



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Editorial

Senseless violence in Colorado is painful and confusing for all, page 4.

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## 'Authentically black ... truly Catholic'



Melba Myers, from left, Barbara Parks and Grace Okonta, all of the Diocese of Kansas City-St. Joseph, Mo., sing and clap their hands at the beginning of the opening Mass of the National Black Catholic Congress at the JW Marriott in Indianapolis on July 19, which was attended by approximately 2,200 black Catholics from across the country. For more coverage, see page 3 and pages 8-9.

## More than 2,200 gather in Indianapolis for National Black Catholic Congress

By Sean Gallagher

Hands were raised in prayer and Gospel music echoed in a large ballroom at the JW Marriott on July 19 as some 2,200 people from across the country gathered for the start of the National Black Catholic Congress XI in Indianapolis.

At the beginning of the congress' opening general session, a roll call was taken of the dioceses across the country that were represented.

As each diocese was named, groups large and small, often wearing colorful T-shirts, stood up and cheered.

The congress in Indianapolis was the first one attended by permanent Deacon Lawrence Houston, who ministers at St. Peter Claver Parish in New Orleans.

He said his positive experience during the congress' opening session "started with the music."

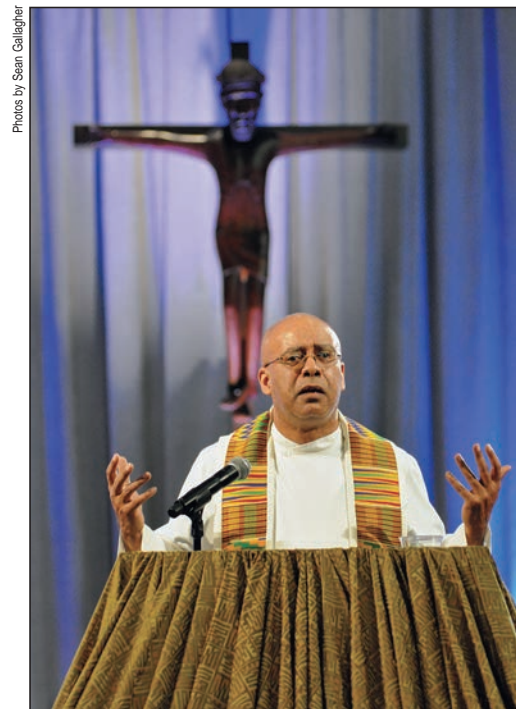
"It just touched my spirit," Deacon Houston said. "And just to be among so many African-Americans who know who they are as Christians,

and ... are not afraid to let people know that we are black and we are Catholic and that there's no separation in that was a powerful thing."

The congress was founded in 1889, and met several times until the late 1890s. It did not meet again until 1987 in Washington, D.C., and has convened

See CATHOLIC, page 2

**Dominican Father Reginald Whitt, a law professor at St. Thomas University in St. Paul, Minn., gives the opening address during the National Black Catholic Congress XI on July 19 in Indianapolis.**



Photos by Sean Gallagher

## Pro-life walker tragically killed in Indiana was eager to serve God and help unborn children

By Mary Ann Garber

Andrew Moore felt called to walk across America this summer with pro-life college students to help save the lives of unborn babies in at-risk pregnancies.

The 20-year-old Concord, Calif., collegian joined a group of Crossroads



Andrew Moore

volunteers walking from San Francisco to Washington, D.C., to pray for an end to legalized abortion and educate people about the holocaust which has killed more than 54 million babies in the U.S. since 1973.

Tragically, while trying to save unborn babies' lives, he lost

his own life early on July 20 when he was hit by a car and killed instantly as he walked along a highway in west-central Indiana with another Crossroads participant.

It was about 5 a.m. and the collegians had only been walking along U.S. 40 near Stilesville for about 15 minutes when they decided to cross the highway at County Road 450 West so they could see oncoming traffic while they prayed the rosary.

They were wearing reflective safety vests, and the Crossroads van with other walkers was just ahead of them along the south/central walk route to the nation's capital.

With just 600 miles to go, the collegians were on schedule to participate in a pro-life rally on Aug. 11 at the U.S. Capitol.

Shortly after the accident, Crossroads organizers cancelled the remainder of the

18th annual Canada, northern, south/central and southern walks this summer so the grief-stricken young adults could receive counseling and return to their homes.

Moore was a student at St. Thomas Aquinas College in Santa Paula, Calif.

Before the walk, he wrote a reflection on why he decided to spend his summer giving pro-life talks and praying outside abortion centers en route to Washington.

"I had already been involved in the pro-life movement for several years," Moore wrote. "When I am at home, I pray in front of the local abortion mill almost every day and try to speak to the people going in.

"Crossroads sounded like a good way to serve God and help his children," he wrote. "... I have been considering a vocation to

See MOORE, page 7



# CATHOLIC

continued from page 1

every five years since then.

Dominican Father Reginald Whitt, a law professor at St. Thomas University in St. Paul, Minn., gave the opening address.

He spoke about the early meetings of the congress in the late 19th century when they discussed how black Catholics should respond to racism in the broader society and the Church, and to the need for better education for their children.

"Some of those issues persist," Father Reginald said. "Some assert themselves anew. And black Catholics must constantly and repeatedly confront them."

He then reflected on the re-emergence of a distinctly black Catholic identity following the Second Vatican Council, especially with the U.S. black Catholic bishops issuing in 1984 the pastoral letter "What We Have Seen and Heard," which showed that black Catholics "had come of age in the Church."

"We were authentically black," Father Reginald said. "We were truly Catholic. And, hence, we were called to evangelization. Thus, began the current era of the Black Catholic Congress."

Father Reginald also reflected on the fact that black Catholics are a small minority within the larger black community in the U.S., making up approximately 5 percent of the black population.

He pointed to the many blessings that blacks receive through the Church, especially in the sacraments and particularly in the Eucharist.

"The sacrifice of the Mass is the highest form of worship we can offer on Earth to God," he said. "But it's not just us on Earth. When we offer unleavened bread and wine to the Father, and recall the Passion and the resurrected glory of his Son, the angels fall down in awe and the saints dance for joy and sing 'Alleluia!' and our beloved dead shout, 'Thank you, Jesus!'"

Father Reginald said that some in the black community wonder why black Catholics remain in the Church. He had a quick and forceful answer to such a question.

"We are the mystical body of Christ," he shouted. "Why stay Catholic? Why in the world would we want to be anything else?"

In speaking about contemporary issues in society that affect black Catholics, Father Reginald said that laws passed some 50 years ago to protect their civil rights "are never secure" and need vigilance to protect them.

He also said that black Catholics "rejoiced" when President Barack Obama signed into law a comprehensive health care reform bill in 2010.

"Nevertheless," he said, "we must express shock and, frankly, offense that, in recognizing one right, the government tries to deny us the right to freely practice our religion in accord with its moral teachings."

Father Reginald also encouraged congress participants to work to strengthen and restore Catholic schools for black Catholic children.

Likewise, he called for black Catholics "to develop a national curriculum for black Catholic religious education from womb to tomb" to help black Catholics of all ages better understand their faith.

"We've got a couple of generations of Catholics who don't know the simplest things [about their faith]," he said. "And it's really hard to love what you don't know."

The challenges facing black Catholics in 2012 are much like those that faced their forebears who met at the first congress in 1889, Father Reginald said.

"All of the issues of this sort that are part of our legacy as black Catholics," he said, "God grant that we address them with the same determined ambition and persistence and audacious initiative as those who have gone before us because that's part of our legacy, too."

After Father Reginald's presentation, congress participant Vicki Lott of the Diocese of Austin, Texas, said that she likes attending the congresses to share fellowship with black Catholics from across the country who have both enjoyed the blessings of the Catholic faith, but also suffered from racism of some members of the Church.

Lott said there have been occasions when she has offered her hand at the sign of peace at Mass only to have other people turn their back on her.

"I thought I was the only one who had experienced that," Lott said. "It's gotten much, much better in the past 10 years in my opinion. But it's good to know that I wasn't experiencing that pain alone."

"I also learned that maybe some of it was me. Maybe I should do more to reach out, to be more proactive."

Ajani Gibson came to the congress from his home in New Orleans. He will be a sophomore at The Catholic University of America in Washington this fall, where he is majoring in philosophy.

"It's always a positive aspect to see so many black Catholics come to celebrate and to worship," Gibson said. "It gives me hope because I see so many young people."

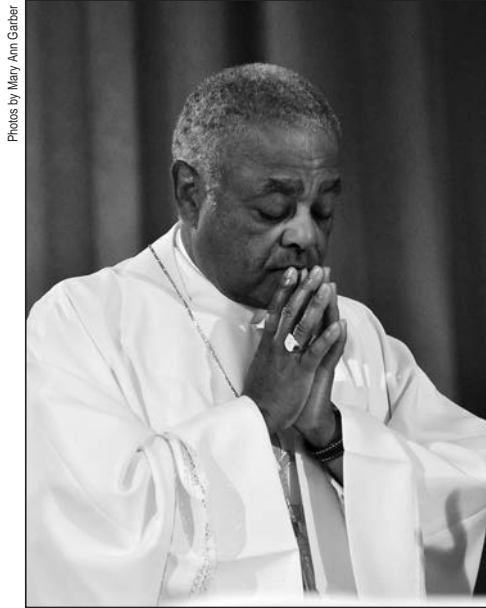
He agreed with Father Reginald's assessment that black Catholic youths and young adults need to have their Catholic identity strengthened. He hoped to contribute to that effort by serving as a speaker to young people in sessions at the congress on social media and the new evangelization, and on spirituality for young men.

"We need to focus on getting our young people into church," Gibson said. "As we're going into this Year of Faith and as the Holy Father is pushing the new evangelization, it's important for us to have the young people know who we are as Catholics."

"There are so many other things going on in the Church that we're worried about that we forget to teach our young people who we actually are. And that's why they don't come."

Following Father Reginald's address, the opening Mass was celebrated by Bishop Edward K. Braxton of Belleville, Ill., the principal celebrant and homilist, with several bishops and scores of priests concelebrating.

In his homily, Bishop Braxton reflected



Photos by Mary Ann Garber



Above, Veronica Dorsey, a member of St. Peter Claver Parish in New Orleans and high school music teacher, sings with the choir during a eucharistic liturgy celebrated on July 20 as part of the National Black Catholic Congress in Indianapolis.

