



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi explains how God is present in her latest endeavor, page 12.

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A shared vision of life and love

'Smooth' romantic plan connects couple who have devoted their lives to children and youths

By John Shaughnessy

Ed Tinder admits that his initial effort to get the attention of the new, young, female teacher wasn't exactly the smoothest move a guy has ever made in the cause of romance.

Yet years later, Tinder can laugh at his self-described "stupid" plan for three reasons.

First, he eventually won the heart of the woman—a blessing that continues considering that Ed and Kathy Tinder celebrated their 37th wedding anniversary in June.

Second, as another school year begins, the couple will mark a combined 80 years of trying to make a faith-filled difference in the lives of children and young people.

Now the longtime director of the Catholic Youth Organization, Ed is beginning his 41st year of serving the archdiocese while Kathy is starting her



Kathy and Ed Tinder stand by the back door of Roncalli High School in Indianapolis where Ed first showed his romantic interest in Kathy 38 years ago when they both taught at the school. In their 37 years of marriage, the Tinders have dedicated their lives to young people through Ed's leadership of the Catholic Youth Organization and Kathy's career as a teacher.

39th year as a teacher at Roncalli High School in Indianapolis.

Then there is the third reason that Ed can laugh at his "stupid" plan: It makes for a good story. That story unfolded in August of 1973 when Kathy became a home economics teacher at Roncalli, where Ed had already been a teacher and coach for two years.

"She caught my eye," Ed recalls. "One day, I rushed to the back door because I knew she would be there at that time. I said something stupid like, 'Can I carry your books?' She said no and kept walking. I said, 'A few of us are going out

after the game on Friday. Would you like to join us?' I'm asking her out, but I was too shy to ask her out directly. She said yes, and the rest is history."

They were married 10 months later.

"It's been a good ride," Kathy says with a laugh as she sits next to her husband in her classroom. "I don't know how it could be any other way. Who but me could be his wife? Who but him could be my husband? It's because of the commitments we both have made that parallel each other."

Those commitments include the ones they have made to each other, to their

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Across political spectrum, HHS action draws religious liberty protests

WASHINGTON (CNS)—When it comes to issues of religious freedom, William Donohue thinks the Obama

administration has put religious employers between a rock and a hard place.



William Donohue

The president of the Catholic League for Religious and Civil Rights was among Catholics across the political spectrum commenting on the Department of Health and Human Services' Aug. 1

announcement that contraceptives and sterilization will be among the mandated preventive services for women under the new health reform law.

HHS is proposing that only religious employers meeting four criteria would be exempt from providing contraceptives and female sterilization through their health plans. Those requirements are that the organization "(1) has the inculcation of religious values as its purpose; (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization" under specific sections of the Internal Revenue Code.

Donohue recalled that as a presidential candidate, Barack Obama said faith-based programs that receive government aid should not be allowed to hire only members of their own faith.

Since Obama has been in the White House, Donohue said, various groups have lobbied the president to "gut the religious liberty provision in hiring altogether."

"If you get a federal grant, you can't use that grant money to proselytize to the people you help and you can't discriminate against them—or against the people you hire—on the basis of their religion," Obama said in a July 1, 2008, speech in Zanesville, Ohio.

Although Obama recently said that he

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Sung parts of new Mass translation can be used in archdiocesan parishes beginning in September

By Sean Gallagher

For approximately a year, parish leaders have known that the new translation of the Mass will be implemented starting on the weekend of Nov. 26-27, the first Sunday of Advent.



Charles Gardner

But when the U.S. bishops met in June, they decided to give each diocese the option of using musical settings of some parts of the new translation

beginning in September.

The Archdiocese of Indianapolis has taken this option, and is allowing parishes to begin

using new settings of the "Glory to God" and the eucharistic prayer acclamations.

Charles Gardner, executive director of the archdiocese's Secretariat for Spiritual Life and Worship, said this allowance does not apply to a prominent change in the new translation, "The Lord be with you. And with your spirit."

He said the primary reason for taking the option for early use of some parts of the new translation of the Mass has to do with the "Glory to God."

"It changes so much that, for the most part, completely new settings are going to be needed," Gardner said. "And because the Gloria is not sung in Advent, the early use will enable a new setting to be in place for the Christmas season."

For new Mass settings, Gardner said the Archdiocesan Liturgical Music Commission is recommending that parishes

use either the chant setting of the Mass that will be in the new *Roman Missal* and in all missalettes, hymnals and worship aids or the *Storrington Mass* by Marty Haugen, available through GIA Publications Inc.

He said the chant setting is "the only universal musical setting" of the new Mass translation, and the *Storrington Mass* was recommended because of "its quality and its usability."

"It is one that is quite adaptable for different instruments," he said. Staff members of the Office of Worship held workshops through the spring and early summer for pastoral musicians across the archdiocese to help them prepare for the implementation of the new Mass translation. Gardner said additional workshops will be held at parishes in

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MUSIC

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September.

Whether parishes choose to use new musical settings of the “Glory to God” and the eucharistic prayer acclamations in September or wait until Advent, Gardner said that the role of pastoral musicians will be important.

“All of these musical changes do put an emphasis on the ministry of cantors and choirs as being enabling and helping by call and response,” Gardner said. “That’s the case, of course, when you’re learning anything

new. But I think here, we’re going to need to make good use of those leadership techniques.”

(For more information about the early use of new musical settings of parts of the new translation of the Mass, call the archdiocesan Office of Worship at 800-382-9836, ext. 1483, or 317-236-1483 or send an e-mail to cgardner@archindy.org.) †

While playing a piano, Vincent Howard leads a choir from Holy Angels Parish in Indianapolis during the May 3, 2009, Mass at Lucas Oil Stadium in Indianapolis celebrating the 175th anniversary of the Archdiocese of Indianapolis. The U.S. bishops recently decided to give each diocese the option of using musical settings of some parts of the new Roman Missal translation beginning in September.



File photo by Sean Gallagher

Workshops scheduled to help pastoral musicians with new Mass translation

The Archdiocesan Liturgical Music Commission will present six evening workshops featuring recommended musical settings of the new Roman Missal, including the *Chant Mass*, the *Storrington Mass* and several revised Mass settings.

The sessions are open to all pastoral musicians, including directors, cantors, choir and ensemble members, and any

other people interested in musical settings of the new translation of the Mass.

Sample accompaniments for the *Chant Mass* will be included, and choral/accompaniment editions of the *Storrington Mass* will be available for discounted purchase.

There is no charge for the workshop, but registration is requested at least five days in advance in order to plan for

music copies and hospitality.

To register, e-mail the workshop date and location, along with an estimated number of participants from your parish, to worship@archindy.org.

Each workshop will be held from 7 p.m. to 9 p.m. at the following locations:

- Sept. 12—Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany.
- Sept. 12—St. Jude Parish,

5353 McFarland Road, in Indianapolis.

- Sept. 12—St. Margaret Mary Parish, 2405 S. Seventh St., in Terre Haute.

- Sept. 19—St. Luke the Evangelist Parish, 7575 Holliday Dr. E., in Indianapolis.

- Sept. 19—St. Bartholomew Parish, 1306 27th St., in Columbus.

- Sept. 20—St. Joseph Parish in St. Leon, 7536 Church Lane, West Harrison. †

HHS

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would not rescind an executive order that permits federally funded religious organizations to “retain religious terms in its organization’s name, select its board members on a religious basis, and include religious references” in its mission statement and governing documents, he said religious organizations cannot discriminate in hiring “if you have set up a nonprofit that is disassociated from your core religious functions and is out there in the public doing all kinds of work.

“If, on the other hand, it is closer to your core functions as a synagogue or a mosque or a church, then there may be more leeway for you to hire somebody who is a believer of that particular religious faith,” Obama added at a July 22, 2011, town hall meeting in Maryland.

“The Obama administration is playing Catch-22 with religious employers,” Donohue said on Aug. 2. “If they are too religious, Catholic social service agencies risk losing federal funds, but if Catholic hospitals are not sufficiently religious, they cannot be exempt from carrying health insurance policies that transgress their religious tenets.”

The announcement of the narrow “religious exemption” proposed by HHS—and subject to a 60-day comment period—

has drawn strong criticism not only from those known to oppose Obama and his health reform law.

Stephen Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, said in a commentary published by *National Catholic Reporter* newspaper before the Aug. 1 announcement that he had supported Obama’s nomination of then-Kansas Gov. Kathleen Sebelius to head HHS, even though she took a “pro-choice stance on abortion.

“Those of us who supported Sebelius’ nomination argued forcefully that she should not be penalized because her conscience reached different conclusions on contentious issues from those reached by the leaders of the Catholic Church,” Schneck wrote.

“But it would be a tragic irony if, in adopting the new rules, Sebelius declined to afford to Catholic Church organizations the same conscience rights we invoked when defending her nomination,” he added. “Those of us who joined ‘Catholics for Sebelius’ did not do so to see our conscience rights eviscerated.”

Sister Carol Keehan also found fault with the conscience protections in the HHS guidelines.

“The language is not broad enough to protect our Catholic health providers,” said the president and CEO of the

Catholic Health Association, who was a key supporter of the Patient Protection and Affordable Care Act.

Sister Carol, a member of the Daughters of Charity, said her organization would submit written comments to HHS “and will continue our dialogue with government officials on the essential need for adequate conscience protections.”

Writing in the Aug. 1 issue of *America* magazine, Catholic University President John Garvey recalled U.S. President George Washington’s letter to a group of Quakers in 1789, in which he wrote, “In my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness—and it is my wish and desire that the laws may always be as extensively accommodated to them, as a due regard for the protection and essential interests of the nation may justify and permit.”

“I think it is a point of pride for Americans that, even with the differences we have had recently over many issues of health care, we adhere so carefully to Washington’s promise of conscientious accommodation,” Garvey said.

But, he added, “I worry that this distinguished record of liberal toleration might soon come to an end.”

Garvey urged HHS to “consider our historical commitment to religious liberty in deciding what kinds of services to mandate” under the new health reform law.

“The administration promised that Americans who like their current health care coverage could keep it after we enacted the new reform,” Garvey noted. “Employers, employees and issuers who have moral and religious objections to sterilization, contraception and abortion are now free to have health care coverage that excludes these practices. It would break both old and new promises to deprive them of that liberty.”

Mercy Sister Mary Ann Walsh, director of media relations for the U.S. Conference of Catholic Bishops, said on the USCCB media blog that the HHS regulation “conveniently ignores the underlying principle of Catholic charitable actions: We help people because we are Catholic, not because our clients are.

“There’s no need to show your baptismal certificate in the hospital emergency room, the parish food pantry or the diocesan drug rehab program,” she wrote. “Or any place else [that] the Church offers help, either.”

Sister Mary Ann said it makes no sense for Catholic Charities agencies to “use money that would be better spent on feeding the poor to underwrite services that violate Church teachings.

“Whatever you think of artificial birth control, HHS’ command that everyone, including churches, must pay for it exalts ideology over conscience and common sense,” she said. †

Criterion readers invited to reflect on how Sept. 11, 2001, changed their lives of faith

As the 10th anniversary nears of the terrorist attacks on the United States on Sept. 11, 2001, *The Criterion* is inviting readers to share their thoughts and their stories on how the events of that unforgettable day had an impact on their

faith lives that continues today.

We are also inviting police officers, firefighters and other public safety personnel to tell readers about how their work affects their faith and how their faith influences their service to the public

on a daily basis.

These stories could be used as the foundation for future articles in *The Criterion*.

Please send your stories and submissions to assistant editor

John Shaughnessy by e-mail at jshaughnessy@archindy.org. Or send them to him by mail at P.O. Box 1410, Indianapolis, IN 46206. As part of your correspondence, please include a phone number where you can be reached. †

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Staff:

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 Assistant Editor: John Shaughnessy
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The Criterion

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Knights, Sisters of Life host WYD center for English speakers

VATICAN CITY (CNS)—At World Youth Day Madrid, they will be back, bigger and offering more variety than ever.

The Knights of Columbus and the Sisters of Life, assisted by several other organizations, are offering English-speaking pilgrims at WYD a huge center where they can attend concerts, learn more about their Catholic faith, pray quietly, debate contemporary issues and access the Internet with free Wi-Fi.

Madrid's *Palacio de Deportes*—sports palace—will be converted into the Love and Life Center during WYD on Aug. 16-21.

"First and foremost, we hope the site will help people learn about their faith. And if the pilgrims learn something about the Knights, I hope it will be the fact that we are an organization that can help them live out and strengthen their faith by engaging in charity and evangelization of culture," said Andrew T. Walther, Knights' vice president of communications and media.

Pilgrims planning their days in Madrid and anyone interested in following the events at the center from afar can visit the center's website at www.wydenghishsite.org.

The Knights and the Sisters of Life, a religious community founded in 1991 by Cardinal John J. O'Connor of New York, sponsored a center in Sydney during World Youth Day 2008.

"We have invited some of the same speakers and performers to Spain—and many more," Walther said in an e-mail response to questions.

Size is the big difference between the center in Sydney and the one in Madrid, he said. The *Palacio de Deportes* seats more than 10,000 people, and events are planned from 10 a.m. to midnight with the only breaks being the times when the pilgrims have the big WYD opening Mass or appointments with Pope Benedict XVI.

Expanding the offerings would not have

been possible, Walther said, without the help of co-sponsors. They include Holy Cross Family Ministries, the Apostleship of Prayer, Salt and Light Television, the John Paul II Institute for Studies on Marriage and Family, FOCUS (the Fellowship of Catholic University Students) and World Youth Alliance.

A standard part of World Youth Day is the morning catechesis led by a bishop. Dozens of English-speaking bishops from around the world will address small groups of pilgrims in churches and church halls around Madrid. But at the Love and Life Center, each morning one bishop will take the main stage and address the entire assembly.

