



The

Criterion

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Bishop Bruté Days camp

Young men learn about faith and priesthood, page 3.



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Bishops discuss religious liberty, economy, 10-year review of charter

ATLANTA (CNS)—During the public sessions of their spring meeting in Atlanta, the U.S. bishops received a 10-year progress report on their abuse charter, voted to draft a message on work and the economy, and heard reports about religious liberty issues in the United States and abroad.

They also listened as an Iraqi bishop made an impassioned plea on behalf of Iraq's dwindling Christian population, and called on the U.S. prelates to press the Obama administration to take steps to protect religious rights in the Middle Eastern country.

The meeting was on June 13-15 with public sessions the first day and a half. The rest of the time was scheduled for executive session and not open to media coverage.

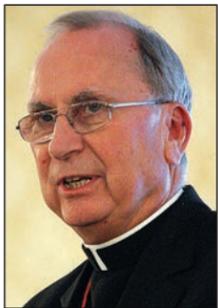
On the opening day, the bishops voted 171-26 to move ahead with a draft of a message on work and the economy as a way to raise the profile of growing poverty and the struggles that unemployed people are experiencing. It is expected to be ready in time for a final vote at the bishops' fall meeting in November.

Titled "Catholic Reflections on Work, Poverty and a Broken Economy," the message would advance the bishops' priority of human life and dignity to demonstrate the new evangelization in action, explained Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development.

It would be a follow-up to a Sept. 15, 2011, letter by Cardinal Timothy M. Dolan of New York, president of the U.S. bishops' conference, in which he urged bishops and priests across the country to preach about "the terrible toll the current economic turmoil is taking on families and communities."

Al J. Notzon III, chairman of the lay-led National Review Board, presented a report marking the 10th anniversary of the "Charter for the Protection of Children and

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Bishop Stephen E. Blaire

Submitted photo



Painting faces always adds a festive touch at parish festivals—a touch experienced by television reporter Keith Kaiser and Father H. Michael Hilderbrand, pastor, during the "Knobs Fest" at St. Mary-of-the-Knobs Parish in Floyd County in June of 2011. Kaiser and Father Hilderbrand benefited from the artistic talents of young parishioners Zoe Libs, left, and Chloe Sprigler.

Festivals celebrate the joy, faith and bonds of parish communities

By Alison Graham and John Shaughnessy

It's the season of the parish festival—a time when children squeal with joy as they play games, and adults lick their lips as they line up to feast on fish, chicken, hot dogs and homemade desserts.

It's the season when festival committee members pray for sunny afternoons and moonlit evenings touched by soft breezes—a time when families and friends gather to eat, laugh, drink, dance, play and eat some more, all with the hope of building a closer faith community.

In celebration of this rite of summer, *The Criterion* asked readers and festival leaders from across the archdiocese to share their favorite moments and memories from their parish festivals. Their stories capture the spirit of this fun Catholic tradition.

The flavor of a parish and America

Watching the fireworks explode into bursts of red, white and blue in the night sky is one of the favorite parts of the parish festival for Julie Johnstone.

So are the delicious food creations that

entice people at the Fourth of July *Ole!* Festival at St. Mary Parish in Indianapolis.

Johnstone recommends the *jochos*, a hot dog wrapped in bacon and covered with your choice of sautéed onions, tomatoes, jalapenos and whatever else your taste buds can take.

And she also raves about the *esquites*, cooked corn served in a cup with mayonnaise, parmesan cheese, hot sauce and a touch of lime.

And to cool the heat of your body from the food and the sun, she strongly

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CHA urges expanded religious exemption for HHS mandate

WASHINGTON (CNS)—The Catholic Health Association (CHA), a major supporter of President Barack Obama's health reform law, is urging the government to expand its definition of religious employers who are exempt from the requirement to provide contraceptives, sterilization and abortifacients free of charge to their employees.

In comments filed on June 15 with the Department of Health and Human Services (HHS), the top three CHA officials also said the Obama administration should provide and pay for the contraceptives itself if it insists that they must be provided at no cost to women.

The five-page comments were signed by

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Dominican Sister Mary Diana Dreger, a physician, sees a patient at St. Thomas Family Health Center South in Nashville, Tenn., in this 2011 file photo. The Catholic Health Association in a June 15 letter rejected the Obama administration's latest "accommodation" for religious employers to the mandate that contraceptives, abortifacients and sterilization be included in most health plans. The CHA said the suggestion to have insurers pick up the costs would be "unduly cumbersome" and "unlikely to adequately meet the religious liberty concerns."

CNS photo/Theresa Launios, Tennessee Register



BISHOPS

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Young People.” The charter was part of the U.S. bishops’ response to the clergy abuse scandal that was a major concern when they met in Dallas in 2002.

While the Catholic Church has taken major steps in addressing allegations of clergy sexual abuse, it must continue to be vigilant in assuring that victims and their families will receive the attention and care they deserve, Notzon told the bishops.

Meeting that transparency remains a crucial component of building and maintaining credibility among the Catholic faithful as well as the general public, he said.

Despite the successes, Notzon said the Church’s credibility continues to suffer because many Catholics and the broader community not only believe clergy sexual abuse remains at a high level, but also think that local bishops continue to cover up the problem by not reporting allegations of abuse to local authorities.

“This suggests a trust problem and must be met with scrupulous adherence to the charter,” he said.

In a presentation on religious liberty issues, Archbishop William E. Lori of Baltimore, chairman of the bishops’ Ad Hoc Committee on Religious Freedom, acknowledged the U.S. bishops’ “Fortnight for Freedom” campaign has come under heavy criticism in the secular media, in the blogosphere and by some Catholics as being a partisan political effort.

But the two-week period is meant to be free of politics and will emphasize Church teaching on religious freedom, he said.

“Already, we realize that defending religious freedom is not a walk in the park,” he said. “We’ve seen some reaction to our work that is sometimes hostile, sometimes unfair and inaccurate, and sometimes derisive.”

The upcoming fortnight, which takes place on June 21-July 4, will be a period of prayer, education and action aimed at explaining how a federal health care contraceptive mandate violates religious principles. The mandate requires most religious employers to provide free health insurance coverage for contraceptives, abortion-inducing drugs and sterilizations.

At the end of the discussion on religious freedom in the United States, the bishops affirmed by a unanimous voice vote a recent statement of the USCCB Administrative Committee regarding the HHS mandate titled “United for Religious Freedom.”

In his remarks to the assembly, Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad made an impassioned plea on behalf of Iraq’s dwindling Christian population, and called upon the U.S. bishops to press the

Obama administration to take steps to protect religious rights in the Middle Eastern country.

He said the country’s Christians are being targeted by Muslim extremists bent on ridding the country of all religious minorities.

He said in the session presented by the bishops’ Committee on International Justice and Peace that the difficulties Christians face emerged only after the 2003 U.S.-led invasion of Iraq.

“As leaders of the Church in the United States,” he told the bishops, “you bear a special responsibility toward the people and Christians of Iraq. In 2003, your government led the war that brought some terrible consequences. The U.S. government can and must do all it can to encourage tolerance and respect in Iraq, to help Iraq strengthen the rule of law and to provide assistance that helps create jobs for Iraqis, especially those on the margins.”

In a report on the Year of Faith, set to begin in October, Bishop David L. Ricken of Green Bay, Wis., chairman of the Committee on Evangelization and Catechesis, said the 2012-13 Church-wide observance stems from Pope Benedict XVI’s call for a new evangelization. He said it will incorporate television, radio, social media and numerous online resources to better connect—or reconnect—Catholics with their faith.

In a presentation on June 14, Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops’ Committee on Communications, said the new evangelization calls for using new forms of media to reach people in their everyday lives.

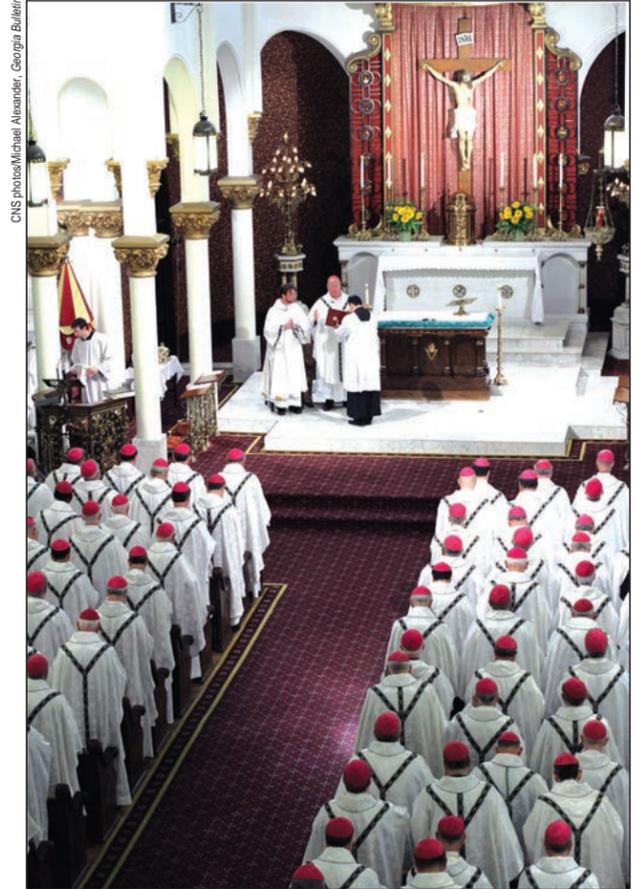
From electronic books to social media to traditional forms of print and broadcast, the Church is rethinking how to carry its teachings and its stances on public policy issues to broader audiences, including Catholics, he said.

Serious questions revolve around how to effectively communicate the Church’s work while remaining true to authentic Church teaching, Bishop Wester said.

The spring assembly opened with Mass celebrated by Atlanta Archbishop Wilton D. Gregory at Sacred Heart of Jesus Basilica, who urged his fellow bishops to recall the life of St. Anthony of Padua to help them renew religious life. The saint, whose feast day was on June 13, demonstrated a deep devotion to Christ through his preaching.

“Certainly here, our contemporary Church ought to seek his assistance since we seem to have lost something of our confidence and vitality in proclaiming the Gospel,” Archbishop Gregory said in a brief homily.

“Unfortunately, we may also have occasionally misplaced clerical integrity and the facility of announcing the good news of Jesus Christ with conviction. Religious life has suffered confusion and needs serious renewal. That, perhaps, St. Anthony can once again help us to rediscover,” he said. †



U.S. bishops gather for Mass at Sacred Heart of Jesus Basilica in Atlanta on June 13 before the start of their mid-year meeting.



Archbishop Robert J. Carlson of St. Louis, left, and Archbishop Wilton D. Gregory of Atlanta prepare to vote on an action item during the U.S. bishops’ mid-year meeting in Atlanta on June 13.

CHA

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Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO; Robert V. Stanek, who recently completed a term chairing the CHA board; and Joseph R. Swedish, the chairman for 2012-13.

They said the administration’s proposed “accommodation” that would allow nonexempt religious employers to provide the contraceptives through a



Sr. Carol Keehan, D.C.

third party “would be unduly cumbersome and would be unlikely to meet the religious liberty concerns of all of our members and other Church ministries.”

They said the current definition of a religious employer in the HHS rules raises “serious constitutional questions.”

To be exempt from the contraceptive mandate, a religious organization “has the inculcation of religious values as its purpose;

primarily employs persons who share its religious tenets; primarily serves persons who share its religious tenets; and is a nonprofit organization” under specific sections of the Internal Revenue Code.

The CHA leaders proposed instead that an organization be defined as religious if it “shares common religious bonds and convictions with a Church”—a definition already applied in Section 414 of the Internal Revenue Service code.

Even if the definition is expanded to include Catholic hospitals and health care organizations as well as other ministries of the Church, “the government will need to develop a way to pay for and provide such services directly to those employees who desire such coverage without any direct or indirect involvement of religious employers” under the expanded definition, the CHA comments said.

CHA spokesman Fred Caesar told Catholic News Service that the comment letter is “part of our continuing efforts to work with the administration to resolve this issue appropriately.”

The CHA comments opened by saying that the national leadership organization for the Catholic health care ministry “has long insisted on and worked for the right of everyone to affordable, accessible health care,” and had “welcomed the

enactment of the Patient Protection and Affordable Care Act” and its requirement that certain preventive services be available at no cost to the individual.

“We remain deeply concerned, however, with the approach the administration has taken with respect to contraceptive services, especially abortifacient drugs and sterilization,” the letter said.

In a footnote, CHA said the drug known as ella “can interfere with implantation of a fertilized egg,” which the Catholic Church views as an abortion.

CHA said the administration’s proposed “accommodation” announced on Feb. 10 “seemed at the time to be a good first step,” but “our examination and study of the proposal as outlined then [and later] has not relieved our initial concerns.”

As outlined in an “advance notice of proposed rulemaking,” the “accommodation” would allow nonexempt religious employers to contract with a “third-party administrator” or “independent agency” that receive funds from other sources, such as rebates from drug makers, to provide free contraceptives to covered employees.

HHS had asked for comments during a three-month period that ended on June 19. †

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Bishop Bruté Days helps young men learn about the faith, priesthood

By Sean Gallagher

JOHNSON COUNTY—Bishop Simon Bruté College Seminary in Indianapolis helps junior high and high school-age boys across the archdiocese and beyond learn more about their faith and a vocation to the priesthood through its annual Bishop Bruté Days.

This vocations camp and retreat experience was held for the sixth consecutive year on June 11-14 at the Future Farmers of America Leadership Center in southern Johnson County near Trafalgar.

It drew nearly 50 participants from 23 archdiocesan parishes. Four young men attended from parishes in the Lafayette Diocese and Cincinnati Archdiocese.

It is a combination of presentations on the faith from Father Robert Robeson, Bishop Bruté's rector, and Father Patrick Beidelman, seminary vice rector, and other priests as well as daily Mass, eucharistic adoration and outdoor activities, such as swimming, soccer and capture the flag.

Seminarian Timothy DeCrane, who will be a junior at Bishop Bruté in the upcoming academic year, participated in Bishop Bruté Days several years ago when he was in high school.

This year, he was a leader at the camp for many of its first-time participants in the junior high track for seventh- and eighth-graders.

"Some of the questions [about the faith] they were answering for Father Bob and Father Pat were impressive," DeCrane said. "I didn't expect them to know some of the information that they knew. A lot of them seemed to be open-minded and glad to be here."

A first-time Bishop Bruté Days participant, Thomas Benkert of SS. Francis and Clare of Assisi Parish in Greenwood, was excited about his camp experiences.

"There have been a lot of great talks. It's a great learning experience," said Thomas, who will be a freshman this fall at Center Grove High School in Greenwood. "I've learned a lot of things that I haven't learned about the Catholic faith in the past. There are a lot of great guys here."

He hopes that what he learned at Bishop Bruté Days will help him bring more friends to the camp next year.

"It will change the way that I think about the Catholic faith," Thomas said. "So, when I go to church on Sunday, I can experience it more and participate more in the Mass. And I can talk about this to some of my friends who are Catholic who haven't gone to it. Maybe they'll go next summer."

Father Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, assisted at the camp this year. He said that the young men who participated may have helped him as much as he helped them.

"It's inspiring for me to remember what a gift the priesthood is, and what a gift it is to be with and watch young men just kind of struggle with that question, whether or not they end up choosing to go [to seminary]," Father Boehm said. "It's also good to see them, at the same time, grow in holiness and be better men by just being here this week."

Thomas Sweeney is one of the young men that Father Boehm knows well since he is a member of St. Monica Parish. Thomas said praying the Liturgy of the Hours and praying in adoration before the Blessed Sacrament at the camp were important for him.

