cannot solve ecological problems, and indeed sometimes bring their own "social and ecological disasters." He didn't need to specifically mention Japan's nuclear catastrophe—it was already in the minds of his listeners.

Papal speeches are important to Vatican diplomacy, but the Vatican works through other channels as well, both public and private.

Almost any day of the year, a Vatican representative is enunciating the Church's views in an international forum. On June 8, for example, a Vatican official addressed the U.N. International Labor Conference in Geneva and offered an analysis on how structural flaws in the global economy are preventing the creation of new

jobs worldwide.

The Vatican has diplomatic relations with 178 countries, a number that has nearly doubled over the past 30 years. About 80 of those countries have their embassies in Rome, which makes the city an ideal listening post. That's one reason why the U.S. Embassy to the Holy See has historically been one of the largest and most active diplomatic missions.

This summer, U.S. Ambassador to the Vatican Miguel Diaz is losing some key people as they rotate out to new assignments. One of them is Julieta Valls Noyes, who served as deputy chief of mission for three years and who, during a hiatus between ambassadors in 2009, prepared the visit of President Barack Obama to Pope Benedict. She is going to Washington to assume a major position as deputy executive secretary at the State Department.

Last year, Valls Noyes saw her behind-the-scenes role suddenly go public with the release of WikiLeaks cables from the embassy. The confidential reports covered topics ranging from sex abuse to Catholic-Anglican relations, and many had her name on them.

One memo described the Vatican secretary of state, Cardinal Tarcisio Bertone, as a "yes man" unlikely to bring the pope bad news. Cardinal Bertone said later that he is proud to be the pope's "yes man."

This was not pleasant reading in the Vatican Secretariat of State. In the end, however, publication of the cables did not do serious damage to U.S.-Vatican relations mainly because they reflected a real desire to learn the Vatican's positions and consider the impact on U.S. policy.

At a farewell reception in June, Valls Noyes explained why the Vatican is so important for international diplomacy. For one thing, she said, it has one of the largest diplomatic corps in the world.

The Vatican is also a place of confluence for social, political and religious issues like human trafficking, human rights, interfaith cooperation,



Pope Benedict XVI greets Hussain Edin Aala, Syria's new ambassador to the Vatican, on June 9. The civilian unrest ripping through Syria and other Arab countries is a sign that people want a better future, Pope Benedict told the ambassador.

peace initiatives and health care, she said.

In addition to its official diplomatic arm, the Vatican includes innumerable agencies that deal with the ethical and practical aspects of these and other questions.

Rome is also a crossroads of Church movements, lay groups and religious orders, many of which are actively engaged in international affairs.

For Valls Noyes and other U.S. embassy officials, one of the most rewarding areas of U.S.-Vatican cooperation has been on the human trafficking issue. The embassy has sponsored major conferences on trafficking and, more generally, on the role of faith communities in development.

"It's been an amazing three years. If there's one lesson I've learned, it's that people of faith and good will can move mountains," she said.

Diplomats tend to accentuate common ground, but naturally there have been differences between the Vatican and the United States over the past few years, too.

For example, the Vatican is unhappy at the direction taken by the Obama administration on issues like embryonic stem-cell research, so-called "reproductive rights" and gay marriage. Those positions, in the Vatican's view, derive from a failure to

understand the transcendent value of human dignity as the fundamental basis of all human rights.

On issues such as immigration, the Vatican officials say the Obama administration has good intentions but has not achieved many results. In international affairs, the Vatican credits Obama with taking a more multilateral approach, but would like to see it broadened to include international mechanisms or institutions that give voice to smaller countries.

The Vatican's views on such matters are generally communicated quietly in private meetings, but surface from time to time in public speeches.

The Vatican trains its own diplomats at a pontifical academy in Rome. On June 10, Pope Benedict met with students—all of whom are priests—and outlined their job description. Rather than learning diplomatic tricks of the trade, the pope said, they need to be trained above all as witnesses of the Gospel.

If the outside world imagines Vatican diplomacy as Machiavellian realpolitik, the pope sees it differently. The qualities of a good diplomat, he said, are not cunning and craftiness, but honesty, consistency and respect for others. †



Julieta Valls Noyes

Vatican and biotech firm host congress to promote adult stem-cell therapy

VATICAN CITY (CNS)—The Vatican will host an international congress to promote the use of adult stem cells as a safe, effective and ethical means to fight degenerative diseases.

The congress, to be held on Nov. 9-11, will also feature speakers who support embryonic stem-cell research to give proponents an opportunity to "explain the reasoning behind their position," said Father Tomasz Trafny, an official with the Pontifical Council for Culture. The Church is opposed to the use of embryonic stem cells

since it involves the destruction of the human embryo.

The congress, organized by the Vatican's councils for Culture and Health Care Ministry as well as the Pontifical Academy for Life, is being held in conjunction with the international biopharmaceutical company NeoStem.

The congress will be the culture council and the biotech firm's first major collaborative project since they forged an agreement in 2010 to work together to educate people about the benefits of adult stem-cell research. The collaboration is between NeoStem's Stem for Life Foundation and the culture council's foundation—called STOQ International, for Science, Theology and the Ontological Quest.

The interdisciplinary congress, "Adult Stem Cells: Science and the Future of Man and Culture," will feature expert speakers from the fields of medicine, health and ethics.

Father Trafny said at a Vatican news conference on June 16 that proponents of embryonic stem-cell research will have an "opportunity to defend their position" and give their reasons for pursuing a field that is not only unethical, but has not yet produced any concrete benefits.

He said some governments may be investing money in embryonic rather than adult stem-cell research because most government officials making these decisions are not medical experts and are influenced by others to choose which path to take on funding research.

That is why it is important to increase people's understanding about the concrete beneficial results coming out of adult stem-cell therapies, he added.

That is also why the target audience for the congress will be people "who do not have a real scientific background," such as policymakers, lawyers, government representatives, bishops and journalists. †

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† ARCHDIOCESE OF INDIANAPOLIS †
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LAROSA

continued from page 1

about her music on June 6 inside the parish church. "It's about being who God wants me to be instead of who other people want me to be."

Then Francesca sat at the piano in the church and sang the song in the same way that she encouraged the children to live their lives—sharing from the heart and staying focused on God.

The world is telling me that I should change the color of my hair,

And everything about me

I'm supposed to wear the tight shirts, the short skirts

And change my personality

Why is the world so caught up in all this vanity?

Why can't I just be me?

Lord, help me be who I want to be

Teach me how to live

My life the way you did

Help me put away

The things that take away from giving my whole life up to you

Oh, Lord, just help me be who I want to be.

'Singing brings me close to God'

Everyone who knows Francesca says she has always wanted to be involved in music.

Her mother, Chris, says that her daughter could literally sing before she could talk. Francesca started to play the piano when she was 4.

By the third grade, she was singing at Masses at St. Barnabas Church with her father, Dr. Joseph LaRosa. She also began filling notebooks with song lyrics. And she had completed her first professionally produced CD of her music by her freshman year at Roncalli.

She also was chosen recently to sing the ballad version of "Called to Glory"—the theme song for the 2011 National Catholic Youth Conference in Indianapolis on Nov. 17-19.

"I was really, really excited," Francesca says. "Singing brings me close to God. I can feel him when I sing. I feel embraced by his love."

Her selection also thrills Kay Scoville, the archdiocese's director of youth ministry.

"I feel a sense of joy for the archdiocese to have such a witness of our faith be chosen for such an important role," Scoville says. "And the fact that it is a young person who felt called to evangelize in this manner affirms that we need to continue to reach out to our young people, and encourage them to share their gifts with the Church."

That's also the reason why Francesca was recently invited to sing and speak at St. Roch Parish by its pastor, Father James Wilmoth. As the chaplain of Roncalli High School, Father Wilmoth has come to know the combined gifts of faith and music that Francesca adds to the choral groups and the liturgies at the school.

"Chessie has a way about her," Father Wilmoth says. "She has talent, but she is humble. She says, 'God has given me this talent, and that's why I want to share it.' She recognizes God's place in her life. I wanted her to sing for the kids here so they could see why the Eucharist and the Mass are so important to her, and why singing at Mass is important. She's such a gift to all of us."

A song from the heart

That kind of praise is important to all people,

Photo by John Straughness



Roncalli High School senior Francesca LaRosa sings with students of St. Roch School at the parish church on June 6. During her musical program for the school children, Francesca shared a message of living life from the heart and staying focused on God.

and especially more so to teenagers who are trying to find friends and seek a purpose that will help give them a sense of belonging and direction in their lives.

Maybe the best compliment about Francesca doesn't concern her music or her success. Instead, it may be found in these words from her mom, "She's so humble and caring about younger people."