While English will be the common language at the Love and Life Center, the young people making it part of their Madrid itinerary will come from around the world, Walther said.

"Canada, Australia and the



The Celtic folk-rock band Scythian performs in 2008 at World Youth Day in Sydney. The U.S. band is set to hit the World Youth Day stage in Madrid for a performance at the Love and Life Center, a gathering place for English-speaking pilgrims run by the Knights of Columbus and the Sisters of Life. World Youth Day kicks off in Spain's capital on Aug. 16.

United States all plan national gatherings of their pilgrims at the *palacio* during World Youth Day, but we have also had

strong interest from countries where English is a second language, such as some of the Scandinavian countries," he said. †

Local young adults making pilgrimage to Spain for WYD

By Brandon A. Evans

Forty-one young adults from the Archdiocese of Indianapolis and the neighboring Diocese of Lafayette will be joining three priest chaplains on a pilgrimage to Madrid for World Youth Day.

Their pilgrimage begins with a 6:30 a.m. Mass at St. John the Evangelist Church in downtown Indianapolis on Aug. 13, and will end when they arrive home on Aug. 22.

During the pilgrimage, the young adults will participate in official World Youth Day events, including catechetical sessions, concerts, talks and a special Mass for U.S. pilgrims. The weeklong event culminates on Aug. 21 with a Mass

celebrated by Pope Benedict XVI.

The pilgrims, who include four archdiocesan seminarians, will also take a day trip to Avila, Spain.

Updates and photographs from the trip will be available throughout the week at www.archindy.org/wyd or by following twitter.com/IndyCatholic1.

Visitors to the blog are encouraged to submit prayer requests via the comment boxes for the pilgrims to take with them.

This is the first time that the archdiocese is taking a group made up exclusively of young adults—graduates of high school who are age 18 and older—as opposed to past years when high school students were included.

Father Rick Nagel, director of the

archdiocesan Office of Young Adult and College Campus Ministry, Catholic chaplain at Indiana University-Purdue University Indianapolis (IUPUI), and administrator of St. John the Evangelist Parish in Indianapolis, said that this was done to return to the original spirit of World Youth Day, which was founded by Blessed Pope John Paul II as an event for young adults.

(To follow the pilgrims online, log on to www.archindy.org/wyd or scan the QR code to the right on your mobile phone.) †



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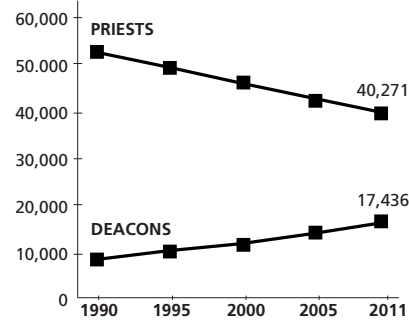
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Editorial

Clergy Trends

The number of priests in the U.S. have been on the decline in the past 20 years as deacon numbers increased.



Source: Official Catholic Directory ©2011 CNS

Fewer priests, more Masses

We hope you read the story we published in the July 22 issue of *The Criterion* headlined “Report finds fewer priests celebrating more Masses at fewer parishes” because the data in that article are important for the future of the Catholic Church in this country.

It’s not that any of you, our readers, would be surprised by the headline. By coincidence, Catholic News Service sent that story to Catholic periodicals the same week that we reported the planned closing of four parishes in the Terre Haute Deanery.

The article reported on the latest study by the Center for Applied Research in the Apostolate (CARA) on behalf of no less than five national Catholic organizations that are concerned about the Church’s future. I was a member of CARA’s board of directors from 1978 to 1985.

Those five organizations are working on a project called Emerging Models of Pastoral Leadership. It is being funded by the Indianapolis-based Lilly Endowment.

It is hardly a secret that we have fewer priests today, even though we have more Catholics, and that those priests have more responsibilities. Every time the official appointments appear on page 2 of *The Criterion*, readers see that individual priests are sometimes assigned additional parishes or as pastors of large parishes without associate pastors.

Even though the number of deacons increases every year, the total number of priests, deacons, and men and women religious in the United States declined 41 percent in the 30 years from 1980 to 2010.

With fewer priests and parishes, those priests are celebrating more Masses. But that’s hardly all that they are doing. They must be leaders of their parishes, meet with engaged couples and perform their weddings, plan and conduct funerals, visit the sick in their homes or health care centers, and hear confessions. They also meet with the parish staff, parish council and finance committee.

Then they have additional responsibilities as members of archdiocesan committees, perhaps as heads of ministries or diocesan offices or as volunteer staff members of the Metropolitan Tribunal. Seventeen priests serve in these roles.

Obviously, our priests couldn’t do all this without laypeople helping them. That is another way that things have

changed in our parishes, and will change even more in the future. The CARA study reported that the average parish now has 9.5 staff members, some more and some less, of course, depending upon the size of the parish.

Of those 9.5 staff members, 5.4 people are in ministry positions. This reflects the increase in the number of lay ecclesial ministers, those who have studied specifically for those roles. In parish life, examples are the pastoral associate, parish catechetical leader, youth ministry leader, and director of liturgy or pastoral music. Deacons are not included because they are members of the clergy, not lay.

There are now approximately 38,000 lay ecclesial ministers in U.S. parishes, and about 790 additional lay ecclesial ministers are being added every year.

The CARA study found that the average number of registered households in each U.S. parish grew to 1,168. The Archdiocese of Indianapolis, though, is far from that number. With 83,465 households in our 151 parishes, our average is only 553.

The report stated that the average number of individuals registered in U.S. parishes in 2010 was 3,277. For the Archdiocese of Indianapolis, with a Catholic population of 224,926 as of June 30, 2010, the average was only 1,618.

The study also reported that one-third of all U.S. parishes have more than 1,201 registered households. Only 15 of the parishes in our archdiocese have more than 1,201 households—under 11 percent.

The percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010 throughout the United States. In our archdiocese, it is 35 percent. Forty-nine parishes have 200 or fewer households.

One interesting figure in the study is that smaller parishes have higher Mass attendance than larger parishes.

Furthermore, “Although Mass attendance has declined in the long term since the 1950s, there has been no recent decline or increase in attendance in the last decade,” the report said.

All this seems to indicate that the Archdiocese of Indianapolis has not yet been forced to close or consolidate as many parishes as many other dioceses in the United States.

—John F. Fink

Be Our Guest/Dr. Hans Geisler

Brain death is the best criterion for assessing death

In the “Be Our Guest” column in the July 8 issue of *The Criterion*, Dr. Paul



A. Byrne and Franciscan of the Immaculate Father Peter Damian Fehlner wrote an article titled “Vital organ transplantation—not truly dead.”

In their column, they note that an organ donor of a non-paired organ should be judged dead beyond doubt before the organ, to be transplanted, is removed.

In making that point, they take issue with Father Tad Pacholczyk’s “Making Sense of Bioethics” column which appeared in the June 24 issue of *The Criterion* in which he gives the reasons for the Catholic Church’s acceptance of “brain death” as the definitive criterion for death having occurred.

Indeed, Byrne and Father Peter Damian, toward the end of their column, note that, “Over time, it has become clear that ‘brain death’ is not true death.”

I believe that they are wrong. If we are to encourage organ donation as a way that the deceased can help their living brethren, we should accept the Church’s assessment that brain death is the best criterion for assessing death.

My belief rests on the presumption that a careful and thorough assessment of the deceased brain’s function being totally gone has been supplied by competent medical examination. Such a judgment would assume that all the criteria, clearly elucidated in the ethical and religious directives (ERD’s) of the U.S. Conference of Catholic Bishops, have been adhered to in a painstaking manner.

The practice of organ donation as a truly beneficent gift was endorsed by

Pope Benedict XVI in November 2008 when he said, “The act of love, which is expressed with the gift of one’s own vital organs, is a genuine testament of charity that knows how to look beyond death so that life always wins. ... What the [recipient] receives is a testament of love, and it should give rise to a response equally generous. ... In this way grows [both] the culture of the gift and gratitude.”

In supporting the acceptance of brain death as the best criterion that death has truly occurred, Father Pacholczyk quotes an address given by Blessed John Paul II in August 2000 to Catholic health care personnel, when the Holy Father stated, “The complete and irreversible cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology.”

Father Pacholczyk writes, “As long as thorough and accurate medical testing is performed, the Church continues to support the determination of death based on neurological criteria.”

In other words, brain death is real death once brain death has been irreversibly proven to have taken place by exhaustive neurological criteria. That the brain is truly dead is therefore the definitive criterion followed by the Catholic Church, which permits the donation of any unpaired organs of a recently deceased Catholic, such as the heart, liver, etc.

In addition, this is the basis of the Catholic belief that “the transplantation of organs is morally acceptable” only when “the donor is truly dead” (*Compendium: Catechism of the Catholic Church*, #476).

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

Letters to the Editor

Rich tradition of faith offers perfect prescription for curious youths

The youth of today have a propensity for mysticism, phantasm and the oddly out of the ordinary.

They are sufficiently configured to enter into the mystery of the Mass and the various senses of biblical study, i.e. literal and spiritual—allegorical, moral and anagogical sense.

While catechizing some of my students in confirmation class, I made the mistake of keeping my teaching far too simple. They became bored, and wanted to learn more so we ventured deeper into the subterranean sea of spirituality and they lit up.

We can use the virtual reality that they spend so much time in to extract truths about the Christian faith and understand the teachings of the Catholic Church.

Our youths are far more prone to enter into the “interior castle” of the soul than

many of us, who are content with a shallow spirituality.

There is no sense deprivation in the world of the youths. They are bombarded covertly and overtly with the occult, the whimsical and interdimensional possibilities. We often think about what is, and they ponder what could be. They have no problem seeking things only dead folks know.

The Catholic Church exists in the realm of time and space, persisting in the two spheres of corporeal and incorporeal, spiritual and material.

Our faith is rich in tradition and gifted with great thinkers and doctors of mystical theology, just the prescription needed for the passionately curious youths of today.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Why is there a lack of outrage and such indifference to the abortion holocaust?

During a recent prayer vigil with one other pro-life supporter outside an abortion mill in Indianapolis, I was struck by the observation that in its fight for life, one innocent several-week-old baby in the womb was outnumbered by five abortion mill staff members—including the physician/abortionist flown in from out of state—all determined to end that life.

At first glance, my trivial, irreverent observation was that those five to one odds would seem a bit unfair.

The more meaningful observation, of course, would suggest that this shameful

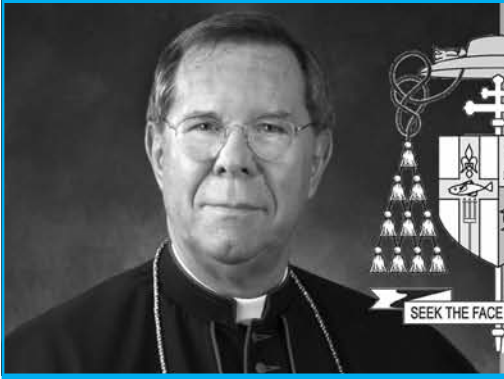
scene showcases an unspeakable moral tragedy that somehow must end before God’s wrath descends on our nation!

Regarding this situation, I also, perhaps unfairly, sense a lack of outrage and indifference to this abomination in many of our archdiocesan parishes.

Are there compelling reasons why the streets in front of the four abortion mills in Indianapolis aren’t filled with prayerful advocates for the sanctity of innocent human life?

David A. Nealy
Greenwood

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Core of the priesthood is being a friend of Jesus in prayer

This week, I continue with Part 2 of the Ordination Instruction for Father Dustin Boehm.

Ordination Instruction
Part 2

There is something else about obedience.

Blessed Pope John Paul II once remarked about the gesture of the ordinand putting his hands in those of the bishop. "A priest must be able to feel, especially in moments of difficulty, of loneliness, that his hands are held tightly by the archbishop's."

Isn't it a mutual gesture, symbolic of safety in the hands of Christ?

A priest may complain that as soon as he comes into church to pray the office or to celebrate Mass, a thousand thoughts fill his mind and distract him from God.

But St. Charles Borromeo asks, "How did he prepare? What means did he use to collect his thoughts, and to remain recollected?"

The saint asks, "Would you like me to teach you how to grow from virtue to virtue and how, if you are already recollected at prayer, you can be even more attentive and so give God more pleasing worship? Stay quiet with God."

Dustin, you have heard me say more than a few times that our first duty as priests is to be men of prayer.

St. Charles said, "My brothers, you must realize that for us Churchmen nothing is more necessary than meditation. When you

administer the sacraments, meditate on what you are doing. When you celebrate Mass, reflect on the sacrifice you are offering. When you pray the office, think about the words you are saying and the Lord to whom you are speaking. When you take care of our people, meditate on the Lord's blood that has washed them clean. In this way, all that you do becomes a work of love."

This is the way we can overcome the difficulties we face which, after all, are part of our ministry.

Dustin, in your Holy Thursday homily at St. John the Evangelist Church, you said, "In meditation, we find the strength to bring Christ to birth in ourselves and in others; so that our proclamation of Our Lord's very real, very physical presence in this world not remain simply a proclamation of words, but a very real and very physical proclamation of love."

The holy bishop of Milan, St. Charles, asked, "Are you in charge of a parish? If so, do not neglect the parish of your own soul, do not give yourself so completely that you have nothing left for yourself. Be mindful of your people without becoming forgetful of yourself."

Pope Benedict XVI reminds us that our priestly spirituality is intrinsically eucharistic. He says, "The seeds of this spirituality are already found in the words spoken by the bishop during the ordination liturgy: 'Receive the oblation of the holy people to be offered to God. Understand what you celebrate and conform your life to the mystery of the cross.'"