Left, Archbishop Wilton D. Gregory of Atlanta prays during a Mass on July 20 as part of the National Black Catholic Congress in Indianapolis.

on the past of black Catholics in the U.S. He especially emphasized the story of Father Augustus Tolton, the first publicly



Bishop Edward K. Braxton

recognized black priest in the U.S. who was the celebrant and homilist at the first congress in 1889.

Father Tolton died in 1897 at age 43. His cause for beatification and canonization is now being promoted.

Bishop Braxton encouraged his listeners to "pray that we too might imitate his heroic virtue because in baptism, confirmation and the Eucharist we, too, are called to be saints."

In reflecting on the present state of black Catholics in the U.S., Bishop Braxton reviewed some of the findings of the "2011 National Black Catholic Survey" (see related story on page 3), which in many instances showed that black Catholics are more engaged in the Church than their white counterparts.

For example, he said that the survey showed that 62 percent of black Catholics find that their "spiritual, emotional and social needs are being met by their parishes," and that 48 percent of them attend Sunday Mass each week. On the other hand, 40.5 percent of white Catholics say that their parishes meet their needs and only 30.4 percent of them attend Mass weekly.

In turning to the future of black Catholics, Bishop Braxton looked to the 2012 presidential election.

He noted that both President Obama and presumptive Republican nominee Mitt Romney "are imperfect human beings" shaped by their personal histories, their "contradictory visions of the future of the United States," the base of their political parties and their campaign donors.

"The American political system does not produce saviors of the nation or knights in shining armor who will fulfill all of our hopes and expectations," Bishop Braxton said. "Neither President Obama nor former Governor Romney espouses positions consistent with the teachings of the Catholic Church on important moral, social

and economic issues."

Bishop Braxton then laid out the cases that various "voices" make for black Catholics to either vote for Obama or Romney or to not vote at all.

He called the last option "the most dangerous of all."

"If we listen to these voices, we abandon our central responsibility to participate in the democratic process and become a part of the sad statistic of nearly 45 percent of the Americans who are eligible to vote but do not vote," Bishop Braxton said. "No matter what you think of Mr. Obama, no matter what you think of Mr. Romney, I urge you to be informed. Think, read, discuss, pray, examine, re-think and vote."

He especially encouraged his listeners to pray about the issues involved in the upcoming election.

"They are issues that we should place before the Lord for guidance," Bishop Braxton said. "They are issues about which we should search the Scriptures and the teachings of the Church, to search our consciences and our hearts deeply ..."

After the Mass, Gibson, who, as an 18-year-old, will be eligible for the first time to vote in a general election this November, said he appreciated Bishop Braxton's comments about the election.

"To stand in front of his own people, and to challenge them to reflect and pray and to think about their faith and what we believe and where our country is going—that was the most profound thing," Gibson said. "That's something that I haven't seen ... It's important that he did that." †

## Official Appointment

Effective Aug. 1, 2012

**Rev. Michael P. Hoyt**, a son of Immaculate Heart of Mary Parish in Indianapolis and ordained a priest for the Congregation of Saint John in Fley, France, on June 25, 2005, now requesting incardination in the Archdiocese of Indianapolis, appointed associate pastor of St. Malachy Parish in Brownsburg.

*This appointment is from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †*



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# Survey shows black Catholics are more engaged in their faith

By Mary Ann Garber

Black Catholics are more engaged in their faith than their white counterparts, according to a historic national survey conducted by two University of Notre Dame professors in 2011 which also



found that culture and faith are closely integrated in the African-American community.

Dr. Donald Pope-Davis, a sociologist and one of the researchers, told National Black Catholic Congress (NBCC) participants on July 19 that key findings of the survey indicate that black Catholics express their faith with greater vitality, and 86 percent believe that integrating African-American religious expression into the liturgy is important.

Survey respondents also affirmed the desire by black Catholics to become more knowledgeable about the Catholic faith as well as the Church's traditions and history, Pope-Davis said during his keynote presentation at the congress held on July 19-21 in Indianapolis.

"Faith Engaged: Empower, Equip, Evangelize" was the theme for the 11th national congress, which focused on the discussion and approval of a pastoral plan for black Catholics as its main task.

More than 2,200 participants—including bishops, priests, deacons, men and women religious, lay people and youths—represented dioceses from across

the country.

"The energy has been very high here, which is a good thing," Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, said during a break in the congress sessions on July 20.

"We are issuing a national pastoral plan at the end of the congress," Father Taylor said, "and we're going to need a lot of energy, motivation and commitment to implement it."

Congress presentations began on a scholarly note with Pope-Davis analyzing the results of the extensive survey conducted with Notre Dame professor Darren Davis for the first time last year. Co-sponsors were the NBCC, the University of Notre Dame president's office and the university's Institute for Church Life.

There are significant "within-group differences" among African-American Catholics, Pope-Davis said, which reflect considerable diversity of experiences.

"This is good news," he said of the findings. "Prior to this study, there were many people that thought our black Catholic community was in disarray."

The survey found that "religious engagement of blacks is greater than among whites [59 percent to 35 percent]," Pope-Davis said. "... By almost every measure of religious engagement, African-American Catholics are considered stronger in their faith than white Catholics. The levels of religious

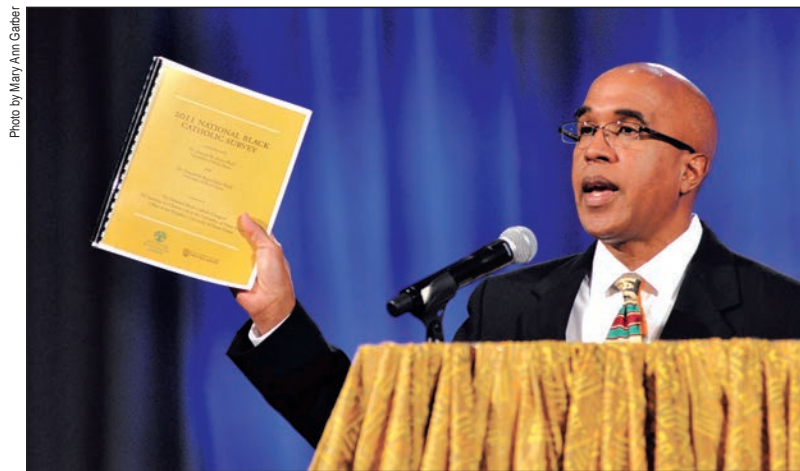
engagement, as we defined it in this study and were measured, include three distinct areas—spirituality, emotionality and social interaction."

Black Catholics "have a history of using religious expression as a social and cultural way in which we engage in the community," he said. "For many of us, going to Mass, participating in the sacraments and engaging in the life of the parish is also a social opportunity. This is an important finding because for us our faith is not just a religious conviction. It is also a cultural nuance that helps us think of the world in a particular way."

Other important findings show that weekly Mass attendance is higher among African-American Catholics than among white Catholics by a ratio of 48.2 percent to 30.4 percent, Pope-Davis said, but many black Catholics who go to church regularly are not registered in a parish.

"One of the interesting things—and this may come as no surprise to you—is that one in four African-American Catholics perceive some form of racism in their parish," he said. "... This is a concern because our Catholic faith tells us that we are one in the Body of Christ and we express our faith as a community.

"Yet, we know that in some of the communities and some of our parishes there is a perception of segregation," Pope-Davis said. "This becomes a problem, and this is a key finding that we think needs to be addressed and will be part of the pastoral plan."



Dr. Donald Pope-Davis, a sociologist and faculty member at the University of Notre Dame in northern Indiana, displays a copy of the 2011 National Black Catholic Survey during his July 19 presentation at the National Black Catholic Congress in Indianapolis. The historic national survey focused on how African-American Catholics express their faith as well as their feelings about inclusiveness in the Church.

Asked about the scope of racial inclusiveness in parishes, he said 31.5 percent of black Catholics indicated that they are uncomfortable at church because they are one of the few people of color in their parish and 25.9 percent of black Catholics think fellow parishioners avoid them because of their race.

About one-fourth of the black Catholics surveyed also said fellow parishioners reluctantly shake their hands, and they have experienced racial insensitivity from parish priests.

"This is a problem particularly given the centrality of priests and religious in the Church," Pope-Davis said. "If the shepherd marginalizes people, what should he expect from the community that he provides service to?"

Survey results can help improve

the potential for growth in the Church, he said. "Thirty-six percent [of respondents] are satisfied with the targeting of black vocations. We want that number to be closer to 80 percent. ... Forty-five percent are satisfied with the promotion of racial integration in the Church."

Survey results are posted online at <http://www.nbccongress.org/special-report/2011-black-catholic-survey.asp>.

"All of the historical data that we have found indicates that cultural identity ... is an important part of who we are," Pope-Davis said. "... We know that education is a game-changer for us in our society, particularly in this economy."

On a spiritual level, he said, "If Christ is the centerpiece of your existence, then how you see your faith will be informed by that foundation." †

# Genocide survivor offers faith-filled testimony of love and forgiveness

By Mary Ann Garber

God answered Immaculée Ilibagiza's desperate prayers by keeping the door to her cramped hiding place in a Protestant pastor's home closed for 91 days to save her life.

Then God opened up the world to her to share her story as a survivor of the horrific 1994 genocide by Hutus in Rwanda that killed more than 1 million ethnic Tutsi men, women and children.

The genocide ended when Paul Kagame led the RPF, the rebel Tutsi army, into Rwanda then became the country's new president and restored peace.

Ilibagiza went from hiding in the Hutu pastor's tiny second bathroom with seven other terrified Tutsi women for three excruciating months to a refugee camp and finally to New York, where she worked for the United Nations.

In New York, she met author Wayne Dyer, who helped her publish an unforgettable account of the senseless, politically motivated slaughter of most of her loved ones and other innocent people in a well-organized genocide just because they were members of the Tutsi tribe.

In 2006, her book, *Left to Tell: Discovering God Amidst the Rwandan Holocaust*, was published by Hay House Inc., and quickly became a *New York Times* bestseller.

Some of the proceeds from the sale of her first book and *If Only We Had Listened*—the story of the Church-approved prophecies foretold by Our Lady of Kibeho during the 1980s—benefit the work of her Left to Tell Charitable Fund, which helps children in Africa build better lives.

On July 20, Ilibagiza shared her faith-filled testimony of love and forgiveness with National Black Catholic Congress

participants in Indianapolis.

