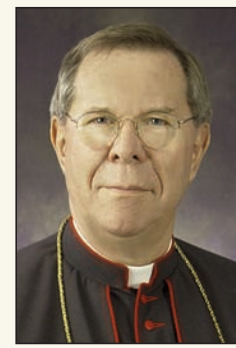




The

Criterion

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Seeking the Face of the Lord

Evangelization is at heart of pastoral letter to young people, page 5.

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The family tree



CNS file photo/Dahele Hill

Students from a Catholic school pray during Mass at Annunciation Church in Beit Jala, West Bank, on Ash Wednesday this year. Catholic agencies help fund Catholic pastoral, educational and social projects throughout the Middle East.

Catholics need to strengthen Middle East roots

VATICAN CITY (CNS)—The Catholic “family tree” has its roots in the Middle East, and the Vatican wants Catholics everywhere to remember that.

The special Synod of Bishops for the Middle East, which will convene at the Vatican in October, obviously will be an opportunity for the region’s bishops to share ideas on how to strengthen their communities and their witness.

But the synod also will be a chance for Catholics around the world to get back to their roots as well.

One way Catholics keep in touch with their roots and help strengthen them is by supporting Catholic agencies that fund Catholic pastoral, educational and social projects throughout the Middle East.

Some of the funding is coordinated by a special group of donor agencies, known by the Italian acronym ROACO, which meets

under the auspices of the Congregation for Eastern Churches.

The agencies include the Catholic Near East Welfare Association which has office in the United States and Canada, the French Oeuvre d’Orient, Caritas Internationalis, the international Equestrian Order of the Holy Sepulcher of Jerusalem, and others from Germany, Switzerland, Austria, the Netherlands and Belgium.

The Eastern Churches congregation, representatives of the agencies, Church leaders from the Middle East and officers of the synod met at the Vatican on June 21-25. They discussed the needs of Christians in the Middle East, projects to assist them and hopes for the synod.

Meeting participants on June 25, Pope Benedict XVI said the future of the Church in the Middle East depends on the region’s Christians “persevering in the faith

and, despite numerous sacrifices, remaining in the land where they were born.”

Governments, too, have a responsibility to work for peace, to respect the right of each person to practice his or her faith and to work to end discrimination, he said.

The work of ROACO and its member agencies, the pope said, helps Christians in the region continue to live in hope.

“There is a strong link between ROACO and the synod because ROACO supports projects and activities that demonstrate God’s love incarnated in love for one another,” said Maronite Archbishop Joseph Soueif of Cyprus, special secretary of the synod.

Christians in the Middle East, like everywhere in the world, are called to be a “quality, dynamic, creative presence” in

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Pope announces formation of pontifical council for new evangelization

VATICAN CITY (CNS)—Pope Benedict XVI announced he is establishing a pontifical council for new evangelization to find ways “to re-propose the perennial truth of the Gospel” in regions where secularism is smothering Church practice.

Leading an evening prayer service on June 28 at Rome’s Basilica of

St. Paul Outside the Walls, Pope Benedict said there are areas of the globe that have been known as Christian for centuries, but where in the past few centuries “the process of secularization has produced a serious crisis” in people’s sense of what it means to be Christian and to belong to the Church.

“I have decided to create a new ... pontifical council, with the principal task of promoting a renewed evangelization in the countries where the first proclamation of faith has already resounded and where there are Churches of ancient foundation present, but which are living through a progressive secularization of society and a kind of ‘eclipse of the sense of God,’ ” he said.

The challenge, he said, is to find ways to help people rediscover the value of faith.

The pope did not say what the formal name of the pontifical council would be, and he did not announce who would lead it, although in the weeks leading to the announcement, Vatican commentators suggested it would be Italian Archbishop Rino Fisichella, currently president of the Pontifical Academy for Life.

Pope Benedict made the announcement at the basilica built over what is believed to be the tomb of St. Paul, who dedicated “his entire existence and his hard work for the kingdom of God,” the pope said.

The Pontifical Council for Health Care Ministry, established by Pope John Paul II

See POPE, page 2

Prayers answered: Gift from anonymous donor allows St. Nicholas teacher to enter religious life

By Sean Gallagher

When an article about Jennifer Prickel appeared in the May 28 issue of *The Criterion*, the 23-year-old member of St. Anthony Parish in Morris and teacher at St. Nicholas School in Ripley County was still wondering when God might allow her to follow her call into religious life.

At the time, more than \$50,000 in student loan debt stood in the way of Prickel fulfilling her desire to serve God and the Church as a member of the Steubenville, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus.

Little did Prickel know, however, that her prayers would be answered in a dramatic way just 10 days after her

story appeared in *The Criterion*.

On June 7, a woman called Prickel and told her she felt that she was supposed to pay off her debt. The woman wanted to know the exact amount needed to do that, and asked to meet Prickel later that day.

When Prickel met the woman, who wishes to remain anonymous, she gave the aspiring religious a cashier’s check for approximately \$52,000.

Prickel now expects to enter the Sisters of Reparation as a postulant on Aug. 5—and she couldn’t be happier.

“The overwhelming feeling has just been joy and peace,” Prickel said. “I’ve just been so joyful and just so excited about being able to finally fulfill this desire that I’ve had to live in a religious community, and

See PRICKEL, page 2

Submitted photo



Jennifer Prickel prays in an adoration chapel at Holy Family Parish in Syracuse, N.Y., in June while visiting her twin brother, Andrew, who is a youth minister there. Jennifer recently received a gift of approximately \$52,000 to pay off her student loan debt, which will allow her to enter the Steubenville, Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus in August.

PRICKEL

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dedicate my time to God in prayer.

"I just can't stop smiling, especially when I tell people."

There were also a lot of smiles on the faces of the sisters in the community that she will be joining when she shared the news with its superior, Mother M. Wendy McMenamy.

"There was great joy and prayers of gratitude," Mother Wendy said. "In the midst of a meeting, I received the call and the excitement in Jennifer's voice was enough to make us equally excited. However, it was above all a deep gratitude that we felt as we saw God's hand so clearly at work in providing for Jennifer's needs."

That happiness was shared by Prickel's mother, Amy.

"We were all very excited. We cried," Amy said. "It was something that she has been praying about for a very long time. I really feel as though it happened on the day it was supposed to."

Although Prickel would have liked to enter the Sisters of Reparation as soon as

she was accepted by the order, she believes that the timing of the paying off of her debts was directed by God.

"If [the article] hadn't been published at the time that it was, who knows what would have happened," she said. "The timing was perfect. It was just the way that God wanted it. It shows how we're just not in control of anything. He is."

Prickel had been waiting for God to answer her prayers over the past academic year as she worked as a religion and English teacher at St. Nicholas School in Ripley County—the same school that she attended from kindergarten through the eighth grade.

Up until June 7, she expected to be teaching there again starting in August.

"I was gearing myself up to teach for another year," Prickel said. "I would have done whatever God had wanted me to do."

Judy Luhring, St. Nicholas' principal, taught Prickel when she was in the third grade at the Batesville Deanery school and has mixed feelings about losing such a good educator.

"It is very bittersweet that Jennifer will be leaving St. Nicholas School [because] she is a spirit-filled teacher full of love for

'If [the article] hadn't been published at the time that it was, who knows what would have happened. The timing was perfect. It was just the way that God wanted it. It shows how we're just not in control of anything. He is.'

—Jennifer Prickel



Jennifer Prickel teaches a seventh-grade religion class on March 10 at St. Nicholas School in Ripley County.

God and her students," Luhring said. "It is sad to see her leave but, deep in all our hearts, we are extremely happy for her."

"When I spoke with Jennifer about entering the convent this fall, her eyes were glowing like a bride. How could I not be happy for her? Jennifer is an example for all of us," Luhring said. "She trusted and devoted her daily prayers and life to God and his saints. And in return, God granted her wishes in his time and will."

The sudden and dramatic answering of her prayers just confirmed for Prickel the importance of having complete trust in God.

"We always have to believe that our prayers are going to produce results. Otherwise, it would be useless to pray," Prickel said. "But I think that the Lord really taught me that when we have full confidence in him, ... he can move mountains for us."

"He delights in our confidence in him." †

MIDDLE EAST

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their societies, reaching out with love to all people, he said.

"The synod is a call from the Holy Father to renew our commitment to living as a community with one heart and one soul, and it's a call to the universal Church to live this as well," the archbishop said.

Through active parishes and by running schools, orphanages, hospitals and clinics, supporting interreligious dialogue and sharing resources with other Christians, "we realize the Church's mission to be a sign of love, reconciliation and peace—all things which this region needs so badly," he said.

The projects considered by ROACO range from building churches and seminaries to buying school supplies and funding micro-credit programs to promote small businesses.

Franciscan Father Pierbattista Pizzaballa, head of the Franciscan Custody of the Holy Land, said, "We can live without ROACO—we have in the past—but its enormous support promotes the communion, collaboration and

solidarity we are called to live."

The Catholic Church in the Middle East—particularly in Jerusalem—is an overlapping mix of parishes under the Franciscan Custody and the Latin-rite, Maronite, Melkite, Armenian, Coptic, Chaldean and Assyrian Catholic Churches.

Father Pierbattista said ROACO, by working with and funding projects run by all those Catholic entities, will bring a global knowledge of the Catholic Church in the region to the synod.

One of the key messages in the synod's working document is an admonition to the overlapping Catholic jurisdictions in the Middle East to build a sense of communion among themselves and share their resources just as they share the fate of being Christian minorities in the region.

Father Pierbattista said ROACO can help in that process because "they have worked through all the elements of our jealousies," helping each community develop its potential and discouraging needless duplication of programs.

Another key concern of the synod is strengthening the

awareness among Middle East Christians of their mission as signs of God's love in the region, a mission that often requires sacrifice.

The Church recognizes, however, that if Christians cannot provide for their families and live in security, asking them to stay in the region to witness to the Gospel may be asking too much.

"We have to be realistic. We cannot speak of the future of Christianity in the Middle East if people cannot live there," Father Pierbattista said.

The funding agencies not only help Christians financially, but also help strengthen programs that demonstrate to their predominantly Muslim neighbors that Catholics want to contribute to their communities as well as their countries.

"The decision to leave and go somewhere else is easy, even when it's difficult," Archbishop Soueif said. "But in the long term, staying gives meaning to our Church, which is a sign of God's love."

Christians always have been a minority in the Middle East, he said, "but they carried the Gospel to the whole world." †

POPE

continued from page 1

in 1985, was the last pontifical council created.

The pope's evening prayer service marked the vigil of the feast of Sts. Peter and Paul, the Vatican's patron saints and the symbols of the Church's unity and universality, he said.

Saying he wanted to focus the evening service on the universal aspect of the Church, Pope Benedict recalled how Pope John Paul II repeatedly used the phrase "new evangelization" to describe the need for a new commitment to spreading the Gospel message in

countries evangelized centuries ago, and the need to find new ways to preach the Gospel that correspond both to the truth and to the needs of modern men and women.

The pope said the social and religious challenges of the modern world cannot be met by human strength and ingenuity alone. In fact, he said, he and other Church leaders often feel like the disciples of Jesus faced with a hungry crowd but having only a few fish and a couple loaves of bread to divide among them.

"Jesus showed them that, with faith in God, nothing is impossible and that a few loaves of bread and fish, blessed and shared, could satisfy everyone," he said.

"But there wasn't—and there isn't—only hunger for

material food. There is a deeper hunger, which only God can satisfy," the pope said.

Men and women today want "an authentic and full life, they need truth, profound freedom, unconditional love. Even in the deserts of the secularized world, the human soul thirsts for God," he said.

Welcoming a delegation from the Ecumenical Orthodox Patriarchate of Constantinople, the pope said the task of new evangelization also is tied to the commitment to working for Christian unity.

"May the intercession of Sts. Peter and Paul obtain for the whole Church an ardent faith and apostolic courage to announce to the world the truth we all need, the truth that is God," the pope prayed. †

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Schools and U.S. government behind summer reading push

WASHINGTON (CNS)—For the past few months, young people have been hearing the message from school and government officials about eating better and exercising.



Now, during the summer months, they also are being advised to pick up a book, or better yet, five.

In early June, first lady Michelle Obama announced a campaign called “Let’s Read. Let’s Move” aimed at getting volunteers to tackle childhood obesity and what educators call “summer learning loss.”

During a June 8 event in Washington to promote this initiative, she said: “We are asking individuals and community organizations, corporations, foundations and government to come together and devote their time and energy to help our kids stay active and healthy—and to keep them learning—all summer long.”

The first lady’s initiative has the support of U.S. Education Secretary Arne Duncan, who recommends that students read five books during the summer to help them stay on the learning track and minimize the loss of learning that can occur during summer vacation.

Summer reading lists are nothing new to most high schools, and in recent years, they have become commonplace in elementary schools, too, with lists for every grade—including kindergarten. Required reading lists made their way into high schools in the 1960s—back in the pre-Internet, video-game age and when fewer young people spent their summer months attending multiple sessions of specialized camps.

In recent years, these lists have become a little more student-friendly. Most schools offer choices for their students instead of just telling them the specific books to read. Many

schools have also widened their reading selections beyond the classics to include modern books.

In general, schools don’t seem to want book reports from summer reading either. Instead, they are looking for posters, PowerPoint presentations or school-sponsored online book discussions.

The librarian at St. Michael School in Houston posted several tips for student readers on the school Web site. Tips included taking notes while reading and listening to the book on tape—if the student was having a hard time reading—while following along with the text.

Students also were advised to select a passage that was particularly striking and photocopy it or write it down and be ready to discuss their insights on it. If the book was made into a movie, students were encouraged to watch it and compare the two. They also were urged to think about what they would ask the author, why the book was given its title and what they thought about the characters.

Bishop T.K. Gorman School, with grades six through 12 in Tyler, Texas, has high hopes for its summer reading program. “The English department envisions summer reading as a means for students to become lifelong readers, develop a love of reading, to draw moral life lessons, to mature as effective independent readers, and to gain experience with a variety of texts,” the Web site said.

Bergen Catholic High School, a boys school in Oradell, N.J., similarly noted on its Web site that the school’s faculty members hoped the assigned summer reading would be a “rewarding and enjoyable experience.” They also gave students some practical advice, telling them not to leave their reading until the end of summer. “Enjoy your summer reading!” they added for good measure.

To get students to actually read then hopefully enjoy reading seems to be a major



The U.S. education secretary recommends that students read at least five books during the summer to help them stay on the learning track.

goal of required reading assignments, but whether or not that happens probably varies from student to student.

Mary Leonhardt, a high school reading teacher, who has taught at Catholic and public high schools and written several books on encouraging school-age readers, including *Keeping Kids Reading: How to Raise Avid Readers in the Video Age*, told CNS in a previous interview that she is a little leery about assigned reading lists and happy for students to be reading just about anything.

More often than not, she said, when students read even comic books and easy paperbacks, they develop a love for reading that will spill over into more difficult works of literature, but she rarely sees this trend working in reverse. She said when students tackle books they don’t like, they often get so frustrated and discouraged that they completely miss the point that reading can be fun and eventually give up on it.

Fun books that are popular with teens often raise some parents’ eyebrows—as was the case with the *Harry Potter* series and now the *Twilight* series about vampires.