Even with her recognition as a singer, Francesca still regards herself as a typical teenager who likes swimming, watching movies, having fun with her friends and listening to the music of her idol, Taylor Swift.

"I don't just write songs about God. I write songs about boys and other parts of my life," the Roncalli senior says with a shy smile.

Even with her talent, she still connects with children and youths who doubt themselves.

"I feel like I really want to relate to those girls—and even boys—who feel we don't belong," she says. "It's very overwhelming. [Girls] think they have to have a boyfriend. And I wish we could stop being so materialistic and stop worrying about how we look. We're all made a certain way, and we can't change it. We have to accept our beauty and embrace our beauty. We are all the body of Christ."

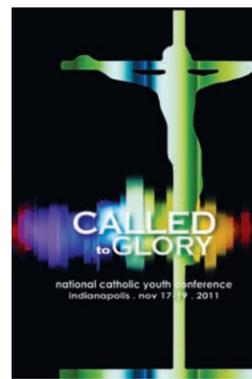
She smiles before adding, "I really hope that kids can believe that they're really good enough, that they can believe in themselves, and that their dreams can come true."

"I feel like the experiences I've had in the past have made me strong. I want to share it with them to show them that life doesn't have to be a sad song. Life is good."

(For more information about the National Catholic Youth Conference in Indianapolis, log on to the website at www.archindy.org/youth/ncyc.html. To hear Francesca LaRosa sing the ballad version of the theme song for the 2011 National Catholic Youth Conference, log on to the website at www.wix.com/koolkikiland/ncycthemasong.) †

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in November, and needs help to make the event a success.



More than 25,000 high school and Catholic youths from across the country will gather at the Indiana Convention Center and Lucas Oil Stadium in Indianapolis on Nov. 17-19.

More than 1,000 adult volunteers are needed to support this event. Volunteers will provide Hoosier hospitality to guests, help with safety and security for the groups of

youths, assist with liturgies, provide transportation assistance and work in the conference's thematic park.

Highlights of the conference include daily Mass, keynote speakers ValLimar Jansen, Mark Hart, Mike Patin, Bishop Luis R. Zarama of Atlanta and Christina Lujan, many Catholic musicians and various interactive opportunities in the thematic park.

To become a volunteer, log on to the website at www.archindy.org/ncyc and fill out the online application form. Note that all adult volunteers need to have completed the diocesan child protection protocol program and a background check.

For more information, call Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 800-382-9836, ext. 1477, or send an e-mail to her at kscoville@archindy.org. †

ETHICS

continued from page 1

The meeting's goal was to show how "Charity in Truth," Pope Benedict XVI's 2009 encyclical on social justice issues, could inspire leaders to find practical applications of these universal values.

In his talk on June 16, Cardinal Bertone said the encyclical makes clear that there is no way businesses can remain ethically neutral. They are either serving the common good or they are not, such as "when they fail to produce quality products, ignore innovation, fail to create wealth and jobs, and pay no taxes."

Business leaders need to go beyond just reaping a profit. "We need business leaders with a social conscience," he said, "leaders who see their work as part of a new social contract with the public and civil society."

The cardinal challenged business leaders to "be more daring," and go beyond their commendable socially responsible practices and acts of philanthropy.

He said businesses have to address challenges beyond their own balance sheets and should, for example, find creative and innovative ways to bring new jobs to young people and the marginalized as well as safeguard communities and natural resources, such as water and

fossil fuels.

Daniel K. Finn, professor of economics and theology at St. John's University in Collegeville, Minn., said that there was little to no talk among the business leaders at the meeting about social and distributive justice, and the wider issue of "the morality of the economy."

"I hear the term 'ethics' being used" and the importance of treating workers fairly, but there is little attention being paid to the larger structural injustices in today's economies, he told CNS.

"I think this speaks to a general need that the Catholic Church has to explain to ordinary Catholics the connection between a life of personal ethical standards and a just economic system," Finn said.

In his address, Finn said there are four elements that need to be fulfilled for making a more moral economy.

The first is the moral behavior of individuals and organizations, and the second is the legal structure of markets, which cannot be allowed to be absolutely free and unregulated, and must have legal limits to "prevent the worst abuses."

Third, "the needs of all must be met" through employment and direct social assistance to those in need, he said.

Lastly, "a vibrant civil society" is needed where citizens come together in informal or formal groups like art associations or unions to help improve different aspects of

society, he said.

Addressing the bigger picture of the economy and society is not only harder to do, most people don't get the kind of education or training that helps them to think beyond personal moral standards and to include institutional reforms, he said.

An example of one conference attendee who was actively working to transform society, he said, was Kevin Mann, an Australian consultant in Hong Kong who creates training programs in Asia to help low-wage workers improve their lives.

With his company, Compleo Consultants, Mann picks out talented but low-paid workers, such as hairdressers, chefs, welders and nurses.

Then, in collaboration with local governments, the workers can earn post-secondary degrees based on their experience, skills and expertise, which helps them secure employment abroad and have their monthly salaries jump from \$300 to \$6,000, he told CNS.

Those who go through the training and assessment programs are asked to pay a fee that goes toward teaching simple but high-demand trades, such as baking, to unskilled workers, he said.

Their baking school, too, tries to improve the community by delivering its extra goods to hungry children in the neighborhood, he added. †

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Charitable gifts help retired priest live out his faith

Special to *The Criterion*

Father Herman Lutz believes in using the gifts that God bestows upon us.



Ellen Brunner

Most of all, he believes that a Christian has a purpose in life. Even after retiring eight years ago, Father Lutz continues to spread the Good News of Jesus Christ wherever he goes.

Ordnained a priest in 1958, Father Lutz attended St. Anthony School and Cathedral High School, both in Indianapolis.

After high school, he worked for an insurance company for a short time, but found the job unfulfilling.

Prayer helped Father Lutz to realize his vocation. He discerned his call to the priesthood after spending two years at St. John's College in Collegeville, Minn.

There, he was able to explore the priesthood and, at the same time, be a regular college student. He later transferred to Saint Meinrad Seminary in southern Indiana to begin formal studies for the priesthood.

Four years later, he completed his priestly formation at the Pontifical North American College in Rome. Recently, Father Lutz donated some outright gifts to the Catholic Community Foundation Inc. Outright gifts are gifts of cash, securities, real estate, insurance or personal property that can be restricted or unrestricted to defined ministries of the

Church, depending on the donor's wishes.

In the process, Father Lutz gave a restricted gift—a gift designated to a specific ministry—for the Society for the Propagation of the Faith. Unrestricted gifts are applied to the ministry areas of greatest need.

His generosity will reach people through missions of the Catholic Church in Africa, Asia and other remote areas of the world that await the Good News of Jesus Christ, who long to experience his hope and love.

"There will be some people who will never hear the Gospels so we need to reach out to them," Father Lutz said.

Father Lutz also donated a restricted gift to the Bishop Simon Bruté College Seminary in Indianapolis. He recognizes that priests are at the heart of pastoral ministry, providing the life-giving care of the sacraments, prayer and spiritual direction.

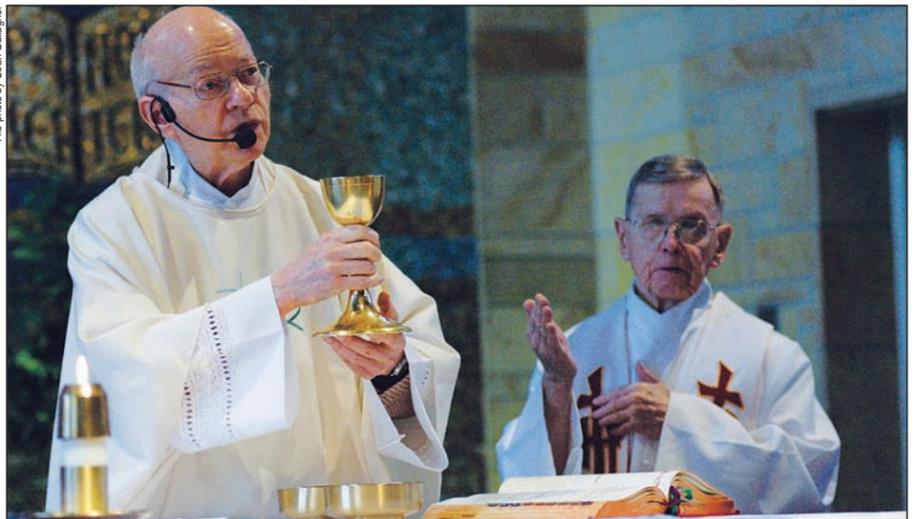
Father Lutz is keenly aware of the urgent need for pastoral leaders who can lead people to salvation through the Gospel. His generosity and commitment will help form new priests.