Clutching a rosary and blinking back tears, she recounted her spiritual journey and faith struggles during the bloody holocaust.

"Rwanda is a tiny country in central Africa," Ilibagiza said. "It was and still is one of the most beautiful places in the world."

Yet, her beloved homeland and village near Lake Kivu became a killing field when Rwandan President Juvénal Habyarimana was assassinated in 1994 and chaos reigned during a brutal, three-month civil war.

"The most important lesson I have learned is forgiveness," she said. "I never knew that you could forgive somebody who is trying to kill you. ... The genocide happened because our people failed to treat each other as human beings. We failed to love one another, to care for one another."

Only love can prevent wars and genocide, Ilibagiza said. "Love lasts forever."

She was 24 and home from college for the Easter holiday when violence erupted after the president's plane was shot down and decades of tribal tensions sparked widespread fighting.

"The killers were breaking down doors and hacking people to death," Ilibagiza said. "The [Tutsi] people went to the houses of God for protection, but they were shot there."

By the second day of the conflict, more than 10,000 Tutsis had been killed by Hutus.

Twelve years earlier, she said, apparitions of Our Lady of Kibeho had warned Rwandan Catholics that a horrible thing was about to happen, and that they should pray the rosary for peace and forgiveness.

"She said this does not have to happen," Ilibagiza said. "One of the things she told us to do was pray the rosary sincerely with love from your heart. ... She said God will help you if you do your best. ... We are so blessed to have God. Our Church gives us a great message and we have to listen to that. Take the Bible seriously as the commandments of God."

When her beloved father sent her into hiding, he gave her a rosary and told her to pray fervently.

"I didn't want to go," she said. "I left out of obedience."

For the next 91 days, Ilibagiza prayed the rosary often to keep her sanity while hiding with the other women in the 3-foot by 4-foot bathroom.

"We had to sleep on top of each other," she said. "He told us not to speak to each other and not to flush the [toilet] until somebody else is flushing [in the other bathroom]. He said he would tell his children that he had lost the key to that [second] bathroom. He said if we say something and [the Hutus] hear you it is over."



Immaculée Ilibagiza clutches a rosary as she shares her story of surviving the genocide in Rwanda in 1994 during a July 20 keynote speech at the National Black Catholic Congress in Indianapolis. Some of the proceeds from the sale of her books benefit children in Africa.





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## Editorial

# Senseless violence in Colorado is painful and confusing for all

After praying the Angelus today (on Sunday, July 22), the Holy Father spoke of his profound shock at "the senseless disaster which took place in Aurora, Colo."

"I share the distress of the families and friends of the victims and injured, especially the children," Pope Benedict XVI said. "Assuring all of you of my closeness in prayer, I impart my blessing as a pledge of consolation and strength in the risen Lord."

There can be no explanation, and no excuse, for the senseless violence that took place in Aurora, Colo. on July 20.

Violence—the unjustified use of physical force—is always senseless. It accomplishes no good. It only causes harm, often deadly, without serving any useful purpose.

But the kind of mindless violence that was inflicted on innocent people—especially children—in a movie theater during the early hours of a Friday morning goes beyond "senseless" to the horrifying actions of madmen who inflict crimes of genocide and holocaust on fellow human beings.

Nothing justifies actions such as these. They are pure evil, works inspired by malevolent spirits who hate all that is good and innocent, and who use poor twisted souls like the young man in Aurora, Colo., as instruments of their destructive hatred.

Harsh words? Absolutely. Anyone who doubts the presence or the effectiveness of the Evil One needs only to look around.

The same weekend that we mourned the fact that our friends and neighbors in Colorado lost their lives, more than 100 people were killed in Iraq by Al Qaeda terrorists. That same day, violence escalated in Syria, where another 100 people lost their lives. And the list goes on.

Violence begets violence. The inhumanity of human beings toward one another is as old as the biblical account of Cain and Abel. Left to our own devices, we can be unspeakably cruel to one another.

That's why we need God—to show us how to live peacefully by observing his commandments out of justice and love.

We are right to turn our attention to Jesus Christ in times of terrible, senseless tragedy. His story is one of monstrous evil overcome by God's love and goodness. He was abused, tortured and killed in spite of—or perhaps because of—his innocence. He was crucified for no good reason with no legal or moral justification. He was murdered by madmen who allowed themselves to be used by the powers of darkness in one of human history's most shameful episodes.

Christ knows the pain and suffering of all victims, and their families and friends. He experienced the same kind of senseless violence. He saw firsthand the evil that we human beings are capable of, but he didn't hold it against us.

He forgave us and promised to send



Denise Paba, who lost her 6-year-old niece, Veronica Moser, is comforted by a woman as she cries at a memorial on July 22 for victims behind the theater where a gunman opened fire on moviegoers in Aurora, Colo. Pope Benedict XVI expressed his sadness during his Angelus over the tragedy, saying he was "deeply shocked by the senseless violence." The gunman on July 20 killed at least a dozen people and injured many more during a midnight showing of the new Batman movie *The Dark Knight Rises*.

us his Holy Spirit to help us live not as madmen, but as sons and daughters of God, brothers and sisters to each other. Christ gave us his peace, and he challenged us to hope that senseless violence can be overcome by the transforming power of his love.

In the wake of the Aurora, Colo., massacre, we have two choices. We can become bitter and angry at the horrifying loss of life and meaningless violence inflicted on the safety and security of innocent people watching a movie. Or we can forgive those who have trespassed against us and pray for peace—in our own hearts and in the hearts of all who seek to harm others in any corner of the world.

Before he became pope, Cardinal Joseph Ratzinger, now Pope Benedict XVI, wrote, "Man is so made that God can enter into union with him. Man, who seems at first sight to be a kind of unfortunate monster produced by evolution, at the same time represents the highest possibility the created order can attain. And this possibility becomes a reality, even if it be amid the saddest kind of failure on the part of the human race."

Last week, we witnessed monstrous inhuman behavior on the part of a fellow human being. We also witnessed in his intended victims courage and compassion and bravery—"the highest possibility the created order can attain."

Why the two exist side by side in the human community is a mystery that none of us understands or can ever hope to solve.

We don't understand the mystery of sin and evil. But we trust in God's love and forgiveness, and we hope for a better world to come—both here on Earth and in our heavenly home.

—Daniel Conway

## Reflection/Sean Gallagher

# Penn State scandal is a reminder that sexual abuse affects all of society

On July 30, NCAA president Mark Emmert announced massive penalties against Penn State University's football



program during a press conference at the college sports sanctioning body's headquarters in Indianapolis.

The penalties were handed down as punishment for the sexual abuse of minors carried out over

several years by former Penn State assistant football coach Jerry Sandusky, and the efforts of university officials, including Penn State's former head coach, the legendary and now deceased Joe Paterno, to cover up Sandusky's crimes.

The press conference took place a day after a statue of Paterno outside Penn State's football stadium in University Park was removed, and two weeks after the university released the findings of an investigation into the scandal conducted by former FBI director Louis Freeh.

The tragedy of what happened at Penn State cannot help but remind us in the Catholic Church of the evil acts of sexual abuse committed against young people by clergy for decades that came more fully to light in 2002.

Church leaders responded to that scandal by establishing comprehensive procedures to care for the victims and to prevent such abuse from occurring in the future.

Those procedures include training clergy, religious, employees and volunteers to spot possible abusive situations and take steps to end them. Yearly audits make sure that dioceses comply with these and other procedures.

Church leaders also pledged to cooperate immediately with law enforcement officials when they learn of allegations of sexual abuse by clergy or others who minister in the name of the Church.

And, of course, a zero-tolerance policy

against abusers was established. Anyone in the Church who sexually abuses others while ministering in its name will never carry on such ministry in the future.

In addition, Church leaders also used the tragedy to raise awareness that sexual abuse is a problem for society as a whole, not just within the Catholic Church.

Sexual abuse of children sadly often occurs in many homes, schools and other institutions around the country every year.

A bright spotlight was shined on the heinous crimes in the Penn State scandal primarily because of its famous football program and the horror of Sandusky's acts.

The steps taken by the Church to prevent sexual abuse of children have actually helped the Catholic Church become a leader in the prevention of sexual abuse of minors in the U.S. and elsewhere.

If such procedures are lacking in athletic programs at various levels or other places where children may be at risk, perhaps leaders could look to the response of the Catholic Church to its own sexual abuse scandal for possible steps to be taken.

While Church leaders would be happy to help further the effort to protect children from abuse, that does not convince us that all of our own problems are now solved and that abuse will never take place again in the Church.

Although the numbers have dropped dramatically in recent years, credible charges of sexual abuse of minors by clergy and other ministers in the Church are still made every year. And one charge by itself is too much.

The tragedy of what happened at Penn State should sadden all of us for the evil inflicted on innocent children.

But it should also inspire us to always be vigilant and determined to never let it happen again within the Church and in society at large.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

## Letter to the Editor

# Despite challenges, we must proclaim Good News through action, reader says

Thank you for printing Bishop Christopher J. Coyne's homily during the July 1 Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis, which many of us were unable to attend.

It was an inspiring masterpiece during the "Fortnight for Freedom," naming our mission as Church and institutions as being more than healing, educating and helping the poor.

It is proclaiming the Good News through action. We Catholics understand that, but many don't. Now we are called to defend our right to do what we are called to do.

As we ponder this, we also have to think ahead.

If this religious freedom is denied, will we be willing to close the doors to all these institutions? To "suffer persecution for justice' sake" (Mt 5:10)?

Think about it. How many jobs would be lost? How many people would be denied care and education? Pretty radical, huh?

This is what Christ meant when he said, "Go out and preach to all nations" (Mt 28:19) and "Come, follow me" (Mt 4:19).

The answer is in Scripture.

Now, we need the courage to be able to accept the repercussions that might lie ahead as we carry out our/his mission—to lead others to him—if our religious

freedom is denied.

May God guide us all, and please God, bless America!

Mary Ann Seufert  
Indianapolis

## Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



# Denver prelates offer consolation in wake of Aurora shootings

DENVER (CNS)—Archbishop Samuel J. Aquila of Denver and his auxiliary, Bishop James D. Conley, offered prayers and support to the victims, survivors and the community after a gunman killed at least a dozen people and wounded dozens more during a July 20 midnight screening of the movie *The Dark Knight Rises* in Aurora.