"This has opened me up to experience more types of prayer than I've known before. And so I can be more faithful in the future," said Thomas, who will be a freshman this fall at Brebeuf Jesuit Preparatory School in Indianapolis.

Father Robeson invited the camp participants to take shifts in an all-night eucharistic adoration vigil during Bishop Bruté Days.

"We're kind of hoping that it will challenge them a little bit and help them develop a deeper appreciation for the Eucharist and Christ's presence in the Eucharist," he said. "Also, we're trying to

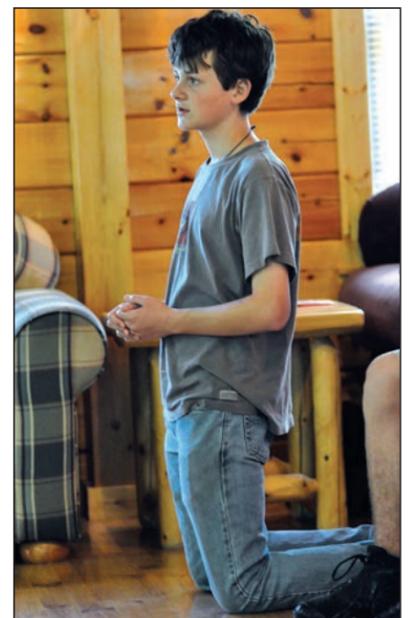


More than 40 junior high and high school-age boys kneel in prayer while Father Patrick Beidelman elevates a chalice during a June 13 Mass at the Future Farmers of America Leadership Center in Johnson County. The Mass was part of Bishop Bruté Days, a vocations camp and retreat experience sponsored by Bishop Simon Bruté College Seminary in Indianapolis, where Father Beidelman serves as vice rector.



Above, Father Robert Robeson gives a presentation on the Ten Commandments to a group of boys participating in Bishop Bruté Days on June 13, a vocations camp and retreat experience sponsored by Bishop Simon Bruté College Seminary in Indianapolis. Father Robeson is rector of the seminary.

Left, Thomas Benkert, a member of SS. Francis and Clare of Assisi Parish in Greenwood, holds a Bible on his lap while listening to a presentation on June 13 on the communion of the saints during Bishop Bruté Days.



Above, Anthony Chipps, left, Noah Mussin-Phillips, Matt Ohlhaut watch Sam Gillam dive into a pond on June 13 during Bishop Bruté Days.

Left, Cincinnati Archdiocese seminarian Joshua Miller, left, Thomas Sweeney, Thomas Drake, Adam Kopach and Nathan Hubert play soccer on June 13 during Bishop Bruté Days.

Daniel Pearson, a member of St. Gertrude Parish in Madiera, Ohio, in the Cincinnati Archdiocese, kneels in prayer during a June 13 Mass that was part of Bishop Bruté Days.



help them to see that, as a Christian Catholic man, your faith is something that you should challenge yourself with. Staying up all night is a way to appeal to their manhood, in a sense."

Joseph Montgomery attended Bishop Bruté Days for a second time this year. A member of St. Michael Parish in Bradford in the New Albany Deanery, he will be a sophomore in the fall at

West Washington High School in Washington County.

"The prayers are a good spiritual time, and the outdoor activities are fun," Joseph said. "Coming here, you meet more people. It makes you more outgoing, and makes you want to go out and meet more people and teach them about God.

"You realize that [priests and seminarians] are pretty much just normal

guys like everyone else. That's pretty cool. It's interesting because you realize that it could also be for you."

(To view more photos from this year's Bishop Bruté Days, log on to www.CriterionOnline.com. For more information on Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb.) †



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Editorial

Celebrating a year of faith

The Year of Faith is a celebration by the entire Catholic Church that begins Oct. 1, 2012—the 50th anniversary of the Second Vatican Council and the 20th anniversary of the publication of the *Catechism of the Catholic Church*—and concludes on Nov. 14, 2013, the feast of Christ the King.

Pope Benedict XVI announced the Year of Faith to confront secularism and other challenges faced by our Church, and to encourage Catholics to rediscover the faith and the “joy and enthusiasm of the encounter with Christ.”

The Year of Faith focuses on the “new evangelization.” This effort to rekindle the faith of all Catholic Christians, whether practicing or not, was a central theme of Blessed Pope John Paul II. It has been continued and expanded under Pope Benedict.

Too often in the past, we Catholics considered the mission of “evangelization” to be the work of missionaries who traveled to foreign lands or remote areas of our own country to spread the Gospel to those who had never been presented with the truths of our Catholic faith.

Recent popes since the time of the Second Vatican Council have affirmed the work of those who introduce the person of Jesus Christ to those who have not yet heard his Good News. But they have also emphasized the importance of calling all baptized Christians to a renewed encounter with the One who is the source and substance of all that we believe.

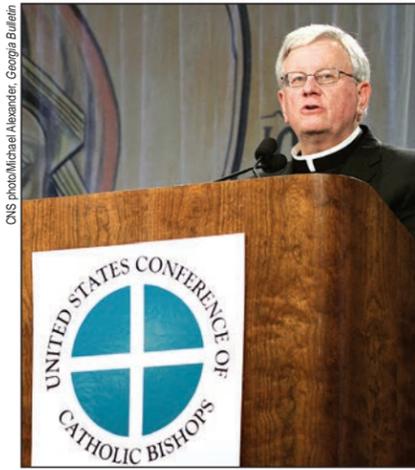
Why should we observe a Year of Faith? With all the pressing issues facing our Church and our society today, why is it important to take time out to revisit our most fundamental beliefs as a community of Jesus’ disciples?

According to Bishop David Ricken of Green Bay, Wis., chairman of the U.S. bishops’ Committee on Evangelization and Catechesis, “The central image of the Year of Faith is the ‘door of faith’ based on [the] Acts of the Apostles.

In his presentation to the bishops during their summer meeting in Atlanta last week, Bishop Ricken noted that “the ‘door of faith’ is opened at one’s baptism, but during this year we are called to open it again, walk through it, and rediscover and renew our relationship with Christ and his Church.”

The Year of Faith calls us to rediscover and renew what happened to each of us at the time of our baptism. We were called out of darkness into the light of Christ. We were washed clean from the stain of sin, and we submitted to sharing in the death of Christ in order to rise again with him to new life.

These are powerful images—darkness, sin and death being overcome by the encounter with Christ, who is light, holiness and everlasting life. It’s a good idea to reopen the “door of faith” periodically to remind ourselves that



Bishop David L. Ricken of Green Bay, Wis., speaks on June 13 about the Year of Faith declared for the Church by Pope Benedict XVI. The bishop spoke about the 2012-13 observance during the mid-year meeting of the U.S. Conference of Catholic Bishops in Atlanta.

we have been transformed by grace and now are called to live as saints, the children of God and disciples of Christ, who bear witness to our Lord’s victory over darkness, sin and death.

Living in a predominately secular culture, we forget how blessed we are. We too often give in to the temptation to think that the sin and evil all around us will have the last word. We need to be reminded—sometimes forcibly—that we have reason to celebrate and be joyful because we have been united with Christ through our baptism.

In his presentation, Bishop Ricken said the U.S. bishops’ promotion of the Year of Faith will include strategies as diverse as homily helps for pastors, a gathering of theology professors and even Facebook posts.

The bishops’ efforts are a response to recommendations made by the Vatican’s Congregation for the Doctrine of the Faith on how bishops’ conferences can help dioceses in their observances of the Year of Faith.

Pope Benedict has made this Year of Faith a priority. He believes strongly that a fundamental renewal of the experience of baptism is critical to our experience of the faith, not as “rules and regulations” or burdens that weigh us down.

Christian faith can, and should, be a source of liberation and an experience of joy. To get to that point, especially in today’s secular culture, we have to rediscover and renew the freedom that can only come from conversion in Christ.

Other online resources for the Year of Faith include the expansion of Facebook posts about the lives of saints, an online catechism quiz and a USCCB webpage at www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/year-of-faith/.

Let’s make the Year of Faith a year of renewal and rediscovery. Let’s make it an opportunity to meet the Lord face-to-face in our prayer, in the sacraments and in our service to those in need.

—Daniel Conway

Be Our Guest/Dr. Hans Geisler

The struggle for religious freedom: A confrontation that must be won

Most Americans, not only Catholics, but also the majority of Christians, in addition to



Jews, Muslims and others who are agnostic or atheist, agree that “religious freedom” is one of the basic concepts, if not the basic concept, on which the United States was founded.

That bedrock idea, placed in our Bill of Rights in December 1791 by our Founding Fathers, must be maintained and protected, whatever the cost.

To illustrate the importance of being strong in our opposition to the Health and Human Services (HHS) mandate, here is a story from the late 1930s.

In March 1938, two physicians—the husband, Jewish, and his wife, Catholic—together with their daughter and son, escaped Nazi Germany “by the skin of their teeth.” They fled Germany because of this very issue of religious freedom and were able, by the grace of God, to immigrate to the United States.

The night before their escape, the father was brutally interrogated throughout the night and into the next morning by the Gestapo—the universally hated and feared, secret police, the enforcement arm of the Nazi regime that constituted the government of Germany beginning in 1933.

This family fled because the Nazis wanted to create a godless master race. They persecuted, tortured, killed and imprisoned Jews, the mentally or physically disabled, Catholics, Protestants and anybody else professing religious beliefs that did not correspond with Nazi dogma, and all who did not agree with the totalitarian concepts of Nazism and would not bow to the Nazis’ leader, Adolph Hitler.

In 2012 the only son of those two doctors, also a physician, is privileged to be the author of this article. His motivation stems from the fact that another government—the current federal government in Washington—by means of mandates, is attempting to take away our rights to religious freedom, the first freedom guaranteed by the U.S. Bill of Rights. That First Amendment states specifically that, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The rights of Churches of all denominations, religious institutions, schools and individuals to “freedom of conscience” were “thrown under the bus” by Secretary Kathleen Sibelius of the Department of Health and Human Services on Jan. 20.

So far, 43 lawsuits have been filed in 12 separate federal courts by Catholic dioceses, religious institutions, universities,

etc. Many organizations and other entities, which are not Catholic, have expressed their support. These lawsuits are the beginning of the battle in which everyone who values the Constitution must be engaged.

We implore everyone to join in resisting the unconstitutional directives of the Department of Health and Human Services. In opposing the federal government’s infringement on our constitutionally guaranteed religious rights, we are not “waging a war against women” as the White House wishes people to believe.

Rather, we believe that the Founding Fathers had it right when they wrote and handed down to all Americans the amendments to the Constitution. It is up to us to fight for true freedom for every U.S. citizen, and insist on our right to follow the dictates of our consciences as formed by our Creator, Almighty God.

Our Founding Fathers were a delightfully unruly lot, consisting of men who espoused various belief systems. Despite their differences, they were determined that the American people should have the privilege of living their lives free from tyranny, according to their religious beliefs and the principles of well-formed consciences, without being forced to bow to ill and uninformed decrees imposed on them by an ever expanding federal bureaucracy.

The Becket Fund for Religious Liberty, named after St. Thomas Becket, Archbishop of Canterbury, who was murdered by King Henry II over this very principle of “religious liberty,” is handling three of the lawsuits filed against the HHS mandate.

The attorneys for the fund have stated, “The simple fact is that the Obama administration is compelling religious people and institutions who are employers to purchase a health insurance contract that provides abortion-inducing drugs, contraception and sterilization. This is a grave violation of religious freedom and cannot stand. It is an insult to the intelligence of Catholics, Protestants, Eastern Orthodox Christians, Jews, Muslims and other people of faith, and [anyone] of conscience [to be forced to purchase] services they regard as gravely immoral and unjust.”

Please join your fellow Catholics and citizens with other belief systems all over this noble country in showing your opposition to this unjust mandate. Stand up for religious freedom. Join the U.S. bishops’ “Fortnight for Freedom!” from June 21 to July 4.

May God bless you, and may he bless the United States.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.) †

Letter to the Editor

Families need to have difficult discussions about health care decisions, doctor says

Father Tad Pacholczyk’s column, “What about Ventilators?,” in the June 15 issue of *The Criterion* provides an excellent overview of the issues facing patients, families and health care professionals regarding ventilators and the critically ill.

Unfortunately, many people do not discuss with their families what they would or would not wish to have done for them were they seriously ill. This includes decisions regarding the institution or withdrawal of ventilators, medications, etc.

As a physician who cares for critically ill patients, I often encounter families who are forced to make very difficult and heartbreaking decisions for their loved

one who is sick.

Sometimes, due to guilt or uncertainty, they cannot make the hard decision that may be in the patient’s best interest. Their loved one is then subjected to additional treatments that he or she may never have wanted.

Although our mortality is difficult to speak about, especially with those who are close to us, it is essential that we do.

If families are open to having such discussions, it may save someone from unwanted treatment and may spare the family members from making very painful decisions regarding such treatment.

Dr. Stephen O’Neil
Indianapolis

Archbishop: Irish Catholics' faith must form basis of new evangelization

DUBLIN (CNS)—Irish Catholics' deep desire to strengthen their faith must form the basis of a radical new evangelization, said Dublin Archbishop Diarmuid Martin.

Addressing an estimated 80,000 pilgrims at the closing Mass of the 50th International Eucharistic Congress on June 17, Archbishop Martin said that "in these eight days, the Eucharist has awakened in our hearts something which went way beyond our plans and expectations."

He said high interest in catechetical sessions "tells us just how much thirst there is in our Catholic community to deepen the understanding of our faith."

To sustained applause, Archbishop Martin said, "Tomorrow we must start our catechesis anew to prolong the fruits of this eucharistic congress through a dynamic of new evangelization."

Pope Benedict XVI, who addressed the event via a pre-recorded video message, also paid tribute to Ireland's long history of faith.

He also announced that the next International Eucharistic Congress in 2016 will be held in Cebu, Philippines.

Dublin's Croke Park—which usually plays host to traditional Irish sports like Gaelic football and hurling—was transformed into a large open-air cathedral with pilgrims filling the stadium and pitch area for the Mass celebrated by Canadian Cardinal Marc Ouellet, the pope's representative to the congress and the head of the Vatican's Congregation for Bishops. From early morning, the sound of traditional and contemporary liturgical

music echoed across the city as pilgrims carrying their national flags arrived on foot from their host parishes across the city.

Irish President Michael D. Higgins and Irish Prime Minister Enda Kenny were among the congregation as well as Martin McGuinness, deputy first minister of Northern Ireland. Leaders of other Christian faiths also attended.

Nearly 180 pilgrims present at the Mass also had participated in the 1932 International Eucharistic Congress, the last time the event was held in Ireland.

The master of ceremonies, Joe Duffy, said the veterans—including two 99-year-olds—had been offered seats on the field. However, they declined and climbed to the top of the stadium to get a better view.

In his message, Pope Benedict said that "Ireland has been shaped by the Mass at the deepest level for centuries and, by its power and grace, generations of monks, martyrs and missionaries have heroically lived the faith at home and spread the good news of God's love and forgiveness well beyond your shores."

"You are the heirs to a Church that has been a mighty force for good in the world, and which has given a profound and enduring love of Christ and his blessed mother to many, many others," he said to cheers from the congregation.

Referring to Ireland's clerical abuse crisis, Pope Benedict said, "Thankfulness and joy at such a great history of faith and love have recently been shaken in an appalling way by the revelation of sins



Young people hold a Vatican flag during the closing Mass of the 50th International Eucharistic Congress Croke Park in Dublin on June 17. Cardinal Marc Ouellet, prefect of the Vatican's Congregation for Bishops, was the main celebrant.