An article in the June 22 issue of the *Catholic Digest*, “Should my teen read *Twilight*?” points out that the *Twilight* books, in their favor, take on some modern issues that many teens struggle with—“friendship and romance, family dynamics, chastity and pregnancy, questions of self-worth and depression.”

“The way these issues are presented provides positive food for thought,” the article noted. “In other cases, the presentation urges readers to question how and whether teen readers will be able to separate fiction from reality, and whether they will step back far enough from the romance to make discerning judgments about decisions the characters make.”

In other words, read critically even when reading for fun. †

Protests arise over building’s denial of a tribute to Mother Teresa

NEW YORK (CNS)—Brushing off calls from political leaders and others to reconsider, the Empire State Building management stood by its decision to deny a request that the building pay tribute to Blessed Teresa of Calcutta with a lighting display on the 100th anniversary of her birth on Aug. 26.

A protest outside the iconic Manhattan building will be held instead, led by



Blessed Teresa of Calcutta

William Donohue, president of the Catholic League for Religious and Civil Rights.

The U.S. Postal Service is scheduled to issue a commemorative stamp bearing Mother Teresa’s image on the same day.

Mother Teresa, who was awarded the Nobel Peace Prize in 1979, died on Sept. 5, 1997. Pope John Paul II beatified her in 2003.

Donohue submitted a request in February that the building be lit to honor Mother Teresa with blue and white lights, the colors of the habits of the Missionaries of Charity. She founded the order in Calcutta, India.

In a June 11 statement, building owner Anthony Malkin said his decision not to light the building is “final and irrevocable.”

Donohue said on June 14, “If he thinks that I’m the only one taking exception to his decision to stiff Mother Teresa, then let him try taking a stroll down 34th Street on the evening of Aug. 26.”

He also accused Malkin and the Empire State Building officials of not telling the truth with their explanation that their guidelines for lighting “do not accommodate requests for religious figures

or requests by religions and religious organizations.”

He pointed out that the building was lit in honor of the centennial of the Salesian sisters on April 25, 2009, and he has released what he said is a copy of the Feb. 2 application he submitted for the Mother Teresa lights. That copy does not mention guidelines or lighting policies.

The current application form published on the Empire State Building’s Web site does include guidelines barring religious figures, however. Neither Malkin’s spokesman nor other Empire State Building officials responded to requests for comment from *Catholic New York*, the newspaper of the New York Archdiocese.

A statement issued by the privately owned building noted that it honors the religious holidays of Easter, Christmas, Hanukkah and Eid al-Fitr.

“We are saddened by the hateful words and messages being generated both for and against lighting for Mother Teresa’s 100th birthday,” the statement said, adding a wish that those in favor of the lighting direct their emotions to community service and those opposed to the lighting be “dignified and respectful in their dialogue.”

In 2000, the building was illuminated with red and white lights to mark the death of New York Cardinal John O’Connor. The colors were symbols of his position as cardinal. When Pope John Paul II died in 2005, the tower lights went dark.

Other displays have included red and gold lighting last year to mark the 60th anniversary of the People’s Republic of China, and purple, pink and white lights in 2008 to mark the release of a new Mariah Carey album.

Meanwhile, a movement was building for New Yorkers to honor the beloved sainthood candidate with tributes of their own.

City Council Speaker Christine Quinn, one of the first to criticize the Empire State Building’s stance, was urging city residents to place blue and white lights in their windows on Aug. 26. She also joined Bronx Councilman James Vacca in getting



The Empire State Building in New York is seen in this 2009 file photo. Brushing off calls from political leaders and others to reconsider, the Empire State Building management stands by its decision to deny a request that the building pay tribute to Blessed Mother Teresa with a lighting display on the 100th anniversary of her birth on Aug. 26.

the Hutchinson Metro Center, a Bronx office complex, to be lit up in the colors.

Others signing on for honors include the USS Intrepid Sea, Air and Space Museum, which announced it will light up in blue and white for Mother Teresa’s 100th birthday, and Brooklyn Borough President Martin Markowitz, who agreed to light up Borough Hall there.

In addition, Councilman Peter Vallone Jr. has introduced a City Council resolution formally requesting the iconic skyscraper to honor the late nun, whose mission was to serve “the poorest of the poor.”

“She deserves better. She’s one of the greatest women [that] history has ever known,” Vallone said. †

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Editorial

Fireworks light up the sky over Washington on Independence Day, July 4, 2009. The annual U.S. holiday marks the anniversary of the adoption of the Declaration of Independence in 1776.



The Catholic Declaration

As we celebrate this weekend the 234th anniversary of the signing of the Declaration of Independence, perhaps we can consider how Catholic are the principles behind that document.

Of course, Thomas Jefferson, who drafted the Declaration, was not a Catholic. He was a deist who believed that God created the universe and its laws, but then didn't intervene in history. That is why he could refer, in the first paragraph of the Declaration, to "the laws of nature and nature's God," and to say, in the second paragraph, that it is self-evident that all men "are endowed by their creator with certain unalienable rights."

These phrases are consonant with Catholic doctrine, which teaches that God created man and woman in his own image. The Church has always championed human rights, including those enumerated by Jefferson: life, liberty and the pursuit of happiness.

Then Jefferson wrote something that was controversial in his day: "That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

There were still people who believed in the divine right of kings, that monarchs derived their powers directly from God.

The Church challenged that belief in the 16th century when Jesuit Father Francisco Suarez taught that kings do not reign by divine right, but by the "expression of the multitude."

In the same century, two centuries before Jefferson wrote the Declaration, Cardinal Robert Bellarmine, now a saint of the Church, wrote: "Secular or civil power is instituted by men; it is in the people, unless they bestow it on a prince. This power is immediately in the whole multitude."

He went on to say, "[Since] the commonwealth cannot exercise this power, it is bound to bestow it upon some one man, or some few. It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates."

The Declaration continued, "Whenever any form of government become destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on

such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

This statement sounds much like Cardinal Bellarmine's statement, "If there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy."

Perhaps Jefferson never read what Cardinal Bellarmine wrote, but they certainly agreed with one another.

Catholics should be grateful not only for the Declaration, but even more for the U.S. Constitution with its guarantee of freedom of religion. It is that guarantee that permitted the Church to grow and, despite the opposition of various anti-Catholic organizations throughout U.S. history, to achieve mainstream status.

That is why the greatest leaders of the Catholic Church in America have also been among its greatest patriots. These include our first bishop, Archbishop John Carroll, who travelled with Benjamin Franklin to Canada to try to persuade that country to remain neutral during the Revolutionary War; Archbishop John Hughes of New York, who went to France on behalf of President Abraham Lincoln to try to convince that country to remain neutral during our Civil War; Cardinal James Gibbons of Baltimore, who, when being honored by President William Howard Taft and former President Theodore Roosevelt, turned to President Taft and said, "You were pleased to mention my pride in being an American citizen. It is the proudest earthly title I possess."

They also include Archbishop John Ireland of St. Paul, a Medal of Honor recipient during the Civil War, who was vigorously pro-American, proud of it, and had no patience with anybody who was not; Archbishop Fulton J. Sheen, named the "Patriot of the Year" at the University of Notre Dame in 1955; and Cardinal John O'Connor of New York, who once said, "My contribution to my country was a piece of my heart."

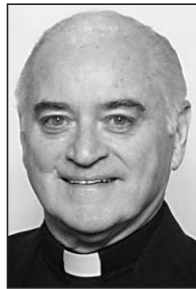
Of course, it is not only prelates who were great patriots. Catholics have proved their patriotism again and again in wars and in peace, and we continue to do so. That is because, as Archbishop John Noll once wrote, "The philosophy of the Declaration of Independence is the philosophy of the Catholic Church."

—John F. Fink

Spirituality for Today/Fr. John Catoir

Don't forget to love yourself!

How often do you put yourself down? If you are someone who does that kind of thing repeatedly, my advice is this: Don't be so hard on yourself.



I knew a man who was quite religious. Tom (not his real name) tried so hard to be a saint that he became

inordinately self-critical.

St. Therese and many other saints also suffered from a scrupulous conscience, but they were all advised by their spiritual directors to overcome this emotional problem.

In fact, it is more emotional than spiritual.

Tom was basically a good man, but when his conscience gave him fits, he saw only his faults and failings, and never considered his virtues.

When I told him that Jesus wants us to love ourselves, he mistook this as encouraging the sin of pride.

So sad!

The Lord repeated the supreme commandment many times: "You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength" (Dt 6:5).

Loving yourself is essential to understanding the entire commandment, which is a key tenet of the Old Testament. Jesus repeated it many times as well.

Each of us has to develop the art of becoming our own best friend. Not to love yourself would be a great folly.

The Alcoholics Anonymous program would call not loving yourself "stinkin' thinking."

But how can loving oneself be done? Is there a technique one must learn?

Jesus taught us over and over again not to be afraid. "Do not be afraid; just have faith" (Mk 5:36).

Check yourself when you sense danger that is only in your mind. Fear

of God is the worst delusion. The belief that your imperfections and sins of weakness mean that God is angry with you does not square with revelation. God is nothing but love and mercy.

Do not worry about the future, Jesus said in his Sermon on the Mount (Matthew, Chapter 6). He asked us to turn to him in a spirit of trust, and believe in his love. He wills that all men and women come to the knowledge of the truth and be saved—and that includes you!

A good antidote for fear is this: Make a simple decision to be happy. It may sound ridiculous, but until you decide to be happy, you will allow a lot of negativity to flow through your brain.

Stop the worry and put on a more positive mindset. Make the Lord your best friend.

Here are some truths to think about as you embark on this noble task.

1. You are not your thoughts; you are the observer of your thoughts.

2. Reject all negative and troubling thoughts, and think positively.

3. Live in the present moment.

Breathe the fresh air and enjoy your precious life.

4. The Lord can only be found in the present moment, so find him.

5. Pray without anxiety. Ask for your daily bread.

6. Jesus will always refresh those who call on him. He lives in the here and now, and you have the grace to discover him.

Once you decide to live joyfully in the present moment, you will block your symptoms of fear and anxiety. The brain only has the ability to deal with one set of thoughts at a time. Enjoy your precious life. Love yourself, body and soul.

Pray this short prayer: "Dear Holy Spirit, Soul of my soul, cleanse me of my toxic thoughts, and let me enjoy my life with you more and more."

(Father John Catoir writes for Catholic News Service.) †

Letters to the Editor

Our faith calls us to live with creation in compassion, reverence and love

I enjoyed Father Peter Daly's column "Unexpected guests remind us that we share this planet with other creatures" in the June 25th issue of *The Criterion*. Through his robins' story, he encourages us to cherish creation.

God gives us this Earth as a precious gift to cherish and nurture. And God is present in all of creation. What a wonder this is.

Our faith calls us to respect all creation, and live with creation in compassion, reverence and love.

Pope John John Paul II's message for the World Day of Peace celebrated on

Jan. 1, 1990, titled "The Ecological Crisis: A Common Responsibility," stated that a lack of respect for nature is a threat to world peace.

The poor are especially victims when the Earth is ravaged. Usually, they are the first victims of environmental damage. When we cherish our environment and our surroundings, we cherish God, his people and his creatures.

Father Daly's column on the family of robins says all the above through a simple story.

**Ron Stegman
Guilford**

If federal government had done its job, we wouldn't have current immigration problem

I just read "The Bottom Line" column by Antoinette Bosco in the June 11 issue of *The Criterion*, and feel compelled to comment.

My parents also came to America as "legal" immigrants. They did not break any laws to get here or stay here. They also suffered many hardships, and were honest and hardworking.

I started school not able to speak English, but learned the language of this country. My parents did not expect a special teacher that spoke their language.

The law that Arizona is enforcing is actually already a law of America. If the

federal government had done a better job of enforcing the law, we wouldn't have the present problem.

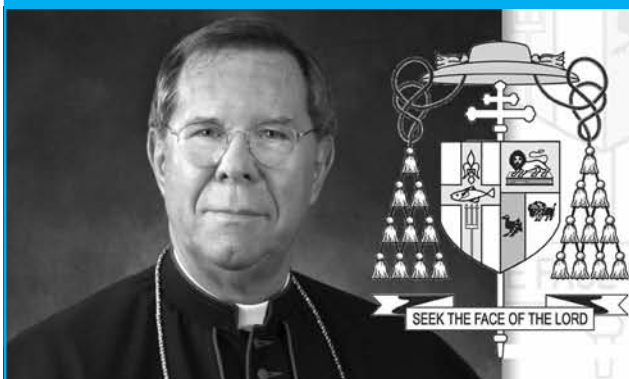
We have many "legal" brothers and sisters in dire need. There is a limit to our resources. That's why Arizona's governor signed this bill—the financial drain.

It is so unfair to say that the Arizona police are "racial profiling." They are just doing their job!

I was taught to obey God's laws, and to obey the laws "that are Caesars" as the Bible says.

**Claire Bator
Indianapolis**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Evangelization is at heart of pastoral letter to young people

The last three weeks, I have begun to set the stage for the publication of a Pastoral Letter on Young Adult and College Ministry.

As I mentioned in an earlier column, I am writing this pastoral letter as a way of supporting and highlighting ministry to young adults and college students. The important priority of ministry to our young adult Church in the evangelizing mission of our archdiocese surfaced in our most recent strategic planning cycle.

The pastoral letter takes as its theme and context "teaching the art of Christian living in our modern culture."

The letter is structured according to the importance of teaching the art of Christian living in the family, in the parish, in colleges and universities, and peer to peer. It concludes with an invitation to all the Christian faithful.

The pastoral was completed for publication on the feast of the Visitation of the Blessed Virgin Mary, on May 31, 2010. It will be published serially in my weekly column. At the end of the series, it will be presented in a separate publication.

On this feast of the Visitation of the Blessed Virgin Mary, it is my joy to share with you the vision for Young Adult and College Campus Ministry (YACCM) for the Archdiocese of Indianapolis.

In writing this pastoral letter, I am reminded of the model of Our Mother Mary, who "set out and traveled to the

hill country in haste" to serve her cousin Elizabeth who was with child (Lk 1:39).

This was no ordinary "setting out." In fact, it was an extraordinary endeavor as Mary herself was with child and thus carried Christ with her. She traveled on foot or on donkey over 60 miles—from Nazareth to Bethlehem. She was on a mission; a selfless, life-giving mission to bring Christ to another, to others!

Young adult and college ministry requires the same love for another. It requires that we "go out" and meet the young adult community where they are. It requires a selfless, life-giving mission to care for and cure young souls who have been formed by a world, a culture, which does not always have Christ at the center. This is truly mission territory in our modern world; this is evangelization.

Evangelization is the heart of the Church's ministry with young adults; it is our mission.

Pope Paul VI, in his apostolic exhortation "On Evangelization in the Modern World" (*"Evangelii Nuntiandi"*), clearly outlines that "evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God." Each person is called through evangelization to a life of holiness.

The Catholic bishops of the United States, in "Go and Make Disciples:

A National Plan and Strategy for Catholic Evangelization in the United States," further develop Pope Paul's message in light of our country's culture. In this guiding document, they articulate three goals for evangelization in our modern world:

1) "To bring about in all Catholics such an enthusiasm for their faith that, in loving their faith in Jesus, they freely share it with others."

2) "To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ, so that they may come to join us in the fullness of the Catholic faith."

3) To foster Gospel values in our society, promoting the dignity of the human person, the importance of family, and the common good of our society so that our nation may continue to be transformed by the saving power of Christ."