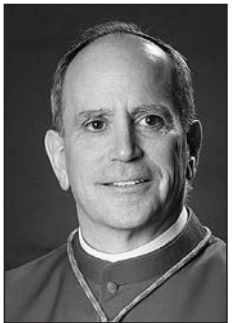
“For those who were killed, our hope is the tender mercy of our God,” the bishops said in a joint statement. “Neither death nor life,” reflected St. Paul, “can separate us from the love of God” (Rom 8:38-39).

“For those who were wounded—physically, emotionally and spiritually—our hope is in their recovery and renewal. To them we offer our prayers, our ears to listen, and our hearts to love. The road to recovery may be long, but in hope we are granted the gift of new life.”

Archbishop Aquila and Bishop Conley also prayed for the shooter. “We hope also for the perpetrator of this terrible crime, and we pray for his conversion. Evil ruled his heart last night,” they said on July 20. “Only Jesus Christ can overcome the darkness of such evil.”

Pope Benedict XVI used the occasion of his weekly *Angelus* address at Castel Gandolfo on July 22 to express his sadness over the latest tragedy, saying he was “deeply shocked by the senseless violence.”

“I share the distress of the families and friends of the victims and the injured, especially the children,” he said to pilgrims gathered at the papal summer residence of Castel Gandolfo.



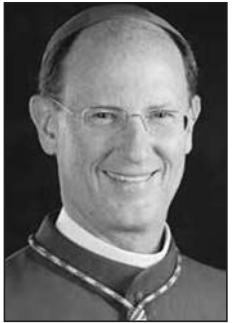
Archbishop Samuel J. Aquila

James Holmes, 24, who had been a doctoral student at the University of Colorado before he dropped out, was arrested in connection with the mass shootings. Police said Holmes was still wearing a bulletproof vest in the movie theater’s parking lot when he was apprehended. Law enforcement authorities put the number of wounded at 58.

Archbishop Aquila, who was to celebrate an evening Mass for those affected by the shooting, and Bishop Conley said Regina Caeli Counseling Services of Catholic Charities in the archdiocese would offer counseling over the next few weeks to those who need it.

“We look for opportunities to pray with our community,” the bishops added. “And we continue to work to support families and communities in forming people of peace.”

President Barack Obama made



Bishop James D. Conley

## Federal judge dismisses Belmont Abbey College’s lawsuit against mandate

CHARLOTTE, N.C. (CNS)—A federal judge has dismissed Belmont Abbey College’s lawsuit against the Obama administration that had challenged the federal contraception mandate, but lawyers for the Benedictine college in Belmont say they will continue the fight.

U.S. District Judge James E. Boasberg of the District of Columbia dismissed Belmont Abbey’s case on July 18, saying that the college did not have standing to bring the case to court, nor could it demonstrate it had been harmed yet by the mandate.

The mandate—issued in August 2011 by the federal Department of Health and Human Services as part of the 2010 Patient Protection and Affordable Care Act—requires nearly all employers to provide free artificial contraception, sterilization and abortion-causing drugs coverage in their insurance plans.

There is a narrow exemption for employers who object to providing these services on religious grounds, namely if they serve and hire people primarily of their own faith.

The contraceptive mandate takes effect for new health plans and those that undergo significant changes on Aug. 1, 2012—unless the narrow religious exemption applies or a one-year “temporary enforcement safe harbor” applies.

Following an outcry over the mandate from Catholic institutions across the country and the U.S. bishops this past spring, the Obama administration established the “safe harbor” period to allow those employers that do not provide the mandated medicines and procedures for religious reasons more time to figure out how they will comply with the mandate. The “safe harbor” period expires on Aug. 1, 2013.

The mandate requiring individuals to get health insurance or face fines goes into effect on Jan. 1, 2014.

The Becket Fund for Religious Liberty, a nonprofit law firm representing Belmont Abbey College in the lawsuit, argued that paying for contraceptive services for employees and students would force the Catholic college and Benedictine monastic community to violate Church teaching against artificial contraception.

The firm argued that the mandate would mean an



A woman prays at a memorial on July 22 for victims behind the theater where a gunman opened fire on moviegoers in Aurora, Colo. Pope Benedict XVI expressed his sadness during his *Angelus* over the tragedy, saying he was “deeply shocked by the senseless violence.” A gunman on July 20 killed at least a dozen people and injured many more during a midnight showing of the new Batman movie *The Dark Knight Rises*.

only one campaign appearance on July 20—in Fort Myers, Fla.—spoke only of the shootings during his appearance, and canceled the rest of his schedule. First lady Michelle Obama also canceled two scheduled appearances in Virginia.

“There are going to be other days for politics,” the president said. “This, I think, is a day for prayer and reflection.”

“The federal government stands ready to do whatever is necessary to bring whoever is responsible for this heinous crime to justice,” Obama said, but “if there’s anything to take away from this tragedy it’s the reminder that life is very fragile. Our time here is limited and it is precious. . . . It’s what we do on a daily basis to give our lives meaning and to give our lives purpose. That’s what matters. At the end of the day, what we’ll remember will be those we loved and what we did for others. That’s why we’re here.”

Obama’s Republican rival for the presidency, Mitt Romney, was in New Hampshire. “We are praying for the families and loved ones of the victims during this time of deep shock and immense grief,” he said in a statement. “We expect that the person responsible for this terrible crime will be quickly brought to justice.”

unconstitutional infringement of their First Amendment right to free exercise of religion, and that Belmont Abbey College said it believed it would not be exempted from the mandate’s requirements.

Boasberg agreed with the Department of Justice’s position that Belmont Abbey’s case was premature, and that more time is needed to see if the government would modify the mandate and further accommodate the concerns of religious employers, which federal officials have promised they would do.

“The court holds that the challenged rule is not ‘sufficiently final,’” Boasberg said in his opinion. “The government has done nothing to suggest that it might abandon its efforts to modify the rule—indeed, it has steadily pursued that course—and it is entitled to a presumption that it acts in good faith.”

The court did not consider the merits of Belmont Abbey’s case, and Belmont Abbey may re-file its lawsuit if and when it can demonstrate harm caused by the mandate.

Belmont Abbey College’s case was the first to be filed challenging the HHS mandate last November. The liberal arts college has been operated by the Benedictine monks of Belmont Abbey since 1876.

The Becket Fund is representing clients—including other religious colleges, EWTN and Priests for Life—in some of the 22 other similar lawsuits filed in federal district courts around the U.S.

Hannah Smith, senior counsel for the Becket Fund, said in a statement that the decision in Belmont Abbey College’s case “was on technical grounds. The judge thinks that the case should be delayed for a matter of months to give HHS time to fix the mandate.”

“The decision says nothing about the merits of Belmont Abbey’s religious freedom claims, and has no effect on any of the 22 other cases currently pending in federal court,” she said. “It simply delays Belmont Abbey College’s ability to challenge the mandate for a few months, and the court made clear we have the right to re-file the case if HHS does not fix the problem.” †

“This empty evil adds to a series of violent acts that weigh heavily on the national consciousness, acts that must surely occasion focused discussion on the interplay of violence and the availability of guns,” said the Rev. Francis H. Wade, interim dean of the Episcopal Church’s Washington National Cathedral.

“This moment also calls for prayer,” he said. “Our prayers at the National Cathedral today will mourn the fallen—and we will continue to remember those injured, along with their communities, as we renew our calls for healing and peace.”

Joanne Schwartz, executive director of Progress Now Colorado, said, “Today, we offer condolences to the families affected, and to all of our neighbors in Aurora as they struggle to cope with this terrible act of violence. And we call on Congress and elected officials at every level to put aside partisan differences, and take action to stop the gun violence that takes place every day across America.”

Schwartz noted in her statement that after the Columbine High School slayings, also in Colorado, in 1999, “Republicans and Democrats came together to support closing the ‘gun show loophole’ by an overwhelming margin—a model of cooperation we should aspire to today.” †

## Federal judge in Nebraska dismisses one lawsuit against HHS mandate

LINCOLN, Neb. (CNS)—A federal judge dismissed a lawsuit against the Department of Health and Human Services’ (HHS) mandated contraceptive coverage under the new health reform law on July 17, saying it was “based on layers of conjecture.”

U.S. District Court Judge Warren K. Urbom ruled that the seven states and various other individuals and groups that filed suit in February against the mandate had failed to show that their health insurance plans would not be grandfathered—and therefore not exempt from the requirement.

Joining the attorneys general of Nebraska, South Carolina, Michigan, Texas, Florida, Ohio and Oklahoma in the lawsuit were a Catholic nun, a lay missionary working with the Fellowship of Catholic University Students, Pius X Catholic High School in Lincoln, Neb., and the Omaha-based Catholic Mutual Group, a self-insurance fund that covers more than 125 dioceses or archdioceses and 200 Catholic religious congregations in the U.S. and Canada.

Spokesmen for several of the attorneys general said they were considering whether to appeal Urbom’s ruling.

The dismissal does not affect more than a dozen lawsuits brought in May by 43 dioceses and Catholic organizations nor another 10 suits brought by various Catholic and Protestant colleges, organizations or employers.

The diocesan lawsuits have continued to add plaintiffs since their filing, with Catholic Charities of the Archdiocese of Chicago joining on July 9 with the dioceses of Joliet and Springfield, Ill., and their Catholic Charities agencies and Wheaton College, an evangelical liberal arts college in Illinois, signing on July 18 to a lawsuit that includes the Archdiocese of Washington and The Catholic University of America.

Kyle Duncan, general counsel of the Becket Fund for Religious Liberty, said at a July 18 teleconference that the Urbom ruling had “no application” to the remaining lawsuits because they can easily demonstrate that the HHS mandate will impact them immediately. †



## Events Calendar

### July 28

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"A Cup of Coffee and a Dose of Conscience,"** Josh Cole and Jerry Mattingly, presenters, 9:30 a.m.-noon. Reservations and information: 317-498-6087 or [jmattin297@yahoo.com](mailto:jmattin297@yahoo.com).

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale,** 9 a.m.-3 p.m. Information: 812-849-3570.

### July 28-29

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival,** Sat. 5:30 p.m.-11:30 p.m., barbecue pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.