'Let's not keep it private and fearful. Let it grow as a splendid tree through sharing everywhere.'

—Canadian Cardinal Marc Ouellet

committed by priests and consecrated persons against people entrusted to their care.

"How are we to explain the fact that people who regularly received the Lord's body and confessed their sins in the sacrament of penance have offended in this way?" he asked. "It remains a mystery. Yet evidently, their Christianity was no longer nourished by a joyful encounter with Jesus Christ. It had become merely a matter of habit."

The pope said the Second Vatican Council "was really meant to overcome this form of Christianity, and to rediscover the faith as a deep personal friendship with the goodness of Jesus Christ."

The pope said real liturgical renewal still needs work.

"In a changed world, increasingly fixated on material things, we must learn to recognize anew the mysterious presence of the risen Lord, which alone can give breadth and depth to our life," he said.

Cardinal Ouellet told worshippers that "faith is the most precious gift we have received with baptism."

"Let's not keep it private and fearful," he said. "Let it grow as a splendid tree through sharing everywhere."

Before Mass started, the pilgrims were treated to a celebration of traditional Irish music and testimony. The names of every parish in Ireland were emblazoned on ads throughout the stadium, and pilgrims waved flags and banners as the Mass got under way. †

What was in the news on June 22, 1962? A warning about over-optimism regarding Church unity, and faiths joining the fight against racism

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*.



Here are some of the items found in the June 22, 1962, issue of *The Criterion*:

• **Three faiths to join in study of racial bias**
"CHICAGO—

Major Protestant, Catholic and Jewish groups will jointly convene a 'National Conference on Religion and Race' here on January 14 to 17, 1963. The conference—the first such meeting across religious lines—will work to bring the joint moral forces of Churches and synagogues to bear on the problem of racial segregation."

- **More vernacular:** Changes are authorized in adult baptism rite
- **Flexibility in baptism** was needed

- **Aims in life emphasized by pontiff**
- **Commissions set up: Vatican implements decree on Latin, Greek**
- **Use vacations: Laity serve as part-time monks**
- **Responsible parenthood: The hardest job a man or woman will ever have to face**
- **Germany's Protestants issue social manifesto**
- **Catholics voice anxiety over new Laotian regime**
- **Ribicoff cites methods to aid private schools**
- **40-pupil limit ordered for parochial classrooms**
- **Kennedy comments on overpopulation**
- **Drop 'trivialities': Fight poverty, hunger, ND head urges science**
- **Catholic scholars take a new look at Luther**
- **Scores conservatives for 'negative slogans'**
- **Protestant to speak at theology parley**
- **Colombian prelates act to stem Commie advance**
- **Hits over-optimism about church unity**

"MINNEAPOLIS—Despite trends toward religious unity in some matters, there are trends away from unity on moral issues and civic questions, a Catholic editor

said here. Robert Hoyt, editor of *The Catholic Reporter*, newspaper of the Kansas City-St. Joseph, Mo., diocese, warned of 'groundless optimism' about religious unity. 'Unity is growing in many areas, notably appreciation of liturgy,' he said. 'But divergence is steadily increasing in moral areas—birth control, euthanasia, divorce—and we're also parting farther on civic issues like government aid to religious schools.'

- **Important rules for confession**
- **1962 Marian graduate will teach in Japan**
- **Governor deplors Ohio sterilizations**
- **Benedictines list 10 changes among school principals**
- **Group to promote school bus rides**
- **Five Spanish bishops deny backing strikers**
- **Council commissions make final proposals**
- **First officials of Council may be named in July**

(Read all of these stories from our June 22, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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Report sexual misconduct now
If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Events Calendar

June 21-23

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

June 22-23

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.

Manley's Irish Mutt, 7041 E. 10th St., Indianapolis. **Father Thomas Seccina Memorial High School, Class of 1967 reunion,** 6 p.m.; Sat. Good Shepherd Church, 2905 Carson Ave., Indianapolis, Mass, 4:30 p.m., reunion, Primo South, 2615 National Ave., Indianapolis. Information:

317-849-9449.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Street Dance Weekend,"** Fri. 5:30-10 p.m., Sat. 7 p.m.-midnight, games, music, dance Sat. night with \$10 cover charge. Information: 812-944-0417.

June 23

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"Children's March of Life" on the feast of St. John the Baptist,** 6:30 p.m. Information: 317-846-3475.

June 24

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Parish Mass and picnic for 50th anniversary celebration,** Mass, 11:30 a.m., picnic following Mass. Information: 317-259-4373.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Divine Wine and Art with Heart,"** Katie Sahn, presenter, 1-4 p.m., \$35 per person.

Information: 317-545-7681 or cmcsweeney@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Family Ministries, "Summer's Evening of Music, Hope and Healing,"** Tami Briggs, harpist, 7 p.m., free-will offering. Information: 317-637-2620, ext. 406, or 317-236-1475.

Marian University, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis, "Sunday Night Run,"** 6 p.m. Registration: www.SundayNightRun.com.

St. Maurice Parish, Decatur County, St. Maurice exit off I-74 then north four miles. **Parish picnic,** 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-852-4237.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic,** fried chicken and roast beef dinners, famous turtle soup, games,

11 a.m.-6 p.m. Information: 812-623-2964.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Homecoming picnic for 175th parish anniversary celebration,** noon. Reservations: 317-364-2292 or 317-402-3991.

June 27

Broad Ripple Tavern, 745 Broad Ripple Ave., Indianapolis. **Theology on Tap,** young adults ages 21-35, program, 7 p.m. Information: mfailey@archindy.org.

Ironwood Golf Course, 10955 Fall Road, Fishers, Ind. (Diocese of Lafayette). **Cathedral, Chatard and Park Tudor Hockey Club, Blues Hockey, "Slapshot Scramble,"** 11 a.m., \$125 per person. Information: 317-841-1248 or indycavender@att.net.

June 28

Eagle Creek Golf Club, 8802 W. 56th St., Indianapolis. **Franciscan Alliance Foundation-St. Francis Health golf outing,** nine-hole

scramble, 9 a.m., 18 hole players tee-off, 1 p.m., awards dinner, 6 p.m. Information: 317-582-7807 or keri.brantley@franciscanalliance.org.

June 29

St. Ambrose Church, 325 S. Chestnut St., Seymour. **St. Ambrose and Our Lady of Providence parishes, 30th anniversary celebration of ordination of Father Daniel Staublin,** Mass, 6 p.m., reception following Mass at the Knights of Columbus Hall. Information: 812-522-5304.

June 30

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Patriotic rosary for consecration of U.S.,** 4:45 p.m. Information: 317-859-4673.

July 1

Marian University, Community Room, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order meeting,** 12:30 p.m.-2 p.m., guests welcome. Information: 317-955-6775.

July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ¡Ole! Festival,"** music, food, games, downtown fireworks, 3-10 p.m. Information: 317-637-3983.

July 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

July 6

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast following Mass, Sisters' Place, 215 S. Terrace Ave., Indianapolis. Information: rhumper69@yahoo.com.

July 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Disalced Carmelites Secular Order meeting, noon. Information: 317-545-7681. †

Retreats and Programs

June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Retreat—Let Us Set Out on This Way with the Gospel for Our Guide,"** Benedictine Abbot Jerome Kodell, presenter, 6:30-9 p.m., \$425 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

June 29-July 1

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Birth of the Church According to the Acts of the Apostles,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 2-6

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 9-13

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session two, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of**

Reflection," \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 13-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women's 12 Steps to Recovery Weekend,"** Information: 317-459-8176.

July 15-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Directed Retreat,"** Information: 317-545-7681 or marcia.johnson@archindy.org.

July 17-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** midweek retreat, Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 19

Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House program, **"An Evening with Immaculee' Ilibagiza—If Only We Had Listened,"** 7-9 p.m., \$25 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 20-22

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima monthly Mass, breakfast and social,"** 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org. †

VIPs



Leo and Jean (Kennel) Kruthaupt, members of St. Michael Parish in Brookville, celebrated their 60th wedding anniversary on May 20. The couple was married on June 17, 1952, at St. Peter

Church in Franklin County. They are the parents of four children: Lisa Brown, Teresa Rosenberger, Dan and Robert Kruthaupt. They also have nine grandchildren and 13 great-grandchildren. †

Benedictine sister professes first vows at Our Lady of Grace Monastery

On June 9, Benedictine Sister Heather Jean Foltz professed first vows as a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. The temporary vows of stability in the monastery, fidelity to the monastic way of life and obedience according to the *Rule of*



Sr. Heather Jean Foltz, O.S.B.

St. Benedict further incorporate Sister Heather Jean into the life of Our Lady of Grace Monastery as she prepares for a possible future perpetual profession of vows. Sister Heather Jean is the daughter of Paul and Christine Holtz of Dyer, Ind. She is a graduate of the University of Indianapolis and worked at Horizon House, a homeless day facility in Indianapolis, before entering Our Lady of Grace Monastery in 2008. For more information about Our Lady of Grace Monastery, log on to www.benedictine.com. †

Franciscan sister from Minnesota celebrates golden jubilee

Franciscan Sister Phyllis Sellner, a member of the Sisters of St. Francis of Rochester, Minn., is celebrating the 50th anniversary of her profession of vows.



Sr. Phyllis Sellner, O.S.B.

She currently ministers as a counselor for the Indianapolis Council of the Society of St. Vincent de Paul at its food pantry, the Pratt-Quigley Center, in Indianapolis. Previously, she ministered as a

chaplain and counselor at Fairbanks Hospital, St. Vincent Hospital and the St. Vincent Stress Center, all in Indianapolis.

Sister Phyllis entered her community from St. Mary, Help of Christians Parish in Sleepy Eye, Minn., in the New Ulm Diocese.

She earned a bachelor's degree in education at the College of St. Teresa in Winona, Minn., and master's degree in mental health, addiction and substance abuse counseling at Butler University in Indianapolis.

Sister Phyllis will celebrate her golden jubilee with family members and friends on Aug. 11. †



Run for Relief

Youths and adults prepare for the start of the second annual 5K Run for Relief on June 9 in Franklin. The running and walking event, co-sponsored by St. Rose of Lima School in Franklin and the Indiana National Guard, seeks to raise awareness of the benefits of healthy living, encourage service to the families of National Guard members and raise funds for tuition assistance for the Seymour Deanery elementary school.

U.S. to stop deporting young adults under DREAM Act-like orders

WASHINGTON (CNS)—Repeating over and over that “it’s the right thing to do,” President Barack Obama announced on June 15 that, effective immediately, the U.S. will stop deporting certain young people who are in the country illegally because they were brought to the United States as minors.

The action—taken under existing law that allows for prosecutorial discretion—effectively creates an administrative version of the DREAM Act, legislation that enjoys popular, bipartisan support but has long languished in Congress.

“It makes no sense to expel talented young people who for all intents and purposes are American,” said Obama at a news conference from the White House Rose Garden. The new policy will make the system “more fair, more efficient and more just,” he said.

Homeland Security Secretary Janet Napolitano said in a memo announcing the change that immigration laws “are not designed to be blindly enforced without consideration given to the individual circumstances of each case.

“Nor are they designed to remove productive young people to countries where they may not have lived or even speak the language. Indeed, many of these young people have already contributed to our country in significant ways. Prosecutorial discretion, which is used in so many other areas, is especially justified here.”

But Congress still needs to act, Obama said, and the sooner the better because the changes are only a temporary fix.

As Obama described the order, eligible applicants between the ages of 15 and 30, who arrived in the U.S. by the age of 16 and have been here at least five years, will be able to request “temporary relief from deportation proceedings and apply for work authorization.

“Let’s be clear,” Obama said. “This is not amnesty, this is not immunity, this is not a path to citizenship, this is not a permanent fix. It is a temporary stopgap measure that allows us to focus our resources.”

The new approach will apply to people who complete high school or get a GED or serve in the military. It will require background checks, no criminal history and other criteria. Deportation will be deferred for two-year renewable periods during which time the applicants could obtain work permits.

Implementation may take up to 60 days, Napolitano’s memo said. Eligible immigrants who already are in

deportation proceedings, but do not have a final order to leave, may immediately qualify for deferral of deportation, it said.

The Pew Hispanic Center estimates that as many as 1.4 million people might qualify. Other sources estimated the possible pool at 800,000.

Bills known as the DREAM Act—the acronym for Development, Relief and Education for Alien Minors—have been proposed regularly for years, aimed at addressing the problem of young people who were brought to the United States as children and lack legal immigration status. Such immigrants may have few, if any, ties to their homeland, but also have no way of getting legal status in the U.S. without returning to countries that they don’t know and going through a years-long—or decades-long—wait to return legally.

They also are unable to work legally, qualify for in-state college tuition, get driver’s licenses in most states and participate in many kinds of opportunities, such as government-funded scholarships. Currently, they risk deportation if they come to the attention of immigration authorities.

While many supporters of the DREAM Act were jubilant, legal analysts were more cautious, noting that the new policy is possible because of prosecutorial discretion that has been available to immigration authorities for years.

Among those hailing the announcement was Archbishop Jose H. Gomez of Los Angeles, chairman of the U.S. bishops’ Migration Committee.

The young people to whom the action would apply “are bright, energetic, and eager to pursue their education and reach their full potential,” said Archbishop Gomez’s statement.

He echoed Obama’s point about needing more permanent action by Congress.

“The action by the president today is no substitute for enactment of the DREAM Act in Congress,” he said. Archbishop Gomez encouraged elected officials to make a bipartisan effort to “give these youths a path to citizenship and a chance to become Americans,” and to enact a comprehensive immigration reform law.

One law professor, Michael A. Olivas of the University of Houston, observed in an analysis that the action “shows new political will, but does not change existing law or available discretion.”

Olivas noted that there is little data about how similar discretion has been used under a review process begun last



A demonstrator in Los Angeles on May 1 carries a sign that reads “Legalization, yes. Deportation, no.” The Obama administration announced on June 15 that it will relax enforcement of deportation rules for young people brought to the United States without legal status.

year for the entire category of undocumented immigrants who have no criminal records but are facing deportation. That program, known as the Morton Memo, encourages authorities to exercise their discretion to not deport such immigrants who have been in the U.S. for many years and have strong family ties here.

Among advocates for the DREAM Act, the announcement was lauded.

Rep. Luis Gutierrez, D-Ill., one of the most ardent supporters of the DREAM Act in Congress, said the administration’s action “sets the ball in motion to break the gridlock and fix our laws so that people who live here can do so legally and on the books, and people can come with visas instead of smugglers in the first place.”

“Today, the students are being protected,” Gutierrez said. “But we have to fix the system for their families, and for the country once and for all.”

The change will mean eligible students can apply for a Social Security number and seek work legally, Martha Arevalo, executive director of the Central American Resource Center in Los Angeles, said in a statement released by the National Alliance of Latin American and Caribbean Communities. †

Marriage ANNOUNCEMENTS

Be a part of our *Fall Marriage Edition*
July 20, 2012, issue of *The Criterion*

If you are planning your wedding between June 30, 2012 and Feb. 1, 2013, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple’s names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

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 28, 2012. (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, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Thursday, June 28, 2012, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) Daytime Phone

Mailing Address City State Zip Code

Name of Bride’s Parents (first, last)

City State

Name of Bridegroom (first, middle, last)

Name of Bridegroom’s Parents (first, last)

City State

Wedding Date Church City State

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Daniel Buhler
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- **Parish:** Christ the King
- **College:** Wabash College
- **Parents:** Thomas & Jennifer
- **Summa Cum Laude Graduate**



Rebecca Hilton

- **GPA:** 4.39
- **Parish:** St. Lawrence
- **College:** Butler University
- **Parents:** Gary & Karen
- **Summa Cum Laude Graduate**

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Through donations of items, St. Ann Parish continues to live on

By Mary Ann Garber

TERRE HAUTE—With faith in God’s loving Providence, endings can become grace-filled beginnings.