In the United States Catholic bishops' pastoral plan for young adult formation, "Sons and Daughters of the Light," we implement these core pillars of evangelization for young adults in America by articulating that the first goal of young adult ministry is "to foster the personal and communal growth and education of

young adults toward a relationship with Jesus Christ leading to Christian maturity."

"In the face of a growing indifference to God, the new evangelization must not be about a social or political structure, but the person of Jesus Christ," proclaimed Pope Benedict XVI. "Human life cannot be realized by itself. Our life is an open question, an incomplete project, still to be brought to fruition and realized. Each man's fundamental question is: How will this be realized—becoming man? How does one learn the art of living? Which is the path toward happiness? To evangelize means: to show this path—to teach the art of living" (Address to U.S. Catholic educators, April 17, 2008). †

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

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

Archbishop Buechlein's intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

La evangelización es la esencia de la carta pastoral a los jóvenes

En el curso de las últimas tres semanas comencé a preparar el escenario para la publicación de una Carta pastoral sobre jóvenes adultos y el ministerio universitario.

Tal como mencioné en una columna anterior, estoy escribiendo esa carta como una forma de apoyar el ministerio a los jóvenes adultos y a los estudiantes universitarios, y hacer hincapié en ello. La prioridad vital del ministerio a nuestra Iglesia de jóvenes adultos en la misión evangelizadora de nuestra Arquidiócesis surgió en nuestro ciclo de planificación estratégica más reciente.

La carta pastoral adopta como su tema y contexto la "enseñanza del arte de llevar una vida cristiana en nuestra cultura moderna," y está estructurada de acuerdo a la importancia de enseñar el arte de la vida cristiana en la familia, en la parroquia, en los institutos de enseñanza superior, en las universidades y entre compañeros. Concluye con una invitación a todos los fieles cristianos.

La carta pastoral terminó de prepararse para su publicación en la Festividad de la Visitación de la Santa Virgen María, el 31 de mayo de 2010. Se publicará a modo de serie en mi columna semanal. Al final de la serie, se presentará en una publicación por separado.

En esta Festividad de la Visitación de la Santa Virgen María, tengo el agrado de compartir con ustedes la visión de la arquidiócesis de Indianapolis sobre el Ministerio a jóvenes adultos y en los campus universitarios (YACCM, por sus siglas en inglés).

Al escribir esta carta pastoral, recuerdo el modelo de Nuestra Madre María, quien "emprendió el viaje y se fue de prisa a un

pueblo," para atender a su prima Isabel que estaba encinta (Lc 1:39).

No se trataba de un "viaje" cualquiera. De hecho, era una tarea extraordinaria ya que la propia María estaba encinta y llevaba a Cristo consigo. Viajó más de 60 millas a pie o en mula, desde Nazaret hasta Belén. Estaba cumpliendo una misión; la misión desinteresada y altruista de llevar a Cristo a alguien, ¡a otros!

El ministerio a los jóvenes adultos y en las universidades exige el mismo amor por el prójimo. Requiere que "emprendamos un viaje" y nos reunamos con la comunidad de jóvenes adultos dondequiera que esté. Supone una misión desinteresada y altruista para atender y curar las almas jóvenes que han sido formadas por el mundo, una cultura que no siempre tiene a Cristo como su eje central. Es una verdadera misión en nuestro mundo moderno; es evangelizar.

La evangelización es la esencia del ministerio de la Iglesia para los jóvenes adultos; es nuestra misión.

El papa Pablo VI en su exhortación apostólica "De la evangelización en el mundo moderno" (*"Evangelii Nuntiandi"*), señala claramente que "la evangelización es, en efecto, la gracia y la vocación propia de la Iglesia, su identidad más profunda. Ella existe con el fin de evangelizar, es decir, para predicar y enseñar, para ser el conducto del don de la gracia, para reconciliar a los pecadores con Dios." Cada persona ha sido llamada mediante la evangelización a una vida de santidad.

Los obispos católicos de Estados Unidos en "Vayan y hagan discípulos: plan y estrategia nacional para la evangelización católica en Estados Unidos,"

desarrollan aún más el mensaje del papa Pablo, a la luz de la cultura de nuestro país. En este documento guía, plantean tres metas de la evangelización en nuestro mundo moderno:

1) "Despertar en todos los católicos tal entusiasmo por su fe que, por amor a su fe en Jesús, la compartan libremente con los demás."

2) "Invitar a todas las personas en Estados Unidos, independientemente de su procedencia social o cultural, a escuchar el mensaje de la salvación en Jesucristo, de modo que puedan unirse a nosotros en la plenitud de la fe católica."

3) "Fomentar los valores del Evangelio en nuestra sociedad, promoviendo la dignidad de la persona humana, la importancia de la familia y el bien común de nuestra sociedad, para que nuestra nación pueda continuar transformándose por el poder salvador de Cristo."

En el plan pastoral de los obispos católicos de Estados Unidos para la formación de jóvenes adultos, "Hijos e hijas de la luz," implementamos estos pilares fundamentales de la evangelización para los jóvenes adultos de Estados Unidos mediante el planteamiento de que la primera meta del ministerio a los jóvenes adultos es "fomentar el crecimiento personal y comunal, así como la educación de jóvenes adultos en pos de una relación con Jesucristo que conlleve a la madurez cristiana."

"A la luz de una creciente indiferencia ante Dios, la nueva evangelización no debe vincularse con una estructura social o política, sino con la persona de Jesucristo," proclamó el papa Benedicto XVI. "La vida humana no puede hacerse realidad por sí misma. Nuestra vida es una interrogante abierta, un proyecto incompleto, que aún debe transformarse en gozo y llegar a realizarse. La inquietud fundamental de cada hombre es: ¿cómo puede alcanzarse esto, convertirse en un hombre? ¿Cómo se aprende el arte de vivir? ¿Cuál es el sendero que conduce a la felicidad? Evangelizar significa mostrar ese camino, enseñar el arte de vivir." (Discurso a los educadores católicos de EE.UU., 17 de abril de 2008). †

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

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

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

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 2-4

Mother of the Redeemer Retreat Center, 8210 W. State Road 48, Bloomington. **Traveling missionary image of Our Lady of Guadalupe**, veneration in the church. Information: 812-925-4642, ext. 232.

July 3

St. Bridget Parish, 404 E. Vine St., Liberty. **Indoor yard sale**, antiques, furniture, breakfast and lunch served, 8 a.m.-5 p.m. Information: 765-458-6818.

July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ¡Ole! Festival,"** music, food, games,

downtown fireworks, 2-11 p.m. Information: 317-637-3983.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 7

St. Mary Parish, 317 N. New Jersey 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 8-10

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, rides, food, music, entertainment. Information: 317-353-9404.

July 9

German Park, 8600 S. Meridian St., Indianapolis. **St. Mary Academy Class of 1970, 40-year reunion**, bring snack and beverage, 6-10 p.m., free-will offering, sandwiches provided, reservation deadline July 8. Information: 317-888-5451 or

bettybrinker@comcast.net.

July 9-10

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **"Community Festival,"** Fri. 11 a.m.-1 a.m., Sat. 5 p.m.-midnight, games, food, \$2 admission, children free. Information: 812-232-8421.

July 9-11

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, food, music, rides, Fri. 5:30 p.m.-midnight, pork chop dinner, Sat. 4 p.m.-midnight, German dinner, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-537-3992.

July 10

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

July 11

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish picnic**, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

July 12-August 23

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Divorce and Beyond" program, six-week program**, 7-9 p.m., \$30 includes book

and materials, pre-registration required. Information: 317-236-1586, 800-382-9836, ext. 1586, or mhess@archindy.org.

July 13

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Annulment information program**, 7-9 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or mhess@archindy.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com. †

Retreats and Programs

July 5-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual—An Artist's Hands-on Workshop and Retreat,"** Benedictine Brothers Martin Erspamer and Michael Moran, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 6-11

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Monastic Live-In Experience,"** vocation discernment, no charge, reservations due July 1. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

July 9-11

Our Lady of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Apostolate of Roman Catholic Home Educators (ARCH) retreat, "Planning with the Lord,"** reservations due July 1. Information: dmjirgal@sbcglobal.net.

July 10

Oldenburg Franciscan Center, Oldenburg. **"Finding Joy in Our Lives,"** Karen Vaske, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

July 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis.

"Pre-Cana Conference" for engaged couples. Information: 317-545-7681 or spasotti@archindy.org.

July 12, 13 or 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Eighth annual garden retreat, "How Does Your Garden Grow?"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, registration deadline July 1. Information: 317-788-7581 or benedictinn@benedictinn.org.

July 16-18

Rachel's Vineyard Retreat, post-abortion reconciliation weekend for women and men, confidential location. All calls are confidential. Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Jesus Today,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired "Summer Sizzling Sale,"** 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Seven Steps to Wholeness,"** Franciscan Sister Patty Campbell, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com. †

VIPs

Robert and Anna (Langer) Cross, members of Sacred Heart of Jesus Parish in Indianapolis, celebrated their 60th wedding anniversary on July 1. The couple was married on July 1,

1950, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of three children: Roberta Cross, Bill Cross and the late Cathy Cross. †

Carmelite nuns in Terre Haute to hold Marian novena on July 8-16

The Discalced Carmelite nuns of the Monastery of St. Joseph, 59 Allendale, in Terre Haute, will hold their annual public novena in preparation for the feast of Our Lady of Mount Carmel from Wednesday, July 8, to Thursday, July 16.

The novena is free and open to the public.

Many people regard this series of evening Masses and devotions as a

summer retreat that brings renewal and refreshment to the soul.

The services begin with the rosary and the novena prayer at 7:30 p.m. followed by Mass. The sacrament of reconciliation will also be available each evening.

Mercy Father Thomas Sullivan, who is well known for his parish missions and retreats, will preach the novena on "Sharing the Mercy of God." †

Bishop William Higi interview to be broadcast on Catholic radio

An interview with Bishop William L. Higi, bishop emeritus of the Diocese of Lafayette-in-Indiana, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show on July 5-10.

During the interview, Bishop Higi talks to co-hosts Jim Ganley and Sean Gallagher about the highlights of his 26 years of leading the Church in north central Indiana.

He also speaks about his hopes for his successor, Bishop-designate Timothy L. Doherty, who will be ordained and installed on July 15.

An article based on this radio interview with Bishop Higi is scheduled to be published in a future issue of *The Criterion*.

"Faith in Action" is broadcast at 10 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.org and clicking on the "listen now" button. Podcasts of previous shows are also available on the site. †



Ordination to the priesthood

Benedictine Deacon Thomas Gricoski stands before Archbishop Daniel M. Buechlein on June 20 in the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad during the liturgy in which he was ordained to the priesthood. Benedictine Archabbot Justin DuVall, the leader of Saint Meinrad Archabbey, stands third from left. Father Thomas, 29, is a native of Frackville, Pa. He will soon begin graduate studies in philosophy at the Catholic University of Louvain in Belgium.



Busy quilter

St. Paul parishioner Barbara Keehn of Sellersburg works on a prayer blanket during a break from quilting with other women in the New Albany Deanery parish. More than 300 prayer blankets have been given to people in recent years. Father Paul Richart, the pastor, blesses the prayer blankets before they are given to people who are ill or grieving. Women began making quilts to raise money for the parish in 1949. The early quilting groups made about a dozen quilts a year, which were sold or used as prizes at the annual parish picnic.

Pope says pallium is sign of bond that protects Church from evil

VATICAN CITY (CNS)—Placing a woolen band around the shoulders of 38 new archbishops, Pope Benedict XVI told them it was a Gospel “yoke”—not a heavy burden, but a sign that by remaining united with the Church in faith, they will have the strength to face whatever challenges come their way.

“Communion with Peter and his successors, in fact, is the guarantee of freedom for the pastors of the Church and for the communities entrusted to them,” the pope said on June 29 during his homily on the feast of Sts. Peter and Paul.

Celebrating Mass in St. Peter’s Basilica, Pope Benedict gave the archbishops from 26 countries, including Vietnam, the woolen pallium as a sign of their sharing with him authority over the faithful in their archdioceses.

The archbishops, named in the past year, included: Archbishop Jerome E. ListECKI of Milwaukee; Dennis M. Schnurr of Cincinnati; Thomas G. Wenski of Miami; and Albert LeGatt of Saint-Boniface, Manitoba.

In his homily, the pope said the Church has faced persecution throughout history, but it suffers greater damage “from that which pollutes the faith and Christian life of its members and its communities, attacking the integrity of the mystical body, weakening its capacity for prophecy and witness, tarnishing the beauty of its face.”

Jesus promised the Church would be free—not just from physical destruction, but also from spiritual defeat by the devil, he said.

Unity with the Church and with the pope, he said, guarantees that “the local Churches and bishops’

conferences have freedom in relation to local, national or international powers, which can, in some cases, block the Church’s mission.”

But even more importantly, communion with the pope “is the guarantee of freedom in the sense of full adhesion to the truth, to the authentic tradition, so that the people of God are preserved from errors concerning faith and morals,” he said.

The pallium is the “yoke” Jesus spoke about. It does not weigh down the person carrying it, but supports him in his unity with the rest of the Church, the pope said.

Giving and receiving the woolen band is “a gesture of communion” with the Church whether it is threatened with “political interference or other harsh trials” or even “in the case of communities that suffer under the influence of misleading doctrines or ideological tendencies and practices contrary to the Gospel,” Pope Benedict said.

The New Testament speaks of the danger of divisions and misunderstandings within the Christian community, but also of “the dangers of the ‘last days,’ identifying them with negative attitudes that belong to the world and can contaminate the Christian community: selfishness, vanity, pride [and] attachment to money,” he said.

Still, he said, Jesus’ promise that the forces of evil would not prevail against the Church guarantees that it will be free “both from the material bonds that seek to impede or constrain its mission as well as from spiritual and moral evils that can attack its authenticity and credibility.”

In the presence of a delegation from the Ecumenical Orthodox Patriarchate of Constantinople, the pope said,



Pope Benedict XVI talks to Archbishop Dennis M. Schnurr of Cincinnati after presenting him with the pallium in St. Peter’s Basilica at the Vatican on June 29. The pope bestowed the pallium on 38 archbishops from around the world. The woolen band is worn as a sign of authority and responsibility as shepherd.

“one of the typical effects of the action of the Evil One is division within the ecclesial community. Divisions, in fact, are symptoms of the force of sin.”

Thanking the Orthodox delegation for celebrating the feast with the Catholic community, the pope also said he was confident that a renewed faith in Jesus and continuing commitment to dialogue would bring unity one day. †

Holy Father deplures police methods in raid on Belgian Church headquarters

VATICAN CITY (CNS)—Pope Benedict XVI joined a chorus of criticism of a raid on Belgian Church headquarters by police seeking evidence of alleged clergy sexual abuse.

In a June 27 letter of solidarity to Belgian bishops, he called the blitz on the Mechelen-Brussels Archdiocese “surprising and deplorable” for the heavy-handed way it was carried out.

However, the pope also reiterated his position that accusations of abuse of minors within the Catholic Church should be pursued by civil as well as Church authorities.

Meanwhile, members of an independent commission created by the Church in Belgium to examine clerical sexual abuse accusations resigned on June 28, saying that the police raids have made it impossible for them to continue their work.

Cardinal Tarcisio Bertone, Vatican secretary of state, had harsher words regarding the June 24 raid, in which bishops gathered for a plenary meeting were detained all day as police confiscated cell phones, documents and computers.