"The Bishop Simon Bruté College Seminary is such a blessing," Father Lutz said.

He believes we need more priests to spread the Good News of Jesus Christ to bring salvation. Father Lutz noted that at the end of Jesus' time on Earth, just before his Ascension, he told the Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20).

"And that is exactly what the Apostles did," Father Lutz said. "They traveled throughout the world, teaching, preaching and establishing new churches until the end of their lives. Faith is such a treasure."

The photo by Sean Gallagher



In this 2006 file photo, retired Father Herman Lutz, left, elevates a chalice during a Mass celebrated in the chapel of St. Paul Hermitage in Beech Grove. Concelebrating at the Mass was Father Henry Brown, right, who died in 2009.

His gifts to the Society for the Propagation of the Faith and the Bishop Simon Bruté College Seminary preserve our faith and create a legacy for future generations of Catholics.

Father Lutz also continues to live his faith through the gift of his pastoral ministry.

At age 78, he still celebrates Mass, anoints the sick and hears confessions for the residents of St. Paul Hermitage, a retirement and nursing home facility in Beech Grove operated by the Sisters of St. Benedict of the adjacent Our Lady of Grace Monastery.

He also provides the sacraments to 40 to 50 Catholics at the Altenheim, a retirement facility in Indianapolis, who look to him for spiritual direction.

The Catholic Community Foundation

has many options to support the work of the Church, and financially help the people that we serve.

If given the opportunity, most of us would like to leave a lasting legacy to the ministries that mean the most to us. Through more tax-favored ways of giving, more of us can experience the joy of making a difference.

If you would like more information or are interested in a confidential conversation regarding your planning goals, contact Ellen Brunner, director of planned giving, Catholic Community Foundation, Office of Stewardship and Development, at 800-382-9836, ext. 1427, or 317-236-1427 or e-mail her at ebrunner@archindy.org.

Also, visit the foundation's website at www.archindy.org/ccf. †

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Current and Deferred

70	5.9 percent
75	6.4 percent
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90	9.5 percent

For ages between those listed, rates will be between two age markers. For example, a 73 year-old annuitant would receive a rate of 6.1 percent. Rates are as of July 1, 2010. Please contact our office to verify current rates.

For more details or assistance in exploring opportunities that meet your financial and philanthropic goals, please contact Ellen M. Brunner, director of planned giving, at ebrunner@archindy.org, 800-382-9836, ext., 1427 or 317-236-1427.



ARCHDIOCESE OF INDIANAPOLIS
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At age 110, Massachusetts woman still sees her life as a 'glorious adventure'

NORTHBRIDGE, Mass. (CNS)—Elizabeth T. Gauthier "has always viewed life as a glorious adventure," and at age 110 she continues to approach it with enthusiasm, according to her son.

Gauthier, considered a super-centenarian by the U.S. census and the Guinness World Records, celebrated her birthday at her parish, St. Peter Church in Northbridge, by going to Mass, which reflected the importance of faith in her daily life.

The Mass drew about 200 relatives and friends from Canada and the United States, said Edgar Gauthier, her 78-year-old son and only child. Worcester Bishop Robert J. McManus and several priests were there, too.

During the June 5 Mass, when Bishop McManus gave her an apostolic blessing from Pope Benedict XVI, Mrs. Gauthier said she wasn't expecting that. The congregation sang "Happy Birthday," and she waved to the crowd.

In his homily, Father Richard A. Fortin, a family friend who is pastor of Our Lady of the Assumption Parish in Millbury, said Gauthier is a blessing to St. Peter Parish because of her faithful witness to Christ. He said she trusts in God's goodness, keeps her heart open to others, and that there is little wrong with her and much that is right.

Edgar Gauthier noted his mother's firm belief in God and an unwavering commitment to the Church's teachings. He said she came to St. Peter Parish in 1915, helped raise money to erase its debt and met the man she would marry, Ulric Gauthier, now deceased.

In discussing his mother's enthusiasm for life, he talked of her travels, which included going to China at age 99, where she climbed the steps to the Great Wall, and to Europe at age 102, where she was crowned "queen of the cruise."

CNS photo/Tanya Connor, Catholic Free Press



Worcester Bishop Robert J. McManus blesses Elizabeth T. Gauthier, a member of St. Peter Parish in Northbridge, Mass., after presenting her with an apostolic blessing from Pope Benedict XVI on the occasion of her 110th birthday on June 5. Her son, Edgar Gauthier, 78, stands by her side.

Edgar Gauthier said he lives with his mother and travels with her. He has no wife or children.

"Mother, I hope that God will continue to grant you a joyful and more extended life than he has already granted you," he said. "I hope that the best still lies ahead, be that a matter of days, weeks, months or years. I promise that I shall do whatever is necessary to bring this wish to fruition."

Edgar Gauthier told *The Catholic Free Press*, the diocesan newspaper, that his mother still attends Mass weekly—a witness to those tempted to skip. He said she is devoted to the rosary, but her sight and hearing are poor, which make an interview difficult.

But he shared her advice: "Don't sit in a rocking chair and watch TV all day. Get up and do something."

"My mother doesn't know that people 110 are not supposed to be traveling," he said. "I haven't told her." †

Bible study, prayer group help U.S. midfielder connect with teammates

WASHINGTON (CNS)—When the No. 1-ranked U.S. women's soccer team goes on the road, members have multiple training sessions, physical therapy, media events and team meetings, but midfielder Heather O'Reilly still finds time for Bible study.

O'Reilly participates in a Bible study and prayer group with some of the women on her team, and told Catholic News Service, "You find a lot of bonds that way."

"It lets you connect on a different level because you see how it [faith] affects their everyday life in soccer," O'Reilly told CNS in a telephone interview on June 9, days before leaving for the FIFA Women's World Cup in Germany.

"After games or before games, some of the girls get together and pray. It brings people together. We share such a love of soccer, but also God and Jesus," she said.

At only 26, O'Reilly already boasts an impressive record in the women's soccer world. She was part of the 2008 Olympic Gold Medal team, played on the 2004 Olympic team and is one of the fastest players on the national team. With 29 career goals, she is the 14th all-time female goal scorer in U.S. history. At the beginning of 2011, she broke the U.S. Soccer women's record for consecutive games played—63.

The former altar server at St. Bartholomew Parish in East Brunswick, N.J., will be playing in her second FIFA Women's World Cup when the United States meets North Korea in Dresden, Germany, on June 28.

Growing up in a Catholic family, O'Reilly attended St. Bartholomew School,

East Brunswick High School and later the University of North Carolina at Chapel Hill, where she studied education.

O'Reilly told CNS that her Catholic faith taught her to always strive to be a good teammate.

"Even at the highest level, it's important to be able to relate and connect with everyone on your team. You know, treat others as you want to be treated," she said.

O'Reilly said she plans to spend some of her downtime between matches finalizing her wedding plans.

"There are always details to smooth over," she said lightheartedly.

She will marry Dave Werry during an Oct. 1 nuptial Mass at St. Thomas More Church in Chapel Hill. The two met during their time as undergraduates at the University of North Carolina.

O'Reilly said the biggest challenge for her during this World Cup will be to really want the ball at all times.

"I have the ability," she said confidently, "it's just a matter of being brave when circumstances are tough."

"We're capable of winning this thing. We just need to play well consistently," she said, noting that her team has had ups and downs.

When asked about any special rituals she has to get geared up for a game, O'Reilly responded, "I don't have many superstitions, but I think that I'm someone who needs to bounce energy off other people. I need to stay loose. I just try to train and keep good habits at practice day in and day out and, if I keep doing what I'm doing, I'll do well on the field."

When O'Reilly is stateside and off the field, she volunteers with America SCORES, an



Heather Mitts, right, and Heather O'Reilly of the U.S. celebrate their third goal next to Japan's Aya Miyama, left, during the women's semifinal soccer match at the Olympic Games on Aug. 18, 2008. Mitts is a graduate of St. Ursula Academy in Cincinnati. O'Reilly is a former altar server at St. Bartholomew Parish in East Brunswick, N.J. O'Reilly, who is on the U.S. women's soccer team that is traveling to Germany this month to participate in the Women's World Cup, attends a Bible study and prayer group with teammates.

after-school program that combines soccer and literacy initiatives in urban environments. O'Reilly told CNS that she always leaves with a smile on her face after volunteering.

"I have had a very blessed life, and I think everyone has a responsibility to give back," she said.

She said that on her ideal soccer-free day, she would not set an alarm clock. Instead, she

would sleep in and go out for a big brunch with her friends and fiancé.

"I would maybe even get a pedicure and see a movie," she said.

While excited for the World Cup, O'Reilly is very passionate about women's professional soccer in the United States.