As part of the Terre Haute Deanery future parish staffing plan, St. Ann Parish was closed by the archdiocese on May 20.

St. Ann parishioners have been welcomed by members of the receiving community—St. Joseph University Parish in Terre Haute—and other area parishes.

They are understandably sad about the closing of their small but vibrant faith community, but also happy that liturgical furnishings and religious artwork from their beloved church have been given to the archdiocesan college seminary, several local churches and a parish in the Diocese of Lexington, Ky., whose church was destroyed by a tornado on March 2.

Providence Sister Connie Kramer, St. Ann’s longtime parish life coordinator, has been busy in recent weeks arranging for the delivery of several hundred donations.



Sr. Connie Kramer, S.P.

“Death leads to resurrection if you let it happen,” she said. “... That’s why the donation of items to area churches and to St. Luke Parish in Salyersville, Ky., was so significant. You feel like an organ

donor. You feel like you’re passing on your life.”

That is an appropriate response to the parish closing, she said. “Everything we have here is a gift from a loving God.”

On May 22, some of the members of Indiana State University’s football team volunteered to help employees of two moving companies load St. Ann’s donations onto vans for transport to their new church homes.

Bishop Simon Bruté College Seminary in Indianapolis received the tabernacle, pews and other liturgical furnishings.

St. Joseph University Church, the receiving parish in Terre Haute, is the new home for the historic St. Ann statue, sacramental records and other furnishings.

St. Margaret Mary Parish in Terre Haute was given the Stations of the Cross.

St. Benedict Parish in Terre Haute was the recipient of the large, hand-hewn bark cross and a lectern.

St. Patrick Parish in Terre Haute received a handmade needlepoint blessing prayer for meals to display in their soup kitchen and 125 serving trays.

Sacred Heart of Jesus Church in Terre Haute is the new home of a historic

relief sculpture of the Last Supper and several candlesticks.

The Providence Center at Saint Mary-of-the-Woods received the piano.

“We are sending something to all of the area parishes so the people [from St. Ann Parish] will see something familiar when they go to those churches,” Sister Connie said. “We’re giving away the symbols of our [community’s] life here.”

The majority of the liturgical furnishings as well as vestments and more than 30 boxes of other items were given to St. Luke Parish in Salyersville to help the small faith community recover from a tornado that destroyed their church, rectory, parish hall and outreach building in a poverty-stricken area of Appalachia.

St. Ann Church will become the new Christmas Store operated by Catholic Charities Terre Haute, Sister Connie said, and the beautiful stained-glass windows will remind the poor of God’s love and mercy.

The parish’s Nativity scene, holiday wreaths and Christmas altar cloth will be permanently displayed as part of the meditation section of the Christmas Store, she said. The altar has been deconsecrated and will be used to display the Christmas Scriptures.

St. Ann’s medical clinic and dental clinic have been combined, she said, and will continue to serve the poor under the administration and sponsorship of the Sisters of Providence of Saint Mary-of-the-Woods.

Sister Connie asked Catholic Charities officials and Father Steven Schafflein, pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville—another small community devastated by a tornado on March 2—about where to donate some of the liturgical items.

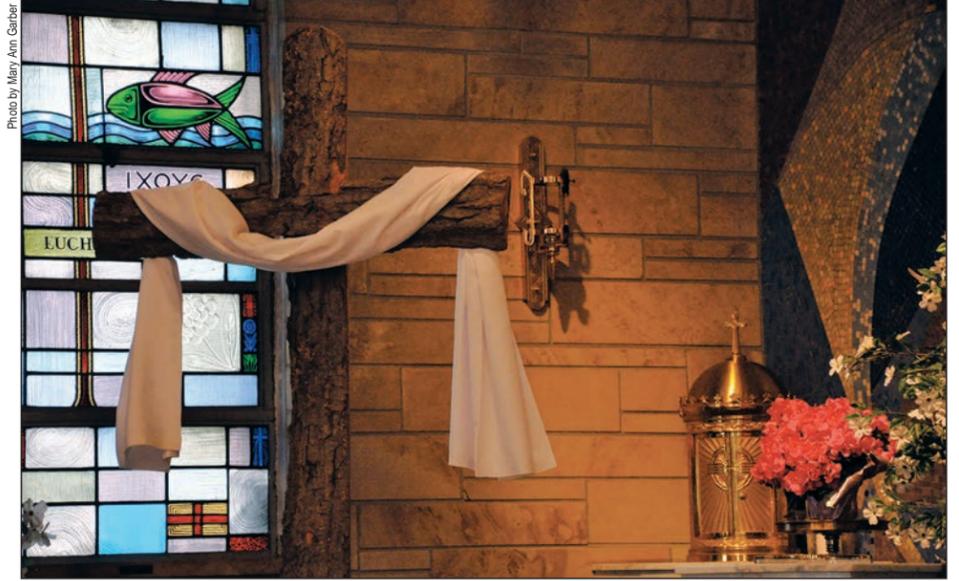
She learned that St. Luke Parish in Salyersville was one of 12 churches in the Diocese of Lexington damaged by storms that swept through southern Indiana and Kentucky.

“St. Luke Parish operated the only food pantry in the county,” Sister Connie said. “I told Father Bob [Damron, pastor of St. Luke Parish and St. Martha Parish in nearby Prestonsburg, Ky.] that, “You’re just like we were in 1876. You’re small at this point, but your first thrust is outreach.”

She believes this parish connection is part of God’s perfect plan.

“They’re very pleased with our gifts, particularly the handmade items,” Sister Connie said. “Almost all the liturgical furnishings—including the presider’s chair and ambo—are handmade.”

In a phone interview, Father Damron said that when he first saw the destruction of the



The tabernacle and large, rough-hewn bark cross at St. Ann Church in Terre Haute are among the liturgical furnishings and other items donated by the parish to the archdiocesan seminary, local churches and St. Luke Parish in Salyersville, Ky., whose church was destroyed by a tornado on March 2. St. Ann Parish was closed by the archdiocese on May 20 as part of the Terre Haute Deanery future parish staffing plan.



Parishioners salvage items from the debris of St. Luke Church in Salyersville, Ky., on March 3. Six buildings—the church, rectory, an outreach ministry structure, storage building, grotto and picnic shelter—were destroyed by a tornado on March 2. St. Ann Parish in Terre Haute has donated liturgical furnishings and other items to the small faith community in the Diocese of Lexington to help them recover from the destruction caused by the tornado.

parish on Route 114 he knelt on the St. Luke Church steps—all that was left of the building—then prayed and cried.

“Seven people and a dog took shelter in the church,” he said. “They had cuts from flying glass and bruises, but thankfully no one died. ... It took us five hours to find the tabernacle. It was dented, but the Blessed Sacrament was intact inside it. ... God is present, and new life will come forth.”

Father Damron and St. Luke’s 15 families are celebrating Masses in a trailer.

“We have poverty, but we have a lot of faith,” he said. “Hopefully, we will start building in the spring. We haven’t missed



St. Ann parishioners and guests fill the church in Terre Haute for the last Mass celebrated by Father Robert Hausladen on May 20. The church building will become the new Christmas Store operated by Catholic Charities Terre Haute, which serves the poor in Vigo County.

one single Sunday Mass since the tornado. ... The buildings may be gone, but the people are still here and it’s the people that make up the Church.

“We want to thank Sister Connie and the people of St. Ann Parish in Terre Haute for their generous donation,” Father Damron said. “Many of those items will be used again in the new church of St. Luke Parish. We just want to thank everybody for their prayers, and especially for their generosity.” †

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Vatican says agreement will not recognize Israeli occupation

ROME (CNS)—An eventual agreement between Israel and the Vatican over property taxes and property rights in no way will imply that the Vatican recognizes Israel’s claims over East Jerusalem and the West Bank, a top Vatican official said.

Vatican and Israeli representatives are continuing their long-running negotiations over the legal and financial status of Catholic Church property in Israel, but the Vatican has excluded from the discussion property located in East Jerusalem and the West Bank, said Msgr. Ettore Balestrero, Vatican undersecretary for relations with states.

Prior to the Vatican-Israeli commission’s negotiating session on June 12 at the Vatican, news reports from Israel and the Palestinian territories suggested that the Vatican would indirectly recognize Israeli control over the disputed territories by negotiating how Israel would tax Church property, including in East Jerusalem and the West Bank, which Israel annexed in 1967.

Msgr. Balestrero told Vatican Radio

on June 12 that while some of the Church properties facing heavy tax burdens under Israeli law are in the disputed areas, the Vatican-Israeli agreement would concern only property located in the territory internationally recognized as belonging to Israel.

He said the confusion was caused by an improper use of a working document, which already had been changed.

While the Vatican-Israeli commission said on June 12 that “significant progress was made toward the conclusion of an agreement,” members said they would meet again in December in Israel.

The meeting marked a continuation of negotiations on legal and fiscal issues that remained unresolved after the two launched full diplomatic relations in 1993. The Fundamental Agreement between Israel and the Vatican stipulated that an agreement was to be reached within two years, but a bilateral permanent working commission had been trying since 1999 to resolve the differences. †



Photo by John Szuchewsky

Left, members of the band Car Jam perform during the third annual "Music Festival" at Holy Angels Parish in Indianapolis on June 9. Several bands played during the festival, leading many people to join in line dances in the parking lot of the parish school.

Right, a volunteer displays desserts during the "Mid-Summer Festival" at St. Christopher Parish in Indianapolis. This year's festival—on July 19-21—will celebrate its 75th year. Proclaimed as "The Festival That's Tops in Food," organizers expect this year to serve 2.5 tons of hand-battered Icelandic cod, 150 gallons of homemade Coney sauce, 300 gallons of barbecue pulled pork, 600 dozen deviled eggs, 200 gallons of baked beans and more than 600 pies. Rides, bingo and entertainment by the band Polkaboy are also popular draws.

Below, carnival rides are a popular attraction at many parish festivals. A woman and two children enjoy the Ferris wheel during the festival at St. Simon the Apostle Parish in Indianapolis on June 9.



Photo by Alison Graham



Submitted photo

A S U M M E R T O C E L E B R A T E

FESTIVALS

continued from page 1

encourages trying the *raspados*, shaved ice with homemade fruit syrups.

Still, the best part of the festival for Johnstone is the way it brings together the English-speaking and Spanish-speaking members of the parish.

"At the event, everyone works side by side, whether it is squeezing a hundred limes or enjoying the traditional food of each other's culture, and celebrating the spirit of the nation's birthday by welcoming everyone," says Johnstone, a member of the festival committee.

"After working all day at the festival, everyone stops to gaze in wonder at the fireworks in the sky [from the nearby fireworks show in downtown Indianapolis]. Being there with family, friends and parishioners, there's nothing better to remind you of the wonders of God's creation."

The scene is also a reminder of the diversity of the United States and the universal quest for freedom, says Father Michael O'Mara, pastor of St. Mary Parish.

"The celebration of U.S. independence is something that resonates deeply not only with U.S. citizens, but also those who dream of, one day, being U.S. citizens," he says. "The festival at St. Mary's on July 4 celebrates this dream with immigrants of the past, and the immigrants of the present from the perspective of our reality as a parish. It is a great day. A multicultural day. An American day."

The sweet tunes of Sinatra

The lights dimmed and the anticipation built as the candlelight reflected off the faces of the dinner crowd at Sacred Heart of Jesus Parish in Terre Haute. Everyone's attention

turned to the stage where Rob Verostko, a former parishioner, was dressed a bit differently, a bit more like Frank Sinatra. As he began to belt the sweet tunes of Sinatra, everyone cheered and clapped.

Verostko is a hired Sinatra imitator. He sang, danced and acted like the famous entertainer at the parish's "Sunday with Sinatra" dinner on June 10.

The event offered a fun, light atmosphere for connecting the parish community, says Barbara Black, parish life coordinator.

"We have some new people coming into the parish because of some local church closings," Black says. "When you're sitting in the pews, you don't really get the opportunity to get to know people. It went wonderfully. We had a lot of people, and they really enjoyed it. It was an all-around good time."

'It's the best chicken you'll ever taste'

Joyce Hansell may surprise some people when she shares her favorite moment of the "Summer Festival" at St. John the Baptist Parish in Dover.

"My favorite part is the Friday right before the festival when we set up," says Hansell, the festival chairperson for the past six years. "That's when we get a lot of help and a lot of involvement from people in the parish. The people who fry up the chicken for the festival have a dinner for the workers that day. You're to the point where you can sit down and say, 'That's good.'"

By the way, Hansell isn't shy in using superlatives to describe the fried chicken that will be served on July 14-15 during the festival at the southeastern Indiana parish. In fact, her description may raise more than a few eyebrows and challenges in a part of the state where many people take pride in their

fried chicken.

"It's the best chicken you'll ever taste," Hansell says matter-of-factly. "I guarantee it. Come on down and try it. Our fryers are great. I guess they have a special recipe."

The dedication of the 'Grill Master'

While some festivals have special recipes, some festival volunteers have special titles.

After 25 years of volunteering at the "Summer Festival" at St. Jude Parish in Indianapolis—held this year on June 21-23—Don Striegel has claimed the title of "Grill Master."

"I take pride in serving quality products to customers—juicy not burnt burgers, child-friendly hot dogs, crispy not charred brats, moist chicken breasts, tender rib-eyes, and juicy, silk-free corn-on-the-cob," says Striegel, who deserves some kind of ribbon for his choice of adjectives to describe his cooking.

He's also been willing to go the extra mile as the Grill Master.

"It's a hot, dirty job, but very rewarding to realize how many meals were prepared—and, of course, the funds raised for parish and school projects," he says.

"One of the fears of grillers is losing charcoal heat that would require 20 to 30 minutes to restart. One Saturday evening at the height of business, a thunderstorm rolled in, threatening our exposed grills. I grabbed my golf umbrella from my truck and stood over the grills, blocking as much rain as possible. Although some brics were snuffed out, we were able to continue to meet demand."

'Everyone is welcome'

The bakers frost their cupcakes and bake their cookies to perfection. They pack their desserts neatly into Tupperware containers and place them gently into their cars. As

soon as the treats arrive at St. Mary-of-the-Knobs Parish in Floyd County, they are displayed artfully on tables that stretch across the gymnasium.

Yet, the dessert extravaganza is just part of the fun at the parish's annual dessert and card party on Sept. 19. As everyone stuffs their stomachs with homemade desserts, the cards are dealt and the games begin.

For more than 40 years, parishioners have been enjoying this fundraiser and social event. But it isn't just for parishioners.

"We want people from the community to come, too, not just Catholics," says Karen Riddle, chairperson of the festival. "We want everyone to feel welcome."

'The music is the best part'

Lights are strung around the grounds of the festival on a summer night. A cool breeze sweeps through the tables filled with friends and families talking and laughing. Then comes the first chord from a band that has people smiling, dancing and tapping their feet.

"The music is the best part," says Patti Grote, festival chairperson for the "Summer Festival" on the grounds of Prince of Peace Catholic Schools in Madison on Aug. 24-25. "And the funnel cakes are really good, too."

The music starts on Friday night with the Blues Devils, a band that plays blues, jazz and country, and whose lead singer is Leah Koehler Pruett, a Prince of Peace parishioner. The sound builds on Saturday evening when more than 2,000 people fill the festival grounds to hear The Rumors, a popular band in the Louisville area.