“There are no precedents for this, not even in the old Communist regimes,” he told reporters in Rome on June 26.

“Magistrates held bishops for nine hours and searched the tombs of two cardinals,” Cardinal Bertone said, likening the

“unheard of” episode to a “kidnapping.”

He said that during the detention, the nine bishops and archdiocesan personnel were unable to eat or drink, an accusation Belgian authorities have denied.

Pope Benedict’s letter marking “this sad moment” was addressed to Mechelen-Brussels Archbishop Andre-Joseph Leonard, president of the Belgian bishops’ conference. The pope expressed his “closeness and solidarity” with the bishops “for the surprising and deplorable methods of the searches” of the Mechelen Cathedral and archdiocesan buildings.

Mechelen, the seat of the Church in Belgium, is a suburb of Brussels.

During the plenary meeting, the pope wrote, “the Belgian bishops’ conference was to have discussed aspects of the abuse of minors on the part of members of the clergy.”

“Many times,” he continued, “I have reiterated that such serious charges must be dealt with by civil and canonical authorities, in respect of reciprocal specificity and autonomy.”

The pope said justice should take its course, while respecting the rights of individuals, institutions and especially the victims. He urged that the efforts of those in the Church who are collaborating with civil authorities and trying to shed light on the problem be recognized.

During the nine-hour search, a spokesman for the bishops’ conference said, police seized more than 400 files belonging to a commission established to investigate alleged abuse cases.

Commission members announced they would resign because “the indispensable trust” between the commission and judicial authorities “no longer exists,” therefore compromising the commission’s relationship of trust with the victims, according to a statement from the bishops’ conference.

The statement also said that members were prohibited from working because police had confiscated all of their materials.

Belgian Justice Minister Stefaan De Clerck defended the action, saying that the bishops had been treated normally and proper legal procedures were followed.

Vatican and Belgian Church authorities were particularly angered over the search of the tombs of two cardinals in the cathedral crypt. News reports said that holes had been drilled in the tombs and cameras inserted to look for possible hidden material. †



ST. JOSEPH’S ANNUAL PICNIC AND FAMOUS CHICKEN DINNER

Harrison County Fairgrounds · Corydon, Indiana
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Long-awaited church renovation begins at St. Gabriel Parish

By Mary Ann Wyand

After 47 years of celebrating Mass in their temporary worship space, St. Gabriel the Archangel parishioners in Indianapolis are enthusiastically looking forward to the long-awaited renovation of their church at 6000 W. 34th St. during the next six months.

Following a Mass marking the feast of the Body and Blood of Christ on June 6, St. Gabriel parishioners carried the crucifix and tabernacle from the church in a procession to the former school cafeteria, where they will gather for liturgies until Christmas.

Parishioners will celebrate the feast of the Nativity of the Lord in a completely renovated church with a new entrance, enlarged sanctuary and spacious narthex with more gathering space.

"Today we celebrate," Father Larry Crawford, St. Gabriel's pastor, explained in his homily, "because what we begin today is the fulfillment of a dream from the day Archbishop Paul C. Schulte and Father Victor Wright made this church a temporary worship space [in 1963]."

The Indianapolis West Deanery parish was established in 1962 from parts of St. Michael the Archangel, St. Monica and St. Christopher parishes.

"We are the last of the five temporary churches—really designed as gyms that were built in Indianapolis—to finally get our permanent worship space," Father Crawford said. "It will be a permanent space where we can glorify God. ... In just a few months, Archbishop Daniel M. Buechlein is going to bless our new church and consecrate the altar. ... In faith, we mark the many ways that God has been with his people in all generations."

CSO Architects and Brandt Construction officials worked with Father Crawford and St. Gabriel parishioners on the new design, which includes a vertical apse behind the altar, new liturgical furnishings, and stained-glass windows featuring the sacraments, the four Gospel writers, the Old Testament and the New Testament.

"We've waited a long time for our new church," parishioner Damon Bradtmueller, chairman of the building committee, explained. "It seems like a rebirth. We're moving forward like a life journey."

Eric Atkins, director of management services for the archdiocese, said the \$508,000 renovation project will transform the existing worship space by creating a new main entrance with a larger narthex, relocating the sanctuary to the south side of the building and adding windows in the new 320-square-foot apse to bring more natural light into the church.

"It will be a significant change in the appearance of the church," Atkins said. "They've been waiting a very long time and working very diligently for 40-some years."

During his homily for the June 6 Mass, Father Crawford also paid tribute to St. Gabriel School, which will consolidate with nearby St. Michael the Archangel School at 3030 W. 30th St. in Indianapolis when classes resume for the 2010-11 school year in August.

St. Gabriel and St. Michael students will attend St. Michael School as part of an archdiocesan plan to continue providing Catholic education to children in that area of the Indianapolis West Deanery.

The merger pairs Sarah Watson, St. Gabriel's principal, and Matt Goddard, St. Michael's principal, as the co-administrators of the consolidated school, which will continue to be called St. Michael the Archangel School.

St. Gabriel School's classrooms will be used for parish offices, religious education classes and youth ministry activities.

Photo by Mary Ann Wyand



During Mass on the feast of the Body and Blood of Christ on June 6, Father Larry Crawford, the pastor of St. Gabriel the Archangel Parish in Indianapolis since 1999, prays the Lord's Prayer with Deacon Oscar Morales, the pastoral associate, and parishioners. The liturgy marked the final celebration of the Eucharist before the start of the \$508,000 church renovation project, which will transform the interior during the next six months.

As part of his homily, Father Crawford encouraged the parishioners to celebrate the school's many educational successes over nearly five decades, and to remember the dedicated principals, teachers, staff and volunteers who worked so well together to provide a quality Catholic education for children.

"Education is changing, both in public and private education," he said. "There are new methods today. There are new goals. Teaching in the 21st century is not just learning the correct answers but, more importantly, learning how to find out the answers. ... In all this process, we must make sure that the values of our faith, of Catholicism, are maintained."

At the conclusion of the Mass, a longtime teacher, former school parent and graduate reflected on St. Gabriel School's many fine educational contributions.

Faculty member Robyn Spurgeon thanked God for calling her to teach at St. Gabriel School 21 years ago.

"I have taught over 400 students, with each one being unique and gifted," she said. "... I was very diligent in making sure they learned the curriculum, but I had a more passionate desire to make sure they saw a Catholic role model in me. I have watched them [grow up and] become military men and women fighting for our country, attorneys, physicians, nurses, accountants and even teachers."

Charter parishioner and former school parent Bill Mattingly of Indianapolis said he is "very, very thankful and grateful for all that the school and Church have done" for his family.

He also praised the Sisters of St. Francis of Oldenburg, who taught at St. Gabriel School for many years.

"I don't know if the American public has ever figured out what a contribution the Catholic schools have made to our country," he said. "I was a teacher, coach and administrator for public schools for 38 years, but all [seven of] my children went to Catholic schools."

Graduate Chris Legeay, a member of the

Submitted photo



This architectural rendering shows the design changes to St. Gabriel the Archangel Church at 6000 W. 34th St. in Indianapolis. Members of the Indianapolis West Deanery parish will celebrate Mass in their renovated church again in time for Christmas. CSO Architects and Brandt Construction are in charge of the renovation of the 47-year-old church, which was built as a temporary worship space that could later be used as a gymnasium for the school.

Class of 1991, said he has many special memories of his grade school years, which helped him become a responsible adult.

"At St. Gabriel, we were taught how to be good Christians through daily prayer, weekly Mass, praying the rosary, reading Scripture and giving back," Legeay said. "The company I work for has a list of core values that are most important to our culture and the way we work. Integrity, accountability and respect for individuals are a few of those values. When I stop and think about it, I learned the importance of those values here at St. Gabriel School."

After the Mass, Ron Costello, superintendent of schools for the archdiocesan Office of Catholic Education, praised the parishioners for their support of Catholic education in the past, present and future.

"We're really excited about the two schools coming together," Costello said, "and merging for the future." †

High court won't review case claiming Vatican liable for priest abuser

WASHINGTON (CNS)—The U.S. Supreme Court has left standing a lower court ruling that will allow an Oregon man to try to hold the Vatican financially responsible for his sexual abuse by a priest—if he can persuade the court that the priest was an employee of the Holy See.

By declining to take *Holy See v. John Doe*, the court on June 28 left intact the 9th U.S. Circuit Court of Appeals ruling that said because of the way Oregon law defines employment, the Vatican is not protected under the Foreign Sovereign Immunities Act from potential liability for the actions of a priest who Doe, the unidentified plaintiff, said sexually abused him in the 1960s.

The case will now go back to U.S. District Court, where Doe's attorneys will attempt to prove that the late Andrew Ronan, a former Servite priest who was laicized in 1966, was a Vatican employee at the time the events took place.

Jeffrey Lena, the California-based attorney for the Holy See, told Catholic News Service on June 29 that the court's action in declining to review the case "is not a comment on the merits" of the underlying legal arguments. The Supreme Court is not focused on the merits as the certiorari stage, he noted. Instead, the court's focus is on whether the case assists in unifying

federal law and whether it is appropriate to the court's docket for the next term.

Lena said many things can account for the court's reluctance to take the case, not the least of which is that the legal questions it raises have matured to the point where the court can resolve differences which have developed among lower courts about how to apply the law.

As to the next step, Lena explained that the lower courts have not yet fully considered the question of whether Ronan was actually in the employ of the Holy See, making the necessary link to then try to hold the Vatican liable for damages.

"We will, of course, point out to the District Court that the priest in question is not an employee of the Holy See," said Lena, "and that, therefore, the District Court does not have jurisdiction over the case."

In other actions on the final day of the 2009-10 term, the court upheld a 9th Circuit ruling that said the University of California's Hastings College of Law may exclude the Christian Legal Society from campus benefits.

The school had denied campus recognition to the group because the club requires that its voting members sign a statement of faith that rejects "unrepentant participation in or advocacy of a sexually immoral lifestyle." The school said that requirement is inconsistent with a campus policy

barring recognition to groups that exclude people because of religious belief or sexual orientation.

The session also was the final day on the bench for Justice John Paul Stevens, 90, who announced his retirement this spring.

The Oregon case involves the efforts of Doe to get compensation from the Vatican for sexual abuse he said was committed by Ronan when he was assigned to St. Albert Parish in Portland, Ore. Ronan admitted to abusing boys in the Archdiocese of Armagh, Ireland, and while assigned at St. Philip High School in Chicago before he was posted to Portland. Ronan died in 1992.

When the case returns to the District Court, Doe must first prove that Ronan was an employee of the Holy See, that the Vatican knew of his admitted history of sexual abuse and had a role in his transfer to St. Albert's.

Lena said the only Church entity that was aware of Ronan's history of abuse was his religious order, the Servites, which also is being sued by Doe. The Vatican has yet to defend in court against the underlying assumption of Doe's lawsuit.

"The plaintiffs have yet to come up with any evidence that Ronan worked for the Vatican," he said. "They have all the documents from the order and the diocese. None of these bear the fingerprints of the Holy See." †

Stores in Indianapolis, Richmond to host Cuban-American artist

By Sean Gallagher

The Catholic Church has historically been a great patron of the arts. Musical composers like Mozart and visual artists like Michelangelo or Raphael often created their masterpieces with the support of the Church.



Jeanne Weber-Rush

That tradition is still found today, if in a perhaps less dramatic way, in the Archdiocese of Indianapolis through Jeanne Weber-Rush's love and promotion of the arts.

A member of Our Lady of the Greenwood Parish in Greenwood, Weber-Rush has for some 30 years operated a small chain of fashion stores called The Secret Ingredient.

From noon to 7 p.m. on July 15, she will host Cuban-American artist Vincent Perez Mendez and a showing of his paintings at her store at 5631 N. Illinois St. in Indianapolis. A reception will begin at 5:30 p.m.

From 9:30 a.m. to 5:30 p.m. on July 16, Perez will display his artwork at The Secret Ingredient, 720 E. Main St., in Richmond. At noon, there will be butterfly release to benefit a local food bank. A luncheon will follow.

Perez's oil paintings, which often portray Christ or the Blessed Virgin Mary, will be available for purchase at both stores.

Weber-Rush appreciates carrying on, in some small way, the Church's tradition of being a patron of the arts.

"I'm thrilled to be [doing this] because there's something about his work," she said. "People just stand there and look at it. [It's] awe-inspiring."

Perez, 63, said he developed an interest in art when he was a young boy growing up in Cuba.

"When I was 5 or 6 years old, I used to draw everybody that came in the house," he said in a telephone interview from his home in Miami. "So my mother took me to an academy in my hometown. I learned the basics of charcoal and drawing. I was only there for a year. I never went to a real [art school] though. I am a self-taught painter."

Perez moved to the United States in

Submitted photos



Above, Cuban American artist Vincent Mendez Perez works on a painting of the Blessed Virgin Mary in his studio at his home in Miami. He will display his artwork at The Secret Ingredient stores in Indianapolis and Richmond, respectively, on July 15 and 16. Perez's oil paintings will be available for purchase at both locations.

Right, this painting of the Mother of Good Counsel was created by Cuban-American artist Vincent Mendez Perez.

1962 when he was 16. But by that time, he had left his artistic talents behind. He didn't start nurturing them again until he was in his 40s after he experienced a religious conversion and re-embraced his Catholic faith.

For Perez, his faith and his art are closely intertwined.

"Art, in my view, has a lot to do with Christianity," Perez said. "I'm praying when I paint. It's as simple as that. I wouldn't put it in any other way."

"Sometimes I forget because I'm really into the mechanics of painting. But then I remember that I'm painting the Virgin Mary."

Perez sees himself sharing his faith with others when they purchase his religious art.

"It's very rewarding when somebody buys a painting of, say, the Virgin Mary from me," said Perez. "As a Christian and as an artist, it's very rewarding to see my religious art spread around. I thank God for that."

(For more information about the appearance of Vincent Perez Mendez at The Secret Ingredient in Indianapolis, call 317-253-6632. For more information about his appearance at The Secret Ingredient in Richmond, call 765-966-0090.) †



Outreach workers scramble to relocate homeless in Nashville displaced by floods

NASHVILLE, Tenn. (CNS)—Jeannie Alexander, a passionate advocate for the homeless and founder of the Nashville Catholic Worker Community, Amos House, spends a lot of time with the homeless in the woods overlooking Interstate 24 in the Nashville suburb of Antioch.

"Church takes place seven days a week," she said. "It's about being with people where they are."

Flooding in downtown Nashville in early May wiped out a living area for the homeless called Tent City on the banks of the Cumberland River. Since then, it has been a constant struggle to find an appropriate place to establish a transitional housing site for them.

A new Tent City was established on private property in Antioch, but its days are numbered. Since moving in



Advocate Jeannie Alexander spends time with a homeless person on June 8 in Nashville, Tenn. Since the flood, residents of a tent city for the homeless relocated to Antioch, Tenn., but will be forced to move again in less than a month. Activists are working to find a new site where Nashville's homeless residents can stay safely while they wait to move into permanent housing.

CNS photo/Theresa Laurence, Tennessee Register

without the neighborhood's knowledge or proper code approval in late May, Tent City has faced fierce opposition from Antioch residents.

With little support from local government to get a zoning variance to allow camping on the property, Tent City residents have been informed that they must vacate the area by July 5.