My brother, you have already promised to live your life in apostolic love, in celibate chastity. We are called to love the many. We offer a sacrificial love as a sign of our interior love for Christ and our special availability to serve God and our human family. Why? We need look no farther than the person of Christ who was celibate. The charism of celibacy is the mystery of God's love at work in us and—as it was in Christ—it is part of that divine paradox that we must die in order to live (cf. *Light in the Lord*, Cardinal Basil Hume, p. 35).

Finally, Dustin, in a few minutes, as you lie prostrate on the floor during the litany, resolve that day by day in prayer you will rededicate your life in love. Your prostration is a sign of your dependence on Jesus.

Recall that for his part, Jesus says, and will continue to say, "No longer do I call you a servant but friend" (Jn 15:15).

Pope Benedict says that is the meaning of the imposition of hands: I no longer call you servants but friends. The core of priesthood is being friends of Jesus, and being a friend of Jesus means being with him in prayer.

Cardinal Hume remarked, "Friend. That raises the whole thing to a different level, for promises made between friends do not

come from compulsion or obligation."

He also said, "The gap between what you are and what you know you should be will become greater. Do not worry. [Jesus] chose you. He knows what he is doing—so trust him. He wants you to be his friend—let him. He wants you from time to time to carry his cross—do so. Pray often, in good times and in bad: 'Speak Lord, your servant is listening.' He will answer you and whisper quietly to you in his own way: 'Don't worry—it is going to be all right. ... I chose you'" (p. 93).

Being a friend of Jesus means being with him in prayer. Brother, be that and everything will be OK. Please God, may it be so. †

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 Street
Indianapolis, IN 46202-2367

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

La base del sacerdocio es ser amigos de Jesús en la oración

Esta semana continúo con la segunda parte de la Instrucción de la ordenación de padre Dustin Boehm.

Instrucción
Parte 2

Hay algo más acerca de la obediencia.

El beato Papa Juan Pablo II comentó en una ocasión acerca el gesto del ordenando de colocar sus manos sobre las del obispo. "El sacerdote debe sentir, especialmente en momentos de dificultad y de soledad, que el arzobispo le tiene de la mano."

¿Acaso no es éste un gesto mutuo que simboliza la seguridad que experimentamos en las manos de Cristo?

Puede que el sacerdote se queje de que tan pronto llega a la iglesia para rezar el oficio o celebrar la Misa, la mente se le inunda con miles de pensamientos que lo distraen de Dios.

Pero a este respecto, San Carlos Borromeo indaga: "¿Cómo se preparó? ¿Qué medios usó para controlar sus pensamientos y mantenerlos ordenados?"

El santo pregunta: "¿Te gustaría que te enseñara cómo avanzar de una virtud a otra y cómo, si ya mantienes tus pensamientos ordenados en la oración, podrías estar más atento para alabar a Dios de una forma que Le agrade aún más? Quédate en silencio con Él."

Dustin, me has escuchado decir más de una vez que nuestro primer deber como sacerdotes es ser hombres de oración.

San Carlos dijo: "Mis hermanos, deben darse cuenta de que para los hombres de la Iglesia nada es más necesario que la meditación. Cuando administren los

sacramentos, mediten sobre lo que están haciendo. Cuando celebren la Misa, reflexionen acerca del sacrificio que están ofreciendo. Cuando recen el oficio, piensen en las palabras que están pronunciando y en el Señor al cual le hablan. Cuando se ocupen de nuestra gente, mediten sobre la sangre del Señor que los ha lavado. De esta forma, todo lo que hagan se convierte en una obra de amor."

De esta manera podemos superar las dificultades que enfrentamos las cuales, después de todo, forman parte de nuestro ministerio.

Dustin, en tu homilía del Jueves Santo en la iglesia St. John Evangelist, dijiste: "En la meditación hallamos la fuerza para lograr que Cristo nazca en nosotros y en el prójimo. Así pues, nuestra proclamación del Padre Nuestro se torna en una presencia muy real, muy palpable en este mundo, no se limita a una mera entonación de palabras, sino que es una proclamación de amor muy real y muy palpable."

El santo obispo de Milán, San Carlos, preguntó: "¿Estás a cargo de una parroquia? De ser así, no descuides la parroquia de tu propia alma, no te entregues de tal modo que no quede nada para ti mismo. Ocupate de las personas sin olvidarte de ti."

El papa Benedicto XVI nos recuerda que nuestra espiritualidad sacerdotal es intrínsecamente eucarística. Expresa: "En las palabras que pronuncia el obispo durante la liturgia de ordenación se encuentran ya las semillas de la espiritualidad: 'Recibe la limosna del pueblo santo para ofrecerla a Dios. Comprende qué celebras y amolda tu vida al misterio de la cruz.'"

Hermano, ya has prometido vivir tu

vida en el amor apostólico y en la castidad del celibato. Estamos llamados a amar a muchos. Ofrecemos un amor de sacrificio como símbolo de nuestro amor interior a Cristo y nuestra disposición especial de servir a Dios en nuestra familia humana. ¿Por qué? Sin ir más allá, observemos la persona de Cristo que fue célibe. El carisma del celibato es el misterio del amor de Dios en acción en nosotros, al igual que lo fue en Cristo: forma parte de esa paradoja divina en la que debemos morir para poder vivir (cf. *Light in the Lord* [Luz en el Señor], cardenal Basil Hume, p. 35).

Por último, Dustin, en unos minutos, cuando yazcas postrado en el suelo durante la letanía, toma la determinación de que día tras día volverás a dedicar tu vida por amor. Postrarte es una señal de tu dependencia de Jesús. Recuerda que, por su parte, Jesús te dice y continuará diciéndote "ya no te llamo siervo sino amigo" (Jn 15:15).

El papa Benedicto asevera que ese es el significado de la imposición de las manos: ya no os llamo siervos, sino amigos. El fundamento del sacerdocio es ser amigo de Jesús y serlo significa estar con él en la oración.

El cardenal Hume señaló: "Amigo. Eso hace que la cuestión tome un cariz distinto, ya que las promesas entre amigos no se

derivan de obligaciones ni apremios."

También dijo: "La brecha entre lo que eres y lo que sabes que deberías ser se tornará todavía más grande. No te aflijas. [Jesús] te eligió. Él sabe lo que hace, así que confía en él. Quiere que seas su amigo; permíteselo. De vez en cuando querrá que cargues su cruz; hazlo. Ora a menudo, en los buenos tiempos y en los malos: 'Habla, Señor, tu siervo te escucha.' Te responderá y te susurrará quedamente a su manera: 'No te preocupes; todo va a estar bien. ... Yo te elegí'" (p. 93).

Ser amigo de Jesús significa estar con él en la oración. Hermano, hazlo y todo irá bien. Te ruego Señor que así sea. †

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

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 12
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0706.

August 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Sixth annual "Missions Helping Missions Bazaar and Family Picnic,"** 10 a.m.-6 p.m., buffet dinner, noon-7 p.m., \$10 per person or \$30 for a family of five, Mass, 4 p.m. Information: 317-545-7681, ext. 14, or www.archindy.org/Fatima.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Parish Pro-Life Ministry-Living the Gospel of Life Authentically,"** day of renewal and networking, 8:30 a.m.-3:30 p.m., no charge. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

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.

RomWeber Marketplace, 7 S. Eastern Ave., Batesville.

Oldenburg Academy, OASIS athletic booster club, cornhole tournament, registration, 4 p.m., tournament, 6 p.m., \$10 per person or \$20 per team. Information: www.oldenburgacademy.org.

August 13-14
St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival**, Sat. 5:30 p.m.-midnight, music, Sun. 11 a.m.-6 p.m., chicken dinner. Information: 812-487-2096.

August 14
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

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

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

August 16
St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **"Scripture Study,"** 7 p.m. Information: 317-241-9169 or jansenml@iquest.net.

Marian University, 3200 Cold Spring Road, Marian Hall, Room 305, Indianapolis. **Catholic Adult Fellowship, "Life of Grace,"** Chris Godfrey, presenter, 7 p.m.

August 17
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

August 18
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith**, Abba, Father Chapter meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholic-cemeteries.cc.

St. Mary Parish, 208 S. East St., Greensburg. **Inspirational program, Anne Ryder, presenter**, \$10 per person suggested donation, 6:30 p.m.

Information: 812-663-8427.

August 19
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Catholic Confusion Over Health Care Reform,"** Dr. Matthew Will, presenter, 6:30-8:30 a.m. \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"The Future of the African-American Catholic Family,"** Deacon Harold Burke-Sicers, presenter, reception, 6 p.m., presentation, 7 p.m., covered dish and free-will offering. Information: 317-632-9349.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Office of Family Ministries, family Mass and social, for families experiencing separation or divorce**, Mass, 7 p.m. followed by social. Information: 317-236-1586 or dvanvelse@archindy.org.

August 19-20
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis.

"Augustavaganza," rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

August 20
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"5K Run and Walk,"** 9 a.m. Information: 317-357-1200.

Murphy's Steakhouse, 4189 N. Keystone Ave., Indianapolis. **St. Philip Neri School, Class of 1951 60-year Reunion**, noon. Information: 317-357-4443.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **"The Treasures of Church Teaching,"** Deacon Harold Burke-Sicers, presenter, Mass, 11:30 a.m., lunch, 12:30 p.m., presentation following lunch until 4 p.m. Information: 317-632-9349.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Pulled-pork dinner**, 4-7:30 p.m., \$8 adults, \$4 children 6-12 years old. Information: 812-852-4394 or agehl@etczone.com.

August 19-20
St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"SausageFest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6 p.m.-midnight. Information: 317-253-1461.

August 21
St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-623-8007.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Sacred Ground School of Dance, 2 W. Main St., Suite 9, Greenfield. **"Liturgical Dance,"** class, demonstrations by Sacred Ground Liturgical Dance Company, 1-5 p.m., \$40 per person. Information: 317-442-8279 or sacredgrounddance@gmail.com. †

Retreats and Programs

August 16
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine-The B and b of Baptism,"** session one of four, Mary Lynn Cavanaugh, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

August 19-21
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Miracles Stories of the Gospels,"** Benedictine Father Eugene Hensell, presenter. Information:

800-581-6905 or MZoeller@saintmeinrad.edu.

August 23-25
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"By the Finger of God-The Miracles of Jesus,"** midweek retreat, Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 26-28
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Simplicity Retreat Revised-A Way of Life,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

New novice is welcomed into Saint Meinrad Archabbey

In a brief ceremony at the monastery entrance, Anushka Fonseka was clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad on Aug. 5. He begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Anushka, 28, was born in Colombo, Sri Lanka. He was a member of Our Lady of Fatima Parish in

Battaramulla and attended St. Joseph's College in Colombo, both in Sri Lanka. In 2008, he earned a bachelor's degree in civil engineering at the University of South Alabama in Mobile, Ala. He worked as a structural engineer at Barter and Associates Inc. in Mobile until joining the monastery. As a novice, he will take a year off from formal studies and/or trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



Nov. Anushka Fonseka, O.S.B.

Italian Heritage Society Mass is Aug. 14 at Camp Atterbury

The Italian Heritage Society of Indiana will hold its 22nd annual Mass and picnic at 11 a.m. on Aug. 14 at the Italian POW Chapel at Camp Atterbury in southern Johnson County. Msgr. Joseph Schaedel, pastor of

St. Luke the Evangelist Parish in Indianapolis, will be the celebrant of the Mass to honor the Virgin Mary and pray for world peace. For more information, call James Divita at 317-293-4607. †

VIPs



Larry and Margaret (May) Schank, members of St. Michael Parish in Cannelton, celebrated their 50th anniversary on July 2. They were married on

July 4, 1961, at St. Michael Church in Cannelton. They have two children, Julia Kunkler and Brian Schank. They also have six grandchildren. †

St. Vincent de Paul Society receives grant

The National Council of the Society of St. Vincent de Paul awarded a grant of \$1,500 on July 19 to provide bicycles for the needy in Indianapolis.

"Besides housing and jobs, many of the homeless we serve have no transportation," said Maureen McLean, who helped write the grant application for the St. Vincent de Paul Conferences at St. Philip Neri and Holy Cross parishes, both in Indianapolis.

"A bike enables many of them to find and keep jobs as well as keep their medical appointments," McLean said. "Those benefits, in turn, lead to more permanent

housing and a healthier lifestyle."

The Society of St. Vincent de Paul in Indianapolis has distributed 100 bicycles to those in need since 2008. More than 150 of their homeless clients are on a bicycle waiting list.

The disbursement to Indianapolis is part of \$80,000 in Friends of the Poor grants that the St. Vincent de Paul Society will make this year throughout the United States.

(For more information on the Society of St. Vincent de Paul in Indianapolis, log on to www.svdpindy.org.) †

25th jubilee

Father Stephen Akange, right, associate pastor of St. Louis Parish in Batesville, processes into his parish's church at the start of a July 24 Mass to celebrate the 25th anniversary of his priestly ordination. Processing into the church with Father Akange is transitional Deacon Jerry Byrd, a member of St. Louis Parish. Seven priests concelebrated the festive Mass that was attended by more than 400 members of the southeastern Indiana parish. Father Akange was ordained for the Diocese of Makurdi, Nigeria. He has ministered in the Archdiocese of Indianapolis since 2005.



St. Simon the Apostle Parish to celebrate 50 years on Aug. 21

By Sean Gallagher

Jeanie Fentz is looking forward to the festive Mass on Aug. 21 that will celebrate the 50th anniversary of the founding of her parish, St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis.

The Mass will begin at 11 a.m. with a reception to follow.

Fentz was a young mother in her early 20s when she joined the parish in 1962.

At the time, many of her fellow members in the fledgling parish were also young parents who had moved to Indianapolis' far east side to work in the bustling industrial corridor along Shadeland Avenue.