### July 29

St. Augustine Parish,

18020 Lafayette St., Leopold. **Parish picnic,** 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143.

### August 1

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

### August 3

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

### August 3-4

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale,** 8 a.m.-3 p.m. Information: 812-246-2512.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Parish festival,** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

### August 5

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house,** 1-3 p.m. Information: 317-543-4923.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Monthly gathering of lay Franciscans, "People of Peace OFS Fraternity,"** 12:30 p.m.

Information: 317-955-6775 or [rwgolobish@marian.edu](mailto:rwgolobish@marian.edu).

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic,** 10 a.m.-3 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic,** 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

### August 8

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **"What is Catholicism Anyway? The Sequel,"** session four of five, 7 p.m. Information: 317-888-2861.

Pearl Street Pizzeria and Pub, 65 E. Pearl St., Indianapolis. **Theology on Tap,**

young adults ages 21-35, program, 7 p.m. Information: [mfaley@archindy.org](mailto:mfaley@archindy.org).

### August 11-12

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival,** Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-6 p.m., chicken dinner, 11 a.m.-4 p.m. Information: 812-623-1094.

### August 12

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

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish picnic,** 10 a.m.-4 p.m. Information: 812-952-2853.

### August 14

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Scripture study,** 7 p.m., \$100 for 30 sessions. Information: 317-241-9169 or [jansenml@iquest.net](mailto:jansenml@iquest.net).

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

### August 14-September 11

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, "Divorce and Beyond" program,** six sessions, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext.1586. †

## Retreats and Programs

### July 30

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

### August 3-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages,"** Information: 317-489-6811 or [www.Retrouvaille\\_Indy](http://www.Retrouvaille_Indy).

### August 10-12

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Benedictine Approaches to Hope and Love,"** Benedictine Father Bede Cisco, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spiritual direction internship program, reflection day,** orientation, 9-11:30 a.m. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

### August 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Father Julian Peters,"** \$20 per person includes a light dinner. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### August 17-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Letter of James,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:15-6 p.m., \$45 registration fee. Registrations: [www.archindy.org/fatima](http://www.archindy.org/fatima).

### August 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** Father Jim Farrell, presenter. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### August 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Spiritual Reading in Faith,"** session one of four, Judith Cebula, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

### August 21-23

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness," midweek retreat,** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

## VIPs



Amanda Strong

Holy Angels parishioner Amanda Strong of Indianapolis earned a Servant of Christ Award for distinguished volunteer service to the Church during the National Black Catholic Congress awards ceremony on July 21 at the JW Marriott in Indianapolis.

Strong has served her parish as council president, and also was president of the Catholic Interracial Council and Black Catholics Concerned, Indianapolis Caucus.

She also was the chairperson of the 100th anniversary celebration at her parish, and helped raise \$35,000 to create a new Afrocentric angel statue for the Holy Angels Parish grounds.

Strong also has served the archdiocese as a member of the Catholic Charities Agency Council, Catholic Community Foundation board of trustees, archdiocesan Pastoral Council and Multicultural Ministry Commission. †

## Our Lady of Fatima Retreat House to host missions bazaar on Aug. 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis will host its seventh annual "Missions Helping Missions" bazaar and family picnic on Aug. 11.

A variety of vendors will sell hand-crafted gifts at fair-trade prices from 10 a.m. to 6 p.m. Proceeds from sales will support ministries here and abroad.

An outdoor buffet featuring a

pulled pork barbecue will be served from noon until 7 p.m. The meal costs \$10 per person or \$30 for families of up to four people.

The Southside Jazzers will provide music throughout the afternoon.

For more information, call 317-545-7681, send an e-mail to [Fatima@archindy.org](mailto:Fatima@archindy.org) or log on to [www.archindy.org/fatima](http://www.archindy.org/fatima). †



## Intercultural assembly

Conventual Franciscan friars from Costa Rica, Honduras, India, Mexico and Zambia pose for a photo on July 10 at the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. The intercultural assembly was sponsored by the Conventual Franciscan Province of Our Lady of Consolation based in Mount St. Francis. Participants in the assembly, which took place from July 9-12, discussed how to preach the Gospel, serve those in need, and spread the Franciscan charism across cultural and political boundaries.



## Profession of vows

Conventual Franciscan Friar Don Bassana, left, poses with Conventual Franciscan Father Jim Kent on July 20 at the chapel of the Franciscan novitiate in Mishawaka, Ind., after Friar Don was invested as a novice for the Our Lady of Consolation Province. Father Jim leads the province, which is based in Mount St. Francis, as its minister provincial. Eight other men were invested as novices for other Conventual Franciscan provinces across the U.S. during the same liturgy.



# Couples need to set aside time to talk each day, papal message says

VATICAN CITY (CNS)—Going to Mass together and setting aside time each day to talk to each other are two simple practices that can help Catholic couples strengthen their marriage and be examples to others, said a papal message.



Cardinal Tarcisio Bertone

Pope Benedict XVI “invites Christian couples to be ‘the gentle and smiling face of the Church,’ the best and most convincing heralds of love sustained and nourished by faith,” said a message to the participants in the international meeting of the Teams of Our Lady.

The group, a movement for Catholic couples started in France in 1938, was meeting in Brasilia, Brazil, on July 21-26. The papal message to the couples was signed by Cardinal Tarcisio Bertone, Vatican secretary of state.

While pressures on married couples have increased since the movement’s founding, the message said, members continue to be committed to proclaiming, “not only in words, but also through their lives, the fundamental truths about human love” and how it is a reflection of God’s love for humanity.

The movement helps couples recognize the grace of the sacrament of marriage and encourages them to attend Mass together, Cardinal Bertone said. It also gives them “simple and practical ideas to daily live an embodied spirituality for Christian spouses.”

One of the key ideas, he said, is “the ‘sit down,’ that is to say, a commitment to setting a regular time for personal dialogue between the spouses, in which each presents to the other, with all sincerity and in a climate of mutual listening, the issues and topics most important to life as a couple.

“In our world, so marked by individualism, activism, eagerness and distraction,” Cardinal Bertone wrote, “sincere and constant dialogue between the spouses is essential for avoiding the emergence of misunderstandings that grow and harden,” and which can cause irreparable damage.

“Cultivate this precious habit of sitting down beside each other to talk and listen so that you understand each other,” he said. †

# MOORE

continued from page 1

the priesthood for some time, and Crossroads is a great way to work on my discernment—prayer, sacrifice and separation from the distractions of the world.”

Moore enjoyed posting updates on social media sites during their trek through the West and on to the Midwest.

Two days earlier, Moore and other Crossroads walkers had recorded two radio interviews with Msgr. Lawrence Moran, Father John Hollowell and Mike Moroz for broadcast on WHOJ-FM (91.9) in Terre Haute.

Moore was scheduled to speak at several Indianapolis area parishes last weekend.

Jim Nolan, president of Crossroads Pro-Life, wrote on the organization’s website that “the entire Crossroads family is devastated by the loss of such a courageous young man. Andrew will be missed deeply by all who knew him. His memory will be preserved in the work of Crossroads and all work to build a culture of life. Andrew was praying the rosary at the moment he was hit. He is now resting in the merciful love of God.”

American Life League president Judie Brown issued a

statement on July 23 to pay tribute to Moore’s distinguished volunteer service on behalf of the unborn.

“... Moore testified that his decision to play such an active role in saving all of God’s children was also a way to serve his God,” Brown wrote. “His selflessness demonstrated a remarkable strength of character. We have lost a dedicated and inspiring budding leader in Andrew. May he find rest in God’s perfect peace.”

His father, Joseph Moore of Concord, Calif., commented on the Crossroads website that his son loved God, embraced the Cross and “died to one’s self for the sake of God through the selfless love of others.”

Father Bernard Cox, pastor of Mary Queen of Peace Parish in Danville, anointed Moore’s body at the scene and prayed with the collegians.

After they prayed for the repose of their friend’s soul and for his family, Father Cox said, the college students asked him to say a prayer for Terry King of Fillmore, who was en route to work when he accidentally hit Moore near the edge of the grassy median of the divided highway in rural Hendricks County.

“It was undoubtedly the worst thing that I have encountered in 21 years of priesthood so far,” Father Cox said of Moore’s tragic death. “It was very sad.” †

# Indiana abortion law blocked by regulator; Mississippi abortion clinic stays open

JACKSON, Miss. (CNS)—A federal hearing officer considering Indiana’s new law prohibiting the use of state funds for services provided by Planned Parenthood to Medicaid patients said the law is unacceptable, putting at risk the state’s more than \$4 billion in federal Medicaid funding.

Hearing Officer Benjamin Cohen of the Centers for Medicare and Medicaid Services said the law violated the rights of Medicaid patients to choose their own health care provider. Cohen recommended to the centers’ administrators that Indiana’s request for an exception to the Medicaid rules be turned down, and his recommendation was accepted earlier this month.

Federal law already prohibits the use of federal funds to pay for abortions for Medicaid recipients, but Indiana’s law forbids any Department of Health contracts with groups performing abortions except hospitals and ambulatory surgical centers.

The Indiana law also prohibits any abortions in the state after the 20th week of pregnancy, except in cases where the life or health of the mother is at risk.

An injunction against enforcement of the law has been in effect since it was signed into law in 2011, and a lawsuit to remove the injunction is pending before the 7th U.S. Circuit Court of Appeals in Chicago.

Meanwhile, a federal judge allowed Mississippi’s only abortion clinic to remain open while it continued to work toward compliance with a new state law permitting only certain doctors to perform abortions there.

District Court Judge Daniel P. Jordan III of Jackson partially lifted the injunction on a law that had been scheduled to take effect on July 1, but continued to block sections of the law imposing civil or criminal penalties on violators.

The law requires that abortions be performed only by obstetricians-gynecologists with privileges to admit patients

to local hospitals. Currently, neither of the out-of-state doctors who perform abortions at the Jackson Women’s Health Organization have such privileges.

“The act will be allowed to take effect, but plaintiffs will not be subject to the risk of criminal or civil penalties at this time or in the future for operating without the relevant privileges,” said Jordan in his July 13 decision.

“Given the highly charged political context of this case and the ambiguity still present, the court finds that there would be a chilling effect on the plaintiffs’ willingness to continue operating the clinic until they obtained the necessary privileges,” he added.

Mississippi Gov. Phil Bryant said the state would “continue to defend this important measure as the legal process moves forward.”

Closure of the Jackson clinic would bring an end to abortions performed in Mississippi. About 2,000 abortions are done there each year.