A three-hour town hall meeting on June 4 brought out strong opinions both for and against allowing the temporary homeless encampment to stay put for 90 days as originally planned.

Some of the opposing comments left Alexander and her colleagues fuming. No matter how hard people work to make the homeless "move along," she said, "you can't make them invisible."

"The poor are the last class of people you can legally discriminate against," Alexander told the *Tennessee Register*, newspaper of the Nashville Diocese. "It's segregation on an economic level."

So why are homeless advocates fighting so hard to keep Tent City intact? Why don't these people just strike out on their own, go to the Nashville Rescue Mission or get a job?

Alexander said the roads in and out of homelessness are complicated, and traditional shelters do not work for everybody. The mission, which separates residents by gender, doesn't work for couples or people with pets, she said. It can also be chaotic, even dangerous, and is not feasible for those with mental illness.

Tent City is not perfect, Alexander said, but it is "well regulated, structured and a pretty decent alternative to traditional housing." With adequate affordable housing in extremely short supply in Nashville, there will always be a need for transitional housing, she said.

"We need a place to keep people together in one place so we can find them and help them get services," said

Alexander's fellow homeless advocate, Ingrid McIntyre.

McIntyre, who attended Wesley Theological Seminary and recently quit her job with the United Methodist Church to volunteer full time with the homeless, said she was done with committee meetings, red tape and things moving too slowly.

"After the flood, it seemed like a huge opportunity to love people who feel like they've been cast aside," she said. So she linked up with Alexander and started making daily visits to Tent City.

Sometimes it seems as if she is "taking one step forward and three back, but there are everyday miracles."

Earlier in the day, McIntyre helped procure a truck for a homeless man wanting to start a landscaping business. She can make a few phone calls, and have dinner and cases of bottled water delivered that day. They may be small steps, but at least she can see her actions making a tangible difference.

Additionally, homeless outreach workers helped nearly 70 people move from Tent City and into permanent housing since last year. About 40 people currently live at the Antioch site.

McIntyre, Alexander and others were anxious about the looming eviction deadline for Tent City, but saw the situation as an opportunity. Looking to cities such as Portland, Ore., and Austin, Texas, as examples, they want to establish an officially sanctioned, safe place for homeless men and women in transition, more organized than the old downtown Tent City.

All of the residents in the Antioch Tent City must sign a contract pledging not to use illegal drugs, become publicly intoxicated or display violent behavior. They must be making progress toward a job and permanent housing within 90 days. Violation of these rules can result in eviction, and at least one resident has been kicked out of the new Tent City, McIntyre said. †

More than 1,700 teens attend high school youth conference

STEUBENVILLE, Ohio (CNS)—Father John Amsberry, pastor of St. Joseph the Worker Parish in Portland, Ore., paused halfway across the stage and looked out at the young audience.

"It's 2:58 p.m. and ...?" he asked.

"We are loved!" they yelled back.

More than 1,700 teenagers piled onto Franciscan University's campus for the first High School Youth Conference in Steubenville to hear the Gospel, sing with Bob Rice and his band about God's love, and encounter Christ in word and sacrament.

The teens came from 14 states, from as far away as Oregon and South Dakota, and as close as Michigan, Ohio and West Virginia. Participants also included youth ministers, parents, chaperones and priests.

Twenty teens participated in a weeklong Leadership, Evangelization and Discipleship retreat held prior to the June 18-20 conference, which had as its theme "The Word Became Flesh."

Throughout the weekend, the retreat-goers testified to their fellow teens about the power of confession and Eucharist, and of finding God in the Church's ancient rites and sacraments.

"It is all about you and me receiving the blessing of the Father. How many of us are dying for a word of approval from our heavenly Father?" Deacon Ralph Poyo asked the teens.

Founder of New Evangelization Ministries in Steubenville, the deacon described getting married and learning to give himself to his wife, and then his daughters, totally, sacrificially, to help them get to heaven.

"How awesome it is to share in life together," he said. "At some point, we have to realize we're all about relationship. It's what we're designed for. It's what we are made for."

"I'm here to tell you one very important thing. Jesus died for you. Jesus came for you. Jesus loves you. Why would he choose to become man? For you and for me," he said.

"He knows everything that we've done. He was there—he saw it. And you know what? He doesn't leave you. He chose

to die for you anyway. He loves you anyway," Deacon Poyo added.

Speaker Tammy Evevard challenged the teens to discover the truth about themselves, and to know who it is that God loves.

"You were not made for comfort. You were made for greatness."

She went through some assumptions often made in the broader culture.

"There's a continuous stream of people telling us over and over how the world is. They teach us to say, 'What I see around me is normal. This is the best I'm going to get.' It's a lie."

"If we are made in the image and likeness of God, then we deserve better than the new normal. We can live in God's freedom," she said.

Evevard emphasized that both men and women were created in the image and likeness of God, who described them as "very good."

"Men and women are equal in dignity, and value, and purpose."

Conference workshops covered practical ways of living the Catholic faith. Topics included "Genuine Prayer," "Sharing Christ over Coffee" and "The Holiest Place on Earth: Praying the Mass."

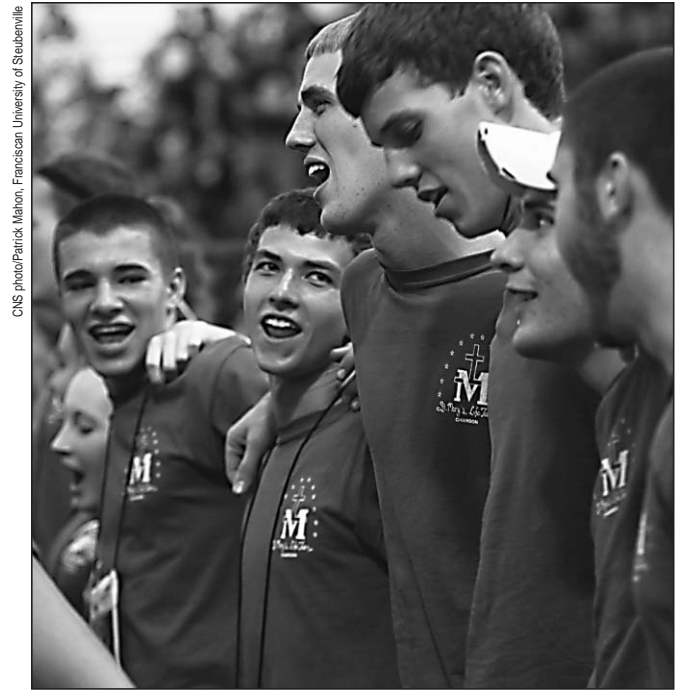
"The greatest thing in life," said Father Amsberry at his workshop, "is our sacred friendship with Christ and sharing that relationship with others. We become a place where people encounter paradise in this world."

"We are the daughters and sons of God. The more we incarnate that, the more attractive we become," he said.

To live life as sons and daughters of God, said author and musician Chris Padgett, people have to know the God-bearer. "In order for you to be the saint you are called to be, you must be Marian," he explained.

"God calls us all, and he knows ahead of time that we are weak and broken," he said in his keynote talk.

"Our problem today is not that we don't have enough information or that we don't want to say yes. The real



Young people attend a youth conference in Steubenville, Ohio, on June 18. More than 1,700 teens gathered on Franciscan University's campus for a June 18-20 high school conference to "encounter Christ in word and sacrament."

question is how can we be saints with all the crap in our life?" he asked.

The answer, Padgett said, is God's mercy. "If we confess our sins, he will cleanse us from all unrighteousness. We know Jesus will take us and embrace us and strengthen us. It's not information, but transformation we need."

Franciscan University is sponsoring 19 youth conferences in 14 locations across the United States and Canada this summer. †

Christophers pamphlet offers advice for couples in a troubled marriage

NEW YORK (CNS)—As the U.S. divorce rate continues to climb, a New York-based Catholic organization has advice for those in a troubled marriage who are willing to help fix it.

The Christophers, founded in 1945 by Maryknoll Father James Keller, has created a new pamphlet titled "Hope for Troubled Marriages." The free publication is part of "Christophers News Notes," published 10 times a year to address timely topics in a way that reflects hope, encouragement and responsibility.

"Successful marriages don't work on autopilot" is one of

many points made in the new pamphlet.

The Christophers break down marriage problems into four basic stages: criticism, contempt, defensiveness and stonewalling.

To help the relationship "sail smoothly and get safely through rough spots," the pamphlet offers seven guiding principles. Among other things, it says husbands and wives need to communicate effectively and listen to each other, make decisions as a unit and always remember to fight fair and maintain self-respect in arguments that are unavoidable.

"Marriage is not for the fainthearted," the pamphlet says.

"Most issues can be successfully handled with patience and persistence," it adds. But it notes that if problems result in domestic violence, in most cases getting out of the relationship is the best and sometimes the only option.

(Editor's note: Free copies of "Hope for Troubled Marriages," News Notes No. 525, can be ordered by writing to the Christophers, 5 Hanover Square, New York, NY 10004 or by calling 888-298-4050.) †



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Parents can protect children from negative effects of modern media

By H. Richard McCord

In our digital age, the communications media are expanding and diversifying all the time. Some of us can remember when cell phones and laptop computers were a novelty. Many of us recall a time before the arrival of Facebook and Twitter accounts or before texting became as popular as it is.

Now, as we shop for new devices like the iPhone and Kindle, we are ever curious about the next big thing that's waiting to burst onto the digital landscape and open up new possibilities of communication.

When new possibilities are opened up by technological innovations, there are as many opportunities for doing good as there are for spreading evil. In a fallen world, sin and grace abound. The weeds and the wheat grow together in the same field.

As the world of digital communications grows, so also does the concern of parents for their children growing up in this brave new world.

Earlier this year the U.S. bishops commissioned a national survey of parents in order to understand better what parents are thinking and feeling about the impact of media on their children.

The bishops' interest in this issue is not a new one. Ten years ago, they wrote a short statement titled "Your Family and Cyberspace." In it, they offer many practical suggestions for utilizing the Internet for good purposes and controlling children's access to what is likely to be harmful, particularly pornography. Their statement is available at www.usccb.org/comm/cyberspace.shtml.

Now in the bishops' recent survey of 500 parents of children ages 2-14, we can see the extent to which parents are still looking for all the help they can get. More than 80 percent say they want to be able to control access to media content that depicts violence, sex, illegal drug use, alcohol abuse and profane language.

Parents are particularly concerned about media portrayals of illegal drug use and alcohol abuse, which currently are not considered by many ratings and parental control systems.

The survey also shows that parents are more concerned about inappropriate content on television and the Internet than they are about video games, cell phones or music.

At the same time, the survey reveals that parents are not just wringing their hands and hoping that someone else will fix the

situation. More than 90 percent of the parents said their family has rules about what media their children can use and watch, and more than half say they use parental controls for television, the Internet and video games.

More than 80 percent use the media ratings information in making a decision about what to allow their children to view or use.

Clearly, parents are not only concerned about a problem but are also taking an active role in solving it.

This is a positive sign and a concrete indication that parents are taking seriously their role as primary educators of their children.

Catholic teaching is emphatic on this point, as the *United States Catholic Catechism for Adults* states: "Parents exercise their love for their children by caring for their physical, spiritual, intellectual, emotional and moral needs. Responding to these needs requires time and commitment by both mother and father. Parents have the first responsibility for the education of their children."

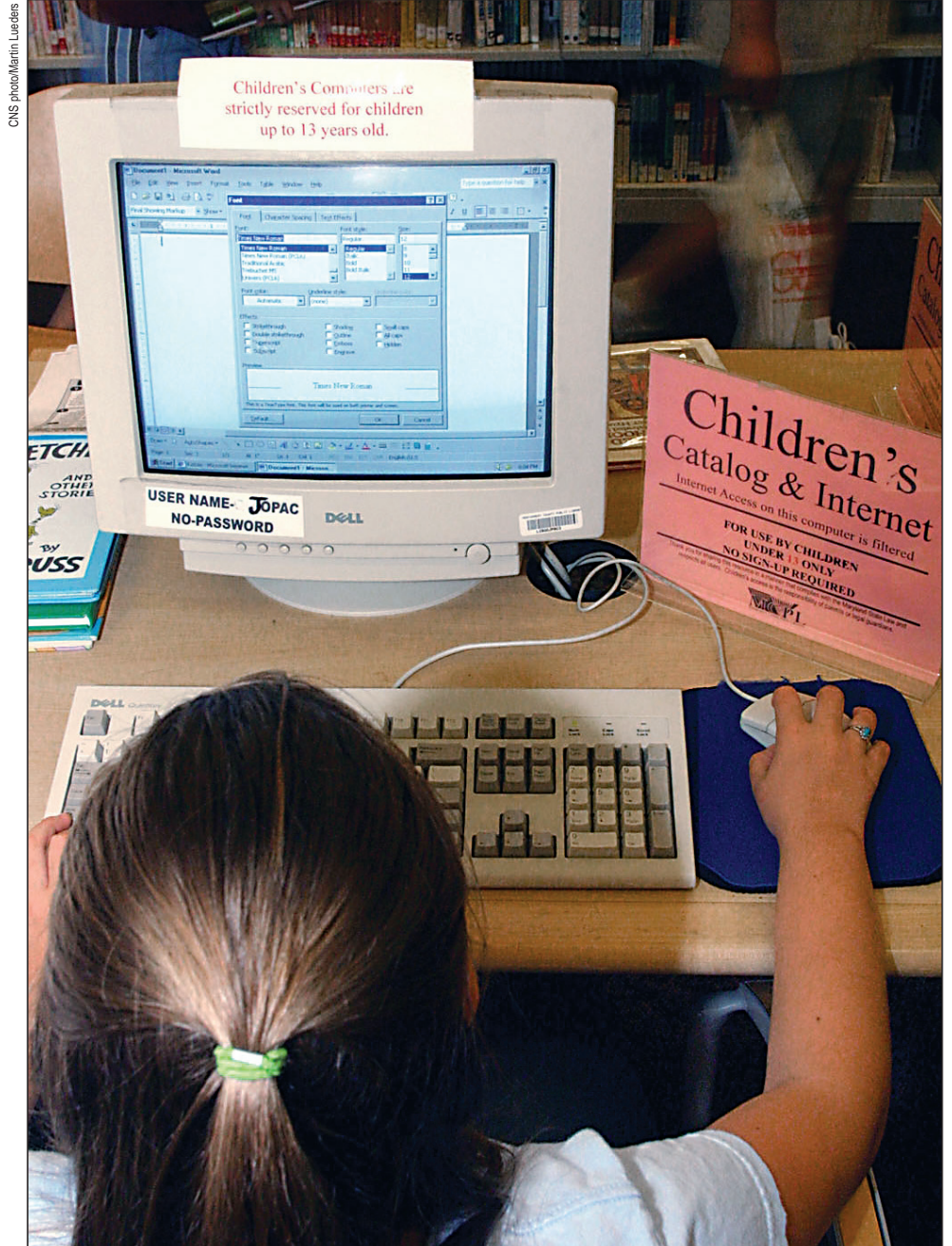
Providing proper oversight and control of their children's use of media is a major way for today's parents to be the primary and continuing educators of the next generation.

Sometimes, it seems as if technology has reversed the generational roles. Children teach their parents how to use the latest devices and applications. However, no amount of knowledge of gadgets can substitute for the mature judgment and wise guidance of an adult.