Many of the people who will join her at the anniversary Mass will also be young mothers and fathers, but of her children's generation.

"[They're] like me all over again," Fentz said. "They go places and do things with people from St. Simon. ... It brings back memories because it appears to be like [what it] was when my kids were little. You go to church and get your support from those people."

While many things have stayed the same over St. Simon Parish's first 50 years, other things have changed.

Most prominent among them is the parish's location.

It was originally located at 8400 Roy Road, on Indianapolis' far east side, about a mile east of Shadeland Avenue.

But by the mid-1980s, many of the factories along Shadeland that had employed thousands of people when St. Simon was established in 1961 were being closed.

At the same time, many people were moving into new neighborhoods on the far northeast side of Indianapolis.

Because of these demographic changes, St. Simon Parish was moved to its current location, about 10 miles north of its original site, in 1997. Its church was dedicated in 2001.

Fentz recalled the time when the decision was made to change St. Simon's location and the preparations for the move followed, noting that some parishioners chose to join other nearby parishes.

"It was harder on some than on me," Fentz said. "When we were first told, I was really excited about it. ... Some of the older people had a really hard time."

"But it's all come full circle. And I think we're all happy."

One of those members who is happy at St. Simon Parish is Nicole Stephenson, 35. A mother of three children under age 9, Stephenson is president of the parish's women's club, which organizes parish social events and



Archbishop Daniel M. Buechlein accepts offertory gifts from Beverly Hansberry and Franciscan Sister Yvonne Conrad at the Dec. 1, 2001, dedication Mass for the new St. Simon the Apostle Church in Indianapolis. Transitional Deacon John McCaslin, left, a St. Simon parishioner who was ordained to the priesthood in June 2002, and Father Robert Sims, then St. Simon's pastor, assisted the archbishop during the liturgy. At the time, Hansberry was St. Simon's director of faith formation, and Sister Yvonne was the parish's administrative assistant.

outreach service projects.

She and her family joined St. Simon Parish in 2007.

"When we would go into Mass, it had a welcoming environment," Stephenson said. "Everyone was friendly. That was initially what got us in the door of St. Simon."

"What's kept us there is that, once you get to know everybody, you get a great sense of community and family. Everybody knows everybody there, and you look out for each other."

Fentz appreciates how her son and his family are now active in the parish like she was 50 years ago. Stephenson hopes her children will make it their spiritual home when they have their own families.

"I hope that, by doing everything that I am doing, I'm creating an environment for my kids that will nurture their morals," she said. "[I hope] that they'll grow up to be good people and, in turn, stay in this community and maybe do the same things that I'm doing for their kids someday."

Father John McCaslin grew up as a member of St. Simon Parish

in the 1960s and 1970s. The parish and its booming school at that time—the three sections of his first-grade class combined had more than 100 students—did a lot to nurture his life of faith.

"Our whole family life was focused around the parish," he said. "We were very active in the parish, in CYO sports, in all the events and activities of the school. I'm still friends with a good number of my classmates that I grew up with."

Although Father McCaslin is busy as the pastor of St. Anthony Parish and the administrator of Holy Trinity Parish, both in Indianapolis, he keeps up with his St. Simon classmates on a Facebook page.

"It was a great parish to grow up in. It really was," he said. "I had a great experience there. It was a great community. There was a lot of investment and ownership in it. I couldn't have asked for a better experience growing up."

Former members of St. Simon Parish are invited to participate in the Aug. 21 Mass, and at a Sept. 24 parish picnic on the

parish's grounds that will also celebrate its 50th anniversary.

"For over 50 years, our community has celebrated the joys of baptisms, weddings and graduations," said Father William Marks, St. Simon's pastor since

2008. "We have also supported each other in times of sorrow and pain, funerals and illness."

"A sign of a faith-filled community is not one

that survives over time, but one that continues to give its very heart and spirit to all who pass through the doors of the church. St. Simon ... has much to celebrate because over the years it has been a community giving of itself to others."

(For more information about St. Simon the Apostle Parish, log on to www.saintsimon.org.) †



In this archive photo from the 1980s, a child has fun on a ride during St. Simon the Apostle Parish's annual festival. At the time, the parish was located at 8400 Roy Road on Indianapolis' far east side. In 1997, it was moved to its current location at 8155 Oaklandon Road in Indianapolis.

NATIVITY'S AUGUST TRAGANZA
6TH ANNUAL
AUGUST 18TH - 20TH

<p style="text-align: center;">August 18 6:00 pm - Texas Hold 'Em</p> <p style="text-align: center;">August 19 Catered Dinner Prime Rib and Oven Roasted Turkey carving stations with all the sides \$10 Adults - \$6 Kids 10 and Under</p> <p style="text-align: center;">August 20 Nativity Fit 5K Run/Walk (9:00 am) (8:00 am race day registration)</p> <p style="text-align: center;">Catered Dinner Knights of Columbus Hog Roast \$9 Adults - \$7 Kids 10 and Under</p>	<p style="text-align: center;">August 19 & 20 4:00 pm—Midnight Monte Carlo • Raffle • Food & Drink Rides • Children's Games Corn Hole Tournament (Sat. 6:00 pm)</p> <p style="text-align: center;">Live Entertainment 8:00 pm - 11:00 Twin Peaks (Fri.) Spinrut (Sat.)</p>
<p style="text-align: center;">August 20 5:30 pm - Evening Mass</p>	

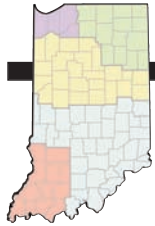
Nativity Catholic Church
7225 Southeastern Ave., Indianapolis, IN
(317) 357-1200 • www.nativityindy.org
License #123944

St. Mary's Family Picnic 2010
Greensburg, Indiana

<p style="text-align: center;">Saturday August 27 5:30 pm — ADULT NIGHT — Beer Garden (Must be 21 to enter) Butterfly Chop Dinner Food • Fellowship • Fun Live Band featuring: Skeeter McGee 18 Years and older only</p>	<p style="text-align: center;">Sunday August 28 11:00 am — FAMILY PICNIC — BINGO Fried Chicken Dinners Pulled Pork Dinners Kids Games Adult Games Live Entertainment All Day! Food • Fellowship • Fun</p>
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Compiled by Brandon A. Evans

DIOCESE OF EVANSVILLE

'All are welcome': Family with 34 children enrolls at Christ the King Parish

EVANSVILLE—When Mary-Jo Jackson heard "All Are Welcome" is this year's theme for the schools in the Diocese of Evansville, she had one thing to say—"Sounds good."

She and her husband, Michael, are members of Christ the King Parish, and the biological parents of seven grown children and the adoptive parents of 27 children. They recently arrived in Evansville from New York, and are in the process of getting their children enrolled in school. Five of the children, Ross, Mercy, Maria, Fiona and Elijah, are attending Christ the King School.

Six of their children will attend Reitz Memorial High School, while others will be enrolled in schools in the Evansville-Vanderburgh School Corporation.

The parents say that their "original seven" taught them about soccer teams, Scouts and music lessons. Those parenting experiences prepared the couple for the "new clan," which consists of children from Russia, Kazakhstan, Serbia, China, Romania, Vietnam, Bulgaria, Korea and the United States.

Recently, the parents took some of their children to Christ the King to see their new school.

As they walked into the science lab, sixth-grader Mercy, who has a constant smile, said, "Science is my thing! I really like science."

Her older brother, Ross, who is going to be in the eighth grade, took a good look at the gym. He said he knew Indiana was a basketball-loving state. "My mom told me, and I've watched 'Hoosiers.'"

Mary-Jo and Michael Jackson say that "through it all, our love as a couple has grown immeasurably and our faith in God has continued to direct our lives."

(For more news from the Diocese of Evansville, log on to the website of The Message at www.themessageonline.org.) †

DIOCESE OF LAFAYETTE

New Matthew 25 Center in Carmel is a house of blessing and a place of love

CARMEL—The new Matthew 25 Center at Our Lady of Mount Carmel Parish is a lifeline for thousands of local people in need. Each day, it lives out the Bible verses after which it was named.

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me," Jesus said. "Whatever you did for one of these least brothers of mine, you did for me" (Mt 25:35-36, 40).

The \$2 million, 13,091-square-foot structure, dedicated by Bishop Timothy L. Doherty on July 16, is the new home to the Merciful H.E.L.P. Center, which hosts Hamilton County's largest food pantry and 20 other outreach ministries for those in need, and the Trinity Free Clinic, which offers free acute medical care and dental services to the uninsured.

The pantry and clinic served more than 18,000 local people in 2010. That makes the Matthew 25 Center the largest facility serving the poor in the county.

"I think it's fantastic that the community has come together to build this. There is such a need," said Jeff Bentivoglio, a member of Our Lady of Mount Carmel Parish.

With approximately 2,800 households, Our Lady of Mount Carmel is the largest parish in the Lafayette Diocese. It has a school, 240 ministries and many needs, but the Matthew 25 Center construction project was "at the top of the list," said Father Richard Doerr, pastor.

"Our people here feel economically blessed, and they know it's their responsibility to serve others in need," he said. "It's the highest form of love to serve the poorest of the poor."

The brick, one-story Matthew 25 Center, standing northwest of the school, was funded by parishioners. An additional \$475,000 for equipment was the result of grants.

(For more news from the Diocese of Lafayette, log on to the website of The Catholic Moment at www.thecatholicmoment.org.) †



Father Richard Doerr, pastor of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese, speaks during the dedication of the parish's new Matthew 25 Center on July 16. Standing behind him is Bishop Timothy L. Doherty.

DIOCESE OF FORT WAYNE-SOUTH BEND

Bishop Rhoades encourages complete enthusiasm in 'new evangelization'

WARSAW—Hispanic Catholics from 14 parishes were called to participate in a "new evangelization" at Our Lady of Guadalupe Parish and Diocesan Shrine in Warsaw on July 23. More than 150 priests and laity from these parishes were present at the diocesan convocation, and contributed toward a diocesan pastoral plan for Hispanic ministry.

"The Catholic Hispanics are not immune to the temptations of the culture of death or materialism and secularism of this culture," Bishop Kevin C. Rhoades told the group in Spanish in his homily during Mass.

"In this situation, I believe the Lord calls us," he said. "He calls you to participate, have a strong faith to dedicate and have a complete enthusiasm in the work of the new evangelization. This begins within the Hispanic community, within itself and after you extend love to those Hispanics that you know are not coming to church and invite them to come home."

(For more news from the Diocese of Fort Wayne-South Bend, log on to the website of Today's Catholic at www.todayscatholicnews.org.) †

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THE SPIRIT OF CARING®

What was in the news on Aug. 11, 1961? Public welfare legislation and should mom stay home?

By Brandon A. Evans

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

Here are some of the items found in the Aug. 11, 1961, issue of *The Criterion*:

• **Decries giving socialism tag to public welfare legislation**

"GALVESTON, Tex.—Archbishop Robert E. Lucey of San Antonio said here that

opposition to public welfare legislation on the grounds

that it is 'socialism' is a 'shopworn' argument. 'I find

no cause in logic or in history for giving socialists

all the credit for constructive legislation in the field of

human welfare,' he told the state AFL-CIO convention. 'Civil government should seek

the common good, and if it has police power to defend the rights of the strong, it

also has a duty to assist the weak and the needy. This is not socialism. It is love of

neighbor. It is patriotism and good common sense,' the archbishop added."

• **Belgian cardinal dies; foe of Nazis and Reds**

• **New office will assist S. America**

• **What they hope for: Laymen 'view'**

Council

• **Shaw Memorial teacher designs novel monstrance**

• **English get secretariat for unity**

• **Name Terre Haute couple to receive papal honor**

• **Colleges advised to stress business ethics courses**

• **Pro-Castro priest exposed as fake**

• **Opinion of our Readers: Dispute stand on socialized medicine**

• **'Promise of the Future': Automation and Society**

• **Politics in Germany: Catholics, Protestants cooperate in one party**

• **Rumors have the Pope naming new cardinals**

• **ND scholar hits dither over moon**

• **Catholic medical educator supports aged health plan**

• **Mother and Teacher: Popes confirm Church's right to speak in social matters**

• **The Faith Explained: The spiritual works of mercy are more urgent**

• **Delaney still gunning for Federal school bill**

• **Professor flunked Castro soldiers, flees to St. Louis**

• **Internationally agreed: Let mother stay home**

"WASHINGTON—An international meeting of

family life specialists, both Catholic and non-Catholic, agreed that mothers who work

outside the home are "paying too heavily" for what they get from it. ... [Msgr. Irving A

DeBlane] said delegates agreed that the working mother situation leads to such

disadvantages as a 'notable imbalance in the child's emotional life'; misunderstanding

between husband/wife and between mother and children; increased household expenses;

physical wear and tear on the mother; birth control; and an unhealthily extreme spirit of

independence among women."

• **U.S. priest heads project to feed Peruvian children**

• **Bishop asks minimum wage in Spain**

• **Catholics urged to push temperance**

• **Laud positive aspects of Pope's encyclical**

• **Believes future of world rests with Latin America**

(Read all of these stories from our Aug. 11, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



TINDERS

continued from page 1

three grown children, their two grandchildren—with another on the way—and countless other children and youths through the years.

All in all, it's a love story—a mature one that shows the impact that two people can have individually and together, even when their lives have been touched by challenges, heartbreak and pain.

From heartbreak to human touch

The heartbreak that Kathy has known has made her the caring teacher that she is.

She was just 9 years old when both her parents died. In the aftermath, she and her two siblings were sent to different places to live. Kathy spent 18 months in a foster home, a time during which she became so sick she had to be hospitalized for six weeks. That's when an aunt and uncle made room for her in their home.

"I can tell you the only thing that kept me sane was praying to the Blessed Virgin, and saying the rosary every night," she recalls.