"It has the best players in the world," she said. †

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Vatican diplomat: U.N. should probe kidnap of Pakistani Christian woman

VATICAN CITY (CNS)—A Vatican diplomat called on the U.N. agency that deals with human rights to investigate the case of Farah Hatim, a 24-year-old Pakistani Christian woman who has been kidnapped, forced to convert to Islam and marry.

Archbishop Silvano Tomasi, Vatican representative to U.N. organizations in Geneva, said Hatim's kidnapping and forced conversion are emblematic of abuse of freedom of conscience and religion in Pakistan.

He made his remarks in an interview with the Vatican missionary news agency, Fides.

Fides has reported that Hatim, a nurse, was kidnapped on May 8 from the city of Rahim Yar Khan by a Muslim man with the intent of marrying her and forcing a religious conversion.

Archbishop Tomasi said Hatim's kidnapping was one of many similar cases, and that freedom of religion was a critical problem in Pakistan.

Archbishop Tomasi said that the kidnapping of Hatim and other women constitutes "a violation of human rights, of the liberty of conscience and religion, an abuse of personal liberty and the freedom to live one's own life." †

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World Youth Day is an ‘encounter with Christ’

By H. Richard McCord

In 1985, Blessed Pope John Paul II began a pilgrimage of young people to Rome. This gave birth to World Youth Day, which has increased in size and popularity year by year.

Now celebrated every two or three years in a different country, this weeklong event will draw more than a million youths to Madrid this summer from Aug. 16-21.

Temperatures climb to 100 degrees in Spain at that time of year. Airline fares have already risen sharply. Travel is frequently troublesome, especially with heightened security.

Many young people have been working for two years to raise money for travel, and some are still doing so.

Yet, in spite of obstacles even more severe than these, participants will converge on World Youth Day from every corner of the world.

A good number have done it before, and have pledged to keep on coming.

Why? Is there a special brand of World Youth Day magic, a spirit that captivates even the most reluctant?

After participating in six World Youth Day celebrations and preparing for a seventh, I can offer a few ideas about the appeal of the event for young people, and the adults who support them.

World Youth Day displays the universality, diversity and richness

of Catholicism in ways that are informative, inspiring, engaging, spiritually uplifting and a lot of fun. All of this speaks to youthful desires for relationships, adventure, learning and celebration, and the need to find one's place, one's identity within a community of faith and tradition.

Participants from North America are typically in their late-teens and early 20s, a very formative period of their lives when human

development and faith growth are intertwined. For this reason, young people are invited into a uniquely designed experience of their Catholic faith at this crucial time in their lives.

At the beginning of his pontificate, Blessed John Paul challenged us to “open wide the doors to Christ.”

He repeated this often in his ministry, especially on the occasion of World Youth Days.

Pope Benedict XVI has enthusiastically continued the tradition of World Youth Day, calling it “an encounter with Christ!”

Foremost among the many ways to encounter Christ is the celebration of the Eucharist, which takes place every day, and in the sacrament of reconciliation, which is available throughout the gathering. There are many other opportunities for prayer in large and small settings, including an outdoor Way of the Cross and a huge prayer vigil at which the Holy Father presides.

For many young pilgrims, seeing and hearing the Holy Father is a

highlight of World Youth Day—along with encounters with the thousands of bishops, priests, deacons and other Church ministers who gather there.

World Youth Day has a strong teaching component. On three days, there are three-hour religious education sessions in different language groups. Bishops and a team of lay facilitators and musicians lead the sessions. Further faith formation is possible through the speeches of the Holy Father, lectures, witness talks, concerts, artistic programs and exhibits, prayer services, eucharistic adoration, etc.

Over the years, World Youth Day has developed the right mix of spiritual, catechetical, social, artistic and cultural elements that bring young people into contact with the richness of our Catholic faith.

Some common reactions during and after the event are: “I now feel part of something much larger,” “I received a lot of support for living my faith,” and simply, “I’m proud to be a Catholic.”

World Youth Day is often called a pilgrimage, and with good reason. Traditionally, people set out on pilgrimages in search of wisdom at important points in their lives or because they are in need of conversion. Pilgrims were willing to venture out from a familiar place, travel to someplace unfamiliar and return home, having been changed by the experience—sometimes in radical ways.

For some young people, the World Youth Day pilgrimage attunes them to hearing Christ's call to a vocation in life.

Studies have shown that about one-third of men being ordained priests these days say that World Youth Day was a key element in their vocational

‘World Youth Day displays the universality, diversity and richness of Catholicism in ways that are informative, inspiring, engaging, spiritually uplifting and a lot of fun.’



Young people carry the World Youth Day cross during a procession in Spain. The cross is traveling throughout Spain in advance of the Aug. 16-21, 2011, international Catholic youth gathering in Madrid.

journey. Young women have found that World Youth Day sensitized them to a religious vocation, and there are stories of young men and women who heard the call to marriage and found their future spouse at the event.

Pilgrims this year should expect the usual structure to the event, but with some distinctively Spanish twists. For example, the Way of the Cross celebrated along an avenue in central Madrid will be in the style of “*los pasos*.” This celebration features 14 great sculptural works from different

Spanish cities that depict Christ's journey to Calvary.

Also, in keeping with the Spanish rhythm, events will begin later in the morning, take a break midday and extend farther into the evening. Mealtimes and the food itself will follow Spanish patterns.

Information about World Youth Day and U.S. participation in it can be found at www.wyduusa.org.

(H. Richard McCord is director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

Caring for the environment is a priority for World Youth Day organizers

By Willy Thorn

The sight of rows of youths pedaling away on stationary bicycles—recharging MP3 players, laptop computers, mobile phones and other devices—will be a common sight at World Youth Day in Madrid, Spain, from Aug. 16-21, and could become a hallmark of the event for years to come.

The installation of energy-generating bicycles is just one of a number of measures that organizers have instituted to reduce any negative impact on the environment by this year's gathering that is expected to draw more than a million youths from around the world.

The measures are a clear nod to a young generation that finds environmental stewardship increasingly inseparable from Christian culture.

A “100% Natural” campaign is in place to make World Youth Day very eco-friendly. The campaign's stated goal is to achieve a zero-emission and pollution-free event that will be “the most environment-friendly World Youth Day ever.” The corresponding logo-design contest was won by Pablo Larrocha, 28.

Eva Latonda, director of the

100% Natural campaign, said, “Leaving planet Earth in good condition for future generations is a concern for every Christian and, therefore, for World Youth Day as well.”

An online application for carpooling and ride-sharing will be available along with mapped routes and schedules for those who will want to walk, cycle or take public transportation to events.

Organizers have created what they call a “sustainable route,” one that is carefully charted to provide a safe and efficient path for pilgrims moving by foot or bicycle from Madrid to Cuatro Vientos field, where Pope Benedict XVI will celebrate the concluding Mass.

Organizers are working directly with the city of Madrid to develop and manage a network of collection points for waste and recyclables. They are also purchasing carbon credits to offset pollution. A carbon credit is a certificate that shows that a government or other agency has paid to have a certain amount of carbon dioxide—usually equivalent to one ton—removed from the environment.

The buying of carbon credits is in accordance with the Kyoto Protocol, an international agreement linked to the

United Nations Framework Convention on Climate Change. The Kyoto Protocol sets binding targets for 37 industrialized countries and European communities for reducing greenhouse gas emissions.

World Youth Day organizers will buy carbon credits for five projects—a hydropower plant in Honduras, a reforestation project in Uganda, landfill methane recovery projects in China and Turkey, and a wind energy field in New Caledonia off Australia's east coast.

Emissions will be calculated by Zeroemissions, a company based in Abengoa, Spain, whose website is www.zeroemissions.com.

Zeroemissions hopes to set a precedent and establish a trend for future large-scale events, according to company director Emilio Rodriguez Izquierdo.

“For example,” he said, “it has already been done at the Vancouver Winter Olympics 2010 and in U2 concerts.”

(Willy Thorn is a freelance journalist from Milwaukee, Wis. He is an author and former reporter for Catholic News Service and the Bangkok-based Union of Catholic Asian News.) †



Pope Benedict XVI and two priests look out over a pond on the grounds of Kenthurst Study Centre in Kenthurst, Australia, during World Youth Day in 2008. Environmental sustainability was a message to youths at World Youth Day in Sydney, and will be again this summer in Madrid.

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Cyril of Alexandria

Frankly, St. Cyril of Alexandria, whose feast is on June 27, is not the best model for a saint. He was involved in the deposition of another saint, John Chrysostom, as patriarch of Constantinople, and he became patriarch of Alexandria, Egypt, in 412 only after riots between his supporters and those of a rival. Once installed, he drove the Jews out of the city.