In another statement written in 1998 about the world of media, "Renewing the Mind of the Media," the U.S. bishops spoke of parental influence: "Parents are often frustrated by the influence of other forces seemingly beyond their control, including the media. We urge them not to be too quick to denigrate their own influence."

"There is a bond between parents and children that nothing else can replace no matter how much, at any given moment, children seem to look elsewhere for example and guidance. The influences that parents fear have the most room to flourish where they do not offer their own moral direction."

So parents have more leverage than they might give themselves credit for. But they've got to use it well—and often.



An area at Quince Orchard Public Library in Gaithersburg, Md., is set aside specifically for use by children 13 and younger. Although the ever-changing nature of communications media can make managing them in the home a challenge, parents have many tools available to them to protect their children from their negative effects.

This means employing a simple three-step method that members of the Christian Family Movement know well: First, observe and learn as much as you can about a situation. Then make a judgment about it based on Christian principles. On the basis of the first two steps, take action that will make a positive difference. Then start the process again.

While digital media can't be eliminated from our world, parents can direct its use and channel its influence. They've got the power, and the Church urges them not to hesitate to use it.

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

Discussion Point

Parents concerned about values taught on TV

This Week's Question

What concerns you most about the impact of different media on children?

"Immoral values accepted as normal—disrespect to parents in shows aimed at younger kids, sex before marriage automatically accepted in things aimed at teens. The values we have and want to teach our kids are not even presented as an option." (Cheryl Crocker, Hiram, Ga.)

"My biggest concern is that they're exposed to mature concepts too early [in their lives], so we have to be watchful of even what commercials and ads they see. Parents can help by previewing shows and movies children want to watch." (Heidi Tavani, Towanda, Pa.)

"The waste of [children's] time and talent. They become so immersed that they lose track of how much of their time is taken up, and that limits their

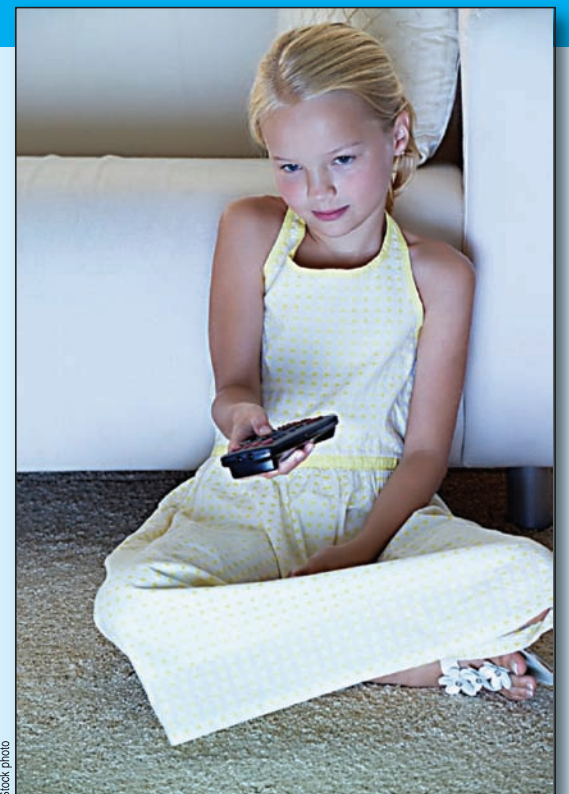
development. When they're electronically interacting, they forget the body-mind-soul connection of personhood and lose the sense of the dignity of the person." (Marian Neugebauer, Akron, Ohio)

"I think TV has a large impact if children can view anything they want without parental monitoring. We watch a lot of sports, but we can't just let our kids watch alone because of what's in between on commercials. We're concerned that certain images ... introduce ideas they're not ready for." (Kim Ostrowski, Concord, N.H.)

Lend Us Your Voice

An upcoming edition asks: What is your vocation in life? When did you discern it, and what steps helped you?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Jesus' parables: The Good Samaritan in St. Luke's Gospel

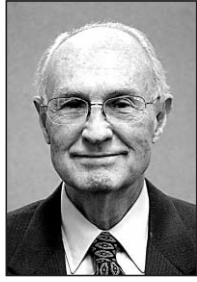
(Fifth in a series of columns)

Two of Jesus' best known parables are found only in Luke's Gospel—the Good Samaritan (Lk 10:30-37) and the Prodigal Son (Lk 15:11-32). I will write about the latter in my next column.

Anyone who has been on the road from Jerusalem to Jericho can readily understand how a man might fall victim to robbers on that journey through the Judean Desert. In Jesus' time, it was foolhardy for someone to take that trip alone; you went as a member of a caravan.

In Jesus' parable, though, in order to make his point, four people were indeed traveling alone: the man who was robbed, beaten and left half-dead; a priest; a Levite; and a Samaritan.

The priest and the Levite were representatives of Judaism, men who would be expected to have compassion on the man. However, they passed by



without caring for him. It was only a hated Samaritan who felt sympathy for the man, dressed his wounds, put him on his own donkey, took him to an inn and cared for him.

Jesus didn't tell his listeners why the priest and Levite acted as they did, but we can surmise. Perhaps the priest didn't want to touch blood, which would have made him ritually impure. Perhaps the Levite was afraid the robbers were still around so he hurried on out of fear for his own safety. However, why they didn't care for the man isn't important. In the parable, they simply didn't.

Jesus made a Samaritan the hero of his parable because this was the best way to make his point—that is, the Samaritan acted as a “neighbor” to the victim. Jesus told the parable in answer to the question, “And who is my neighbor?” (Lk 10:29)

The Jews despised the Samaritans. Samaria was a section of northern Palestine along the Jordan River. (Today it is part of the West Bank.) Jews traveling from Galilee to Judea usually went down the eastern side of the Jordan River—in modern Jordan—so

they wouldn't have to travel through Samaria. Antagonism between Jews and Samaritans began when the Jews returned from their exile in Babylon and found people living in Palestine. They were descendants of Jews who were part of the Kingdom of Israel. After Assyria conquered Israel in 721 B.C., those Jews intermarried with the Assyrians. When the Jews returned from exile in Babylon beginning in 538 B.C., they refused to accept the Samaritans as true Jews. The animosity was still there at the time of Christ. Indeed, it continues today.

Who is our neighbor today? Are we prepared to accept everyone equally despite our differences in race, ethnic origin, religion or whatever? Would we hesitate to help someone in trouble for fear of our own safety? Would we stop to help someone who is having car trouble? Do we welcome immigrants and treat them as needy people without quibbling over whether they are here legally or not?

In other words, are we more like the priest and Levite in Jesus' parable or more like the good Samaritan? †

It's All Good/Patti Lamb

Living with an attitude of gratitude for God and others

My 5-year-old son, Henry, had a case of the “grumpies” a few weeks ago and, as a result, he was in whining mode for the entire day.



Nothing met with his satisfaction. His oatmeal was too hot. His bath water was too cold. The tag on his shirt was itchy. The list of his grievances continued.

After a day of continuous complaining, bedtime finally drew near and I silently cheered. When I gave my son a drink of water before he retired, I heard him mumble something under his breath. That was the last straw, and one more complaint would make him lose his television privileges for the following day.

In a stern tone, I demanded to know what he had just complained about.

His response: “I said, ‘Thanks for the water, and for cutting the tag off my shirt.’”

My son's shift in attitude from complaining to gratitude caught me off guard. It was a pleasant surprise, and it was very much what I needed to hear after a day full of demands and

belly-aching.

At that point, a passage from one of my favorite books, titled *God Calling*, came to mind: Praise moves mountains.

The passage goes on to say that a person doesn't send further payment until acknowledgment of the first payment is received. I suppose that is true—I am never eager to pay a bill until I notice that the previous payment has been processed.

And so it is with praise.

Recently, I received a handwritten thank you note for a baby gift. My friend's note was so heartfelt and gracious that it brought a smile to my day. It made me want to go out and buy her another little treat just because I knew how much she appreciated the first. Her note was refreshing. It is so much easier to give to someone who is grateful.

I think God must feel the same way. He loves, and showers, a grateful heart.

I once read that we should pray until prayer merges with praise.

Instead of coming to God with a laundry list of problems and requests, I need to remember to include my thanksgiving. St. Paul said, “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to

God” (Phil 4:6).

Being in a mode of praise, and not just petition, helps shift the focus from our problems to our blessings.

My wise friend once let me in on a little secret. She said to be thankful for little problems. This advice comes from someone who has seen big problems. She reminds me that it is not until we run into big problems that we realize just how small our other problems are, and that they're not worthy of so much fretting.

After the difficult times my friend has been through, her motto is “I'm too blessed to be stressed.”

She puts a grateful spin on everything. I remember the time I called her while she was sick. “I have the stomach flu,” she said, “but the good news is that I've nearly reached my goal weight in just two days!”

My father-in-law has a similar attitude. Whenever I ask him how he's doing, he always answers with, “better than I deserve to be.”

Being expressive of our genuine gratitude to God, and to others, is a gift we can all employ. Thankfulness does not go unnoticed.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

Catholic Church is alive and well

The Catholic Church has certainly not been exempt from the media's insatiable appetite for negative news.



If one were to make an assessment of our Church only from what can be found in the newspapers, magazines or on the Internet, one would be left with a very sad impression.

Mother Church, of course, is not perfect—after all she is us—and we are imperfect. We need to take a close and serious look at our sins, but that is not where the story ends.

Very little ink and few electronic digits are used to tell the overwhelmingly greater story that the Holy Spirit is alive and well within and among the Catholic Church.

Imagine for a moment if every Catholic institution were to be somehow lifted from the face of the Earth. Can you hear the sound? That is the sound of the enormous vacuum left in the places formerly held by our hospitals, schools, social services agencies, parishes and other countless ministries. Our own country would essentially grind to a screeching halt almost instantly.

Let you become discouraged by the negativity perpetuated in the media, you need only remind yourself that our Church operates the largest non-profit health system in the United States. What is not well known is that hundreds of millions of dollars are donated through charity care to patients who cannot afford to pay for services. Like much of the Church, Catholic hospitals are too humble to tout their own horns about all of the service that they give away—but it is clearly a key component of their mission.

Our Catholic schools educate more children outside of our public school system than any other institution. Many schools and dioceses have scholarship programs that help children attend our high-quality, values-based schools.

Our own Mother Theodore Academy schools in the inner city of Indianapolis are a prime example, where 87 percent of the students are from families living in poverty and 100 percent of the students receive some sort of financial aid. This is only made possible through the generosity of hundreds of individuals, parishes and businesses.

Our Catholic parishes not only provide spiritual food through the sacraments, but also provide nourishment in immeasurable ways to their parishioners, local communities and communities throughout the world. Statistics are not kept on the amount of food given, clothing distributed, volunteer hours provided, dollars donated, etc., collectively by our parishes. If we could track this information, it would be staggering.

Catholic Charities, by many measures, is the largest provider of social services in the United States, and our sister organizations around the world, called Caritas Internationalis, collectively provide more poor relief and charity care than any other organization in the world.

Catholic Relief Services, the U.S. bishop's world relief organization, provides humanitarian relief and development assistance to the poor and marginalized in more than 100 countries and territories around the world. When the devastating earthquake shook Haiti residents to their knees in January, CRS was already there, ready to respond immediately to the needs of the local people.

All of these examples and many more are places that we can point our eyes and hearts to remind us that there is far more good than bad being done in the name of the Catholic Church.

We are her best messengers so let us focus on the good, and work together to let the world know that our Church is alive and well!

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Faithful Lines/Shirley Vogler Meister

Being able to understand those who are aging

Shortly after I completed a sleep apnea test in April, my husband, Paul, and I were looking through copies of papers that I had filled out prior to the overnight procedure.



We both noticed that in the line for my age I wrote 72. However, in the line for my birth date I wrote July 11, 1936.

My husband laughed and pointed out that age 72 wasn't accurate. I am nearly two years older. I laughed with him, but was also embarrassed! Later, I wondered if that was a subconscious way to deny the aging process. If so, then I had better come to terms with reality.

The more I thought about this, the more I examined my feelings toward aging. I first recalled the old joke that it is a woman's prerogative to “fudge a little bit” about her age. Since I have never bought into that idea and have never before been irked by the passing of years,

I knew my error was inadvertent, although certainly “telling.”

Of course, because my mother suffered with Alzheimer's disease for many years, I must admit to having moments of fear, too. Could I be “slipping” and not realize it? Of course!

However, earlier this year I confessed to my doctor that the idea of slipping into Alzheimer's or similar brain-related problems was, genetically speaking, a distinct concern. He laughed and said if that happened, he would tell me—and he sees no signs of a problem. How reassuring!

I also prayed and meditated about this in many different ways, finally realizing that dwelling on the subject can only make things worse. I remembered very simple advice from long ago that I have tried to live by for many years: “Let go and let God.” For a long time, that was a type of mantra for me.

Coincidentally, while pondering all of this, I came across a stack of books that I had set aside for a better time to read them. One book fell out as I began to sort

through them. It was published two years ago.

Please Get to Know Me, by Virginia Garberding and Cecil Murphey, is published by Pleasant Word, a division of The Wine Press Group. The Web site is www.pleasegettoknowme.com. If you order it online, the \$13.99 book is available for \$3.78 less.

Garberding is a registered nurse certified in restorative nursing, and a nurse educator in Illinois caring for persons with Alzheimer's and related dementia.

Murphey is a former pastor and hospital chaplain who has authored more than 100 books, including *My Children: Spiritual Help for Caregivers* and *Aging Is an Attitude*.

My second “Faithful Lines” column this month will present additional information about the *Please Get to Know Me* book, which so impressed me.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

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

The Sunday Readings

Sunday, July 4, 2010

- Isaiah 66:10-4
- Galatians 6:14-18
- Luke 10:1-2, 17-20

This Sunday, July 4, is the greatest of American holidays, recalling the day in Philadelphia in 1776 when the nation's founders declared the independence from Britain of what was to become the United States of America. It is more than a memorial about the structure of government. It



celebrates personal freedom and, beyond that, human dignity.

As was the case with Father's Day, the Liturgy of the Word was prepared for the universal Church, although few parishes this weekend will ignore Independence Day.

Nevertheless, in the liturgy, the first reading is from the third section of Isaiah.

The three sections of this book, so favored over the years by pious Jews as well as devout Christians, saw a great sweep of Hebrew history, from before the Babylonian conquest, through the exile of many Jews to Babylon, which was the imperial capital, and finally to the Jews' return to their ancestral home.

The return was bittersweet. Poverty and despair stalked the land. Cynicism, at best, must have been everywhere. Where was God in all this? The prophet majestically reassured the people that, if they are faithful, God will sustain them.

St. Paul's Epistle to the Galatians provides the next reading.

It proclaims Jesus to be the Lord and the Christ. Christ is not a name but a title. It means the select of God, chosen to be the Redeemer.

The epistle makes the strong point that God's love is for all people.

St. Luke's Gospel supplies the last reading.

Already, Jesus is making plans to announce the Good News far and wide. The Crucifixion and Resurrection have not yet occurred, but the Lord even now is arranging for all people to be reconciled with God and to find God's peace and life.

Jesus sends 72 disciples, in pairs, to distant places. All are in God's plan. All are in God's love.

Jesus instructs the disciples to carry no provisions because God will provide for them. They must focus their intentions upon their holy mission of representing Jesus, not upon their earthly needs.