A spokeswoman for Bishop Joseph N. Latino of Jackson said the bishop has taken no public stance on the bill or the lawsuit.

A suit pending before the 2nd U.S. Circuit Court of Appeals in New York is designed to compel New York state to issue a “Choose Life” license plate supporting the work of pregnancy care centers.

The case was filed by the Children First Foundation after his application for a “Choose Life” plate was denied. The organization contends that it met all the requirements for a custom plate under New York law, but was denied because the plate carried a pro-life message.

New York offers dozens of custom license plates for a wide variety of sports teams, organizations, professions and causes.

Currently, “Choose Life” plates are available in 27 states, including Indiana, with plates pending in two additional states. †



## St. Paul's

### New Alsace

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**FESTIVAL**

<p><b>Saturday</b> August 11th, 2012 5:00 pm - 12:00 am</p> <p>Annual Church Festival. The events include a beer garden, games, food, live band and Kiddie Land!</p> <p><b>Pork Tenderloin Dinner</b> 5:00 pm - 8:00 pm Adults - \$12.00 Children (10 &amp; Under)- \$6.00</p> <p><b>Directions</b> From Ohio: Take I-74 to St. Leon - Lawrenceburg exit and follow the markers. From Kentucky: Take I-275 to I-74 to St. Leon - Lawrenceburg exit and follow the markers.</p>	<p><b>Sunday</b> Family-Style Chicken Dinner August 12th, 2012 11:00 am - 4:00 pm</p> <p>Delicious Dinners will be served continuously throughout the day.</p> <p><b>Cost For Dinners:</b> Adults - \$12.00 • Children - \$6.00</p> <p>Other fun and exciting events continue on Sunday as well until 6:00 pm.</p> <p>Activities include a lunch stand, country store, beer garden, quilt and ham raffles, adult games, kids games and prizes.</p> <p><b>Come and enjoy the fun!</b> Rain or Shine! License#127490</p>
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# What was in the news on July 27, 1962? Questions about whether the Council will address the liberty of non-Catholics

By Brandon A. Evans

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



Here are some of the items found in the July 27, 1962, issue of *The Criterion*:

- Little Sisters announce site of home for aged
- Council may discuss liberty of non-Catholic minorities
- “ROME—The question of freedom of conscience for non-Catholics in Catholic countries—already an object of muted controversy at top levels, judging from recent statements—may get a thorough airing at the Second Vatican Council. While no abrupt shifts in traditional views are to be expected, a start may be made toward enlarging the Catholic Church’s recognition of valid subjective elements in religious faith, with the resulting duty on the part of ‘officially’ Catholic states to recognized consequences arising in favor of their non-Catholic minorities. The issue of toleration and civil liberties for Protestants in such countries is one of the perennial sources of interreligious tension.”
- U.S. liturgists: See more vernacular as result of council
- New academic dean named for Marian
- Beech Grove mayor, city officials enjoy Lady of Grace hospitality
- Catholic Charities plans special exhibit Sunday
- The shocking story of the freedom riders
- 850 Providence Sisters at interracial seminar
- Atlanta Catholic schools to enroll 11 Negro pupils
- Catholic observers plan to attend WCC meeting
- Extension given for Easter Duty
- Liturgical reform is initiated for the Malabar Rite
- The Vatican Council: Secretariat for Unity has immense potential
- Council official sees ‘surge’ toward unity
- Set up benefit plan for lay employees
- Vocations flourish in mountains
- Confirmation anointing is still a requirement
- Controversial movie: Why did they film *Lolita*, critic wonders
- Protestants, Jews get bids to attend Pontifical studies
- Warns of ‘slavery’ of materialism
- ‘Ban’ on translation of pastoral clarified
- Ex-insurance executive now ‘apostle’ to lepers
- Study rental plan in textbook crisis
- In Florence: Prelate meets with laity to discuss council views
- Spanish bishops deplore lack of ‘social conscience’
- Need for ‘Catholic brains’ seen factor in school aid
- ‘Prayer pickets’ seeking return of worker-priests
- Urges that laymen, nuns be permitted to give Communion
- Hits Jewish council ‘representations’

(Read all of these stories from our July 27, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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# Celebrating 25 years "What We Have Seen and Heard"



Photo by Sean Gallagher



"[Jesus said], 'Amen, Amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.'" John 14:12



Photo by Sean Gallagher

# NATIONAL BLACK CATHOLIC CONGRESS XI



Photo by Mary Ann Gubler

Above, participants in the National Black Catholic Congress prepare to receive Communion from Bishop Joseph N. Perry, an auxiliary bishop in the Archdiocese of Chicago, during the conference's opening Mass on July 19.

Left, archdiocesan seminarian Doug Hunter of St. Joan of Arc Parish in Indianapolis prays during the National Black Catholic Congress Mass on July 20 in Indianapolis. Cardinal Daniel N. DiNardo, the principal celebrant, urged congress participants to promote religious vocations to African-American Catholics youths.

Right, Bishop Christopher J. Coyne, apostolic administrator, welcomes the approximately 2,200 participants of the 11th National Black Catholic Congress during its opening session on July 19 at the JW Marriott in Indianapolis.

Bottom left, this historical display greeted National Black Catholic Congress participants in the exhibit hall at the JW Marriott in Indianapolis during the July 19-21 conference. The organization for African-American Catholics was founded by journalist Daniel Rudd of Bardstow, Ky., in 1889 in Springfield, Ohio.

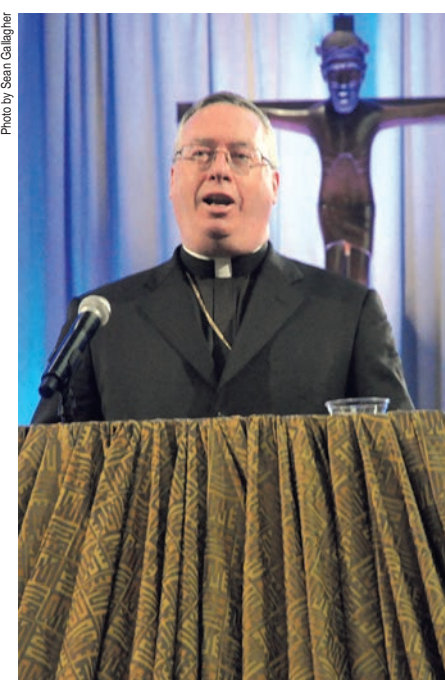


Photo by Sean Gallagher



Photo by Mary Ann Gubler

Above, Bishop Jaime Soto of Sacramento, Calif., front row on left, and Bishop Donald Hanchon, an auxiliary bishop of Detroit, Mich., laugh about a story told by Cardinal Daniel N. DiNardo of Galveston-Houston during his homily on July 20 at a National Black Catholic Congress Mass in Indianapolis. Bishop Kevin Rhoades of Fort Wayne-South Bend smiles from his seat in the center of the back row during the congress Mass.

Below, Cardinal Daniel N. DiNardo of Galveston-Houston celebrates the National Black Catholic Congress Mass on July 20 at the JW Marriott in Indianapolis. Concelebrants are, from left, Archbishop Wilton D. Gregory of Atlanta; Norbertine Father Claude Williams of Silverado, Calif.; and Bishop Curtis J. Guillery of Beaumont, Texas.



Photo by Mary Ann Gubler



Photo by Sean Gallagher

Above, Keah Moffett, left, and Keith Johnson of the Archdiocese of New Orleans clap their hands during the July 19 opening session of the National Black Catholic Congress in Indianapolis.

Left, a National Black Catholic Congress participant raises a hand in prayer during the July 19 opening Mass.

Right, Valerie Washington, executive director of the National Black Catholic Congress, prays during a conference Mass on July 20 in Indianapolis. The archdiocesan Office of Multicultural Ministry also helped present the congress for more than 2,200 African-American Catholics from dioceses throughout the country.

Bottom right, Father Chris Rhoades, a priest of the Archdiocese of Louisville, Ky., raises his hands while singing a Communion hymn on June 19 during the opening Mass of the 11th National Black Catholic Congress at the JW Marriott in Indianapolis. More than 2,200 black Catholics from across the country attended the meeting, which occurs every five years.



Photo by Mary Ann Gubler



Photo by Mary Ann Gubler



Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis talks about the importance of ending abortion with two National Black Catholic Congress participants on July 20 in Indianapolis. He volunteered at the Right to Life of Indianapolis booth during the 11th national congress at the JW Marriott.



Photo by Sean Gallagher

Members of the Knights of Peter Claver, a fraternal organization of black Catholics, prepare to form an honor guard for the entrance procession of the opening Mass of the National Black Catholic Congress on July 19.



Photo by Sean Gallagher

# F a i t h   E n g a g e d :   E m p o w e r .   E q u i p .   E v a n g e l i z e .



## Serra Club vocations essay

# Priest, religious plant seeds of faith to help student seek God first in life

(Editor's note: Following is the fourth in a series featuring the winners of the Indianapolis Serra Club's 2012 John D. Kelley Vocations Essay Contest.)

By Emily Prather

Special to The Criterion

"How do priests, religious brothers and sisters, and permanent deacons in their life and ministry help us seek God above all things?"

Throughout my life, several religious men and woman have influenced my spiritual life and taught me to put God before all other things.



Emily Prather

My first parish priest, Father Gerald Burkert, and my middle school religion teacher, Benedictine Sister Nicolette Etienne, had a tremendous impact on my faith life and helped me to seek God first.

Father Jerry was my parish priest at Holy Name of Jesus Parish in Beech Grove until around

fifth grade. He was an incredibly kind and welcoming man.

Father Jerry exemplified seeking God first. His spirituality could be seen by anyone he came into contact with. He preached to the parishioners to put God first, but it was easy to see that he practiced what he preached.

Father Jerry was always there to answer a question someone might have about the faith or about life in general. When I was in second grade, Father Jerry was the priest for my class' first Communion and reconciliation.

He came into class to speak about the importance of the sacraments, and how we as Christians should keep God first in our lives. Through his actions and words, Father Jerry helped begin my life as a Christian and taught me to put God before everything else in life.

Sister Nicolette Etienne taught me middle school religion, and was the leader of the Holy Name theology club. She taught me many different aspects of life as a Christian.

She also helped me to understand why we believe what we believe. Sister Nicolette is a great friend and teacher, and her love for God is very evident for everyone who has ever met her.