When she attended Christ the King School in Indianapolis, a religious sister who was also a teacher looked out for her and helped her feel good about herself for the first time in a long time. Equally important was the later influence of a professor at Ball State University in Muncie, Ind.

"She knew her students, liked her students and was willing to help go the extra mile," Kathy says. "She took an interest in me. I'll never forget her kindness."

Or her example.

"I know how difficult life can be for young people, and no one necessarily knows about their lives," Kathy says. "I wanted to be the classroom of refuge. Come into my room and learn a lot of practical skills, but also be in an atmosphere of love and respect. I know how much it can mean when a teacher smiles at you or speaks directly to you. Any show of compassion and kindness can go a long way."

When Kathy noticed that a student wasn't eating lunch for several days, she learned that his family was struggling financially. She quietly gave him a few dollars every school day for lunch for a month. She has used her sewing skills to alter a countless number of prom dresses for Roncalli students. And when a Roncalli student died unexpectedly in the spring of 2011, she sat with her students in a circle, all of them holding hands as

they tried to deal with their shock and their grief.

"Kathy has reached out in a special way to so many different students over the years," says Chuck Weisenbach, the principal of Roncalli. "For some, she is a second mother. Others, she is a listening ear. Others, she is the mom that maybe is not present in their homes. Others, she is a counselor or the person who really believes in them."

"I love the kids, and I know I can make a difference to them," Kathy says.

What she doesn't say is that she has taught the past seven years while dealing with a serious kidney disorder. At times, she has even had to give herself dialysis treatments in the middle of a school day. Those two pieces of information are provided by Ed. As he shares those details, there's a telling tone of admiration in his voice.

"She has an understanding of each child," Ed says. "She does education with compassion. Her classes are not just individuals learning. There's some bond between them. In society, that's what we all need to do better—develop an appreciation for each other, a love for each other."

Connecting Catholic values and sports

Kathy is equally complimentary about Ed's role in leading the Catholic Youth Organization, which provides programs in sports, music, chess, science fairs and summer camps for children and youths throughout the archdiocese.

"One of his best qualities is his concern for the children in the program," Kathy says. "He wants the coaches to know that each child is looking up to them as a role model, and that each team is designed for their improvement and self-esteem. All of the things he does can be traced back to what is best for the kids."

Ed acknowledges that his perspective about sports has changed since his days as an athlete at the former Bishop Chartrand High School, and his time as a teacher and a coach of football, basketball, baseball and golf at Roncalli during the 1970s. Back then, winning was always a major focus for him. As the head football coach of the Rebels for three years—from 1977-79—Tinder also reflected the intensity and competitiveness that has long marked the school's football program.

Yet his approach toward sports has evolved in a different direction since he joined the CYO staff in 1980, and became the executive director of the organization in 1984.

He still loves sports and appreciates the value that competition provides in terms of making individuals and teams prepare,



The Tinder family poses for a photograph on Nov. 26, 2010—the day Megan Tinder and Eddie Keever were married at Our Lady of the Most Holy Rosary Church in Indianapolis. From left, Jennifer Tinder, Mike Tinder, Kathy Tinder, Ed Tinder, Megan Tinder Keever, Emma Tinder, Eddie Keever, Faith Tinder, Chris Tinder and Kelly Tinder.

focus and give everything they have during a game. But he also sees the greater need to put the emphasis on developing a child as a person rather than just a player—especially in the context of the Catholic faith.

"Connecting all of our programs to Catholic values and Gospel messages is the most important thing we do," says Ed, who leads a year-round staff of 22 people.

Two of the staff members—Bernie Price and Jerry Ross—help Ed form a remarkable team of dedication and longevity to the CYO. With Ed's 31 years, Bernie's 37 years and Jerry's 28 years at CYO, they combine for 96 years of service in this youth ministry.

Ed also includes among his extended staff the nearly 4,000 men and women who serve as volunteer coaches for CYO teams each year.

The impact of that combined effort on young people is life-changing, according to Weisenbach.

"I and many others in our Catholic community could make a strong argument that outside of the Church and its sacramental presence in our lives that no other agency in the archdiocese is more critical to the Church than the CYO," says Roncalli's principal. "Ed has done a phenomenal job of guiding the CYO

through the years."

Ed gives the praise to others.

"The people I get to be around are among the most special people in our community and the Catholic Church," Ed says. "They're great people who are dedicated to the faith. I get to work with them in a culture that the CYO is about—developing young people physically, mentally, socially and spiritually."

That same bond has connected Ed and Kathy Tinder ever since he tried to open a way into her heart by opening the back door at Roncalli for her years ago.

Then there is the bond of their marriage. "We both believed in the commitment of marriage when we got married," Kathy says. "We talked about it. It helps that we have shared the same goals and values. We just fit together."

The fit continues.

"There's no question that a marriage is tremendously challenging, but we've had the good fortune of having our paths cross," Ed says. "The commitment grows in a marriage beyond the two individuals. We have the commitment of our children, our grandchildren, our jobs and our example. We take those seriously."

He smiles and says, "We were fortunate to meet at the back door." †

CYO tries to hold the line in 'the tug of war' of youth sports

By John Shaughnessy

When kickball season begins on Aug. 18, it will signal the start of another year of sports in the archdiocese's Catholic Youth Organization.

It will also mark the continuation of what Ed Tinder calls "the tug of war" concerning youth sports.

"You have a tremendous number of human beings who come together in a competitive environment," says Tinder, the longtime executive director of the CYO. "As a staff, we're constantly interacting with the public—many times on an emotional level. People are emotional because their kids are involved."

"Our jobs are like a big tug of war. On one side of the line, there is society's view of sports, with its emphasis on winning, athletic development and sports specialization. We're on the Church side of the rope, trying to pull the youth side of sports into the educational side—helping develop young people physically, mentally, socially and spiritually. We know we're not going to get everybody on our side of the line, but you should never let go."

Tinder shares a similar philosophy when he talks about the emotions and attitudes that can develop when Catholic schools face other Catholic schools in athletic

contests.

"In CYO, I grew up with St. Jude doesn't like St. Barnabas, and St. Luke doesn't like St. Pius, and Roncalli doesn't like Cathedral," he says. "But Roncalli should like Cathedral because it forces them to prepare better, to play hard, to focus, to execute. And the same should be true for Cathedral about Roncalli. So when the game is over, there should be a mutual respect and appreciation for what is accomplished."

While the CYO strives to emphasize the better qualities of youth sports, some of Tinder's favorite moments stem from a CYO coach letting his emotions get the best of him or her during a game.

"I like it when coaches get in trouble," Tinder says with a smile. "To me, there is no more meaningful moment than when a coach stands in front of his or her team and says, 'I made a mistake. I let the emotions carry me away.' I think that says more to a team than if that opportunity had never happened. You take that mistake and turn it into a very teachable moment. I tell coaches that that moment will stay with their kids the rest of their lives." †



As the executive director of the archdiocese's Catholic Youth Organization, Ed Tinder talks to the runners who competed in the CYO Cross Country Meet in Indianapolis in October of 2010.

Involvement in CYO sports continues to be on the rise

The involvement of children and young people in the archdiocese's Catholic Youth Organization activities has increased tremendously from 1988 to 2011.

The number of boys' and girls' basketball teams has jumped from 276 to 655 during that time, according to CYO statistics.

The number of football teams has

increased from 46 to 150 teams from 1988 to 2011, while the number of kickball teams has risen from 87 to 151 teams.

In volleyball, the number of teams has soared from 70 to 300. The number of participants in the CYO's annual music contest has also increased from 400 to 800 participants.

In all, there are about 1,500 teams that play CYO sports in the archdiocese. †

Immigration law makes Christian charity illegal, say Church leaders

MOBILE, Ala. (CNS)—Alabama's new immigration law will affect "every part" of undocumented immigrants' lives and make "the exercise of our Christian religion" illegal, Mobile's archbishop said in an Aug. 1 letter to Catholics.

"Both supporters and opponents of the law agree that it is the broadest and strictest immigration law in the country," he said.

Mobile Archbishop Thomas J. Rodi, Bishop Robert J. Baker of the Diocese of Birmingham, Bishop Henry N. Parsley Jr. of the Episcopal Diocese of Alabama and Methodist Bishop William H. Willimon have joined together in a lawsuit

challenging the law, which is supposed to take effect on Sept. 1.

The religious leaders filed the suit in Birmingham on Aug. 1. The U.S. Justice Department filed suit the same day to stop the law, and a week before the Southern Poverty



Archbishop Thomas J. Rodi

Law Center, the American Civil Liberties Union and other groups also filed a legal challenge.

Provisions of the law, among other things, allow police to detain anyone they suspect is undocumented and mandates criminal penalties for people who transport undocumented migrants.

Rep. Mike Hubbard, speaker of the state House of Representatives, said in a statement that the law will be enacted despite the legal action taken against it. If changes are needed in the law, they will be made, he said, "but Alabama is not going to be a sanctuary state for illegal immigrants."

The Pew Hispanic Center estimates that about 120,000 undocumented immigrants live in Alabama. News outlets have reported that many Hispanic immigrants seem to be leaving the state in advance of enforcement of the law. There are similar fears next door in Georgia, which also has enacted a similarly tough law, though some provisions have been held up in court.

The Alabama law "attacks our very understanding of what it means to be a Christian," Archbishop Rodi said in his

letter. "[It] prohibits almost everything which would assist an undocumented immigrant or encourage an undocumented immigrant to live in Alabama."

Bishop Baker said in a statement that the law "aims to shut the doors of our churches and social ministries, against our wills, to a whole class of people, denying them access to such basic human needs as food clothing, shelter and, most importantly, worship of God."

Bishop Parsley and Bishop Willimon, who is presiding bishop of the Birmingham area of the North Alabama Conference of the United Methodist Church, issued their own statements echoing that sentiment.

About 338,000 Alabama residents belong to the Episcopal, Methodist and Catholic Churches. The Catholic population of the state is about 101,000.

Archbishop Rodi said the law "makes it illegal for a Catholic priest to baptize, hear the confession of, celebrate the anointing of the sick with, or preach the word of God to an undocumented immigrant. Nor can we encourage them to attend Mass or give them a ride to Mass."

Churches cannot let undocumented immigrants "attend adult Scripture study groups, or attend CCD or Sunday school classes," the archbishop continued. "It is illegal for the clergy to counsel them in times of difficulty or in preparation for marriage. It is illegal for them to come to Alcoholic Anonymous meetings or other recovery groups at our churches.

"The law prohibits almost every activity of our St. Vincent de Paul chapters or Catholic social services," he said. "If it involves an undocumented immigrant, it is illegal to give the disabled person a ride to the doctor; give food or clothing or financial assistance in an emergency; allow them to shop at our thrift stores or to learn English; it is illegal to counsel a mother who has a problem pregnancy, or to help her with baby food or diapers, thus making it far more likely that she will choose abortion."

Archbishop Rodi said the responsibility for controlling and regulating the U.S. borders "is the responsibility, first and foremost, of the federal government."

He said some argue the federal government has not done enough to control illegal immigration, and that



Father Donald F. Hanchon, pastor of Most Holy Redeemer Church in Detroit, holds an image of Our Lady of Guadalupe as he marches with other protesters during a May 1, 2007, immigration rally in Detroit. Catholic leaders in Michigan and Alabama recently made statements calling on legislators to protect the dignity of immigrants.

frustration with the lack of action by Congress on immigration reform has given rise to state laws, such as the one passed in Alabama.

"However, the Church is not in charge of our borders," Archbishop Rodi said. "We do not determine who enters our country. But once immigrants are in our midst, the Church has a moral obligation, intrinsic to the living out of our faith, to be Christ-like to everyone."

People of faith, "as Americans and as citizens of Alabama," have a constitutional right to worship freely but also have a right to the "free exercise" of religion.

"'Free exercise' means that, when we leave church on Sunday, we have the right to exercise our faith in our daily lives. This new law prevents us as believers from exercising our life of faith as commanded by the Lord Jesus," he added.

In Michigan, the Catholic bishops

there called on the federal government "to enact and enforce laws that treat migrant peoples with the same dignity as its native-born citizens."

Like Archbishop Rodi, they noted that the lack of "a cohesive and effective federal policy on immigration that addresses the common good for all peoples in the country" has led individual states to address the issue.

In a statement released by the Michigan Catholic Conference, the bishops said that if the state Legislature takes it up, any immigration measure it considers "must strive to: uphold the human dignity of all persons and work against any injustice which would compromise the dignity of immigrants; promote and give priority to the reunification of families; [and] recognize the rich contribution to the community by those immigrants and migrants who work and live here." †

Celibacy is whole-hearted response to God's love, Cardinal Ouellet says

VATICAN CITY (CNS)—While priestly celibacy is increasingly misunderstood and even under attack, the discipline continues to be a call to a whole-hearted response to God's love, said Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops.

"The celibacy of priests, as well as of bishops, has been put into question today with growing virulence because of sexual abuse, including of minors,

committed by clerics," the cardinal told the bishops of Brazil. Publicity of the abuse cases has led to "generalized suspicion of the clergy," he said.

"The living and important tradition of celibacy in the Church has been belittled and even put into question," he added. Cardinal Ouellet was in Brazil to lead a retreat for the country's bishops. The Vatican newspaper, *L'Osservatore Romano*, published the cardinal's talks. †

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Seven Oldenburg Franciscans note special jubilees

Special to *The Criterion*

Seven Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating their jubilees of religious profession of 70 or more years.

Franciscan Sisters Laurencia Listerman and Noel Marie Worland are marking 80 years.

Sister Laurita Kroger is celebrating 75 years.

Sisters Michael Ann Aubin, Lavonne Long, Teresa Carol Van Compernelle and Ruth Ann Wirtz are 70-year jubilarians.