The Lord also warns them that many people will not accept these delegates from God. Those who rebuke God cannot be coerced to do otherwise. This is their freedom, but also their ignorance. Nevertheless, those who turn away from God and spurn God's redemption bring doom upon themselves, not as divine revenge, but as simple consequence.

Reflection

The signing of the Declaration of Independence in Philadelphia on July 4, 1776, has come to represent the great statement in this society that human freedom is essential for, and integral to, every person.

However, human freedom does not mean license. Indeed, our system, evolved from the events of July 4, 1776, cherishes laws to protect human rights as well as liberties.

Putting all this in balance means respect for one for another. It also assumes that each person has reason.

This is fully within the historic Catholic concept of human nature and of the identity of each person. No world tradition eclipses the Catholic respect for the worth and dignity of each person.

Respecting others, and realizing their personal potential, in the moral sense, is the chore. Original Sin has made us all nearsighted and insecure. We are limited, nearsighted and afraid in spiritual matters as well as other considerations.

As a spiritual consideration, God has not abandoned us to our plight. He enters our lives and our world. He gave us Jesus, so wonderfully extolled by St. Paul.

We need God, and we find God in Jesus. If we set our sights on God, as persons or as a nation, we will overcome our nearsightedness and fear.

With God's help, we will be able to truly reach our potential of building a society worthy of humans and of finding eternal life ourselves. †

Criterion introduces Father Hoffman as new question-and-answer columnist

Criterion staff report

In this week's issue of *The Criterion*, Father Francis Hoffman is introduced among our regular columnists. His column will rotate every other issue with Father John Dietzen's column.

In his column, "Go Ask Your Father," Father Hoffman, who also is known as "Father Rocky," answers questions about the Catholic faith.

It is also the title of a question-and-answer show that he hosts on Relevant Radio, a network of Catholic radio stations in Minnesota, Wisconsin, Illinois and northwestern Indiana.

Father Hoffman, who is the executive director of Relevant Radio, is a native of suburban Chicago. He was ordained a priest of Opus Dei, a personal prelature of the Church, in 1992 by Pope John Paul II.

He earned a doctorate in canon law from the Pontifical University of the Holy Cross in Rome, a master's degree in

business administration from the University of Notre Dame in northern Indiana and a bachelor's degree in history from Northwestern University in Evanston, Ill.

Prior to ordination, Father Hoffman worked in sales for the Inland Steel Company in Chicago, and later in tax and audit work for Crowe, Chizek and Company, a certified public accounting firm in South Bend, Ind.

His question-and-answer column also appears in *The Catholic Answer*

magazine, published by Our Sunday Visitor, and *Catholic New World*, the newspaper of the Archdiocese of Chicago.

Prior to joining Relevant Radio in 2009, Father Hoffman served as the chaplain of Northridge Preparatory School in Niles, Ill., a college prep school for boys. For the past 15 summers, he has been the chaplain for Youth Service International (YSI) Mexico Summer Service Projects in isolated and impoverished areas of Mexico. †



Fr. Francis Hoffman

Go Ask Your Father/Fr. Francis Hoffman

Church approves of adoption after prayerful and prudent consideration

QI was wondering how and under what circumstances the Church approves of adoption, in light of the Church's teaching that *in vitro* fertilization and *in utero* fertilization are wrong, and also that, as I understand it, a marriage is not advisable if one of the would-be spouses were infertile?

AThe Church not only approves of adoption, but in light of Pope John Paul II's 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life"), the Church encourages adoption, especially if the married couple has a strong and stable relationship.

Even if a couple has already been blessed with natural children, some have the ability to adopt children who might otherwise be deprived of a loving home.

Adoption is not the optimal choice for all couples, and the decision should be made only after prayerful and prudent consideration, but those who can adopt children out of a spirit of generosity do a good thing.

Infertility could be a compelling reason to adopt, and so the 2008 instruction from the Vatican's Congregation for the Doctrine of the Faith "*Dignitatis Personae*" ("The Dignity of the Person") states: "In order to come to the aid of the many infertile couples who want to have children, adoption should be encouraged, promoted and facilitated by appropriate legislation so that the many children who lack parents may receive a home that will contribute to their human development."

The Church prohibits *in vitro* fertilization for two reasons. First, it separates the unitive from the procreative aspects of the marital act. Second, it leads to the destruction of embryos, which are, after all, tiny human beings.

The Church stated the prohibition in 1987 with the instruction "*Donum Vitae*" ("The Gift of Life") and it was reiterated in "*Dignitatis Personae*."

As for *in utero* fertilization, you refer to fertilization techniques which help couples conceive with the aid of some technological assistance, such as artificial insemination after a natural marital act.

Some of these techniques have not been prohibited by the Church, although pious commentators wonder if the dignity of the persons is truly respected when the modesty and intimacy of husband and wife are unveiled by a well-meaning but intrusive third party dressed in a white lab coat.

The marital act has two objects—the procreation of children and the intimate expression of exclusive spousal love. Introducing a third party into the operation

may strengthen the first object (procreation), but at the expense of shattering the second object (the intimate expression of exclusive spousal love).

I am not convinced it is worth it.

Here it may be helpful to stress what "*Dignitatis Personae*" points out: With regard to the treatment of infertility, new medical techniques must respect three fundamental goods:

- the right to life and to physical integrity of every human being from conception to natural death,

- the unity of marriage, which means reciprocal respect for the right within marriage to become a father or mother only together with the other spouse,

- the specifically human values of sexuality, which require "that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses."

Techniques which assist procreation "are not to be rejected on the ground that they are artificial. As such, they bear witness to the possibilities of the art of medicine. But they must be given a moral evaluation in reference to the dignity of the human person who is called to realize his vocation from God to the gift of love and the gift of life."

Marriage may still be advisable even if one of the would-be spouses is infertile unless the other spouse specifically wants to have children with that spouse. Not infrequently, widows and widowers marry even though they are beyond the age of fertility. Marriage in that situation is a very good thing.

(To submit a question to Father Francis Hoffman, send an e-mail to him at father@relevantradio.com.) †

Daily Readings

Monday, July 5

Anthony Mary Zaccaria, priest
Hosea 2:16, 17c-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 6

Maria Goretti, virgin and martyr
Hosea 8:4-7, 11-13
Psalm 115:3-6, 7ab-8, 9-10
Matthew 9:32-38

Wednesday, July 7

Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 8

Hosea 11:1-4, 8c-9
Psalm 80:2ac, 3b, 15-16
Matthew 10:7-15

Friday, July 9

Augustine Zhao Rong, priest and martyr and his companions, martyrs
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 10

Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 11

Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31, 33-34, 36, 37
or Psalm 19:8-11
Colossians 1:15-20
Luke 10:25-37

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BENSON, Ramona, 77, Holy Family, Richmond, June 11. Wife of Jerry Benson. Mother of Alice Chamness, Linda Hood, Janet Krammes and Gloria Thalls. Stepmother of Tracy Benson. Sister of Bob, Dan, Jack and Paul Myers. Grandmother of eight. Great-grandmother of two.

BLANFORD, Arthur, 73, St. Mary, Greensburg, June 16. Husband of Sandra Kay Blanford. Father of Patricia Jones, Julie, Art, John and Terry Blanford. Brother of Doris Branson, Ann Hicks and Elmer Blanford. Grandfather of seven. Great-grandfather of two.

DEMPSEY, Douglas, 80, St. Pius X, Indianapolis, June 19. Husband of Irma Dempsey. Father of Holly Geeslin and Kelly Dempsey. Grandfather of two.

DOYLE, Irene Anna, 97, Good Shepherd, Indianapolis, June 21. Mother of Alvin Eckstein. Sister of Gertrude

Meisberger. Grandmother of seven. Great-grandmother of 17. Great-great-grandmother of six.

FRANZ, LaVerne B., 84, SS. Francis and Clare, Greenwood, June 10. Husband of Rose Marie Franz. Father of Debbie Baker, Nancy Rice, David and Larry Franz. Brother of Bill and Delbert Franz. Grandfather of 10. Great-grandfather of one.

FRY, Virginia, 78, Holy Family, Richmond, June 17. Wife of Dudley Fry. Mother of Cory Fry. Stepmother of Dudley Jr. and Michael Fry. Sister of Bonnie Barrett, Carrol Moak, Janice Ninde, Danny and Ronnie Vogelgesang. Grandmother of four. Step-grandmother of four.

HOEHN, Frances (Cory), 100, St. Augustine, Jeffersonville, June 14. Wife of Elmer Hoehn. Mother of Kathleen Gillmore and Patrick Hoehn. Grandmother of two. Great-grandmother of two.

JAKEL, Dennis G., 73, Our Lady of the Greenwood, Greenwood, June 24. Husband of Bernice (Hildebrand) Jakel. Father of Leslie Tesch and Todd Jakel. Brother of Beatrice Duncan, Lucille Stiner, Carl and Dale Jakel. Grandfather of three.

JAMISON, Margaret (Wuetcher), 90, St. Mary, New Albany, June 16. Mother of David, Norman and Robert Jamison. Sister of Marilyn Price and Herman Wuetcher. Grandmother of seven. Great-grandmother of 10.

JOHANNIGMAN, Marjorie C., 82, Immaculate Conception, Millhousen, June 19. Wife of Urban Johannigman Sr. Mother of Cathy, Janet and Marilyn Bedel, Darlene Engleking, Dottie Hellmich, Margaret Ledford, Laurie Lynn, Donna Schwering, Betty Silcox, Charles and Urban Johannigman Jr. Sister of Carl and John Veerkamp. Grandmother of 26. Great-grandmother of 22.

KILLINGER, Cheryl Lynn, 53, St. Jude, Indianapolis, June 16. Wife of Shane Killinger. Daughter of Denny and Margie Parsons. Sister of Lori and Mike Larsh, Julie McIntosh, Steve McCauley and Jim Spears.

KUEHR, Norm, 85, St. Mark the Evangelist, Indianapolis, June 21. Husband of Betty Jane (Kingston) Kuehr. Father of Mary Lynn Jennings, Susan and Kurt Kuehr. Brother of Carol Tucker, Richard and Robert Kuehr. Grandfather of four.

LAUGHLIN, James, 57, St. Mary, Richmond, June 17. Brother of Roberta Hilling, Nancy Laughlin, Michelle Taylor, Rebecca Vosmeier, Dan and Tom Delk.

LITTLE, James Harold, 86, St. Margaret Mary, Terre Haute, June 9. Father of Patricia Celaski, Susan Culp, James Jr., Ronald and Stephen Little. Brother of Mary Lou Forbeck and Carl Little. Grandfather of 11. Great-grandfather of three.

MATIS, Mary Elizabeth (Flynn), 89, Most Holy Name of Jesus, Beech Grove, June 15. Mother of Judy Christoffersen, Jane Regensburg, James and Joseph Matis. Sister of Franklin Flynn. Grandmother of 10. Great-grandmother of two.

MEER, Martha, 90, St. Mary, Rushville, June 16. Sister of Paul Gallimore. Grandmother of two. Great-grandmother of four. Great-great-grandmother of one.

MEER, Ralph J., 84, St. Mary, Greensburg, June 18. Husband of Carol Meer. Father of Reatha Thompson and Malcolm Meer. Grandfather of six. Great-grandfather of eight.



Our Lady

A gold statue of Mary known as "Salus Populi Romani," which means "Our Lady, Health of the Roman People," was blessed by Pope Benedict XVI in Rome on June 24. The 30-foot Marian statue was restored after it fell from its pedestal during a storm in October 2009.

MENNEMEYER, Marilyn G. (Goewert), 74, St. Mary, New Albany, June 18. Mother of Lisa Brown, Beverly Parsons, Sandy Winstead, Gary and Steven Mennemeyer. Grandmother of 15. Great-grandmother of three.

MILLER, Leo Joseph, 84, St. Mark the Evangelist, Indianapolis, June 15. Father of Trela Donati, Mary Beth, Joseph and Leo Miller. Brother of Joanne Burkert, Mary Alice Feldhake and Richard Miller. Grandfather of seven. Great-grandfather of two.

MURPHY, Gene A., 82, Holy Family, New Albany, June 22. Husband of Betty Jo Murphy. Father of Mike, Patrick, Timothy and Thomas Murphy. Grandfather of 11.

NAREY, Elizabeth C., 87, St. Charles Borromeo, Bloomington, June 17. Mother of Edward, Matthew and Michael Narey. Sister of Catherine Walak, Herman and William Lichius. Grandmother of 11. Great-grandmother of nine.

NIGHT-VALENTINE, Barry, 68, St. Therese of the Infant Jesus (Little Flower),

Indianapolis, June 1. Brother of John Nighbert Jr.

O'ROURKE, Joseph B., 78, St. Pius X, Indianapolis, June 10. Husband of Fran O'Rourke. Father of Mimi Kaehr, Dan, Jay and Pat O'Rourke. Brother of Ann and John O'Rourke. Grandfather of 16.

RITZMANN, James A., Sr., 80, St. Lawrence, Lawrenceburg, June 20. Father of Betsy Byrnes, Jeanne Sandford, Roxanne Schiller, Dan and Jim Ritzmann. Grandfather of 20.

RITZMANN, Martha Cecilia, 80, St. Lawrence, Lawrenceburg, June 15. Wife of James Ritzmann. Mother of Betsy

Byrnes, Jeanne Sandford, Roxanne Schiller, Dan and Jim Ritzmann. Sister of Mary and Ed Fasnacht. Grandmother of 20.

THEOBALD, James A., 73, St. Lawrence, Lawrenceburg, June 22. Husband of Joyce Theobald. Father of Julie Wholey, Andy, Bob and Jerry Theobald. Brother of Mabel Putt. Grandfather of 11.

TRETTNER, Neva C., 85, St. Lawrence, Indianapolis, June 4. Mother of Marilyn Stark and Karilyn Tretter. Sister of Carmen Woodward and Karl Simon Jr. Grandmother of two. †

Providence Sister Leona Walsh served as a teacher and librarian

Providence Sister Leona Walsh, the former Sister Mary Charlene Walsh, died on June 10 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 79.

The Mass of Christian Burial was celebrated on June 18 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the

sisters' cemetery.

Leona Marie Walsh was born on Sept. 21, 1930, in Saginaw, Mich.

She entered the congregation of the Sisters of Providence on Feb. 14, 1953, and professed her first vows on Aug. 15, 1955, and her final vows on Aug. 15, 1960.

Sister Leona earned a bachelor's degree in French at Saint Mary-of-the-Woods College and master's degree in library science at Catherine Spalding College, now Spalding University, in Bardstown, Ky.

During 57 years as a Sister of Providence, she ministered as a teacher at Catholic schools in Indiana and Illinois for 11 years.

Sister Leona taught at the former St. Catherine School in Indianapolis from 1955-56, St. Philip Neri School in Indianapolis from 1959-60, Holy Cross Central School in Indianapolis from 1960-62 and Our Lady of Providence High School in Clarksville from 1962-63.

She served as a school librarian at the former Ladywood Academy in Indianapolis from 1963-70 and the former Ladywood-St. Agnes Academy in Indianapolis from 1970-76.

In 1976, she joined the library staff at Saint Mary-of-the-Woods College and served as a cataloger.

After retiring from this ministry position in 2002, she volunteered for six years in the congregation's Records and General Administration offices.

She is survived by her twin sister, Providence Sister Emily Walsh of Saint Mary-of-the-Woods.