"They're a really big dance group that plays music from the '70s, '80s, '90s and now," Grote says. "Everyone loves to dance to them. It's such a good time."

Dancing in the streets

Children smile as they hand-jive. Teenagers laugh as they do the "sprinkler," a dance that mimics the actions of, what else, a water sprinkler. And people of all ages flap their arms and bob their heads for the "chicken dance."

The feeling seems new every year, but the "Street Dance Weekend" festival at

St. Mary Parish in New Albany has been an enduring tradition for 28 years.

The event is split into two different, exciting days this year on June 22-23. Friday is a family-oriented festival that includes sidewalk games, a dunking booth and cake walk.

"Friday's draw is the family atmosphere with a chicken dinner and a big yard sale.

Prayers are answered as storm hits right after festival's annual Marian procession

By Mary Ann Garber

Dark, ominous clouds fueled by strong winds quickly turned the brilliant blue sky into a threatening gray mass as the summer storm rolled closer to the twin bell towers of Our Lady of the Most Holy Rosary Church in Indianapolis.



File photo by Mary Ann Garber

Italian Heritage Society board members, from left, James Divita, Salvatore Petruzzi and John Acceturo of Indianapolis carry a statue of Mary during the religious procession on June 10, 2006, that has been a traditional part of the Italian Street Festival at Our Lady of the Most Holy Rosary Parish in Indianapolis. Heavy rain drenched festival-goers immediately after the Marian procession entered the church with the statue of the Blessed Mother.

Thunder rumbled on the western horizon not far from the historic church at 520 Stevens St., warning people that lightning and rain were imminent.

Clearly, the fast-moving storm would soon drench everyone enjoying the near south side parish's 23rd annual Italian Street Festival on June 10, 2006. As they waited for the start of the traditional Marian procession down Stevens Street to the church, festival-goers cast worried looks at the wall of angry clouds coming their way.

Food vendors hurried to secure their tents or awnings, and cover steaming trays of spaghetti, linguini and ravioli as the wind blew harder by the minute. Carnival workers shut down their rides as required by safety regulations.

Of immediate concern was the pending Marian procession, a parade of adults and children dressed in brightly colored costumes to pay tribute to Mary, the Mother of God, whose statue would be carried by four Italian Heritage Society members and escorted by Fourth Degree members of the Knights of Columbus.

Even the children looked concerned about the inclement weather as they patiently stood at the front of the line a block east of the church.

Msr. Joseph Schaedel, then pastor of Holy Rosary Parish and vicar general of the archdiocese, watched the sky as he and Father Michael Magiera took their places in the line behind several altar servers and seminarians standing near the Blessed Mother's statue.

With faith in God's loving Providence, Msr. Schaedel prayed that rain would not fall on Mary's procession nor dampen her image.

Finally, as if nothing was amiss, the church bells tolled and the festive parade began even as the wind pulled at the knights' feathered hats and red capes, and buffeted clusters of red, green and white balloons held tightly by the children.

Down the street they marched—first the children and adults, the knights and then the statue bearers proudly carrying Our Lady's statue followed by Msr. Schaedel and Father Magiera.

People along the curbs snapped pictures as the windswept parade passed by them and moved up the steps, past the open doors and into the ornate church. Festival-goers breathed sighs of relief as the procession with Mary's statue disappeared into the packed worship space for Mass and the church doors swung shut.

Then they gasped and ran for cover as the angry sky instantly opened up, and a waterfall of rain poured from the heavens.

In seconds, they were all soaking wet, but thankful that Our Lady's statue was safe and dry on a marble pedestal inside the church named in her honor.

Now the pastor of St. Luke the Evangelist Parish in Indianapolis, Msr. Schaedel recently reflected on that moment during his years as pastor of Holy Rosary Parish.

"I always felt that the success of our festival was because we were honoring Mary," he said, "and that—as Mary blessed our parish—I felt that her Divine Son would protect his dear mother and not let the statue get rained on." †

PARISH FESTIVALS CAPTURE THE SPIRIT OF CATHOLIC FUN AND COMMUNITY



Photo by Sara Gallagher



Submitted photo

Above, people line up for food at the "Mid-Summer Festival" at St. Christopher Parish in Indianapolis.

Left, a boy who had his face painted on May 19 at the St. Joseph Parish festival in Shelbyville waits to get on one of the event's rides.

Right, a boy enjoys a ride on a huge slide during the festival at St. Simon the Apostle Parish in Indianapolis on June 9.



Photo by Alison Graham



Photo by Sara Gallagher



Submitted photo

Above, bumper cars are a big hit at the St. Joseph Parish festival in Shelbyville.

Left, even adults get to act like children again at many parish festivals across the archdiocese. Here, a woman smiles as she uses two wands to make a giant bubble magically appear during the 2011 "Fourth of July ¡Ole! Festival" at St. Mary Parish in Indianapolis.

Right, fireworks explode above the skyline of downtown Indianapolis on July 4, 2011, offering a breathtaking view to the people who attended the "Fourth of July ¡Ole! Festival" at nearby St. Mary Parish in Indianapolis.





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Church bombings, reprisal attacks, claim 45 lives in Nigeria

VATICAN CITY (CNS)—Bishop George Dodo of Zaria, Nigeria, was in the middle of his homily on June 17 “when we heard a loud explosion.” A car bomb had just exploded near the Cathedral of Christ the King, where the bishop was celebrating the second Mass of the day.

“The car bomb created a crater two feet deep. All around there was broken glass, rubble and burning cars,” the bishop told Fides, the news agency of the Congregation for the Evangelization of Peoples. Reuters, the British news agency, reported 10 people were killed at Christ the King.

Bombings also were reported at the Evangelical Church of the Good News in Zaria and at churches in Kaduna. Vatican Radio said on June 18 that the total death toll from the Sunday bombings had reached 45 and some 100 people were reported injured, either by the bombings or by reprisal attacks afterward.

Bishop Dodo told Fides, “I am in contact with the governor and police authorities to see how to ensure the safety of the faithful. The maximum security authorities arrived on the site of the attack to calm tempers,” he added.

The bombing of Christian churches is widely believed to be the work of Boko Haram, an Islamic terrorist group.

Bishop Dodo said he had not heard of any Christians in Zaria seeking revenge for the killings on their Muslim neighbors, although such attacks had been reported in Kaduna.

“Especially when the news of the attack against the Pentecostal church spread, young people responded with

violence, destroying some properties,” he said.

“In the past few weeks, several Christian churches in northern Nigeria have been attacked. It is likely that the perpetrators of this violence are following a precise agenda,” the bishop said.

Archbishop Matthew Ndagoso of Kaduna told Catholic News Service in a telephone interview that, “Nowhere is safe now—the church, the market and the homes no one knows where and when they can strike.

“We will continue to appeal to the consciences of the attackers, and we hope that they would one day have a change of heart and stop this wanton destruction of lives,” he said, adding that he hoped they would make themselves available for dialogue.

He also expressed concern that the suicide bombers have figured out how to bypass state security measures. He said anxiety and apprehension are written on the faces of Christians.

Jesuit Father Federico Lombardi, Vatican spokesman, also said the attacks seem to reflect “an absurd plan of hatred.”

Sister Semira Carozzo, an Italian member of the Oblates of Nazareth who has been in Nigeria for 22 years and runs a school in Kaduna, told Vatican Radio on June 18, “We are very close—less than a kilometer—from the place where an attack was yesterday.”

She said Boko Haram, which does not like the fact that the governor of Kaduna state and the president of Nigeria



People gather near the damaged Shalom Church in the northern Nigerian city of Kaduna on June 17. Bombings at three churches, including Zaria's Cathedral of Christ the King, killed at least 45 people and wounded others, triggering retaliatory attacks by Christian youths.

are Christians, is carrying out the attacks to destroy or at least dishearten Christians and make sure only Muslims win in the next elections.

The members of Boko Haram “are extremists,” she said. Since her school opened in 2000, there always have been Muslim children enrolled, and the parents are supportive and friendly, she added. †

Priest named head of Australian ordinariate just before ordination

VATICAN CITY (CNS)—One hour before the Mass at which he was to be ordained as a Catholic priest, Father Harry Entwistle, 72, was named by Pope Benedict XVI as the first head of the personal



Fr. Harry Entwistle

ordinariate of Our Lady of the Southern Cross, a jurisdiction for former Anglicans in Australia.

Father Entwistle, who was ordained an Anglican priest in England in 1964, immigrated to Australia in 1988, joined the Traditional Anglican Communion in 2006 and was later named Australia's Western regional bishop. The Traditional Anglican Communion is a worldwide group of Anglicans that separated

themselves from the Anglican Communion led by the archbishop of Canterbury.

The Vatican announced his appointment as head of the ordinariate on June 15, just one hour before his ordination Mass was set to begin at St. Mary's Cathedral in Perth. Father Entwistle is married and has two grown children.

Also on June 15, as had been announced previously, the Congregation for the Doctrine of the Faith formally erected the personal ordinariate of Our Lady of the Southern Cross.

Earlier in the evening, around 40 former Perth Anglicans entered into the full communion of the Catholic Church.

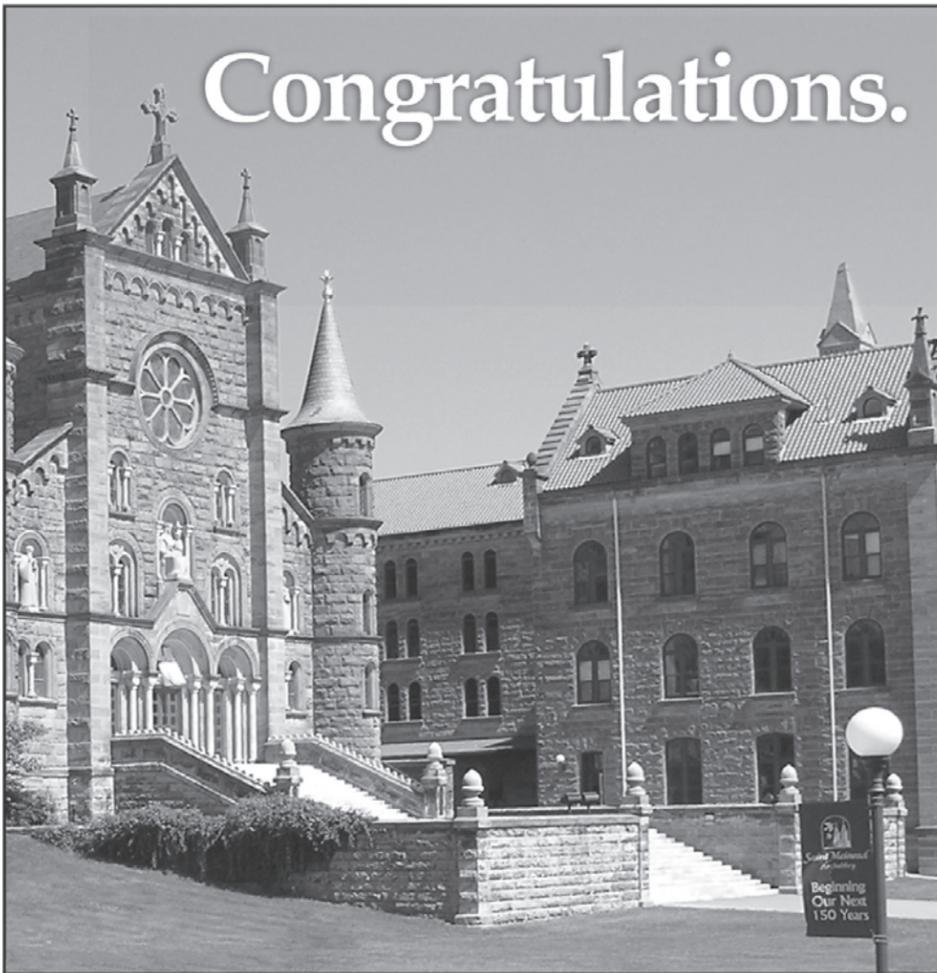
In his homily at Father Entwistle's ordination, Perth Archbishop Timothy Costelloe praised the priest for his courage, both in embracing Catholicism and in

accepting his new role as ordinary.

“The rich Anglican tradition has formed and nourished you all, and has been the home in which you have discovered the beauty and the call of God,” the archbishop said.

“The gifts you bring ... will now be strengthened and deepened through this new outpouring of the Holy Spirit,” he said.

In 2009, Pope Benedict issued the apostolic constitution “*Anglicanorum coetibus*” providing for the establishment of ordinariates for former Anglicans who join the Catholic Church while retaining some of their Anglican traditions, spirituality and prayer. The first ordinariate, Our Lady of Walsingham, was established in 2011. The personal ordinariate of the Chair of St. Peter, for former Anglicans in the United States, was erected in January. †



Congratulations.

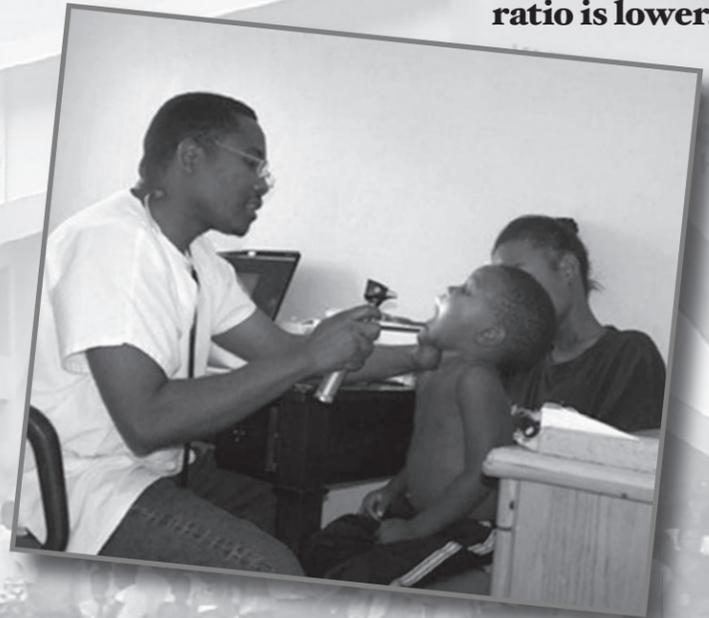
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Vatican presents SSPX leader draft proposal for personal prelature

VATICAN CITY (CNS)—The Vatican presented Bishop Bernard Fellay, superior general of the traditionalist Society of St. Pius X (SSPX), its evaluation of the society's position on a series of doctrinal questions as well as a draft document proposing that the society become a personal prelature.

"The ball is in the society's court" to accept the Vatican's response and clarifications made during a two-and-a-half hour meeting with Vatican officials in Rome on June 13, said Jesuit Father Federico Lombardi, Vatican spokesman.

Bishop Fellay, who was accompanied by an assistant, met with U.S. Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith; Archbishop Luis Ladaria, congregation secretary; and Msgr. Guido Pozzo, secretary of the Pontifical Commission "Ecclesia Dei."

During the meeting, Bishop Fellay was given the Holy See's evaluation—including the opinion of Pope Benedict XVI—of the society's April response to a "doctrinal preamble" that the bishop would need to sign in order to reconcile the society with the rest of the Church, the Vatican said in a written statement released on June 14.

"The subsequent discussion offered an opportunity to provide the appropriate explanations and clarifications" on both sides,

it said. "Bishop Fellay illustrated the current situation" of the society and promised to give the Vatican a response "within a reasonable lapse of time," the statement said.