Sister Laurencia Listerman ministered in the archdiocese at St. Mary Parish in North Vernon, Oldenburg Academy of the Immaculate Conception in Oldenburg, the former St. Mary Academy in Indianapolis and Father Thomas Scecina Memorial High School in Indianapolis.

She also served at parishes in Evansville, Ind., and in Missouri and Ohio.

Sister Laurencia served as assistant minister and pastoral care minister for the retired sisters at the motherhouse from 1984 until her retirement in 1996. She resides at St. Clare Hall, the health care center at the motherhouse.

A native of Shelbyville, Sister Noel Marie Worland ministered in the archdiocese at St. Mary Parish in Rushville, St. Andrew and Holy Family parishes in Richmond, St. Joseph Parish in Shelbyville, and St. Mark the Evangelist, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) parishes in Indianapolis.

She also served at parishes in Vincennes, Ind., and Evansville, Ind., as well as in Ohio and New Mexico.

In 1985, Sister Noel Marie entered semi-retirement at the Oldenburg motherhouse and served as curator of the Heritage Room until she retired in 1996.

She resides at St. Clare Hall.

Sister Laurita Kroger ministered in the archdiocese at Father Thomas Scecina Memorial High School, the former St. Mary Academy and Marian University, all in Indianapolis, as well as Oldenburg Academy of the Immaculate Conception in Oldenburg.

In 1966, Sister Laurita was named treasurer of Marian College, a position that she held for 17 years while simultaneously ministering as an elected councilor for the Oldenburg Franciscan community from 1968 to 1974.

She also ministered in Ohio.

In 1988, Sister Laurita served as coordinator of employee services at the Oldenburg motherhouse. She retired in 1994 and resides at St. Clare Hall.

Sister Michael Ann Aubin ministered in the archdiocese at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, St. Andrew Parish in Richmond, St. Mary Parish in Greensburg, St. John the Baptist Parish in Dover, St. Leon Parish in St. Leon, St. Mary Parish in Lanesville and St. Lawrence Parish in Lawrenceburg.

She also served at the former St. Vincent Orphanage in Vincennes, Ind., and at parishes in Ohio and Missouri.

In 1993, Sister Michael Ann retired to the Oldenburg motherhouse. She resides at St. Clare Hall.

A native of Rushville, Sister Lavonne Long, formerly Sister Francis David, ministered at Holy Name Parish in Beech Grove, Father Thomas Scecina Memorial High School in Indianapolis, and as a teacher and principal at the former St. Mary Academy in Indianapolis.

In 1973, Sister Lavonne returned to Scecina Memorial High School as guidance director. In 1995, she began service there as administrative assistant.

Sister Lavonne ministered at Scecina



for 45 years. She is retired and resides at the motherhouse.

Sister Teresa Carol Van Compernelle ministered in the archdiocese at St. Therese of the Infant Jesus (Little Flower), St. Lawrence and Holy Trinity parishes, all in Indianapolis, as well as St. Anthony Parish in Morris and St. Gabriel Parish in Connersville.

She also served at parishes in Missouri and Ohio.

In 1987, Sister Teresa Carol ministered as assistant sacristan and secretary at the motherhouse. She is retired and resides in St. Clare Hall.

A native of Princeton, Ind.,

Sister Ruth Ann Wirtz ministered as a music teacher and organist at Our Lady of Lourdes, St. Therese of the Infant Jesus (Little Flower) and Holy Trinity parishes in Indianapolis as well as at the former St. Mary Academy in Indianapolis.

She also served at parishes in Ohio.

Sister Ruth Ann also ministered at Marian University in Indianapolis from 1959 until 2011 as an organist and associate professor of music emeritus.

She resides at Marian University.

(Additional Oldenburg Franciscan jubilarians' biographies will be published in a future issue.) †

Chinese priest held since April released, urged to join 'open' Church

BEIJING (CNS)—A young priest in northern Hebei province was released to his hometown after more than three months in detention, Church sources said.

Father Joseph Chen Hailong of Xuanhua, who has served in the Yanqin parish on the outskirts of Beijing since his ordination in 2009, had been detained since he was seized by plainclothes police on April 9, reported the Asian Church news agency UCA News.

In recent years, government officials in the Zhangjiakou area have cracked down on priests who are not affiliated with the government-sanctioned Chinese Catholic Patriotic Association.

Two young Catholics who were taken away with Father Chen were released two days later.

Local Church sources said authorities held Father Chen to question him about the whereabouts of

Bishop Thomas Zhao Kexun of Xuanhua, who is in hiding from the government.

Chinese officials do not recognize the Xuanhua Diocese. Bishop Zhao, who is in his 80s, has headed the diocese since 2007 but has remained underground throughout much of his tenure.

Father Chen was held in isolation for nearly two months, during which time he suffered malnutrition, sources told UCA News.

They added that the priest's spirit nearly broke during his detention. To dispel loneliness and hunger, Father Chen drew the Eucharist on the wall of his room in a guesthouse and adored the Blessed Sacrament, the sources said.

In addition to questions about the whereabouts of Bishop Zhao, authorities also repeatedly urged Father Chen

to accept the principle of a church independent from Rome, to receive a "priest card" issued by the "open" church known as the Chinese Catholic Patriotic Association and concelebrate Mass with other priests who are part of the officially recognized church.

Father Chen repeatedly refused the demands, the sources said, and he was later taken to meet a former underground bishop who has since joined the officially recognized church. The unidentified prelate, who has received government recognition, tried to persuade the priest to accept the officials' demands, the sources said.

Authorities finally released Father Chen on July 23.

Meanwhile, the whereabouts of three other priests from Xuanhua—Fathers Cui Tai, Yan Zongzhi and Simon Zhang Jianlin—who were taken into custody by authorities on June 22, remain unknown. †

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From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Stephen of Hungary

This week and next, I am going to write about the wisdom of two of the saints in my book *Married Saints*—St. Stephen of Hungary this week and St. Louis of France next week.



St. Stephen, whose feast is on Aug. 16, was born a pagan, but was baptized along with his father, Geza, the chief of the Magyars, when he was about 10.

When he was 20, he married Gisela, sister of the future emperor, St. Henry. He succeeded his father in the year 997, and was crowned the first king of Hungary by Pope Sylvester II on Christmas day in 1000.

He devoted much of his reign to the Christianization of Hungary, establishing a system of tithes to support churches and help the poor. He decreed that one of every 10 towns had to build a church and support a priest. He abolished pagan customs, and crushed a pagan revolution.

Cornucopia/Cynthia Dewes

Of course, God is our oldest and best friend

It's a funny thing about friends. You can make new ones any old time, often by chance. And you don't need to share all interests with them. Many of my friends are different from me in age, race, sex and whatever other variety of human condition there is. We don't always share the



same opinions, either.

"Old" friends are the best, they say. I don't know about that, but I do know that loyalty over the years is one of the most endearing traits that a friend can have. I'm fortunate to retain many friends that I went to grade and high school with for 13 years, although, sadly, many of them are passing now.

Frank, whom I have mentioned before, is one of those old friends, and talk about different! He was one of nine kids in a rather abusive home, and I was a well-loved and cared-for only child. As a result, although he's very smart, he never got much of a good example or an education. So he became a long-distance truck driver with all the fabled drinking and womanizing that went with the job.

Consider This/Stephen Kent

The advent of the new minority in the United States

The U.S. Census Bureau is rolling out data this summer that could have a profound effect on how Americans live with one another.



The information, if used properly, could provide insight for overcoming ignorance and advancing unity and community. Or it could be used as another wedge to open further divisiveness in the nation.

For the first time, minorities make up the majority of the babies in the United States.

"Demographers say the numbers provide the clearest confirmation yet of a changing social order, one in which racial and ethnic minorities will become the U.S. majority by midcentury," according to an Associated Press article.

The population of white children under 5 years old is now under 50 percent in 12 states, double the number in 2000. Seven more states could gain this status in the next seven years, researchers say.

Irritated by the bilingual signs throughout the home-improvement megastores?

He tried to pass on his religious practices to his son. In a letter to him, he wrote, "My dearest son, if you desire to honor the royal crown, I advise, I counsel, I urge you above all things to maintain the Catholic and apostolic faith with such diligence and care that you may be an example for all those placed under you by God, and that all the clergy may rightly call you a man of true Christian profession."

If he failed to do that, Stephen wrote, his son would not be called a Christian or a son of the Church. Indeed, he said, in his royal palace the Church held second place—after the faith itself—because it was "first propagated by our head, Christ; then transplanted, firmly constituted and spread through the whole world by his members, the Apostles and holy fathers."

Although the Church was ancient, he wrote, in Hungary it was young and newly planted. "For that reason," he wrote, "she needs more prudent and trustworthy guardians lest a benefit which the divine mercy bestowed on us undeservedly

should be destroyed and annihilated through your idleness, indolence or neglect."

He further admonished his son to show his favor not only to relations or kin or to the most eminent, "but also to foreigners and to all who come to you." If he fulfills his duty in that way, he said, "you will reach the highest state of happiness."

Therefore, he wrote, "Be merciful to all who are suffering violence, keeping always in your heart the example of the Lord. Be patient with everyone, not only with the powerful, but also with the weak."

Finally, he told his son to be strong lest prosperity lift him up too much or adversity cast him down. "Be humble in this life, that God may raise you up in the next. Be truly moderate and do not punish or condemn anyone immoderately. Be gentle so that you may never oppose justice. Be honorable so that you may never voluntarily bring disgrace upon anyone. Be chaste so that you may avoid all the foulness of lust like the pangs of death." †

He married and divorced about three times, with live-in girlfriends in between. He had several children, many of whom do not speak to him any more. He is extremely interested in justice, believe it or not, and is generous, kind and attentive to those he deems worthy. He is also funny, insightful and very competent when he likes what he is doing.

The main reason that we are still pals is nostalgia about our shared childhood. Our moms were good friends and we went to the same school. We were in the same class, but he flunked a grade and entered that gray area of kids who are looked down upon by teachers and peers. Still, we could—and still do—get together and compare notes about the funny things that happened, the idiocy of certain persons or the unfairness of the social order at the time.

One dear friend whom I met in middle age is a great reader, and we love to share and discuss books we are reading. When we meet for lunch or some event, we always carry along a bag we have saved full of books to trade, and articles we think the other will be interested in. We also love to cook, and we compare notes about new hints or recipes that we have tried.

Another close friend, younger than I,

was a neighbor with whom I became acquainted before she and her husband had children, and when ours were in middle school. By the time she had her boy and girl, we were like surrogate grandparents to them and, in fact, used to attend their Grandparents' Day events at school because their real ones lived far away. To this day, we are "family," down to those kids' children, whose birthday parties we look forward to.

My two college roommates have been lifelong treasured friends to me, even though they were not fond of each other and were absolutely opposite kinds of people. One is a down-to-earth horticultural expert who keeps my yard presentable in lovely plants, while the other was a witty English major with whom I shared countless laughs and literary talk.

Church friends are important to me, including the special woman who helped steer me into the Catholic Church after we graduated from the same high school.

Like God, our best friend of all, she continues to understand my spiritual searching.

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

Twenty Something

Christina Capecchi

Stained-glass spirituality: The power of Christ's light

Implementing a Twitter firewall at home is a bit like asking a roommate to hide your Halloween candy.



It is an act of surrender and of conquest. What you lack in self-control you make up for in self-knowledge.

My self-imposed Twitter sabbatical has been a good move, setting my summer on a sunnier course. More than

200 million people use the website, firing off tweets of 140 characters or fewer.

But me?

I'm ready for a break. I'd like to think longer thoughts.

I decided to seize the summer, vowing to replace my aimless web surfing with creative endeavors. Less technology, more art.

On Memorial Day, I bought a \$16.95 sketchpad, cringing at the price—no sale, no coupon—while relishing the splurge. The hard, black cover and thick pages dignified my work. Soon, I was drawing teacups and peacock feathers, tilting my head and smiling inside.

Later that week, I memorized some poetry, which I hadn't done since high school Shakespeare. I have been reciting the verses all summer, and each time it is like unwrapping a Hershey's Kiss.

I assembled my clarinet, read on the porch and journaled my heart out—103 pages since Memorial Day. It's much more honest when no one else is reading, and you're not secretly vying to pick up followers. How often life morphs into a popularity contest—and how often we play along.

But the most formal artistic undertaking of my summer was also the most foreign—taking a stained-glass window class through St. Paul, Minn., community education.

Oh, to be a student again, experiencing that same old arc of emotions that makes you feel so young—thrilled to get an e-mail from the instructor, anxious to depart for the first class, empowered to master a new skill.

I am one of five students gathering on Monday nights to cut glass and solder lead. One student looks to be 20. Two appear close to 60. And we all look happy to be there. We want to make art.

Before the class began, I'd put a lot of thought into my design, dreaming up intricate patterns and imagining them as birthday gifts. But stained glass is more about skill than artistry.

I like the physicality of it—standing there for three hours, leaning into an oak work bench and hearing the sizzle of severing glass. It is a welcome antidote to a day at the computer, a pleasant switch from head to hands.

I panicked when I cut my longest section of glass and veered off the line. "Life Goes On" was playing in the studio, and Peggy, the student across from me, helped me through it.

When I cut the wrong side of the glass, I beckoned our instructor, Bob. "I think I made a mistake," I told him.

"We don't say that in art," he said.

Later, we slid our glass into lead, which made our imperfect pieces fit together perfectly. "It hides a lot of sinning," Bob said.

I thought of St. Peter: "Above all let your love for one another be intense, because love covers a multitude of sins" (1 Pt 4:8).

God is the One who takes all our broken pieces and turns them into art. He is the sunlight that makes our stained glass radiate.