However, he is a Doctor of the Church, so declared by Pope Leo XIII, mainly because of his teachings about the Trinity and the Incarnation. He presided over the Council of Ephesus in 431. That was the council that condemned Nestorianism, which taught that there are two distinct persons in Christ, the divine and the human, and Mary was not the mother of God but only of the man Christ.

On the contrary, the council said, Christ was only one person with both a divine and

human nature. Therefore, Mary could legitimately be called "Theotokos," or "God-bearer," the mother of the one person who is truly God and truly human.

In one of his writings about this, St. Cyril said, "That anyone could doubt the right of the holy Virgin to be called the Mother of God fills me with astonishment. Surely she must be the Mother of God if our Lord Jesus Christ is God, and she gave birth to him! Our Lord's disciples may not have used those exact words, but they delivered to us the belief those words enshrine, and this also has been taught us by the holy fathers."

One of those "holy fathers" that Cyril liked to quote was St. Athanasius, also a patriarch of Alexandria. Athanasius was the subject of this column in the May 6 issue. Cyril wrote that Athanasius referred to Mary as "Mother of God" several times. Athanasius, Cyril wrote, "is a man we can trust, one who deserves our complete confidence, for he taught nothing contrary to the sacred books."

Indeed, Cyril wrote, the sacred books

themselves—the Scriptures—were "written to make a twofold declaration concerning our Savior; namely, that he is and has always been God, since he is the Word, Radiance and Wisdom of the Father; and that for our sake in these latter days he took flesh from the Virgin Mary, Mother of God, and became man."

Christ was united to a human body endowed with a rational soul, he said, so he could be seen as a man like ourselves.

The Church teaches, therefore, Cyril wrote, "that there are in Emmanuel two entities, divinity and humanity. Yet our Lord Jesus Christ is nonetheless one, the one true Son, both God and man; not a deified man on the same footing as those who share the divine nature by grace, but true God who for our sake appeared in human form."

He finished this particular writing by quoting St. Paul: "When the fullness of time came, God sent his Son, born of a woman, born under the law, to redeem those who were under the law and to enable us to be adopted as sons" (Gal 4:3-5). †

Cornucopia/Cynthia Dewes

Marriage should always be the name of The Life Game

June used to be known as the prime month for weddings. Maybe it still is, but if so it is harboring a minority event these days. Cohabitation with people of the opposite sex outside of marriage is now the favored relationship, according to the latest statistics. What do we make of that?

Of course, we who believe in sacramental marriage are saddened. For us, marriage means the thoughtful choice of a life partner. It involves both a public and a private commitment to be faithful to the other in sickness and in health, in good times and in bad ... well, you know the rest.

None of us can be self-righteous about this phenomenon because it occurs in every family that I know, including my own. But it saddens us because these couples don't know what they are missing. Marriage gives a sacramental gift of grace.

Not only is our marriage commitment for life, but also it is life-giving in every possible way. Giving physical life to children is a major expression of married love. So is the emotional life that the marriage partners give to each

other and, in turn, to their children. This life-giving love then expands to include friends and others. It leads to a peaceful and functional society.

Some modernists say that marriage is just a piece of paper, and that they don't need legal and religious baggage to be committed to another person. Some see the high rate of divorce or the acrimony that they have experienced in their parents' or others' marriages and are afraid to marry. They may love someone, but think they can't take the chance to lose that love by marrying.

Some believe that their personal freedom is limited by marriage. But in a truly life-giving marriage, it is just the opposite. The partners are freed by marriage to be themselves in every way. They live in the affirmation and support of someone who loves them and respects them—so much so that they declare it publicly. It's a trust arrangement, just like the love between God and us.

Cohabitation, in my opinion, is a use arrangement. Men get a sexual partner, a housekeeper, a co-payer of the bills or maybe even a mother for their children—providing they want some. Women get a physical protector, a financial supporter, someone to baby-sit the kid(s) while they work or perhaps a good-looking catch to show off to girlfriends.

If this sounds like a harsh assessment, that's because it is. We only have to hear the daily news to learn of all the "boyfriends" who abuse their partners or kill their children in a rage. We realize that the "sexual freedom" now prevalent is the opposite of the freedom in a marriage. Rather, it frees men to be irresponsible and women to be used then discarded, and it frees both men and women to be prey to sexually transmitted diseases.

Because it is life-giving, marriage is also a forward-looking arrangement. If there are children, there is the natural anticipation of them growing and blossoming, and becoming married lovers and parents themselves. There is always the next thing to look forward to together, to share opportunities for whatever they value. There is the pleasure of seeing one's relationship deepen, and in experiencing the growing devotion of the beloved as they transform from lover to parent to companion to caregiver.

Unfortunately, some marriages fail and that's a fact. Still, we must continue to seek marriages that truly reflect God's marriage with us.

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

Emmaus Walk/Debra Tomaselli

Find God in the people and circumstances around you

When the Mass ended, I scanned the crowd searching for Linda, a newfound friend.



During the liturgy, I spotted her sitting with her family, and her presence sent a wave of peace over me. I had to find her. I had to talk to her. I had to be reminded that everything was going to be OK.

I emerged from the church, still searching for her when another friend, Helen, found me.

"How are you doing?" Helen asked.

"OK," I answered.

But the truth was that I was not doing OK. Fear had a foothold on me.

As Helen began talking about an upcoming art project for our children's Brownie troop, my mind was elsewhere. I couldn't focus on purchasing red felt and cotton balls or creative ideas for cookies and punch.

In recent weeks, I had been diagnosed with lymphoma. The diagnosis delivered fear and relief. After all, despite the news, I was healthy enough that the

oncologists decided to wait to begin administering chemotherapy. That was good news, right?

But I was unnerved. The diagnosis left me feeling distracted, isolated and alone. It seemed like nobody really understood my fears.

Nobody, that is, except Linda.

When Linda learned of my diagnosis, she shared her story. Several years ago, Linda was treated for cancer. One difficult day, she said that she asked her oncologist, "Am I going to die?"

She shared his reply: "Linda, we are all going to die."

I looked at her, absorbing the words. My other friends felt bad for me and sympathized, but they didn't really comprehend my anxiety. But Linda knew. She got it.

All those years ago, Linda's deep faith pulled her through, and today I needed a shred of it.

After Helen left, I scanned the dwindling congregation, hoping to find Linda, but she was nowhere to be seen.

Finally, I headed toward the parking lot, but when I passed the church's side entrance something told me to enter it.

I shrugged it off, knowing the

sanctuary was empty. Mass was over so why would I need to go inside? But the urge persisted, and I climbed the steps, reached for the door, and opened it. There, on the other side, was Linda!

When she asked how I was doing, I freely expressed my fear of my disease. She listened and nodded in agreement. I don't recall her words, but her presence delivered an immeasurable peace.

At the end of our conversation, we headed to our cars. As I unlocked my vehicle, Linda drove by to say goodbye.

"I'm glad I got to talk to you," I said. "I was so afraid. I felt so alone."

Before driving off, she paused to respond. I will never forget her words. They were from the very heart of God. They resonate to this very day. And in the upcoming months they proved quite true.

"Don't be afraid," she said. "You are never alone."

"And behold, I am with you always, until the end of the age" (Mt 28:20).

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

Faith and Family/Sean Gallagher

Lessons of faith and love found in the midst of suffering

I was 3 when my grandfather Victor Gallagher, had a stroke in 1973.



Because of that, I have no memory of him before that life-changing event.

As I grew up, my parents, uncles and aunts, and my Gallagher cousins often told me that it was too bad that I didn't remember him before he had his stroke.

Nonetheless, I never experienced any feelings of regret because Grandpa was simply Grandpa to me, and I loved being around him just as he was.

I would walk with him to get the mail at the end of the quarter-mile lane on his farm. I kept score for him as he pitched horseshoes. I loved to read the daily diary that he kept in which he recorded the simple life he and my Grandma shared together.

And then there was his beautiful smile that I can recall with great clarity. And his deep faith in God and his love for his Catholic faith—a faith and love that I believe is very much at the root of what I pray is my ever-deepening relationship with our Lord and the Church.

Yes, he had physical disabilities that kept him from driving and even buttoning his shirt. And his personality no longer had the zest and vitality that everyone told me he used to have. But none of that mattered to me. He was just Grandpa and I loved him—and still love him—dearly. Grandpa died in 1989 when I was 19.

The life he lived after his stroke came at a formative time in my life. Grandpa didn't teach me lessons in any formal sense. But I'm still taking in the wisdom he passed on simply by the dignified and quietly joyful way that he lived his life before my eyes.

I reflected anew on Grandpa because of the recent example set by Archbishop Daniel M. Buechlein. Born just a few months after my father, he suffered a minor stroke three months ago. And that is only the most recent in a series of serious health challenges that he has had in the past few years.