During middle school, I was in Sister Nicolette's theology club to help prepare students for "Quest for

Excellence," an academic competition at Roncalli High School in Indianapolis.

When at theology club meetings, she took the students to the morning Communion service on the days the school did not have Mass. She also took her religion classes to eucharistic adoration on Thursdays to sit and reflect before the Blessed Sacrament.

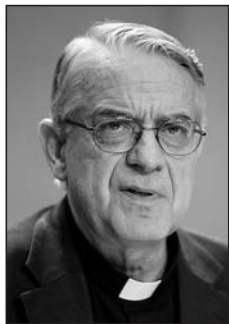
Sister Nicolette always put Christ into the lives of everyone around her, and helped them to seek God first in life.

In my life, priests and religious have made a tremendous impact on my spiritual life. Their ministry has helped many people welcome God into their lives or deepen their faith.

Sister Nicolette and Father Jerry, by words, actions and example, brought me closer to God and taught me to always seek the Kingdom of God first in life.

(Emily and her parents, Brian and Nancy Prather, are members of St. Jude Parish in Indianapolis. She completed the 10th grade at Roncalli High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2012 John D. Kelley Vocations Essay Contest.) †

## Society of St. Pius X recognizes papal authority, hints discussions will continue



'The Holy See has taken note of this declaration, but awaits the forthcoming official communication' of the society as its 'dialogue with the Pontifical Commission "Ecclesia Dei" continues.'

—Jesuit Father Federico Lombardi, Vatican spokesman

VATICAN CITY (CNS)—Hinting at a willingness to continue discussions with the Vatican and recognizing the full authority of the pope over the Church, the traditionalist Society of St. Pius X (SSPX) said it must defend Church teaching from error.

"As for all the novelties of the Second Vatican Council, which remain tainted with errors, and for the reforms derived from it," the statement said, "the society can only continue to uphold the affirmations and teachings of the constant magisterium of the Church."

The statement from the society's general chapter meeting, which ended on July 14, was posted in French, Italian, English, German and Spanish on the society's website on July 19.

Chapter participants "determined and approved the necessary conditions" for an eventual, full reconciliation with the Vatican, it said. If the conditions are met, "an extraordinary chapter with deliberative vote will be convened."

The website said the statement had been sent to the Vatican prior to publication.

Jesuit Father Federico Lombardi, Vatican spokesman, said the Vatican does not consider the statement to be "a formal response" by the SSPX to the last document that it asked Bishop Bernard Fellay, the society's superior general, to sign.

Because "we do not consider it—and it is not—a formal response," Father Lombardi said that the Vatican would not comment on the statement's content.

"The Holy See has taken note of this declaration, but awaits the forthcoming official communication" of the society as its "dialogue with the Pontifical Commission 'Ecclesia Dei' continues," he said. "Ecclesia Dei," now headed by U.S. Archbishop J. Augustine Di Noia, is handling the discussions with the SSPX under the guidance of the Congregation for the Doctrine of the Faith.

Chapter members formally affirmed their faith in the Roman Catholic Church and its hierarchical structure in which "the supreme power of government over the universal Church belongs only to the pope, vicar of Christ on Earth." †

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# Teenagers 'see God at work' during Homeland Mission project

By John Shaughnessy

The special moments started to stack up, leading the teenagers back to the challenge that a priest had given them at the beginning of their journey.

At 19, Steven Meuleman recalls the older woman who cried when the teenagers helped at her home during the archdiocesan Homeland Mission effort on June 24-29.

On one of those scorching summer days, the teenagers lined the side of a hill, forming a "bucket brigade" that passed bucket after bucket of water up the hill to the woman's home in Henryville, one of the southern Indiana communities that had been devastated by tornadoes on March 2.

The water was needed to nourish the tree saplings that had been planted to replace the towering trees near the woman's home which had been flicked away like toothpicks by the tornadoes.

"She literally broke down in tears when we helped her," says Meuleman, a member of St. Lawrence Parish in Indianapolis. "It meant the world to her."

At 14, Matthew Fajt recalls the unexpected reaction he received from Alzheimer's patients at a New Albany nursing home—and the surprising feeling he experienced, too.

"We played games with them," says Matthew, a member of St. Paul the Apostle Parish in Greencastle. "They were so grateful for us coming in. They don't seem to get that often. It made their day—and mine."

## Looking for God

The two teenagers were part of a 50-member group from cities and towns across the archdiocese—Bloomington, Greencastle, Greenwood, Indianapolis and Terre Haute—who dedicated a week of their summer vacation to do mission work at home as part of the archdiocesan Homeland Mission effort that focused on southern Indiana this year.

The archdiocesan effort followed a week after 40 high school students from the New Albany Deanery also helped in the area devastated by tornadoes.

"It was very meaningful for them to serve in their community," says Leah Cissell, coordinator of programming for the Catholic youth ministry office of the New Albany Deanery. "They saw they didn't need to go far to help people in need. They also learned that when things don't work out as planned that having a joyful attitude can really enhance their experience and let them see God at work."

A similar message was shared with the archdiocesan Homeland Mission group during the Mass at Holy Spirit Church in Indianapolis, where their six-day journey began on June 24. Msgr. Paul Koetter, pastor of Holy Spirit Parish, challenged the teenagers to look for God in the situations they would face during their trip.

That theme resonated throughout their experiences for the teenagers and adult leaders on the trip.

"One morning, we went to a site to haul away debris," recalls Beth Fajt, Matthew's mother and also a member of St. Paul the Apostle Parish in Greencastle. "The homeowners' son asked the kids to pray with him before we started working. His mom and dad's house was completely demolished. We saw a lot of that in Henryville and Marysville. It was shocking for all of us. But it was more frightening when we helped at a soup kitchen, and they saw little kids in line."

The soup kitchen provided another surprise for Matthew.

"The people were extremely grateful to us for getting them food," he says. "It was a treat for them. They thought they were lucky to get food. And I don't even think about it. I take for granted what I have."

Matthew's reaction was common among the teenagers who took part in the Homeland Mission project, says Kay Scoville, archdiocesan director of youth ministry.

"Everyone kept telling the teens 'thank you' and 'bless you,'" Scoville says. "It was very humbling to them. Humbling is the key word for the trip. We all learned a huge lesson in humility, especially living in a culture where we have so much and some people have so little, and they still say 'thank you' and 'bless you.'"

## 'It was an inspiration to see them'

The teenagers seemed to grow in their faith with each day and each experience, Scoville says.

It grew as they helped repair the roof of a house owned by an elderly woman who had no insurance. It grew as they sorted donations at the community center in Henryville. It grew as they focused on their experiences during morning and evening prayers, and daily Mass.

"Seeing the destruction and listening to people's stories of survival and faith had a great impact on the teenagers," Scoville says. "Our theme for the week was 'Rebuild My Church.' Our patron saint for the week was St. Francis of Assisi. And our quote for the week was from him—'Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible.'"

That quote was written on the back of T-shirts that the teenagers wore during their week of service. That quote was also imprinted in their hearts.



High school students on the archdiocese's Homeland Mission project on June 24-29 help clear debris left by the tornadoes that devastated the southern Indiana community of Henryville on March 2.



Above, Father Steven Schaftlein, pastor, celebrated Mass at St. Francis Xavier Church in Henryville on June 29 with the high school students and adult leaders who were part of the archdiocesan Homeland Mission project in southern Indiana.

Left, a quotation by St. Francis of Assisi is displayed on the back of the Homeland Mission participants' T-shirts.



Homeland Mission project participants say their outreach experience helped them see "God at work."

Wanting to add a touch of color and hope to the Henryville area devastated by tornadoes on March 2, high school students helping with the archdiocese's Homeland Mission project on June 24-29 created a large sign that included a quotation from St. Francis of Assisi about the connection between effort and possibilities.

"I liked the trip a lot more than I thought I would," Matthew says. "You really learn to appreciate what you have. And I saw how the volunteers really represented God by what they did."

Meuleman saw that same change in many of the teenagers.

"They saw they were serving Christ's people," says Meuleman, one of the youth group leaders during the trip.

"That was a message I kept getting from them."

That message is a promise for the present and the future of the Church, according to Scoville.

"It gave me a huge sense of hope about what the young people are capable of doing," she says. "As the St. Francis quote goes, they did what is necessary and they accomplished so much. It was an inspiration to see them living their faith." †



## From the Editor Emeritus/John F. Fink

## Biblical readings: Second half of Second Letter to the Corinthians

The biblical readings in the Office of Readings next week are Chapters 7-13 in St. Paul's Second Letter to the Corinthians. I wrote about the first six chapters last week.



In Chapter 7, the crisis that Paul was so concerned about in the earlier chapters is resolved with the arrival of Titus. He had

the good news "of your yearning, your lament, your zeal for me" (2 Cor 7:7).

An earlier letter had caused sadness among the Corinthians, but Paul was glad that "you were saddened into repentance" (2 Cor 7:9). But now all seems to have been restored.

If everything is OK, it must be time to ask for money. (Only joking.) Chapters 8 and 9, which might have been two separate letters, are masterpieces in reflecting on stewardship. Paul is taking up a collection among all of his communities to help the Church in Jerusalem, which has suffered a famine.

This collection was important, not only to relieve human suffering, but because it was an example of the Gentile Christians in Corinth helping the Jewish Christians in Jerusalem. Paul would see the Jewish Christians' acceptance of the Gentiles' offering as evidence of their willingness to accept the Gentiles.

The rest of the letter, Chapters 10-13, is Paul's defense of his ministry. This makes this letter the most personal of all of his letters, and the one through which we learn the most about his character.

Why did he feel the need to defend his ministry? There were those in Corinth who thought that he was not very impressive in person, nor charismatic or eloquent. He apparently wrote better than he spoke. They thought that the reason he had put off a visit to them was because his presence was disappointing.

Some also obviously complained that Paul hadn't used his authority to accept support for his ministry from the community, making him unlike what Paul calls the "superapostles." These men obviously considered themselves superior to

Paul, but Paul called them "false Apostles, deceitful workers, who masquerade as Apostles of Christ" (2 Cor 11:13).

Because of this opposition, Paul decided that he was forced to boast of himself. He says, "I think that I am not in any way inferior to these 'superapostles.' Even if I am untrained in speaking, I am not so in knowledge; in every way we have made this plain to you in all things" (2 Cor 11:5-6).