Memorial gifts may be sent to the Sisters of Providence or to Saint Mary-of-the-Woods College in care of 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Compiled by Brandon A. Evans

DIocese OF EVANSVILLE

Building bridges: Workshop focuses on Latino culture

HUNTINGBURG—Carolyn Leffert is the secretary at Mary, Help of Christians Parish in Mariah Hill. On a recent Monday, two days after she attended a workshop at the Guadalupe Center in Huntingburg, she was still talking about what she had learned.

The workshop, titled “Building Bridges—Creating Healthy Relationships,” was attended by an equal number of Hispanics and native English speakers.

It was given by Venezuela native Maura Robinson, who talked about the Latino culture, customs, rituals, social structure, needs and concerns.

Robinson presented the workshop in English and Spanish. Participants were asked to divide into two teams and build half of a paper bridge between two chairs—without exchanging a word between the teams.

When asked what she learned from the exercise, Tita Prado said that the teamwork showed her “together we think better” and that “people of different languages can work together.”

Robinson agreed, noting, “when we talk about differences, it’s more that we are the same. This exercise is about learning to communicate.”

She began her presentation by asking participants about the term “culture,” then suggested it is “what you learn from your parents. And what is North American culture? You may say ‘apple pie,’ but it’s a mixture of cultures.”

She wanted the Anglos to know—and the Latinos to be reminded—that the core values of the Latino culture involve the family structure, which emphasizes “we” not “I.”

Just as the European-American population is very diverse—with German-Americans, Irish-Americans, Italian-Americans and many other nationalities represented—the Latino population is also very diverse, she said.

“There is not just one look of Hispanics,” Robinson said, noting European, Incan and African influences.

The term “allocentrism” can be applied to the Latino culture, Robinson said. That means its members “think in terms of the group. It’s a family affair. It keeps us united. It’s the group mentality, depending on friends and family more. We tend to take care of them more.”

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



Acuzena Dubon, left, Tita Prado and Chuyita Prado listen as Maura Robinson talks about the Latino culture, customs, rituals, social structure, needs and concerns during a June 19 workshop at the Guadalupe Center in Huntingburg.

DIocese OF LAFAYETTE-IN-INDIANA

‘The situation in Haiti is so ugly’ as outreach continues to quake victims

WEST LAFAYETTE—When members of St. Thomas Aquinas Parish recently visited Haiti, they saw a long, slow recovery ahead for the country devastated by a Jan. 12 earthquake.

John Ginda, treasurer and past president of the Haiti committee at St. Thomas, has made 12 trips to Haiti since 2001. He was there with two engineers from the parish to assess damage incurred by their sister parish, St. Francis Xavier in Jacmel. Its church, rectory, four schools, four chapels, convent and library were destroyed or heavily damaged.

Father Delmas Camy, pastor of St. Francis, e-mailed Ginda with this report:

“The situation in Haiti is so ugly and dirty, and it doesn’t make the newspapers here. The rainy season [April to July in Haiti] beats Jacmel ... into subhuman conditions. Even animals cannot survive in such a situation of life. These people can no longer withstand five months more like that. Too bad they might not survive after having been narrowly saved after the earthquake. ... The Haitian state puts down their arms as if everything is ... fine. And the news will say that all is well in Haiti.”

The earthquake, which killed more than 250,000 people, struck the poorest nation in the Western hemisphere.

Ginda said the sloppy, muddy conditions make rebuilding more difficult and living conditions worse. Some people are living in homemade shelters made of bed linens stretched over branches with palm leaves woven into panels to extend the sheet houses. Camps are cramped and disease prone.

Many roads are often impassable.

“If you want to go somewhere fast, get on the back of a motorcycle taxi,” Ginda said, “though it’s hard to look down when you are only eight inches from the edge of a cliff while you are hanging onto the back of a bike.”

Local Church in Lafayette welcomes four new priests

LAFAYETTE—Mark Walter was ordained a transitional deacon a year ago, but it took time to adjust.

“Someone would say ‘deacon’ and I’d keep on walking,” he said with a smile.

But less than an hour after he was ordained to the priesthood on June 12, he was at ease as scores of people knelt for his blessing and called him “Father.”

“It fits,” said Father Walter, 36. “It feels right.

“I feel very blessed,” he said. “This is a time of high emotion, high spirit. I have a lot of family here, and a lot of support, and that feels very good. I’m definitely looking forward to administering the sacraments, extending the ministry of Christ and playing a part.”

Approximately 600 people filled the pews at the Cathedral of St. Mary of the Immaculate Conception on a hot, humid Saturday to witness and celebrate the ordination of Father Walter, Father Andrew DeKeyser, Father David Huemmer and Father Adam Mauman. About 60 priests, plus deacons and seminarians, filled the sanctuary.

The candidates were the 47th, 48th, 49th and 50th priests ordained by retiring Bishop William L. Higi, who has led the diocese since 1984. It was his last ordination as bishop. He is serving as apostolic administrator until Bishop-designate Timothy L. Doherty is installed as the sixth bishop of the Diocese of Lafayette-in-Indiana on July 15.

In his homily, Bishop Higi reminded the candidates of their priestly, “awesome” duties.



Father Mark Walter gives a blessing after the ordination Mass at the Cathedral of St. Mary of the Immaculate Conception in Lafayette on June 12.

“You are to convene the people of God,” he said. “... Your growth in holiness will be crucial in summoning your brothers and sisters to transform their lives in response to their call to holiness.

“Only if you have a passion for justice, and an eye for the unfortunate or the faltering, will people respond to your summons with enthusiasm. Only if you unleash the truth fearlessly, and look each brother and sister in the eye kindly, will they hear and hearken.

“Only if you rigorously forego pride and advantage will they rally to you with their hearts. Only if you are a servant, who accepts the cross, will they be stung by Jesus’ call to wash one another’s feet.”

Classic car makes parish stops for raffle to benefit seminarians

LAFAYETTE—A unique fundraiser benefitting the financial needs of diocesan seminarians is off to a speedy start.

Twenty-seven Knights of Columbus councils in the diocese have gotten enthusiastic support from many pastors for the raffle of a 1965 “Milano Maroon” Corvette Stingray appraised at \$39,000. Tickets cost \$10 each.

Raffle proceeds will be placed in a newly established “Knights of Columbus Seminarian Endowment Fund” to serve the financial needs of diocesan seminarians.

“Several parishes without K of C councils have asked to participate, and are selling tickets through their parish office, Holy Name Society or Serra Club,” said David Pauley, raffle marketing and promotion chair. “Several seminarians also have assisted in the promotion and sales events at their home parishes. Catholic Radio FM 89.1 has been running an advertisement up to five times each day and has information on its Web site.”

Since the fundraiser began on May 1, many councils have sold nearly half of their raffle tickets. Tickets are still available from Knights of Columbus members and can be requested online at www.priestforever.org.

Each year, the diocese’s vocations director will receive a check from the Knights’ endowment to pay for extra expenses, including extra books, conferences, emergency travel, car repairs or even clothing for a seminarian who might be destitute. The Diocese of Lafayette has 30 seminarians in formation for the priesthood.

The fundraiser was organized by Knights of Columbus Council #11044, which serves St. Maria Goretti Parish in Westfield and Our Lady of Mt. Carmel Parish in Carmel.

The winning ticket will be drawn at Our Lady of Mt. Carmel’s parish picnic on Aug. 28. The Knights hope to sell at least 10,000 tickets. If any are left, they will be sold on that day.

(For these stories and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at www.thecatholicmoment.org.) †

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Student lives faith-based focus of online nursing program

By John Shaughnessy

Sara Garrabrant could have told herself that she didn't have time to sit with the young woman who looked "scared to death" about giving birth to her first child.

A 28-year-old nursing student, Garrabrant already had to juggle so many parts of her life—as a wife, a mother and a college student studying for finals and working in a hospital.

But then she remembered being in a similar situation just 15 months earlier when she was giving birth to her own child—a girl whose premature birth caused the doctors to be concerned that the baby's lungs may not have developed fully.

"The two greatest things I heard in the delivery room were my baby crying and the neonatal intensive care unit nurses saying, 'You don't need us,'" Garrabrant recalls about the birth of her daughter, Bethany.

So when she came into the labor and delivery room at St. Vincent Hospital in Indianapolis and saw the frightened young woman, Garrabrant sat next to her.

"She had no childbirth classes. She had no idea of what would happen," Garrabrant says. "She was scared to death. I just sat in the room with her and drew upon my own experience. To see her calm down was uplifting. Her mom told me later how much that meant to her daughter."

Garrabrant pauses and adds, "It helps make me whole to help other people. I need that."

Garrabrant is one of the 27 students in an accelerated online nursing education program that is a partnership between Marian University in Indianapolis and St. Vincent Health. First open to students in September of 2009, the 16-month program is designed for people who have at least a bachelor's degree in a non-nursing major.

For Garrabrant, one of the appealing

aspects of the program is how it connects two Catholic institutions that share a focus on faith and values, the same focus that she wants to bring to a career in nursing.

"It's great to see the Franciscan values [of Marian University] in action," says Garrabrant, a 2000 graduate of Roncalli High School and a member of St. Jude Parish, both in Indianapolis. "Part of the draw for me was also working for St. Vincent and the values they stand for. Their nursing staff there is wonderful. One nurse told me that we are the people who are going to be working next to her in two years, and she wants to make sure it's done right."

That attitude reflects the thinking of many of the students, according to

'They see how St. Vincent treats the whole patient—body, mind and spirit. And they see the belief at Marian University in serving the whole student—body, mind and spirit. And they like how both places come together to help people.'

— Kris Shallenberger, outreach coordinator of the accelerated online nursing education program

Kris Shallenberger, the program's outreach coordinator.

"They see how St. Vincent treats the whole patient—body, mind and spirit," says Shallenberger, a member of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese. "And they see the belief at Marian University in serving the whole student—body, mind and spirit. And they like how both places come together to help people."

Preston Meng also appreciates the job potential that a career in nursing offers, especially during a

down economy. Meng had worked in sales and recruiting for nine years before he was laid off from his job in 2009.

Seeking a career that would help him support his family in the future, the 33-year-old father of two small children decided to return to school in May to start his education as a nurse. He is one of seven males in the accelerated online nursing program.

"They really seem to care about you as a student and want you to learn," Meng says. "I really enjoy the small teacher-to-student ratio, too. I hope to have my bachelor of science degree in nursing in August of



Marian University nursing student Sara Garrabrant, right, listens to advice from Stephanie Tooley, director of pediatrics, pediatric short stay and child life for St. Vincent Health. Garrabrant is a student in the accelerated online nursing education program that is a partnership between Marian University and St. Vincent Health.

2011. I think I'd like to work in an emergency room because of the pace, and that every day would be different."

Garrabrant hopes to graduate from the program in May of 2011.

"I've known since I was 5 that I was going to work with horses or with kids," says Garrabrant, who earned a bachelor's degree in pre-veterinary medicine in 2004. "When the horse thing didn't work out, I needed something that worked well for my family. I have aunts who are nurses so it

runs in the family."

She plans to work in either neonatal intensive care or labor and delivery.

"Just watching how the nurses interact with parents who are scared beyond belief is really inspiring," she says. "It not only makes me want to be a better nurse, but a better person."

(For more information about the program, call 888-682-2761 or visit its Web site, www.marian.edu/stv.) †

Serra Club vocations essay

Priests, deacons, and religious brothers and sisters are spiritual guides

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

By Abigail Hart

Special to The Criterion

Have you ever wondered what it would be like to become a priest, deacon, or religious brother or sister? Who has influenced you to learn or think about the possibility of becoming one? What brought these people to the vocation they have now, and how did they decide on this life? Who helped them find Christ?

These questions have gone through my head plenty of times. Priests, deacons, and religious brothers and sisters have invited me to come and see and love God through a religious vocation. When I was a little girl, many priests, deacons, and religious brothers and sisters helped me envision what a life devoted to God would be like.

Several priests have impacted me and my thoughts about my religious vocations: Father Joseph Newton and Father Noah Casey, who are currently the priests at St. Luke the Evangelist Parish in Indianapolis; Father Jonathan Meyer, who left last year [to minister in southern Indiana]; and Father Justin Martin, who sadly passed away when I was little.

No matter what age or situation, each priest played a critical and essential part to my growth as a Catholic.

Father Joe currently aids me in learning about my faith by instructing my fellow classmates and me in our confir-

mation classes. In these classes, he teaches us new material about the sacrament that will further help us on our way to being confirmed.

Father Noah helps me find my vocation by leading the St. Luke community in weekend Masses. Father Noah, along with Father Joe, also celebrates school Masses for the students. On Tuesdays, grades 1-4 celebrate Mass. On Wednesdays, the fifth- through eighth- graders rejoice at Mass. Finally, on Fridays, all grades, 1-8, celebrate Mass together.

Last year, Father Meyer had an amazing effect on me as well. He is a priest that I will never forget. Father Meyer brought the teachings of Jesus, the mysteries, the miracles, and the suffering of Jesus down to a level that we, as seventh graders, could understand, comprehend and know what Jesus did to save us. He took the knowledge about God and phrased it so not only could we understand them, but kids who were younger than us could as well.

Father Meyer took Jesus' teachings, stories and miracles, and put them in a context that we could grasp. He would use everyday events so we could make a better image in our minds.

Finally, Father Martin. Although Father Martin died, he left an everlasting mark on me. What makes Father Martin and me so close is that he guided me in my first Communion. Though I didn't receive my first Eucharist from him, it was still a distinctive and unique memory.

I have powerful memories about deacons. I personally have grown up with a deacon, my grandfather, Deacon Jerry, who has always been there at my religious events. I received my first Communion from him, which made the occasion more special. Another time I saw my grandfather doing his deacon duties was when I witnessed the baptism of my youngest cousin, Lily.

What made it all the more incredible was that I was Lily's godmother. I participated in the blessings and stood up at the altar watching not only Lily, but my grandfather as well. He looked so comfortable and reverent by the altar doing what he

loves.

However, I think of him as a regular grandfather whenever he and I play board games such as Bingo and Checkers. Having a religious figure in the family truly makes me consider becoming a sister.

I have had many experiences with a sister. St. Joseph Sister Jane Frances Mannion [who previously ministered in the parish] was important in my childhood. Sister Jane and my mother would volunteer their time every Thursday making soup for the hungry. I heard wonderful stories about these "Soup Suppers." After every Mass, Sister Jane would be outside the church, in the narthex, waiting to greet people afterward. She was a magnificent person, and fully dedicated her life to God.

I am so blessed to have many religious figures in my life that help me consider the religious life. I am truly grateful for their time and love for others and God. It is because of them that I am closer to God, and am deliberating about becoming a sister.

These people have come into my life to help me become closer to God, no matter if I choose to be a sister or not. They have been sent by God to help me find the right path for myself. I am so appreciative that I have these marvelous mentors in my life to direct me to God and decide the right life for me.

These people have shown me a glimpse of what a religious life would be like. They have invited me to come and see God, and I may, one day, accept their invitation.

(Abigail and her parents, Anthony and Maribeth Hart, are members of St. Luke the Evangelist Parish in Indianapolis. She completed the eighth grade at St. Luke School in Indianapolis last spring, and is the eighth-grade division winner in the Indianapolis Serra Club's 2010 John D. Kelley Vocations Essay Contest.) †



Abigail Hart