For the past three months, he had not ministered in public as he dedicated himself to rehabilitating from his stroke. But on June 4, he came to a Mass at SS. Peter and Paul Cathedral in Indianapolis during which transitional Deacon Dustin Boehm was ordained a priest.

Archbishop Buechlein did not lead the congregation in prayer, but he did preach the homily. Deacon Boehm heard many sage pieces of advice from the archbishop.

Perhaps the most profound lesson that he learned that day, however, was simply in the effort that Archbishop Buechlein made to be present for the ordination Mass, and the love for the priesthood and the Church that fueled his determination.

In the years to come, now-Father Boehm will be called upon at a moment's notice to minister to people who are suffering much like or more than the archbishop is at present.

After his ordination Mass, Father Boehm said that Archbishop Buechlein's presence reminded him in a powerful and humbling way that "there's no room for sitting around in the rectory when people are in need."

Yet, we live in a culture in which the value of people is determined more and more by their usefulness. It has been deeply ingrained in the hearts and minds of millions of people that they lose their dignity if they are disabled or suffering and, as a result, can't do what society says is valuable.

For a Christian, nothing could be further from the truth. All of us were created in the image and likeness of God (Gn 1:26), and we will stay that way through death to life in eternity.

This belief should lead all believers to be all the more loving of and caring toward those who are suffering, and to do all that we morally can to relieve their pain. For in them, we can see the face of our Lord, who suffered for all of us. †

Feast of the Body and Blood of Christ (Corpus Christi)/

Msgr. Owen F. Campion

The Sunday Readings
Sunday, June 26, 2011

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the feast of the Body and Blood of Christ, which perhaps is better known by its Latin translation "*Corpus Christi*."



The first reading is from the Book of Deuteronomy, one of the first five books of the Old Testament.

Deuteronomy recalls the passage of the

Hebrews from Egyptian slavery to the Promised Land.

Moses is the central figure in this book, in the Pentateuch and in the list of ancient Hebrew prophets. He is the principal figure in this weekend's reading.

To understand this book—and indeed to grasp the plight of the Hebrews as they fled from slavery in Egypt across the Sinai Peninsula and eventually to the Promised Land—it is necessary to realize that the Sinai Desert is bleak, sterile and perilous for anyone attempting to cross it.

The fleeing Hebrews were virtually helpless. They faced starvation as well as possible death from thirst. Food and water were nowhere to be found.

Through Moses, God supplied what the people needed to survive in the desert. As a result, the people lived. They did not starve. In time, they arrived at the Promised Land.

St. Paul's First Epistle to the Corinthians supplies the second reading.

Along with the Gospels of Matthew, Mark and Luke, First Corinthians provides the New Testament records of the institution of the Eucharist.

The presence of this record in First Corinthians indicates how important the Eucharist was in early Christianity. The similarity among all the accounts shows how carefully the first Christians wished to repeat the Last Supper.

St. John's Gospel is the source of the last reading.

It is powerful and eloquent. Jesus states, "I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world" (Jn 6:51).

Jesus used no symbolic phrases, no vague illusions. The biblical texts are clear. He said, "I am the living bread come down from heaven," directly and exactly. It is a simple, straightforward declaratory sentence. Not surprisingly, the first Christians remembered the Lord's words as literal.

Reflection

The circumstances of the flight of the desperate Hebrews—who were trapped for generations in slavery in Egypt—across the treacherous Sinai Peninsula, as recalled by Deuteronomy, the source of the first reading, is a fitting initiation for the Church's lesson on this feast of Corpus Christi.

They were completely at the mercy of an unknown and very unforgiving land. They had no way out. They could help themselves very little, if at all. Without food and water, without any direction as to where to go, they were facing death itself.

God supplied them with food and water, pointing them on the right path to the Promised Land. God gave them life.

We are in a circumstance similar to that confronted by the ancient Hebrews. It is important that we realize this, and that we accept who and where we are. Today, as humans have been in any time, we are lost in our own stark and challenging life experiences.

Most Americans may have earthly food and water, although many people today do not have clean water to drink or enough food to eat in many countries throughout the world.

We may assume that we know where we are, and where we should go with our lives.

But, in fact, we, too, are at the mercy of the conditions surrounding us. In the spiritual sense, we all are vulnerable to the eternal death created by sin.

Here, God enters the picture. He gives us Jesus, the Son of God. The Lord gives us the Eucharist. As the early Christians so firmly believed, the Eucharist is the Lord's "body, blood, soul and divinity."

In the Eucharist, we intimately connect with Jesus. We unite ourselves with Jesus, and Jesus gives us life. †

Daily Readings**Monday, June 27**

Cyril of Alexandria, bishop and doctor of the Church
Genesis 18:16-33
Psalm 103:1-4, 8-11
Matthew 8:18-22

Tuesday, June 28

Irenaeus, bishop and martyr
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27
Vigil Mass of Peter and Paul, Apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20

Wednesday, June 29

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

Thursday, June 30

The First Holy Martyrs of the Holy Roman Church
Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 1

The Most Sacred Heart of Jesus
Deuteronomy 7:6-11
Psalm 103:1-4, 6-8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday, July 2

The Immaculate Heart of Mary
Genesis 27:1-5, 15-29
Psalm 135:1-6
Luke 2:41-51

Sunday, July 3

Zachariah 9:9-10
Psalm 145:1-2, 8-11
Romans 8:9, 11-13
Matthew 11:25-30

Question Corner/Fr. Kenneth Doyle**Divorced and remarried Catholics must obtain annulment to receive Communion**

(Editor's note: Following the death of longtime "Question Corner" columnist Father John Dietzen in March, Catholic News Service introduces Father Kenneth Doyle as the new columnist.)

Q If a Catholic gets married by a priest, later gets divorced then gets married by a judge, can that person still receive the holy Eucharist?



A The short answer is "no," but there is so much more to it than that.

First, to explain the rule, the Church is a communion of persons linked by a shared set of religious beliefs and practices. Reception of the sacraments, particularly the Eucharist, is an indication that an individual accepts the beliefs of the Church and the guidelines of its teaching.

One of those guidelines is that a Catholic should marry in a Catholic ceremony or, at least, with the permission of the Church.

Assuming, as seems to be indicated, that person you are asking about has not obtained an annulment from the first marriage, that marriage is still considered valid by the Church. As such, the second marriage would not be recognized by the Church.

I don't think this should be seen as the Church's presuming to render a judgment on the state of a person's soul before God because only God can safely do that. It should be seen simply as an indication that the Church, like any organization of human beings, has rules that govern membership and regulate behavior.

I would suggest that this person continue to attend Mass regularly.

Too often, people in a situation like this conclude that Mass attendance is pointless since they have rendered themselves ineligible for full participation through holy Communion.

That is unfortunate because usually the person still shares in the core beliefs of the Church, and would derive spiritual satisfaction and helpful guidance by continuing to attend Mass.

I would also urge this person to sit down with a priest of his or her choosing and discuss the circumstances of the first marriage and the reasons for its breakup.

It could well be that, even if that marriage lasted several years, there might be grounds for the Church to consider an annulment—serious immaturity, for example, or emotional instability—on the part of one marriage partner or both—going back to the time of the exchange of vows.

It seems obvious that reception of the Eucharist is important to this person so it would certainly be worth the effort to explore that possibility.

It should also be noted that too often Catholics who are separated or divorced but have never remarried refrain from taking Communion because they feel that they have "broken a big rule" and are therefore ineligible to receive the Eucharist.

The truth is that the Church believes that, in fidelity to the teaching of Jesus, marriage is forever, and that spouses should always enter a marriage with this understanding and do their best to make the marriage last.

However, there are some situations—domestic abuse is a clear-cut one, but there are certainly others—where, for the good of everyone involved, separation is advisable.

When the rift is irreparable, divorce is often a necessary consequence so that legal obligations—such as alimony, child custody or child support—can be clarified and assigned. Sometimes this sad result happens even though the marriage partners have done everything reasonably possible to make the marriage work.

Divorce itself, without remarriage, does nothing in principle to disqualify a Catholic from the sacraments.

The best advice in any situation like this is for the people involved to seek the guidance of a sympathetic priest so that they can assess fairly their own personal responsibility for the marital breakup, seek the grace of confession, if necessary, and be assured that they continue to be welcome in the Church and are eligible to participate fully.

(Father Kenneth Doyle is chancellor for public information and pastor of a parish in the Diocese of Albany, N.Y. Questions may be sent to him by e-mail at askfatherdoyle@gmail.com or by mail at 40 Hopewell St., Albany, NY 12208.) †

My Journey to God**The Trinity**

Days are getting lighter and longer. These old legs from working in my garden are getting stronger, Like my soul as it draws ever closer to my God.