Also, Bishop Fellay was given a draft document "proposing a personal prelature as the most appropriate instrument for any future canonical recognition of the society," it said.

A personal prelature is a Church jurisdiction without geographical boundaries designed to carry out particular pastoral initiatives. It is headed by a prelate, who is appointed by the pope. Currently, the Church's only personal prelature is Opus Dei.

When asked whether giving Bishop Fellay a formal proposal of a prelature was a sign that the Vatican had approved the bishop's response to the doctrinal preamble, Father Lombardi told journalists that all doctrinal differences had to be resolved before any formal recognition could be made.

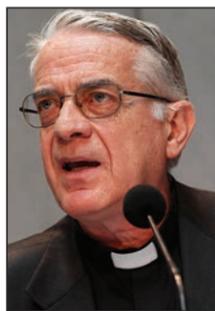
"However, evidently [the prelature proposal] was presented so that if the doctrinal issue is resolved, the canonical part is ready," he said.

The discussion process is "still open," the Vatican spokesman said, but it seems the Vatican and the SSPX are "drawing closer to agreement in the formulation and presentation of the doctrinal questions" at hand.

The Vatican statement said, "The hope was expressed that this additional opportunity for reflection would also contribute to reaching full communion between the Society of St. Pius X and the Apostolic See."

Father Lombardi said the Vatican is showing its willingness and availability to reach an agreement, but that now it is up to Bishop Fellay to respond to the Vatican's position.

The Vatican spokesman said the society would be holding its general chapter in July, which would be "an occasion for reflection and exchange" of ideas concerning its next step.



'The ball is in the society's court.'

—Vatican spokesman Jesuit Father Federico Lombardi

The statement reiterated that the Vatican would be dealing with the society's three other bishops "separately and singularly," and Father Lombardi confirmed that only Bishop Fellay was actively engaged in discussions with the Vatican.

While Bishop Fellay has been generally positive about the possibility of reconciliation with Rome, leaked letters show that the society's three other bishops have had strong objections to such a move.

Pope Benedict's recent efforts to bring about reconciliation with the traditionalist group began when he lifted the excommunications incurred by Bishop Fellay and the three other SSPX bishops after they were ordained without papal permission.

The pope also established a Vatican committee for doctrinal talks with society representatives in 2009. In September, the Vatican gave Bishop Fellay the "doctrinal preamble" to explain the "minimal, essential" elements on which the society would have to agree for full reconciliation, Father Lombardi had said.

When the Vatican's doctrinal discussions with the society began in 2009, both sides said the key issues to be discussed included the concept of tradition in general as well as the Second Vatican Council's teaching on the

liturgy, the unity of the Church, ecumenism, interreligious dialogue and religious freedom.

The society's founder, the late French Archbishop Marcel Lefebvre, who rejected some teachings of the Second Vatican Council and the modernizing reforms instituted in its wake, was excommunicated for ordaining Bishop Fellay and the three other bishops without papal permission in 1988.

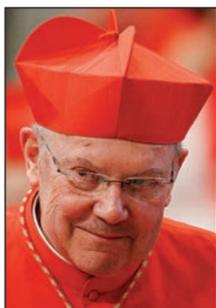
In April, Bishop Fellay submitted to the Vatican his second official response to the "doctrinal preamble" outlining what the Vatican said were "some doctrinal principles and criteria for the interpretation of Catholic doctrine necessary to guarantee fidelity" to the formal teaching of the Church, presumably including the teachings of the Second Vatican Council.

The bishop's reply was studied by the cardinal-members of the doctrinal congregation and, ultimately, by Pope Benedict.

The cardinals and the pope had said Bishop Fellay's first response, which was submitted in January, was "not sufficient to overcome the doctrinal problems that are at the basis of the fracture between the Holy See and the society." †



Bishop Bernard Fellay



Cardinal William J. Levada

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Faith *Alive!*

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Is God there in the ordinary, chaotic lives of families?

By David Gibson

Is your family holy?

What a question! Perhaps your response to it goes something like this.

“Our family is imperfect. We’re certainly no model of holiness. Most days, we race against the clock to get everyone where they need to be. Later, we struggle to get dinner on the table and the children’s homework done. It really is chaotic around here.”

Our families are works in progress, and we know that.

Spouses usually realize there are steps they could take to establish better communication in the household or find more time for each other. Perhaps they also would benefit from calling to mind everything that is good about their family.

But if holiness were ascribed only to peaceful, calm homes where the most finely tuned relationships prevail, I have a feeling not many families would qualify.

The fact is that holiness, too, is a work in progress for families. But a lot that is God-like happens in families, including in imperfect ones.

Efforts to bring order out of the chaos in a family are God-like. That, after all, is what God the Creator did. Acting with love, God brought order out of chaos.

Pope Benedict XVI speaks frequently about the goals of Christian family life that make it the “seedbed of virtues” and a “school of wisdom,” and thus holy.

The pope makes the point that, while the world “all too often judges the value of a person by the cold criteria of usefulness and profit,” in a family each person’s unique value is welcomed.

In May 2009 while visiting Nazareth, the Holy Family’s hometown, Pope Benedict said that in a family “each person, whether the smallest child or the oldest relative, is valued for himself or herself, and not seen simply as a means to some other end.”

A key point on the pope’s part is that the virtues necessary for “authentic happiness and lasting fulfillment” are learned in a family. He has mentioned these virtues in a succession of speeches and writings, explaining that the Christian family is a place where:

- Children learn to cherish and respect others.
- Mercy and forgiveness are practiced and learned.
- Prayer and the ways of faith are communicated.
- Human life is received and protected from its beginning to natural end.

• Values develop that enable people to live constructively and peacefully with others.

- Self-giving and sacrifice are the norm.
- Children discover what love is.

Often, the Christian family is called a “domestic Church” when its purpose and holiness are discussed today by Church leaders and educators.

In a 2009 national pastoral letter on marriage, the U.S. Catholic bishops explained that the family is a domestic Church because it is “a kind of microcosm of

CNS photo/D. Long-Garcia, The Catholic Sun



Dee, from left, Antonio and Manny Yrique pray the rosary together at their Phoenix home on May 8.

the Church.

“As the Church is a community of faith, hope and love, so the Christian family, as the domestic Church, is called to be a community of faith, hope and love,” the bishops wrote. “Through this faith, hope and love, Jesus, by the power of his Holy Spirit, abides within each Christian family as he does within the whole Church, and pours out the love of his Father within it.”

That is a noble depiction of family life, to be sure. It may appear to contrast with family life as many know it.

Family life may sometimes find parents exhausted by worry over a sick child or diligently consoling an anguished teenager. It may find parents feeling like their spouse or children don’t appreciate their efforts.

On other days, family members may awaken unimaginable happiness within us.

My point is that life in the typical domestic Church is a complex web of hopes and expectations woven by imperfect people who love and need each other. They let each other down, but also build each other up.

But a family’s imperfections and intricacies do not make it unholy.

Holiness in a family “takes on a very ordinary appearance,” David M. Thomas, a longtime professor of

family life, writes in *A Community of Love*, a book about family spirituality.

“All families are blessedly human and imperfect,” Thomas writes. The two descriptions—“blessed” and “imperfect”—are close companions in a family’s existence, he suggests.

Because families are imperfect, Thomas considers it vital that they be communities of forgiveness and reconciliation. Family members are connected so strongly that amidst daily life’s confusions and stress, they easily can become sources of hurt to each other, even unintentionally at times.

But tensions, rattled nerves or a sense of disappointment do not signify that God is absent from a family.

In this world, “God’s presence is somewhat concealed,” yet is “very close to the surface,” Thomas writes.

He concludes that families need to look and listen attentively for God in their complicated home life because the lives of ordinary families are filled with God.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Parents play a crucial role in forming the faith of their children

By Mary Eileen Andreasen

Raising Catholic children in our secular age is a huge challenge.

We can’t rely on public figures to teach our children about holiness. There aren’t enough notable religious personalities, such as New York Jets quarterback Tim Tebow or New York Cardinal Timothy M. Dolan.

It’s up to parents to lead by example. If we smoke, they will smoke. If we read, they will read. If we are



CNS photo/Bill Wilman

A family prays before sharing a meal together. In both teaching and setting an example, parents are the primary educators in the faith for their children.

religious, there’s a good chance that they will be, too.

If children don’t learn about God from their families, there is little hope they will learn about God from the culture. They are impressionable.

As parents, we can constantly frame ordinary experiences and point to God’s mysterious fingerprints. Who gives us the beauty of the sunset, a new baby, a kind friend or the blessing of forgiveness? God does, that’s who.

They won’t get this from the mainstream media. That’s why our domestic Churches are crucial.

Beyond the religious art adorning our walls, we should talk about faith at home. We can discuss a good homily, service trips, Catholic books or a favorite priest. We can prepare a meal for a needy family. We can pray together before dinner. Our families provide a safe harbor amidst a secular world.

When our children were little, we prayed with them at bedtime. We would rotate through traditional Catholic prayers like the Hail Mary, Glory Be or the *Memorare* so the children could memorize them.

After formal prayers, we encouraged our children to voice their own petitions, saying something personal or asking for a favor. We were trying to expose them to the traditional prayers of the Church, but also to the personal experience of God’s intimate love for them alone.

We were hoping they would soak up both. It makes a child resilient to know that in the midst of any trial, they

can always talk to God or use the prayers that are centuries old. Either will work. It especially helps in the stormy sea of adulthood.

When children are aware of God’s presence, they will be attentive to his action in daily life.

When tragedy strikes, they will not feel abandoned. When something wonderful happens, they will pray in gratitude. When they need something important, they know who to ask. When they feel desperate, they seek the prayers and support of other faithful people.

It’s important for children to know that wherever they are, they are equally close to God. They can understand that because they know that their parents, even at a distance, are loving, forgiving and welcoming just like God.

Family bonds and unconditional love teach the mystery of God and a sense of the sacred. Theological knowledge is helpful, but it’s the family interaction that gives an added dimension to the profound reality that we are loved despite our failures and mistakes.

That is how children are introduced to the spiritual life. The great mysteries of God are found in the family.

(Mary Eileen Andreasen has worked in a variety of ministry settings for 20 years. She lives in Omaha, Neb., with her husband and five children.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The First Book of Samuel

For the next three weeks, the biblical readings in the Office of Readings are



from the First and Second Books of Samuel. These books should be read as one continuous story, but you don't have to do it all at once.

This week, I'll discuss the first book.

Read these books as if they were an interesting novel, although they are presented as part saga and part history. However you read them, they are undoubtedly among the most fascinating stories in the Old Testament.

In these books, we see the transformation of Israel from a confederation of tribes into a nation with a monarchy. The main characters are the prophet-judge Samuel, and kings Saul and David.

The Office of Readings skips the first 15 chapters. You miss a lot if you don't read them. They contain stories about Samuel's birth and youth, the loss and return of the Ark of the Covenant, Samuel as a successful military leader in battle against the

Philistines, the establishment of the monarchy with Samuel's anointing of Saul, Saul's and Jonathan's wars, and the ultimate rejection of Saul as king.

Chapter 16, where the Office of Readings begins, starts with Samuel anointing David as king to replace Saul. Saul doesn't know that, though, and at first he befriends David, making him his armor-bearer.

Then comes the story that almost everybody knows—the fight between David and the Philistine giant Goliath, who stood 6 feet, 6 inches tall. This story, when first written, obviously had no connection to earlier events because David is shown as a young shepherd unknown to Saul.

It's a classic "underdog" story in which the weak defeats the strong. We see the contrast between Goliath's size, but the slow movements of a giant clad in armor, and David's quick movements and skill with a slingshot. The story shows David's faith in God and the qualities he must have for kingship—courage and military skill.

David is put in charge of Saul's soldiers and "carried out successfully every mission on which Saul sent him" (1 Sm 18:5). But

when the people make more of a fuss over David than they do of Saul, Saul becomes jealous and tries to kill David.

Thinking that the Philistines would kill David, Saul offers David his daughter, Michal, in marriage in exchange for the foreskins of 100 Philistines. David returns from battle with 200 foreskins and counts them out for Saul. Thus, David marries Michal.

Chapters 19 through 27 cover Saul's pursuit of David, and David's successful escapes. David is aided by Saul's son, Jonathan, and his daughter, Michal. He also receives support from the priest Ahimelech, and this support results in Saul's slaughter of the priests of Nob.

Twice during this time, Saul falls into David's hands, but each time David spares Saul's life because he considers Saul to be God's anointed.

Between the two accounts of David's sparing Saul's life, we have the story of David and Abigail, who becomes David's second wife. David spares the life of Abigail's husband, Nabal, who refused David's request for provisions for his men. †

Cornucopia/Cynthia Dewes

Speaking of contradictions, take life itself

Life is full of contradictions. There's a cliché for you, one we recognize more and more often as we go through life.



Anna Quindlen, an award-winning writer and Baby Boomer, has come to the same conclusion as she explains in her memoir, *Lots of Candles, Plenty of Cake*.

The contradictory opinions she held as a young person, versus

those of her present middle age, are amusingly right on target.

Contradictions can be instructive, puzzling, disappointing, all kinds of things.

Sometimes they're funny. Here's one example of a life subject which produces fierce contradictory opinions—"How to Parent Correctly." It also produces in me the "obvious choice" response.

There is much publicity lately about parenting, which includes breastfeeding children until they are age 3 or even older, and feeding them "when they're hungry" at any age.

It's sleeping together in a "family bed" with mom, dad, brothers and sisters all nestled in one big, comfy pile. For those of us who parented young children back in the

20th century, it sounds like Dr. Spock on steroids.

Parents who embrace this philosophy claim that their children are thereby made to feel secure and worthy. They become confident of their assured place in the family and also in the world. They feel the undying affection of their parents, and of their ability to succeed in just about anything they wish.

I'm not sure anyone has mentioned this, but these folks might well become the "helicopter" parents we also hear about. They are the ones who hover over their children through college and into young adulthood trying to protect them from real or imagined harm or, more important, from failure of any kind.

All this has made me examine my own attitudes toward parenting which, admittedly, took place long ago. Talk about a contradiction.

I thought parents should be parents until their children were grown up, and then they could be friends with them. I thought children needed their own space just as parents needed theirs. And I thought parents needed sleep to handle the whole project, and children need sleep to grow up. All this was definitely not possible by extending children's dependency or in a communal bed.

Still, reflecting on this gave me a twinge of guilt. Perhaps I wasn't attentive enough or maybe I didn't breastfeed as long as I should

or maybe, maybe, maybe. Perhaps the parenting methods that I chose were not the best.

But then I returned to my senses, aided by the realization that the children my husband and I parented our way turned out to be self-confident, capable and caring. In fact, if you looked up the Boy Scout oath in the dictionary, their pictures would be there next to it.

In turn, they parent the way we did, and their children are likewise solidly embarked on satisfying lives. None of them suffers from self-doubt or an inability to succeed if they so choose. The beat goes on.

There are certainly many more contradictions. We enroll in an exercise class then eat half a bag of potato chips while watching TV in the evening. We complain about the demise of the traditional family, but rarely sit down together at family dinners. We provide every kind of luxury we can think of for our aging relatives and friends, but never find time to visit with them.

We humans need to deal with contradictions by remembering what really matters in life. We need to keep our eyes on the prize and ignore the fads.

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

Looking Around/Fr. William Byron, S.J.

Make churches more welcoming for people with disabilities

Amazing Gifts is a great title for a book by Mark L. Pinsky that carries the subtitle *Stories of Faith, Disability and Inclusion*.