I'm seeing the world in sharper lines and richer hues this summer—and it is one unspoken, unceasing thank you to the Creator, who looks at everything he has made and finds it very good.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, August 14, 2011

Isaiah: 56:1, 6-7
Romans 11:13-15, 29-32
Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend's liturgy with its first reading.



Understanding this part of Isaiah requires some knowledge of the cultural context of the time. This was the context. Life for the Jews had changed very much from what it was when David or Solomon was king.

Neighboring states had swept into, and across, the two Hebrew kingdoms that had come to compose the political structures of the Holy Land. The two kingdoms forever were defeated and extinguished.

Untold numbers of Jews had been killed or had died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire.

At last, Babylonia itself was subdued. The descendants of the first Jews taken to Babylon returned home, but they easily were disillusioned.

Living was much more pluralistic than it had been centuries earlier. The Jews at the time this section of Isaiah was written lived amid religious and ethnic diversity. So "foreigners" were in many places, and they were "foreign" in several important respects.

Apparently from this reading, some of these "foreigners" embraced the ancient Hebrew religion. They were accepted, but they were expected, actually by the prophets and therefore by God, to observe all that the Hebrew religion required. Others remained foreign—or pagan.

St. Paul's Epistle to the Romans provides the second reading.

Throughout Christian history, the great Apostle, St. Paul, has been remembered especially for his outreach to Gentiles, to persons not of Jewish birth or religion. His efforts in this regard, and surely similar efforts by his disciples and by others, resulted in the fact that by the time of the last third of the first century A.D., a significant portion of the Christian population was not Jewish in origin. Although it cannot be forgotten that Christianity sprang from Judaism,

was built upon Judaic themes, and contained within its ranks many, many Jews, including Paul, the Blessed Virgin and the other Apostles.

True to his title as "Apostle to the Gentiles," Paul in this letter recommits himself to evangelizing the Jews. Why? Because God promised salvation to the Jews, and Paul, as an Apostle, is the agent of God.

St. Matthew's Gospel furnishes the last reading.

In this story, Jesus is in an area populated by as many Gentiles as Jews, if not more Gentiles than Jews. Not surprisingly, the Lord encounters a "Canaanite" woman, a term describing her as an outsider. "Canaanite" figures prominently in the Old Testament to indicate persons not of the revealed religion, and even persons of great sin.

Jesus recalls the mission of the Messiah to bring salvation to God's people. The woman persists. She believes in Jesus. Her daughter wants, and needs, God's mercy. Jesus responds to this need.

The reading makes two points. First, this woman, of pagan background and therefore in Jewish eyes woefully inadequate, expresses faith. Secondly, Jesus acknowledges and accepts her faith, her inadequacies set aside.

Reflection

In the Gospel setting, the Canaanite woman was not a Jew, and also was out of bounds by virtue of her feminine gender. In the culture of the time, a woman's approach to a male stranger was revolutionary. So she was doubly excluded.

Yet, she went to Jesus. She admitted her daughter's true needs. Jesus reaffirmed God's pledge to the people of Israel, but also realized that the woman's daughter needed God's mercy. Three times she pleaded for help. Jesus praises her for her faith, and casts a demon out of her daughter.

God's law is everlasting, as was the divine promise to the Chosen People. But God's love has no bounds.

For those who are Canaanites not by ethnicity, but by their sins, hope lives, realistic hope. If they are faithful, never halting in faith, they will be rewarded. †

Daily Readings

Monday, Aug. 15
Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
Luke 1:39-56

Tuesday, Aug. 16
Stephen of Hungary
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 17
Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, Aug. 18
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 19
John Eudes, priest
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, Aug. 20
Bernard, abbot and doctor of the Church
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 21
Twenty-first Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 6, 8
Romans 11:33-36
Matthew 16:13-20

Go Ask Your Father/Fr. Francis Hoffman

Selling Church treasures is not necessary to help those in need

Q Recently someone asked me why the Vatican doesn't sell all of the treasures in the museums and St. Peter's Basilica, and help the poor and the victims of sexual abuse. How should I respond?



A Indeed, how should you respond? With patience and charity. All the money in the world will not help victims of sexual abuse. Only God's grace and mercy will help them heal their wounds and get on with their lives.

That being said, the lawsuits against the Church resulting in billions of dollars of losses have helped us to take far more seriously the scandal of clerical sexual abuse.

All the money in the world will not help the poor unless we can change unjust regimes and flawed economic systems. There are very different classes of the poor in the world. The urban poor in American cities face different problems than the agrarian poor in the hills of Mexico. As the *Catechism of the Catholic Church* teaches, this issue is not only "material poverty, but also the ... many forms of cultural and religious poverty" (#2444).

Please let your friend know that no institution in the world does as much to aid the poor, educate the ignorant, and care for the sick and the aged as does the Catholic Church. The Catholic Church is the largest charitable organization on the planet. Last year, Catholic Relief Services USA raised more than \$80 million of relief funds for the victims of the Haiti earthquake. I don't know of any other Church organization that offered as much.

Additionally, it is important to recall that, when those art treasures were donated to the Church, the intention of the donors was that they would be available for all to enjoy—rich and poor, educated and illiterate.

Finally, the beauty and magnificence of St. Peter's Basilica is for the glory and worship of God. We have a duty to give God our best. Recall that it was only Judas who complained that Mary splurged and anointed Jesus' body with expensive ointment. He complained that it should have been sold and given to the poor.

Judas knew the cost of everything and the value of nothing. You might want to remind your friend that Judas was the only one who complained when his friends lavished Jesus with expensive gifts.

Q This is about a subject that has been on my mind for just a few years, but recently a photo of Pope Benedict XVI struck me enough to prompt me to write. I happened to see a news program which pictured Pope Benedict riding in his open-top car through a crowd of people. He was dressed in what appeared to be a white flowing garment, and he had a large rose-pink hat on his head. I am sure the hat was to protect him from the sun. In a previous article that I read, it mentioned that Pope Benedict wore rose-colored Ferragamo shoes on formal occasions.

In reflecting on the fact that the pope is a representative of Christ on Earth—at least the head of Christ's Church that he founded—I am somewhat disturbed by the rather glamorous looking clothing that the Holy Father wears in public. Christ was poor and so humble. The Gospel reflected on his sending out the 72 with no sandals on their feet (see Lk 10). Poor missionary priests, nuns and brothers are all over the world working among the poor. Frankly, it just bothers me that the pope dresses so grandly.

A I looked on the Ferragamo website, and you're right, those are very expensive shoes! They're nice looking, too. But Pope Benedict's shoes are actually made by an Italian cobbler named Adriano Stefanelli.

I am happy that the pope is wearing nice clothes and has a good tailor, just as I beamed satisfaction when my parents dressed up for dinner on a Saturday night.

Perhaps his personal way of living Christian poverty—detachment—is expressed in his willingness to obey and shoulder the burden of the office at age 78. Now he's 84, and if it were up to him, I'm sure he would live in his country cottage in Germany.

I don't know how many garments he has in his wardrobe, but one thing I know for sure—it's a very limited collection. When he gets up in the morning, he doesn't have much choice about what he's going to wear—a white shirt, a white cassock, some white socks, red shoes—can you imagine having to do that?!—and maybe a hat. The hat you mentioned, by the way, is called a *saturno* in Italian. And you are right that he wears it on very sunny days.

Still, it is appropriate that the few items he wears be of good quality to reflect the dignity of his office. Recall that when Jesus was crucified he did not have much, just one seamless cloak. But it was of such fine quality that the soldiers decided to cast lots for it rather than rip it to pieces. †

My Journey to God

Where Is God?

Where is God?
I'm in the street
Where people are walking
With cold, tired feet.

Where is God?
In far off places,
You can find me.
And I'm in your heart.
Look in and see.

Where is God?
I'm in the dark of night
When our eyes are closed
And we're sleeping tight.

Where is God?
I'm awaiting the dawn
With the warm sunshine
And hope you'll smile
And say you're mine.



CNS file photo/Paul Haring

Where is God?
With all of you
In whatever you do.
Til the end of time
I'm beside you.

By Linda Ricke

(Linda Ricke is a member of St. Mary Parish in Greensburg. A full moon is juxtaposed with statues of saints on the colonnade in St. Peter's Square at the Vatican on March 29, 2010.)

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.

ANDRES, Robert L., 58, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 2. Brother of Jane Best, Cathy Boone, Carolyn Gehlbach, Pat Hutt, Vernetta Gettelfinger, Jo Ann Pendleton, Linda Smith, Alice Volpert, Dick Libs and Bruce Andres. Uncle of several.

BEESON, Vicki Lynn, 61, St. Mary, New Albany, July 25. Sister of David and Jim Beeson.

DAVIS, Ruth A., 89, St. Paul Hermitage, Beech Grove, July 24. Mother of

Barbara Bowers, Mary Haller, Carolyn Monaghan, Susie, Jim and John Davis. Grandmother of 12. Great-grandmother of 12. Great-great-grandmother of one.

DWENGER, Janet M., 66, St. Mary, Greensburg, Aug. 3. Mother of Arlene Cook, Darlene Huff, Terrica Moorman and Todd Dwenger. Grandmother of 42.

FREDRICKS, Marie, 98, St. Mary, Richmond, July 26. Mother of Dr. Dan Fredricks. Stepmother of Lee Federico. Sister of Helen Hilligoss.

GREULICH, Carl, 85, St. Paul, Tell City, July 24. Father of Diana Brown, Sandra Faella and Patricia Luekens. Grandfather of two. Great-grandfather of three.

GUERTIN, Mary L., 97, St. Malachy, Brownsburg, July 18. Mother of Louise Irvin.

HOHMAN, Jerome, 87, St. Peter, Brookville, July 29. Husband of Dolores Hohman. Father of David, Don, Kevin, Mike and Ron Hohman. Grandfather of eight. Great-grandfather of three.

HUMPHRIES, Rosalie, 92, Mary, Queen of Peace, Danville, July 30. Mother of Carmine and Ron Humphries. Grandmother of five.

KAHREN, Mary J., 79, St. Luke the Evangelist, Indianapolis, July 25. Mother of Nancy Mandeville, James Jr., John and Michael Kahren. Sister of Elaine Mateucci and Cora Skudrna. Grandmother of eight. Great-grandmother of two.

KLEER, Margaret, 89, St. Mary, New Albany, July 23. Mother of Sandra Ludwig, Garry and Gregg Kleer. Grandmother of five. Great-grandmother of two.

MUELLER, Hazel A., 96, St. Joseph, Corydon, July 29. Mother of Mary Jackson and William Mueller Sr. Grandmother of four. Great-grandmother of three.

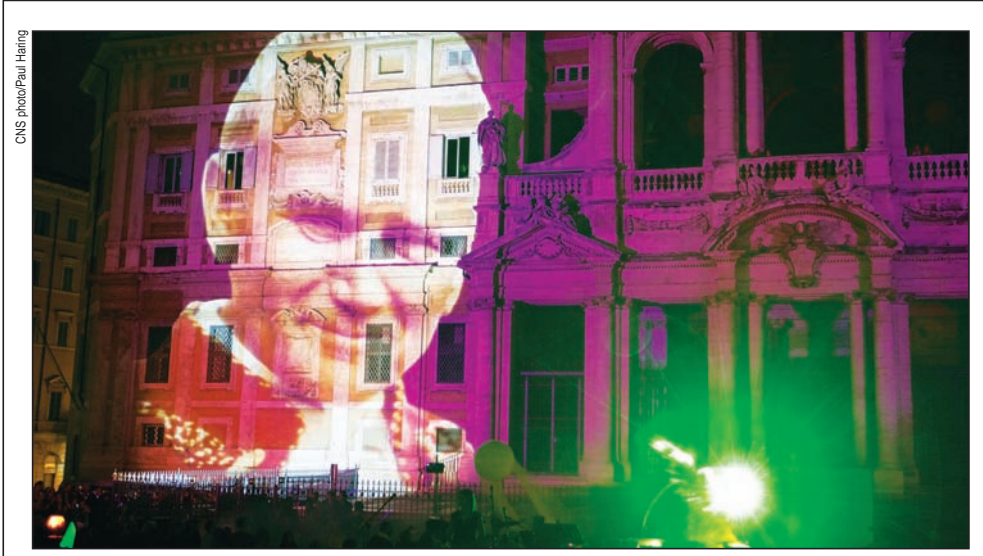
SAARIO, Cathryn (Aull), 68, former member of Our Lady of Lourdes and St. Andrew the Apostle, Indianapolis, Aug. 1. Wife of Bryan Saario. Mother of Lara McGowen and Ross Saario. Sister of Ann Marie Bernardon, Brian, Denis and Roger Aull. Grandmother of two.

SCHEIBLE, John Robert, 59, St. Mark the Evangelist, Indianapolis, July 19. Father of Amy and Joshua Scheible. Brother of Jane Mathews.

SHEPARD-GOLD, Margaret, 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 22. Mother of Marilyn Fillenworth, Peggy Kennedy, Bernard and John Shepard. Sister of John Dunne. Grandmother of 13. Great-grandmother of 16. Great-great-grandmother of two.

SPRINGER, Robert John, 77, St. Roch, Indianapolis, July 28. Husband of Carol (Holmes) Springer. Father of Mary Adams and Michael Springer. Grandfather of two.

ZAINY, Kathryn, 79, St. Simon the Apostle, Indianapolis, July 29. Mother of Jamie Hyatt, Kathryn Mathews, Fredrick, Joseph II, Kevin, Matthew, Mark and Sheldon Zainey. Sister of Charlene Thomas, George and Leon Hall. Grandmother of 14. Great-grandmother of six. †



Marian tradition

An image of Blessed Pope John Paul II is projected onto the facade of the Basilica of St. Mary Major in Rome on Aug. 5 during the annual ceremony honoring the Marian tradition associated with the basilica. Tradition says Mary caused snow to fall on the spot in 358 as an indication that she wanted a church built in her honor.