I follow the Son as he herds his sheep while carrying a rod.

I bask in the glow of the Spirit as he comes to me on high.

As I contemplate all he wishes me to receive,

I let out a wistful sigh.

The Trinity comes together and seals my soul in grace.

I can't wait to gaze upon my Savior's gentle face.

By Mary V. Watson

(Mary Watson is a member of St. Anthony Parish in Indianapolis. Wildflowers bloom on Mount Precipice in Nazareth, Israel, on April 14. The hill is believed to be where Jesus was led to after being rejected in Nazareth (Lk 4: 29-30). It is the start of the newly opened Gospel Trail, a 37-mile-long trail which follows the paths that Jesus is believed to have taken en route from the mount to Capernaum. It includes stops at Mount Tabor, Kafr Kanna, the Horns of Hattin, Mount Arbel, Magdala, Tabgha and the Mount of Beatitudes. The Gospel Trail is a major initiative of the Tourism Ministry of Israel.)



CNS photo/Debbie Hill

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.

ATKINS, A. Leroy, 78, St. Mary, Richmond, June 13. Father of Deidra Smith, Kara Stevens, Lisa, Eric and Peter Atkins. Brother of Joyce Conway, Sharon Schwartz and Don Atkins. Grandfather of 11. Great-grandfather of two.

BEAVIN, George, 93, St. Joseph, Clark County, June 8. Brother of Martha Renn.

BINTINGER, Steve Paul, 90, St. Charles Borromeo, Bloomington, June 7. Husband of Georgiana Bintinger. Father of Carol Kaiser, Judy Pohlen, Susie Wehner and Steve Bintinger. Grandfather of nine.

BROWN, Evelyn Lucille, 88, St. Malachy, Brownsburg, June 3. Mother of Jennifer Davies, Martha Gilham and Judith Meyer. Sister of Don Rowland. Grandmother of eight. Great-grandmother of six.

EVARD, Harry W., 89, St. Pius X, Indianapolis, June 11. Father of Linda Smith, Marcie Warden, Daniel, Dr. Robert and Timothy Evard. Grandfather of 11. Great-grandfather of 11.

GAUS, Laura (Sheerin), 91, St. Thomas Aquinas, Indianapolis, May 31. Mother of Andy, David and William Gaus.

GESENHUES, Anna Lee, 82, St. Mary-of-the-Knobs, Floyds Knobs, June 8. Mother of Linda Gesenhues and Lisa

Mefford. Sister of Evelyn Baumann, Benedictine Sister Dolorita Libs, Irvin and Raymond Libs. Grandmother of one. Great-grandmother of one.

GILES, Steven D., Sr., 64, St. Mary-of-the-Knobs, Floyds Knobs, June 8. Husband of Becky (Lehnert), Giles. Father of Scott and Steven Giles Jr. Son of Martha Giles. Brother of Janice Leber and Pat Schalk. Grandfather of five.

IZZO, Diane Kathleen, 43, St. Charles Borromeo, Bloomington, Feb. 25. Wife of Marco Zas. Daughter of Sharon Izzo. Sister of Elizabeth, Anthony, Jerry and William Izzo.

JAMES, Doris C., 75, Most Holy Name of Jesus, Beech Grove, June 14. Wife of Ralph James. Mother of Sandra Bousum, Barbara Mauldin and Paula James. Grandmother of seven. Great-grandmother of 18.

JORDEN, Teresa Anne, 75, Our Lady of Perpetual Help, New Albany, March 30. Mother of Maureen Campbell, Mark, Matthew and Michael Jorden. Sister of Patricia Campbell, C. Thomas and John Hoffman. Grandmother of eight.

KESTERMAN, Evelyn R., 87, St. Peter, Brookville, June 8. Aunt of several.

KNABLE, Larry Wayne, 53, St. Paul, Tell City, June 11. Brother of Holly Basham, Shellayne Cronin, Jamie Gross, Patty Morgan, Danny and Rick Knable. Uncle of several.

LAWRENCE, Rosella (Winkler), 87, St. Joseph, Shelbyville, June 10. Mother of David and Jerry Lawrence. Sister of Kenneth Winkler. Grandmother of two. Great-grandmother of four.

MULLINS, Shirley, 93, St. Mary, Rushville, May 31.

Mother of Audrea Eskew, Joyce Lawson, Cary, Dennis, Mark, Mick and Tim Mullins. Sister of Rita Snoddy. Grandmother of 16. Great-grandmother of 26.

OWENS, Dorothy, 98, St. Mary, Rushville, May 30. Mother of Dorothy Jarman, Dennis and Tobias Owens. Sister of Ray Lacy. Grandmother of nine. Great-grandmother of several.

RAUTE, Helen (Feiss), 80, St. Charles Borromeo, Bloomington, May 29. Mother of Patricia Pauly, Nancy Trapp and Thomas Raute. Grandmother of six.

SCHANTZ, John W., 74, Holy Spirit, Indianapolis, May 6. Husband of Sally Schantz. Father of Kim Aaron, Peggy Billerman, Natalie Dorsey, Lisa Franklin, Debbie Sajdyk, David and John Schantz. Brother of Rose Mary Field. Grandfather of nine. Great-grandfather of four.

SCHEITLIN, Germaine, 78, St. Bartholomew, Columbus, May 26. Mother of Gerylyn Chabucos, Barry, Geoffrey, Gerald, Gordon and Gregory Scheitlin. Grandmother of 23. Great-grandmother of two.

SCHMUTTE, Mauna, 94, St. Joan of Arc, Indianapolis, June 14. Mother of Carleen Paul, Terri Tuttle, James Jr. and Peter Schmutte. Grandmother of seven. Great-grandmother of nine.

SKRZYCKI, Dennis Joseph, 68, St. Simon the Apostle, Indianapolis, June 7. Husband of Beverly Skrzycki. Father of Melissa Malloy, Adrian, Dennis, Frank and Ryan Skrzycki. Grandfather of seven.

STEINMETZ, Dr. Edward Frances, 86, St. Luke the Evangelist, Indianapolis, May 27. Father of Karen Coss, Suzie Ivkovich, Mary Kay Lauderback, Lisabeth McDowell, Chris, Joseph, Terry and Tom Steinmetz. Grandfather of 19.

URBAN, Helen Louise, 96, St. Barnabas, Indianapolis, June 10. Mother of Trudy Hauschild and Jan Urban. Grandmother of seven. †



Carla Gugino, who portrays head coach Cathy Rush, and Marley Shelton, who portrays Sister Sunday, star in a scene from the movie *The Mighty Macs*. The movie tells the story of the women's basketball team at Immaculata College in the Philadelphia suburbs that won the Association for Intercollegiate Athletics for Women's basketball championship in 1972, the year that college women's basketball converted to the full-court game played today.

'Gym rat' writes, produces, directs film on Catholic women's basketball team

WASHINGTON (CNS)—Imagine being able to write a movie about something that you were a part of—even if it was just a little bit.

That is Tim Chambers' story, and it will be brought to the big screen this fall in *The Mighty Macs*, which he wrote, directed and produced.

The Mighty Macs tells the story of the women's basketball team at Immaculata College in the Philadelphia suburbs that won the Association for Intercollegiate Athletics for Women's basketball championship in 1972, the year that college women's basketball converted to the full-court game that we see today.

"I really had a personal experience with the story itself," Chambers told Catholic News Service in a June 5 telephone interview.

"I grew up in Philadelphia. I'm one of 12 kids—eight brothers, four sisters. It's important because when I was a kid I vividly remember the Mighty Macs. Their campus was about 25 minutes from my hometown. When their gym burned down, they practiced at my parish," St. Anastasia in Newtown Square, Chambers said.

He was a self-styled "gym rat" in those days. It happens naturally, Chambers said, "when you grow up as one of 12 kids, and you have a CYO program that's very strong."

Chambers had already dabbled in movie production, having produced the 2004 film *Miracle* about the 1980 U.S. Olympic men's hockey team.

After he was featured in a profile of the movie and its behind-the-camera team in the *Philadelphia Inquirer*, someone from Immaculata contacted him about the possibility of making a movie about the school's legendary women's basketball team.

He remembers the request: "Can you take a look at the story of the Mighty Macs, and

find out if it's film-worthy?" Chambers did. "As a writer, I'm looking for a number of things. All of the inspiring sports film genres use sports as a metaphor for some other lesson of life or some other greater cause."

One example that he gave was *Remember the Titans*, which, on its surface, is about high school football, but on a deeper level is about race relations.

"For me, I always felt the story of the Mighty Macs and of Cathy Rush, the head coach, was a story of equality, of dreams," Chambers told CNS. "With her championship, she united the campus and changed a generation of young women, all of whom went on to very successful careers."