Ginny Thornburgh sent me a copy. She is the wife of former Pennsylvania Gov. and U.S. Attorney General Dick Thornburgh, whose first wife, also named Ginny, was

killed at age 26 in an automobile accident that left their 4-month-old son, Peter, with disabling brain injuries.

When Ginny married Dick several years later, she adopted Peter and his two older brothers, and began a second career of promoting and protecting the rights of persons with disabilities.

A special interest of hers, beyond promotion and protection of the interests of the disabled, is inclusion of persons with disabilities in faith communities and religious services of all denominations.

In her foreword to *Amazing Gifts*, Ginny Thornburgh writes, "More than 50 million Americans live with physical, sensory, psychiatric and intellectual

disability. But when one is at worship and looks around, there appear to be few people present who have disabilities."

Of course, not all disabilities are noticeable and some people with disabilities are surely present there. But this book tells the stories of 64 disabled people, their families and, most important, their congregations.

It makes a collective case for the removal of barriers of architecture and communication, arguing that "congregational disability work is about justice, not about pity," and shows that "enormous gifts and talents will come to congregations, no matter what the faith, once people with disabilities are included, enjoyed and encouraged to be active and full participants."

Reading this book is like mixing randomly at a crowded reception, meeting interesting people and making new friends. As you move through these pages, you hear many stories that have a common theme—inclusion of persons with disabilities in the life of faith communities all across the country.

Pastors and seminarians should read this book simply to sharpen their vision and thus see, perhaps for the first time, a special group of people who might want to be in the pews, if invited.

Pastors and seminarians can heighten their awareness of the services that are waiting to be offered to people who surely are special to God, if only God's ministers are resourceful enough to reach out to them.

Reaching out for Father Joe Metzger of Blessed Sacrament Parish in Norfolk, Va., meant getting fully vested and walking an 11-year-old autistic child through an empty sanctuary so that she would feel comfortable when she received her first Communion with other children a few days later.

At St. Paul's Lutheran Church in Exton, Pa., adult members with Down syndrome serve as greeters, altar servers and Sunday morning ushers. Inclusion for them means inspiration to others.

Jacob Artson, a young southern California man with autism, suggests in these pages that any congregant can turn to any other person and simply ask, "What is it we can do to make it easier for you and your family to worship with us?"

Just ask that question, and people with disabilities will be there.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. Send e-mails to him at wbyron@sju.edu.) †

Your Family/Bill and Monica Dodds

A simple way to keep the peace at summer reunions

The family reunion could be a little hotter this summer.

Not all your relatives, perhaps especially the in-laws, may see eye-to-eye with you—and the Catholic Church—when it comes



to presidential candidates' positions, recent developments in same-sex marriage laws, the U.S. bishops vs. the White House, and a lot of other current topics.

As you well know, there are times when,

ready or not, you are the voice of the Church. At the reunion—or the workplace or your children's playground—a family member or co-worker or fellow parent wants to know "Why does the Church say this about . . . ?"

Politics. Homosexuality. Contraception. Religious freedom. Assisted suicide. Clerical sex-abuse. The unborn. AIDS. Marriage. Women.

That is where the recently published *How to Defend the Faith Without Raising Your Voice* comes in so handy. It looks at those topics, explains why the Church says what it says, and points out how you can share the explanation with others.

The author is Austen Ivereigh, and the book is based on questions and answers formed by "ordinary Catholics" in the United Kingdom seeking a "way of explaining the Church's teaching on contentious issues" before Pope Benedict XVI visited Britain in 2010.

The group's "Ten Principles of Civil Communication" will work equally well in the United States when conversations this summer, such as "The bishops have filed a lawsuit? What's up with that?" pops up between "Pass the potato salad," and "Who has room for dessert?"

Here is a sampling of that list, taken from the book:

- Look for the positive intention behind the criticism.

Rather than the arguments you are going to face, consider the value that those arguments appeal to. Look for the—sometimes buried—Christian ethic behind the value.

- Shed light, not heat.

As people of faith, we want to shed light on the difficult topics because enough heat has already been generated.

But we also want to represent in ourselves and in our manner the Church that we belong to and which has formed us. When we speak—as well as how we speak—we are offering a glimpse of what we are speaking about.

- People won't remember what you said as much as how you made them feel.

It is not just about the lucidity of your arguments. It is about the effect that your words have on others.

- Check your facts, but avoid robotics.

Part of good preparation is marshaling helpful facts and figures that reframe the discussion. But remember that statistics can appear abstract and inhuman or a cover. Politicians using them are usually thought to be lying. Above all, avoid statistical ping-pong. If you must use statistics, keep them simple.

- It's not about you.

Good communication is essentially about putting your ego in the back seat. It is not you that the critic is failing to value or respect. It is what you represent. Your fear, self-consciousness and defensiveness are the products of your protesting ego.

Think of St. John the Baptist, a fearless communicator. His strength came from knowing that he was the glass door through which people would come to Christ.

(Bill and Monica Dodds are editors of My Daily Visitor magazine. They can be contacted at BillandMonica@BillDodds.com.) †

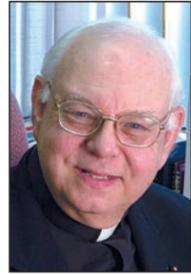
Feast of the Nativity of St. John the Baptist/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 24, 2012

- *Isaiah 49:1-6*
- *Acts of the Apostles 13:22-26*
- *Luke 1:57-66, 80*

A very noticeable difference occurs in the Church's liturgy between the custom in 1900 and now.



Then, quite often, the Mass celebrated on Sunday would be that for the feast day of a given saint.

For instance, if the feast of St. Irenaeus, celebrated on June 28, happened to fall on Sunday, the Mass for

Sunday would be in memory of St. Irenaeus.

Gradually, and by papal direction, this practice was changed. The liturgy for a Sunday, such as the Fifth Sunday of Easter or the Second Sunday of Advent, began to take priority over feast days—or most feast days.

As a result, today if a Sunday liturgy celebrates the feast of a saint, the Church is very interested in teaching the faithful about this saint.

Such is the case this weekend. Instead of celebrating the Twelfth Sunday of Ordinary Time, the Church turns its attention and directs our prayers to the feast of the Nativity, or birth, of St. John the Baptist.

Christians always have seen John the Baptist, a cousin of the Lord, as particularly important in the unfolding of salvation in Christ.

In the first reading, the Book of Isaiah fairly soars in its expectation and joy, calling the weary, beleaguered remnant of God's people to be of strong heart.

God will rescue them, it emphasizes.

For the second reading, the Church presents a lesson from the Acts of the Apostles.

St. Paul tells his audience that God always has intended that humans possess eternal life, that Jesus made this life available, and that John the Baptist boldly gave the criteria by which eternal life could be realized. John called for the

rejection of sin.

St. Luke's Gospel—the source for so much detail about the conception, birth and childhood of the Lord—supplies the final reading.

It is about the birth of John the Baptist, the son of Zechariah and Elizabeth.

A noteworthy moment is when Zechariah, the father of John the Baptist, loses his ability to speak. It is not a cruel act of a harsh god. Instead, it reveals that John the Baptist has been created by God, as he will be sent by God, for in that time and place salvation will come in the person of Jesus.

This special role of John the Baptist, and of its origin even in his conception and birth, is emphasized in the fact that God names him.

Naming of persons, as of things, for the ancient Jews had a proprietary quality. Parents observe this custom when they name their children, one of the most cherished privileges of parenthood.

John the Baptist belonged to God.

In turn, this aspect of John the Baptist's life and mission reflects the fact that God wills that people be saved. He wills that they have eternal life. God sent John to preach to the people as his disciple.

Of course, we may circumvent, or negate altogether, God's will for us.

Reflection

The Church offers John the Baptist as the great model of discipleship, as a figure, human in every respect as are we, who fully understood the purpose of life—namely to be with God—and who devoted everything in his life, and finally his life itself, to this purpose.

Nothing is more important than to be with God and to be true to God. The eloquent verses from Isaiah stress this fact for us.

The readings also remind us that God wills that we experience eternal life. He never impedes us in our way to salvation. The exact opposite is true. He even gave us Jesus, the Son of God, as our Savior.

The choice remains with us, Paul would insist. We must accept the fact that eternal life is everything. We must want to be with God. †

Daily Readings

Monday, June 25

2 Kings 17:5-8, 13-15a, 18

Psalms 60:3-5, 12-13

Matthew 7:1-5

Tuesday, June 26

2 Kings 19:9b-11, 14-21, 31-

35a, 36

Psalms 48:2-4, 10-11

Matthew 7:6, 12-14

Wednesday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church

2 Kings 22:8-13; 23:1-3

Psalms 119:33-37, 40

Matthew 7:15-20

Thursday, June 28

St. Irenaeus, bishop and martyr

2 Kings 24:8-17

Psalms 79:1b-5, 8-9

Matthew 7:21-29

Vigil Mass for Sts. Peter and Paul, Apostles

Acts 3:1-10

Psalms 19:2-5

Galatians 1:11-20

John 21:15-19

Friday, June 29

Sts. Peter and Paul, Apostles

Acts 12:1-11

Psalms 34:2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Saturday, June 30

The First Martyrs of the

Holy Roman Church

Lamentations 2:2, 10-14, 18-19

Psalms 74:1-7, 20-21

Matthew 8:5-17

Sunday, July 1

Thirteenth Sunday in Ordinary Time

Wisdom 1:13-15; 2:23-24

Psalms 30:2, 4-6, 11-13

2 Corinthians 8:7, 9, 13-15

Mark 5:21-43

or *Mark 5:21-24, 35b-43*

Question Corner/Fr. Kenneth Doyle

Catholics value entire Bible and hear many verses proclaimed during Masses

Q I have been a practicing Catholic for my whole life, nearly 50 years now.

Not too long ago, while seeking to renew my faith during Lent, I felt God very close to me, speaking to me and accepting me.

Now I am trying my best to be an even more devoted Catholic.

Meanwhile, though, my brother has been trying to convince me that I need to

find a Christian faith that takes in the Holy Bible—such as his own Protestant denomination.

Although I would never leave my Catholic faith, I do question why we don't focus on the entire Bible.

Our readings at Mass seem to be the same throughout the year.

Is there something that I'm missing? (Charlottesville, Va.)

A Catholics do, in fact, value the entire Bible—both the 46 books of the Hebrew Scriptures, which reflect the religious context into which Christianity was born and still exists, and the 27 books of the New Testament, which detail the life and teachings of Jesus as well as the history of the early Church.

Your question may stem from the fact that certain parts of the Scriptures—from both the Old Testament and the New Testament—are selected by the Church as readings at the Sunday Mass.

Those passages are rotated over a three-year cycle so quite a bit of the Bible is read and heard by Catholics who faithfully attend Sunday Mass.

Those who attend daily Mass, with its two-year cycle for its first reading, will hear even more of the Bible verses.

In both cases, however, not every verse of all 73 books will be proclaimed during liturgies.

In addition, Catholics are encouraged to read the Bible privately and to use it as part of their daily prayer.

Rare these days is the Catholic parish that does not have a Bible study course or neighborhood Bible discussion groups.

In fairness to your brother, though, it is only relatively recently in history that the Catholic Church has come to adopt this point of view.

For centuries, few Catholics read the Bible because copies were rare and expensive, and the literacy rate was much lower than it is now. As a result, biblical stories were passed on by oral tradition.

The invention of the printing press changed that, and the Bible became the most common book in print.

Not long after that came the Protestant Reformation with its rejection of papal authority, and encouragement of private reading and interpretation of the Scriptures. Bible reading became the hallmark of Protestantism.

It was only in 1943, with Pope Pius XII's encyclical "*Divino Afflante Spiritu*" ("Inspired by the Divine Spirit"), that Catholics on a broad basis were urged to read and reflect on the Scriptures.

For many Catholics, scriptural understanding took a quantum leap forward in the 1960s when the Mass began to be celebrated in the vernacular.

The Bible is a complex compendium of literary genres, including history, prophecy, poetry and instructional letters, to name just a few.

The Catholic Church has traditionally seen itself as the guardian and authentic interpreter of Scripture.

That role as guardian of the Bible has included the Church's maintaining its historic full complement of 46 books in the Old Testament.

During the Reformation, various Protestant communities, for various reasons, reduced that number to 39. The books which were taken out then that the Catholic Church has kept are Tobit, Ruth, 1 Maccabees, 2 Maccabees, Wisdom, Sirach, Baruch, and parts of Esther and Daniel.

The establishment by Christ of the Church preceded any of the New Testament writings, and the Church's guidance has always been helpful in viewing scriptural passages both in their original context and as applied in our day.

But that should not deter Catholics from frequently and privately reading as much of the Bible as possible.

(Questions for this column may be sent by e-mail to Father Kenneth Doyle at askfatherdoyle@gmail.com or by mail to 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Morning Reflection

I pushed up my window on a bright summer morning, and found the delight of my day.

A happy crescendo of birdsong drifted in while leaves rustled their hush-hush-hush in the background.

Breezes danced in my curtains, caressing my skin and filling the room with delicious freshness.

The peace was palpable. I stood very still and allowed myself to be taken in, half-afraid that if I moved or made a sound it would vanish. But it was so very real.

How odd that before this moment the day seemed so ordinary!

How could it be that I hadn't realized what I was missing?

So, it seems with you, Unseen Spirit. You altogether flood me with fresh Presence and a delicate caress. You beckon to me. Come closer, closer ... closer.

How can I resist?

I hear your melody and we dance together, you in me and I in you, though my steps are tentative for fear of stumbling.

All this because I turned toward you, and opened the window to let you in!

By Cindy Leppert

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis. Flowers bloom outside the chapel at Our Lady of Fatima Retreat House in Indianapolis on a recent warm day.)



Photo by Mary Ann Garber

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.

BAILEY, Albert N., Jr., 65, St. Mary, New Albany, May 30. Husband of Pamela Bailey. Father of Julie Bates, Megan Stewart, Erin Thomas and Sean Bailey. Brother of Pam Ricketts, Sherry Ryan and Deborah Weigleb. Grandfather of four.

BISCHOFF, Earl J., 86, St. Joseph, St. Leon, June 4. Father of Rosella Hoog, Paula Lamping, Mary Schuman, Constance Weber, Anthony, Don, Jeffrey and Victor Bischoff. Brother of Hortense Dudley, Diane Reer and Linda Schwegmar. Grandfather of 19. Great-grandfather of 17.

BISCHOFF, Matilda A., 84, St. Joseph, St. Leon, May 26. Wife of Earl Bischoff. Mother of Rosella Hoog, Paula Lamping, Mary Schuman, Constance Weber, Anthony, Don, Jeffrey and Victor Bischoff. Sister of Rita Berger, Bertha Fledderman and Alice Hughes. Grandmother of 19. Great-grandmother of 17.

BURNS, Rita Catherine, 86, St. Barnabas, Indianapolis, June 4. Mother of Kathleen Beaton, Linda Dees, Donna Street, Daniel and Robert Burns. Sister of Jean Battle. Grandmother of 14. Great-grandmother of seven.

DOERR, Patrick J., 73, St. Barnabas, Indianapolis, June 5. Husband of Claudette (Shepard) Doerr. Father of Cheryl Strickland, Kevin and Mark Doerr. Stepfather of Brian and Glenn Shepard. Brother of

Donna Arvesen. Grandfather of 12.

DUNAWAY, Mary K. (O'Connor), 49, St. Mark the Evangelist, Indianapolis, June 13. Mother of Katie, John and Matthew Dunaway. Daughter of John and Geraldine O'Connor. Sister of Dana Happel, Barbara Waymire, John, Patrick, Russell and Timothy O'Connor.