Summer novels are fine, but pick up and read the Bible, too, Holy Father says

CASTEL GANDOLFO, Italy (CNS)—While there is nothing wrong with a bit of light reading in the summer, reading a book or two of the Bible also can be a relaxing—as well as enlightening—vacation activity, Pope Benedict XVI said.

“Naturally, many of the books of literature we pick up during vacation are for a diversion, and this is normal,” he said on Aug. 3 as he held his weekly general audience in the town square at Castel Gandolfo.

With some 4,500 visitors and pilgrims present for the audience, the gathering was too large to be held in the courtyard of the pope’s summer villa.

The human need to relax is something to be thankful for, the pope said, because “it tells us that we were not made only to work, but also to think, reflect or simply to follow, with our mind and heart, a story we can identify with or even lose ourselves in and so find ourselves enriched.”

“The Bible is a little library born over the course of a millennium,” he said, and some of the books inside are very short. They would be a great place to start for someone who has never read an entire book of the Bible.

The short books the pope suggested are Tobit, “an account which contains a very elevated sense of family and marriage,” Esther “in which the Jewish queen—with faith and prayer—saves her people from extermination,” or Ruth, the story of “a foreigner who knows God and experiences his Providence.”

The three books, he said, “can be read in less than an hour.”

Longer, “true masterpieces,” he said, include the Book of Job, “which faces the great problem of the suffering of the innocent; Ecclesiastes, which is striking for the disturbing modernity with which it discusses the meaning of life and of the world; and the Song of Songs, a stupendous symbolic poem of human love.”

The pope said that by reading the Bible, and not just novels, “moments of relaxation can become not only moments of cultural enrichment, but also nourishment for the spirit that increases knowledge of God and dialogue with him in prayer.” †



Pope Benedict XVI

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Growing influx of refugees poses challenge for Kenyan camp

DADAAB, Kenya (CNS)— It took 32 days for Fatima Mohammed to make it from her drought-racked farm in Somalia to the relative safety of a sprawling refugee settlement in northeastern Kenya. There were days, she recalled, when her children were so thirsty that they could not walk and the men in her family would ferry them ahead, returning to carry two more children in their arms.

Fatima Mohammed told Catholic News Service that her family had lived through drought before, but that support from aid agencies helped them survive until the rains returned.

"This time, al-Shabaab won't let them in," she said, referring to the Islamist group that controls portions of Somalia. "So when our animals started dying, our only choice was to stay and die ourselves, or else start walking for Kenya."

They trekked across the desolate stretch of African bush, all 11 members of the family, often walking with other families in large groups to dissuade attacks from wild animals and bandits. They arrived in Dadaab at the end of May.

As the world has watched, in recent weeks the three camps that make up the Dadaab refugee complex have swollen to barely manageable proportions. Originally designed for 90,000 refugees when it opened two decades ago, the complex today host upward of 390,000 refugees, plus at least 60,000 people who have fled Somalia but are not yet officially registered with camp managers. United Nations officials say 1,300 newcomers arrive every day.

The rapid growth—and the dramatic media attention—has brought an influx of new agencies looking for ways to augment the work of the almost

two dozen nongovernmental organizations already here. Among the newcomers is Catholic Relief Services (CRS), which sent an assessment team to Dadaab in July.

CRS sponsors programs in other parts of Kenya but it doesn't work in Dadaab. The agency's executive vice president for overseas operations, Sean Callahan, said that while CRS is looking at ways to support the work of others, it's unlikely to get directly involved.

"We want to come here and assist, but we also recognize this is one of those intractable situations," Callahan said. "If you get into the camps, you may never get out. Our priority is helping people become self-sustainable, and this doesn't look like one of those situations. So we're listening and trying to figure out how best we can contribute."

The need for assistance is clear, however. "Most people here seem to have no strategy to go back, so the Kenyan government is in a tight bind. The international community has to step up and help them," Callahan said.

According to the camp manager, Anne Wangari, Dadaab's long-term residents have helped fill the gaps that emerged with the new influx, despite cultural differences.

"Refugees have been coming here since time immemorial, but the new refugees are different than the old refugees, who have been living under Kenyan law for 20 years. They know the usefulness of queuing and a bit of patience. But queuing and courtesy are foreign to the new arrivals, who want to go to the food distributions with a weapon," said Wangari, who works for the ACT Alliance, a network of Protestant aid agencies.

"When the newcomers arrive



Adow Ibrahim Ali, right, provides water to Ibrahim Osman Mohammed in a remote section of eastern Kenya near the Somali border on July 27. Traveling with his cousin, Mohammed left his home in Buale, Somalia, three weeks earlier because severe drought killed most of their animals.

hungry, the refugee community has gone out of its way to receive them and give them supplies, food and clothes," she explained. "This has happened in all the camps. When the United Nations stopped giving biscuits, the old refugees went to the shops and bought biscuits. They let the new arrivals settle on their small plots. The sense of sharing among the Somalis, and among the Muslims, is great."

Callahan said he would prefer to respond at the source of the refugee flow, within Somalia, but security concerns make that impossible.

"We've been in and out of Somalia over the years. We consult with Bishop [Giorgio] Bertin [apostolic administrator of Mogadishu] on how we should act and what we should do, and

through him we are funding some projects addressing hunger there. He has advised us to be very cautious about going into Somalia and currently, given the U.S. position on it, we can't," he said.

The U.S. government designates the Islamist group al-Shabaab, which controls a large portion of Somalia, to be a terrorist group, and thus prohibits U.S. organizations from working in areas it controls.

After speaking with refugees here, Callahan said he was impressed "at the lengths to which people have gone to seek hope and opportunity for their children. They have risked so much to come here, to a situation that, frankly, isn't that wonderful. What does that say about where they came from, about the failure of the international community to

provide for the safety of the citizens of the world in certain countries?"

Callahan admitted that the idea of intervening in Somalia is "huge and complicated," but must be addressed.

"If people are ready to risk their lives and cross the border, at times with a dead baby on their back, we're doing something wrong as an international community. We have to step up and start evaluating where we intervene as an international community in order to protect people's rights to life and dignity," he said.

(For more information on CRS efforts in East Africa and to contribute to those efforts, log on to <http://crs.org/ethiopia/east-africa-drought-solutions-run-deep/>.) †

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Knights will buy cultural center, establish shrine to late pope

DENVER (CNS)—Supreme Knight Carl Anderson announced on Aug. 2 that the Knights of Columbus will purchase the Pope John Paul II Cultural Center in Washington.



Carl Anderson

The announcement came during the business session of the Knights' 129th annual convention on Aug. 2-4.

Anderson, delivering his annual report, said that over the next year, the fraternal organization will build a shrine to Blessed John Paul and put up related exhibits on the property.

"True to Pope John Paul II's vision, and using the story of his life as inspiration, the shrine will be an opportunity to evangelize and spread the Good News of the Gospel through a new evangelization," he said.



Pope John Paul II

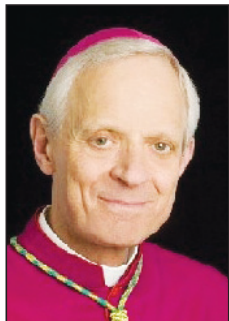
The center, which went up for sale about 18 months ago, sits on 12 acres adjacent to the Basilica of the National Shrine of the Immaculate Conception and The Catholic University of America. It cost \$75 million to build, and the property has been valued at \$37.7 million.

The Knights bought the property for \$22.7 million, according to a letter from Detroit Archbishop Allen H. Vigneron to priests and laypeople of the archdiocese. The letter, which is posted on the archdiocesan website, also said the sale should be finalized in 60 days.

The center opened in 2001 with financial backing from the Detroit Archdiocese. Under the terms of the sale, the archdiocese will receive about \$20 million, and Catholic University, which has a secured interest in the land, will receive \$2.7 million.

"Because of his tireless evangelization efforts, an entire generation of Catholics has become known as the 'John Paul generation,' and certainly we are honored to continue to spread his profound and powerful message of hope for our country, our continent and our world," Anderson said in his remarks.

The complex has been overseen by a foundation chaired by Cardinal Donald W. Wuerl of Washington, who on the day of Anderson's announcement issued a decree establishing the cultural center as an official archdiocesan shrine.



Cardinal Donald W. Wuerl

Cardinal Wuerl said beatification of the late pope "has focused increased attention on the great gift that he is for the Church.

"Evident devotion to him prompted the decision to designate the facility being acquired by the Knights of Columbus as an archdiocesan shrine. This shrine will provide a focal point for

increased devotion to Blessed John Paul II and an ongoing recognition of his legacy," he added.

Exhibits planned for the center will include displays on the life and legacy of Blessed John Paul, and on the Catholic heritage of North America.

Cardinal Wuerl was attending the Knights' convention,



The Knights of Columbus announced that it will open a shrine dedicated to Blessed John Paul II at the current location of the Pope John Paul II Cultural Center in Washington. In its Aug. 2 announcement, the Knights said it is purchasing the struggling center, which opened in 2001 with financial backing from the Archdiocese of Detroit. Seen here in an April photo, the center is located in northeast Washington adjacent to the Basilica of the National Shrine of the Immaculate Conception and The Catholic University of America.

and in remarks there said, "I can think of no more fitting way to venerate this extraordinary pope whom the Church has declared 'Blessed,' and to honor and carry on his legacy, than through this shrine."

The center experienced financial difficulties throughout its history as it never attracted the number of visitors it expected. In 2006, because of low attendance rates, it discontinued museum activities and focused on being a place of research on the pontiff. It has been open only by appointment.

Archbishop Vigneron in his letter thanked the Knights for "stepping forward to make this transaction a reality." He applauded the fraternal organization's intention to "strengthen the vision of the center and continue the intended purpose for the building and land."

He noted the amount the archdiocese will receive from the sale is "notably less than the \$54 million" it has invested in the center's design, construction and maintenance, but nevertheless "the sale will enable us to recoup some of what we invested and will end archdiocesan outlays averaging \$65,000 per month to maintain the building and grounds." The proceeds "will help stabilize" archdiocesan finances, he added.

Archbishop Vigneron said all of the offers from potential buyers were in the \$20 million range, but the Knights "presented the best offer and terms of sale."

In an interview with the *Catholic Standard*, Washington's archdiocesan newspaper, Cardinal Wuerl said that given Pope John Paul's "great impact" on the

Church, he hopes the new shrine dedicated to the pontiff at the center "will provide a focal point of new devotion" to him. He hopes, too, that it will help spread among Washington Catholics and all pilgrims "the great gift of the Church that Blessed John Paul II was and continues to be."

He added that with the Knights purchasing the center "with the specific view of enhancing the new evangelization of America—which was so much the [legacy] of John Paul II—I think we'll see a resurgence, not only in devotion to Blessed John Paul II, but also in the vitality of the programs [offered there]."

The Knights of Columbus worked closely with Pope John Paul throughout his papacy. For more than a century, the fraternal organization has been involved with Catholic institutions in Washington. To date, the Knights' work includes major support for the national shrine, the U.S. bishops' conference, Catholic University and the John Paul II Institute for Studies on Marriage and Family, now located on the university's campus.

Last August, the Dominican Sisters of Mary, Mother of the Eucharist signed an agreement with the Archdiocese of Detroit to buy the facility as a house of studies for its members, but in March the order decided not to go through with the purchase because it would have cost too much to remodel the space to meet its needs.

In May, the center was opened for a celebration of Pope John Paul's beatification. †

Serra Club vocations essay

Benedictine sister teaches student to love like Christ did

(Editor's note: Following is the fourth in a series featuring the winners of the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.)

By Will Shine

Special to The Criterion

Growing up as a Roman Catholic, priests, deacons and other religious have been great examples for me of the love that Christ has shown us in the Gospels.



Will Shine

Looking up to them as models of a faith that I strive to attain, religious in my life have shown me, by example, how Christ teaches us to love and serve others.

One specific example of a religious being a model for me is Benedictine Sister Kathleen Yeadon. She teaches sophomore religion at my school, and I was privileged enough to have her as a teacher.

When Christ was on Earth, he did not simply tell everyone to love each other. He showed us how to love one another through his actions.

Though I learned a lot about my faith and my relationship with God by listening to her in class, Sister Kathleen showed us how to love as Christ did through her everyday actions.

The best way I can think to describe Sister Kathleen would be that she is simply a bundle of energy. She is always fired up about teaching her students about God's love, and how we can show that love to others.

In my personal faith life, I had begun to view religion as simply doing the right thing because we have to in order to achieve salvation. After a year of taking Sister Kathleen's class, my mindset toward religion had completely changed.

She taught us, through her actions, and not by words, that God's love never stops, never slows down and certainly never quits. We are called to serve others unceasingly, not because we have to, but because we want to do it.

Outside of school, Sister Kathleen helps at a house for recovering alcohol and drug addicts. One man whom she met there recently beat a drug addiction, and is now living a good life helping others.

Sister Kathleen realized how this man's story could teach us about God's love for everyone so she invited him to speak to our class. By bringing him in, she showed us that even when something as terrible and powerful as an addiction has control over your life, God keeps watching over you. Through his love for us, God can bring us out of any situation we face in our lives.

One of the hardest things to do in life is to teach Christ's love through words. Sister Kathleen realizes this so she teaches us through her actions.

However, she is not the only religious who I have witnessed passionately serving others and teaching others about the love of God.

Many religious through their life, ministry and teaching have revealed a small glimpse of how God desires all of us to show love to everyone around us.

(Will Shine and his parents, Kevin and Kate Shine, are members of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. He completed the 11th grade at Bishop Chatard High School in Indianapolis last spring, and is the 11th-grade division winner in the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.) †