Chambers said that he knew he was on the right track when he received an opportunity to sell the script—but "chose not to because they weren't going to let me direct it. I put my producer hat on and used my economics degree from Penn. I touched on my Catholic friends from Philadelphia [to] see if they would support it," he recalled. "We passed the basket, as they say here in Philly."

Chambers was taught by the Immaculata Sisters, who run Immaculata College, during his grade and high school years.

"I felt like this was the opportunity for me to make my directorial debut," he said. "I think of the layers and the nuances—not only of the plot of the story, but the nuances of our faith and how relevant it was to that team, that campus, those people, and how it is lived today."

As a practicing Catholic, he noted, his faith has been his "bedrock" and given him confidence. It's "the foundation of what I've tried to practice every day. Some days are better than others ... but I turn it over" to God, he added. "That's my philosophy." †

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Hedonism clouds judgment, risks annihilating morality, pope says

VATICAN CITY (CNS)—Hedonism clouds people's judgment and risks annihilating morality, Pope Benedict XVI said.

It also fools people into thinking their real worth lies in their social or personal standing and their ability to control reality, he said during a one-day visit on June 19 to the Republic of San Marino, a tiny nation completely surrounded by Italy.

Like many Western nations, San Marino today faces many difficulties and challenges, the pope said in his homily during a Mass held at an open-air stadium.

Such difficulties are caused most of all by "hedonistic models that cloud the mind and risk quashing morality altogether," he told about 22,000 people in attendance, which included people who came from surrounding Italian cities.

"The temptation has crept in that says man's richness is not faith, but his personal and social power, his intelligence, his culture, and his ability to scientifically, technologically and socially manipulate reality," he said.

Despite its deep roots in Christianity and the fact that the population of about 31,800 is predominantly Catholic, even San Marino has seen religious faith and Christian values usurped by other "presumed riches, which in

the end, turn out to be inconsistent and unable to support the great promise of the truth, the good, the beautiful and the just, which, for centuries, your forefathers identified with the experience of faith," said the pope.

The crisis that families are experiencing, too, is "worsened by the widespread psychological and spiritual fragility of couples," he said.

The pope called on the Church to promote a Christian way of life, and asked all citizens to step up to the challenges of the present day by tapping into their country's "precious deposit" of Christian values and traditions.

Reciting the Angelus after Mass, Pope Benedict also called for increased help for the millions of refugees around the globe. The United Nations marked World Refugee Day on June 20.

The pope recalled that this year marked the 60th anniversary of the founding of the U.N. High Commissioner for Refugees, which watches over "all those who are persecuted and forced to flee their own countries."

The pope called on government officials around the world and people of



Pope Benedict XVI celebrates Mass at an open-air stadium in Serravalle, San Marino, on June 19. About 22,000 people attended the Mass.

good will "to guarantee refugees are welcomed and live in dignified conditions as they wait for when they can return home freely and safely."

According to the UNHCR, there are some 42 million people around the globe

who have been uprooted from their home country. Many of them face shortages or a complete lack in the basic essentials for survival and improving their lives, such as inadequate shelter, food, water, health care and education. †

What was in the news on June 23, 1961? Supreme Court rules that states cannot mandate belief in God to hold public office

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the June 23, 1961, issue of *The Criterion*:

• **Pope gives decision on language for Council**

"VATICAN CITY—His Holiness Pope John XXIII said that Latin must be the official language of the coming ecumenical council. But he said that if need be, participants may use their own language in addressing the meeting. Pope John made the statement in solemnly closing the first session of the council's Central Preparatory Commission."

- **Franklin laywomen aid apostolate**
- **Charged with conspiracy: Hungary sentences 9 priests, 3 laymen**
- **Cuban national Church now seen imminent**
- **Common sense and the Communist**

peril

- **Better training urged as a spur to vocations**
- **Church-State relations still tense in Haiti**

• **Editorial: For women only**

"The ladies have short memories. Our own private pool shows that women outnumber men in opposition to the Freedom Riders. 'The wrong way to gain full equality for the Negroes; doing more harm than good; patience will win more in the end.' That's the way the women are talking. But there was a time when the girls sang a different tune. Once, they were struggling for full democratic rights. Anyone remember? The American suffragettes were not known for their patience. Like the Negroes of today, they discovered that patience got them nowhere."

- **Urges coping with Reds 'within structure of law'**

- **Youths use ham radios to 'sell' democracy**
- **Schools that built Babe Ruth is razed in Baltimore, Md.**
- **After 25 years: Encyclical on movies still has great impact**
- **Family Rosary Crusade is now in 44th country**
- **Peace Corps needs teachers**

- **Pressure tactics being used on Church in Ceylon**
- **Stresses parents' role: Education, schooling not the same, speaker says**
- **Charges too many selling U.S. Catholic**

press short

- **For public office: High Court rules out belief in God proviso**
- "WASHINGTON—The U.S. Supreme Court has ruled that a state may not require a declaration of belief in the existence of God as a condition for holding public office."

- **Use of private groups in foreign aid urged**
- **ACLU hits inequities in school aid proposal**

"NEW YORK—The American Civil Liberties Union has urged Congress to reject an amendment to the federal aid to education bill, which would base state fund allocations on their total school enrollment. The ACLU said this allocation formula, under which private school children would be counted in when a state's share of aid is determined, but counted out when the money is distributed, would be 'discrimination.'"

- **Adult male choir urged as nucleus of music program**

"ST. LOUIS—The St. Louis Archdiocesan Commission for Sacred Music has urged all pastors here to build their musical programs around an adult male choir."

(Read all of these stories from our June 23, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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'Special Night Out' is fun for 320 adults with disabilities

By Mary Ann Wyand

"Elvis" rocked the house during the "Special Night Out" for persons with disabilities on June 7 at the Archbishop O'Meara Catholic Center in Indianapolis.

Mark Sutt of Beech Grove doesn't let his disability get in the way of expertly lip-syncing the lyrics to Elvis Presley's songs, and the other special guests loved dancing to "The King's" high-energy rock and roll music.

The annual event was hosted by the Kilies family from St. Lawrence Parish in Indianapolis, and supported by the Village of Merici as well as St. Lawrence and St. Matthew the Apostle parishes in the North Deanery.

Bishop Chatard High School's soccer coaches and 23 of the team members helped staff the party, which featured pizza, bingo and a dance for about 320 adults with special needs from the Indianapolis area.

St. Matthew the Apostle parishioner Colleen Renie of Indianapolis is president of the Village of Merici nonprofit organization, which is named after St. Angela Merici, the patron saint of persons with disabilities.

"It's a wonderful opportunity to develop a sense of community for adults with disabilities," Renie said. "They don't have very many opportunities to make friends or to be together with their friends so this 'Special Night Out' gives them a chance to come, have fun, win [bingo] prizes and dance."

St. Lawrence parishioner Suellen Kilies said she and her daughters, Emily and Janelle, "have a great time every year hosting the party, but I don't think we could do it without all the volunteers. Bishop Chatard's soccer team has supported it every year."

The party offers entertainment, love and support to adults with special needs, Emily Kilies said, "and is an important way of giving back to the community."

Bishop Chatard senior Nick Ruby, a member of St. Matthew Parish, has volunteered for the "Special Night Out" party since his freshman year.

"It's nice to know that you can help somebody out," Nick said. "We're just making sure that everybody is having a good time."

Bishop Chatard's head soccer coach, Vince Ganzberg of Indianapolis, said the team also will teach soccer skills to children with disabilities during a one-day sports camp this fall because it's a great volunteer opportunity. †

Photos by Mary Ann Wyand



Brittany Belton, left, and Jennifer Toler, both of Indianapolis, pose for a photograph during the "Special Night Out" party on June 7 at the Archbishop O'Meara Catholic Center in Indianapolis.



Elvis Presley impersonator Mark Sutt of Beech Grove lip-syncs to one of "The King's" rock and roll songs during the "Special Night Out" for persons with disabilities on June 7 at the Archbishop O'Meara Catholic Center in Indianapolis.



Daniel Miller of Indianapolis won this stuffed goat as a bingo prize during the "Special Night Out" celebration on June 7 at the Archbishop O'Meara Catholic Center.

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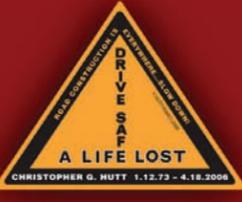
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July 15, 2011, issue of The Criterion

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E-mailed photos
 Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline
 All announcements and photos must be received by 10 a.m. on Thursday, June 30, 2011. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, The Criterion, ATTN: Mary Ann Klein, P.O. Box 1410, Indianapolis, IN 46206
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