HADORN, Donald R., 67, Our Lady of Perpetual Help, New Albany, June 6. Husband of Mary K. (Hall) Hadorn. Father of Lisa Kaelin, Michelle Whitehouse and Monica Oetken. Brother of Linda Farris, Jean Kinnamey, Carl, Jerry and Ronald Hadorn. Grandfather of six.

HEALY, Joseph Patrick, 88, St. Rose of Lima, Franklin, May 31. Father of Mike Healy. Grandfather of one.

HOFF, Ruth E., 84, St. Louis, Batesville, June 9. Mother of Patty Krekeler, Nancy Mauk, Carol Turner, Dan and Rick Hoff. Sister of Mary Luhning and Charles Weberding. Grandmother of 13. Great-grandmother of 17.

HORNER, Charles T., 87, Most Holy Name of Jesus, Beech Grove, June 9. Husband of Ann Horner. Father of Joseph and Steven Horner. Brother of Jean and Phil Horner. Grandfather of four.

KAUFMAN, Mary Margaret, 89, St. Agnes, Nashville, May 31. Mother of Michelle Velez, Greg and J.B. Kaufman. Sister of Little Company of Mary Sister Catherine Shalvey, Eileen Wiles and David Knight. Grandmother of eight. Great-grandmother of 11.

LEGGE, L. Norman, 87, St. Michael the Archangel, Indianapolis, June 2. Father of Ruth Aull, Pamela Lunsford, David, Douglas, Michael and Norman Legge. Grandfather of 14. Great-grandfather of five.

MATTHEWS, Robert Joseph, 67, St. Matthew the Apostle,

Indianapolis, June 9. Husband of Jennifer (Bordenet) Matthews. Father of Amanda Archey, Tracy Aszkler and Christy Bailey. Son of Ziddy Matthews. Grandfather of seven.

McCORMICK, Jack L., 85, St. Mark the Evangelist, Indianapolis, June 2. Father of Michael and Todd McCormick. Grandfather of three.

PITTMAN, William Edward, 81, St. Jude, Indianapolis, May 28. Husband of Patricia (Gruner) Pittman. Father of Charlotte Schutz, Sherry Wright and Steve Pittman. Brother of John Pittman. Grandfather of seven. Great-grandfather of 10.

RAHE, Mary V., 90, St. Vincent de Paul, Shelby County, June 2. Mother of Michele Moore and Henry Rahe.

RICHARDS, Norma Jean, 83, Good Shepherd, Indianapolis, June 4. Mother of Barbara Atkerson, Ken and Tommy Richards. Sister of Katherine Adams. Grandmother of nine. Great-grandmother of eight.

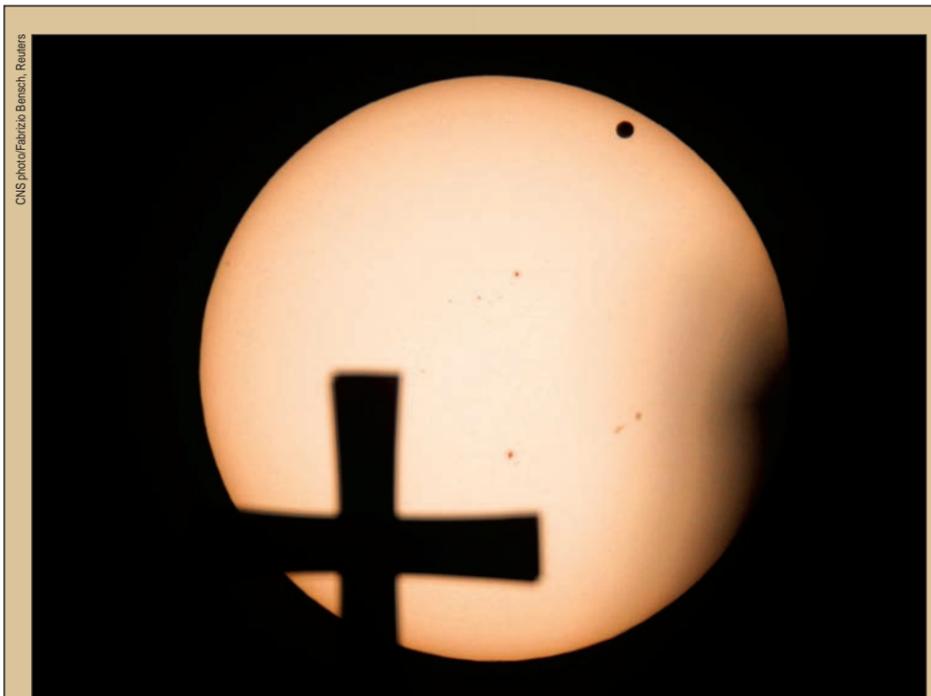
ROBERTS, Marie Anna, 45, Our Lady of the Most Holy Rosary, Indianapolis, June 10. Daughter of Charles Roberts and Antoinette Ridenour. Sister of Annette Whitehead and Robert Roberts. Aunt of several.

RUDOLPH, May Ollie, 83, St. Michael, Cannelton, June 8. Wife of Charlie Rudolph. Mother of 10. Grandmother of several.

SCHMELZ, Ruby K., 86, St. Joseph, Corydon, June 4. Mother of Cindy Brunner, Monica Davis, Pamela, Anthony, Dale, Dennis, Gregory and Terry Schmelz. Grandmother of 22. Great-grandmother of two.

SCHWINDEL, Christina M., 73, St. Meinrad, St. Meinrad, May 28. Mother of Gina Foster, Eileen Gogel and Shawn Schwindel. Sister of Mary Seifrig. Grandmother of 15. Great-grandmother of 12.

SHULTZ, Bertha Elizabeth, 84, St. Bartholomew, Columbus, May 29. Mother of Susan Larson and Sarah Ward. Grandmother of nine. Great-grandmother of two. †



Transit of Venus
With the cross from the Berlin cathedral in the foreground, the planet Venus is seen through a special solar filter as a black dot on June 6. Venus was making a slow transit across the face of the sun—the last such passing that will be visible from Earth for 105 years.

Franciscan Sister Yvonne Conrad served as a teacher and nurse then did parish ministry

Franciscan Sister Yvonne Conrad, a member of the Sisters of the Third Order of St. Francis, died on May 25 at St. Clare Hall, the health care facility at the motherhouse in Oldenburg. She was 78.

The Mass of Christian Burial was celebrated on May 29 at the motherhouse chapel. Burial followed at the sisters' cemetery.

Anna Mae Conrad was born on May 19, 1934, in Hamilton, Ohio.

She entered the Oldenburg Franciscan community on Sept. 8, 1954, and professed her final vows on Aug. 12, 1960.

After ministering as a teacher at Catholic schools, Sister Yvonne entered the nursing program at Good Samaritan Hospital in Cincinnati, Ohio, and graduated with distinction in 1960.

Her next ministry assignment was as head nurse at the sisters' convent infirmary.

In 1972, Sister Yvonne began her studies for a bachelor's degree in nursing at the College of Mount St. Joseph in Cincinnati.

After graduation, Sister Yvonne was appointed director of the sisters' infirmary at St. Francis Hall.

She also served as a member of the motherhouse coordinating team until 1985.

In 1986, a career change led her to pursue a master of professional studies degree at Loyola University in Chicago.

After completing that degree, she served as pastoral minister at Queen of All Saints Parish in Beattyville, Ky.

In the archdiocese, she ministered as director of religious education at St. Anthony of Padua Parish in Morris then as director of religious education and pastoral associate at St. Maurice Parish in Decatur County.

Sister Yvonne also ministered at St. John the Evangelist Parish in Enochsburg, and was an administrative assistant at St. Simon the Apostle Parish in Indianapolis.

She also served at St. Ann Parish in Hamburg, Ind., in the Evansville Diocese.

In 2007, Sister Yvonne retired to the motherhouse.

Surviving are a brother, Celestine Conrad of Fairfield, Ohio; a sister, Loraine Snodgrass of Fairfield, Ohio; and several nieces and nephews.

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

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Lay ministers honored for completing formation program

By Sean Gallagher

For nearly 15 years, the Archdiocese of Indianapolis has been working to give lay ministers the knowledge of the Church's teaching necessary to be effective employees in parishes and archdiocesan agencies across central and southern Indiana.

On May 30, 10 people were honored at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis after completing the theological formation program.

Edward Isakson, archdiocesan director of lay ministry and human resources, congratulated them during the liturgy.

"We are grateful for your dedication and the witness you provide that we are never fully formed as ministers," Isakson said. "God continually shapes and molds us to be his instruments in the world so that his love can flow through us to people who so greatly need it.

"We hope and pray that God will continue to bless you and guide you in your ministry to build his kingdom and make his love manifest."

The people honored represent a broad variety of ministries in which lay Catholics are involved in the archdiocese. Some have served in parishes as youth ministers, directors of religious education and a parish life coordinator.

Others minister in the Metropolitan Tribunal, the archdiocese's canon law court, and in the archdiocese's communications office.

During her 32 years of ministry,

Barbara Black has served in many parish ministries—from school principal to director of religious education and youth minister. She currently is the parish life coordinator and director of religious education of Sacred Heart of Jesus Parish in Terre Haute.

Black participated in the lay ministry formation program for 12 years, and was happy to be honored with so many other lay Catholics ministering in the Church.

"It's helped me by giving me the background that I need to help the people understand the faith better," Black said. "I'm just happy to see that we've got so many people who are trying to further their education so that they can be better leaders of our Church."

Marianne Hawkins served as the youth minister of St. Thomas More Parish in Mooresville for 16 years, and participated in the lay ministry formation program for 11 years before being honored for completing it.

"I learned so much through this formation program," Hawkins said. "I would recommend it to everybody. All of the classes were great. It was a wonderful, wonderful program."

When Black and Hawkins began taking classes in the program, they were held at various locations across the archdiocese, often requiring them to drive long distances to participate in courses.

Now the archdiocese is offering theological formation for lay ministers through online classes offered by the University of Notre Dame's Satellite Theological Education Program (STEP) and



On May 30, the Archdiocese of Indianapolis honored 10 lay Catholics from across central and southern Indiana for completing its lay ministry formation program during a liturgy at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Posing in the cathedral rectory after the liturgy are, front row from left, Eva Morales, Nora Cummings, Kay Summers, Colleen Velez and Barbara Black and, back row from left, Greg Otolski, Brandon Evans, Marianne Hawkins, Cathy Funkhouser, Bishop Christopher J. Coyne and Kathy Wilt.

Catholic Distance University.

Before completing the program, Hawkins took one online course on the papacy through STEP. While acknowledging that it was good to sit in a classroom with fellow students, she also saw the benefits of the online classes.

"It was good," Hawkins said. "I can see why they're going online with the distances that people have to travel."

After the liturgy in which the lay ministers were honored, Bishop Christopher J. Coyne, apostolic administrator, praised them for

their dedication to ongoing formation and spoke about the importance of theological education for lay Catholics serving the Church.

"What I really appreciate about the program is the fact that it's more than just nuts and bolts," Bishop Coyne said. "It's also formation in the intellect so that people can not only speak from the heart, but they can also speak from the mind."

(For more information about lay ministry formation in the archdiocese, log on to www.archindy.org/layministry.) †

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Lived faith, service keys to evangelization, says synod text

VATICAN CITY (CNS)—Catholics who act like their faith has nothing to do with daily life and a Church structure that is more bureaucracy than service are two impediments to the Church's ability to proclaim faith in Jesus, said the working document for the next world Synod of Bishops.

"Every one of the Church's actions has an essential evangelizing character and must never be separated from the duty to help others encounter Christ in faith," said the document that will guide the work of the synod, scheduled for Oct. 7-28 at the Vatican.

Pope Benedict XVI chose as the synod's theme "The New Evangelization for the Transmission of the Christian Faith."

The working document, released on June 19, said the bishops and other synod participants will focus on faith in Jesus as the heart of evangelization; how changes in the world impact belief and the practice of the faith; how liturgy, catechesis and charitable activity do or should bring people to faith; and a look at particular ways that Catholics evangelize and educate people in the faith.

The new evangelization, it said, "will also involve the courage to denounce the infidelities and scandals" within the Church, and "to acknowledge faults while continuing to witness to Jesus Christ."

Looking within the Church, the document said, "many lament the excessive bureaucratic character" of Church structures, which are "perceived as being far removed from the average person and his everyday concerns."

The synod's working document is based on responses to a long outline and questionnaire published in March 2011. The responses came from 114 bishops' conferences, 26 Vatican offices, and the international unions of superior generals of men's and women's religious orders, said Archbishop Nikola Eterovic, secretary-general of the synod.

"Some responses," the document said, "complained of the excessively formal character of liturgical celebrations, an almost routine celebration of rituals and the lack of a deep spiritual experience, which turn people away instead of attracting them."

At a news conference on June 19, Archbishop Eterovic said the synod will attempt to respond to "the need for new instruments and new expressions to make the word of God

understandable in the lives of contemporary man."

Pope Benedict called the synod to respond to a situation where, "because of a lack of faith, various particular Churches are witnessing a decline in sacramental and Christian practice among the faithful to the point that some members can even be called 'nonbelievers,'" the document said.

During the synod, the Church also will mark the 50th anniversary of the opening of the Second Vatican Council, and the launch of the Year of Faith called by Pope Benedict to energize Catholics and Catholic communities and promote a deeper knowledge of the essential tenets of faith.

"The Year of Faith will remind us of the foundation of the new evangelization—faith in Jesus Christ," Archbishop Eterovic said.

In evaluating signs that call for a renewed evangelization of the baptized, the working document cited "a weakening of faith in Christian communities, a diminished regard for the authority of the magisterium, an individualistic approach to belonging to the Church, a decline in religious practice and a disengagement in transmitting the faith to new generations."

The document said cultural changes, especially secularization—accelerated and spread by globalization and greater global access to media—are creating a situation in which many people see faith as unimportant, old fashioned or simply irrelevant to modern life.

At the same time, it said, more and more people show signs of despair, selfishness, loneliness and a lack of purpose in life.

Faith in Jesus Christ brings the joy, enthusiasm, hope and love that people need to live better lives, it said.

When faith effectively transforms people's lives, it said, the results are "families which are a true sign of love, sharing and a hope which is open to life; communities equipped with a true ecumenical spirit; the courage to support initiatives for social justice and solidarity; and the joy of giving one's life to the priesthood or the



Archbishop Nikola Eterovic



Father Bill Holoubek of Lincoln, Neb., greets parishioners following Mass at St. Mary's Church in the informal settlement of Mukuru Kwa Njenga in Nairobi, Kenya, on Feb. 13, 2011. The working document of the upcoming world Synod of Bishops on the new evangelization says that service to the poor is a key to bringing people to Christ.

consecrated life."

The document said a major challenge to the new evangelization is the growing idea that faith is opposed to freedom and that the Church's claims to know what is true is suspect or even dangerous.

Many people today show "a widespread disorientation, which leads to forms of distrust of all that has been passed down about the meaning of life, and to an unwillingness to adhere in a total, unconditional manner to what has been revealed as the profound truth of our being," the document said.

While many Catholics who question the Church's claims of truth may continue to do good works, without the strength of faith and the support of the Christian community, it said, their good works are bound to weaken over time and their activity will lose its power to bring others to Christ.

One of the most effective ways to show people how faith brings true freedom, it said, is through "the witness value" of devoting one's life "in love to those who are lonely, marginalized or rejected precisely because the face of Christ is reflected in these people."

Archbishop Eterovic told reporters, "Charity should be the language of the new evangelization." †

NEW PRIESTS AND LAY LEADERS ARE NOT GOING TO MIRACULOUSLY APPEAR.

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