He continued by describing some of the hardships he had to endure—his imprisonments, beatings with rods, scourgings, stoning and all the dangers associated with traveling in that era.

We learn about a vision that he had when he was caught up to heaven "and heard ineffable things, which no one may utter" (2 Cor 12:4). To keep him from becoming elated, God gave him a thorn in the flesh. I invite you to read the footnotes about this paragraph in your Bible.

Paul concludes the letter by telling the Corinthians that he plans to visit them again—the third time—and he would "not be lenient, since you are looking for proof of Christ speaking in me" (2 Cor 13:2-3). †

## Cornucopia/Cynthia Dewes

## Here's a reunion that covers a lifetime of friendship

It's reunion season again. Class reunions, family reunions, reunions of old retired



buddies from the same office, you name it. Somehow warm weather brings them out.

One of my favorite reunions, second only to the huge Oare family reunion each July, is my high school class reunion.

Although the important reunions such as the 25- or 50-year kind involve catered dinners and cocktail hours, the monthly lunches my classmates hold in my hometown in Minnesota are less formal. And when we are there in July, we make sure we attend them.

The thing is, almost all the people there are people I have known since kindergarten.

When I look at my first grade class photograph, there are most of the same dear faces I see again every summer. After all, we were in the same school building together for 13 years!

All the girls have large hand-tied bows in their hair and are wearing dresses. Many of the boys are wearing corduroy knickers.

For the uninitiated, these are knee-length

pants worn with long stockings. In cold weather, the girls are also wearing long cotton stockings held up with garters, two more anachronistic pieces of clothing unknown to today's children.

Some in the photo are gone, but they live on in our hearts. There's Marcie with the freckled nose and Irish twinkle, and tall, gangly Robert with his friendly, looming presence.

There's Joanne, looking happy probably because her witch of a mother is not on the scene, and chubby Gladys of the infectious grin. There's friendly Dickie and sweet Rosemary.

Together, we lived through the Great Depression, although to most of us it was just the usual struggle to pay the bills that we heard about from our folks.

During World War II, we bought war stamps to lick and place in our stamp books until we could redeem the filled books for a war bond. We collected tinfoil for the war effort in competition with the other grade school classes, and in junior high we printed "V-J Day" in chalk on the school sidewalk.

We went on field trips to Taylors Falls and celebrated Sadie Hawkins Day. We did the school plays and the musical concerts and the proms together. Along the way, there was a case of scarlet fever or polio

here and there, and an occasional mean teacher like Miss Schlieter, the fifth-grade teacher we referred to as The Nazi.

As we progressed, a few classmates left and some were added, but we all knew each other well.

After graduation, we didn't keep in touch with everyone, but we heard about them from others. At the formal reunions, we met new spouses, and heard about jobs and children and, sometimes, disappointments.

Occasionally, we were amused by how the others turned out. John, the quietest boy in the class for 13 years, emerged as an adventurer who married the love of his life, and is still riding Harley-Davidson motorcycles. He has talked more in the yearly meetings we've had than he ever did during all the years in school.

And there was Herbie, another quiet guy who came to our five-year reunion in a \$300 suit with an attractive wife on his arm. Who knew?

My classmates are the brothers and sisters I never had. Their affection and good will have sustained me for a lifetime. I believe that what we share is the same love that God has for us, and I am grateful.

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

## Emmaus Walk/Debra Tomaselli

## Church is more than what we do—it's who we are

Sitting in traffic, I tapped my fingers on the steering wheel and glanced at the clock. If only this logjam would loosen, I would arrive for Mass on time.



As usual, I was starting my work day by attending Mass.

"What's the holdup," I wondered, straining to look beyond the string of crawling traffic.

Finally, I spotted the culprit—a sedan at the side of the road with its raised hood. A young, brown-haired woman stared helplessly at the engine.

I sat, watching the minutes tick away, disturbed by the parade of drivers that inched by without offering assistance.

I wanted someone to help, but not me. How could I? I didn't know her. I couldn't fix cars. I couldn't be late to my destination.

Something nagged at me to help her, but when traffic moved, I hugged the bumper of the car ahead of me, looked the other way and crept by, leaving the stranded driver visible in my rearview mirror.

That's when an unexpected conviction

arose. I must stop and help.

Suddenly, I realized that it didn't matter if I was late for Mass. If I didn't assist this person, I was missing the whole point of going to Mass.

It seemed like an eternity to make a U-turn, re-enter the congested intersection and return to her car.

I prayed the whole way—that someone else would have helped her by the time I arrived, and I could make it to church on time.

But no one did.

I stopped nearby. "What's wrong?" I asked, walking toward her.

Relief washed over her face.

"I don't know," she said. "My car just died. Sometimes I can get it to start again, but not this time."

"How can I help?" I asked.

"I really need to get to my class," she said. "Could you drive me there? I can take care of the car later."

Her destination happened to be across the street from my church.

"Hop in," I said, as she grabbed her books and purse.

We introduced ourselves and I learned that Emma, who was around the age of my daughters, was studying to be a medical technician. She wanted to help others and

was excited about her future. I told her about my children, and how I was headed to church. As we spoke, a deep connection formed.

When we arrived at the school, Emma thanked me for the ride. I'll never forget her parting words.

"We'll meet again," she said.

Her statement startled me. I doubted that I would remember her, but I knew that she was right.

I may not meet Emma personally again, but she will be remembered in the medical technicians that I encounter throughout my life, the young adults I meet seeking direction and guidance, and the stranger who needs my assistance.

I waved goodbye, drove across the street, parked my car and raced into St. Charles Church, fully expecting to be late.

However, as I took my seat, Father Tom was just walking down the aisle.

Surprisingly, I didn't even miss the opening prayer.

Amazing, isn't it? In giving, I received so much more.

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

## Faith and Family/Sean Gallagher

## God watches parents like we watch Olympic athletes

Back in May, I watched online a well-done tribute to mothers produced by Proctor and



Gamble. It ultimately focuses on athletes fictionally competing in the summer Olympics in London so you might keep an eye out for the spot when those games begin tonight.

The two-minute commercial begins quietly and slowly with mothers

waking up their young children while it is still dark. The sounds get louder and the pace quickens as you see the mothers cooking breakfast, getting their children to school, washing, drying and folding their clothes, washing dishes and, in between, watching their child play sports.

The quick succession and repetition of the chores gives viewers a good feeling for what can often seem like the non-stop duties of parents.

Eventually, the children's involvement with sports becomes the focus of the commercial, but the mothers are always there showing their support for their growing children.

Finally, you see the grown children achieving success in the Olympics. And the first person they want to share their joy with is—you guessed it—their mothers. The commercial then ends with the message, "The hardest job in the world is the best job in the world. Thank you, Mom."

The commercial touched me because my oldest son, Michael, celebrated his 10th birthday on May 1. It was a great milestone for him, but also for his mother, Cindy, and me, too. It's hard to believe that I've been a parent for 10 years.

Cindy has heroically endured much of the life of the mothers in that commercial—although I don't foresee her or me getting the payoff of seeing our boys becoming Olympic athletes. I've experienced a good bit of it, too, just as many other fathers have in their hard work both in their jobs away from and at home.

I've shared some of the ups and downs, the laughter and the tears of the life of my family over the past decade in this column, which I began writing around the time of Michael's birth in 2002.

But I've only scratched the surface. So much of what parents do is hidden. The world will never see it. Millions watch athletes compete in the Olympics. But all of the daily chores carried out faithfully by their parents is never beamed around the world on live TV and streamed live on the Internet.

While the world seems to value a record-breaking 100-meter dash or a perfect score in a gymnastics competition, God watches parents in their daily hidden grind with more intense love and devotion than any audience could ever have—even when they watch Olympic champion swimmer Michael Phelps break yet another world record and get another gold medal placed around his neck.

God watches us parents in this way, even if no one else does, because he's a parent, too. He is our heavenly Father "from whom every family in heaven and Earth is named" (Eph 3:15).

Parents can so often feel alone as they face each day's challenges. That's true even in the best of two-parent households when the many duties split their attention away from each other—at least for some time. I can only imagine how difficult it would be for a single parent.

But even on those hard days when the chores go on well into the night and the only respite is lying down to sleep, our heavenly Father is right there at our sides, spiritually cheering us on and placing a crown of victory on our heads.

I don't know what the next 10 years will bring in the life that Cindy and I share as parents. I certainly never could have predicted all that has happened in our lives over the past decade.

But I pray that Cindy, I and all other parents will remain faithful to the great dignity of our calling, always getting back up with the help of God's grace after we have fallen in our duties. And I hope that we will always give thanks to him when, with his help, we have succeeded in some small measure in raising our children to be the good and holy men and women that God has created them to be. †



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

# The Sunday Readings

Sunday, July 29, 2012

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

The Second Book of Kings is the source of this weekend's first biblical reading.



The two books of Kings originally were one volume. At one point in the development of the Bible, they were divided into two books.

While these two books are historical, their purpose was religious. They

attempted to look through the reigns of the kings to record and assess the fidelity of the nation to God. Prophets have a prominent role in Kings.

This weekend's reading does not even mention a king. Instead, it recalls the life of Elisha, the prophet.

As an act of faith in and homage to God, a devout man brought the first products of the harvest to Elisha as a gift to God. These products were in the form of 20 barley loaves.

Elisha accepted the offering, but told the man to distribute the loaves among the people, who numbered about 100. The man was willing to oblige, but doubted that only 20 loaves would suffice for so many people. Nevertheless, he complied with the prophet's instructions.

Rather than being insufficient, the loaves were plentiful enough to satisfy the crowd.

For its second reading, the Church this weekend presents a passage from St Paul's Epistle to the Ephesians.

This epistle was directed to the Christian community of Ephesus, which in the first century A.D. was a major city in the Roman Empire and an important port on the Asian coast of the Mediterranean Sea.

Crowning the city was the magnificent temple of Diana, a Roman goddess. Throngs came as pilgrims to the great pagan shrine so the Ephesian Christians lived in a very important pagan religious center.

Understandably, Paul called upon these Christians to be strong in faith and not yield to the temptations that most certainly came from this context of the city.

St. John's Gospel furnishes the last reading.

In this story, Jesus encounters a crowd on the shore of the Sea of Galilee near the ancient and still thriving city of Tiberias.

The Gospel notes that Passover was near.

The crowd was hungry. Philip, an Apostle, approached Jesus with this fact. The Lord ordered that food be found to feed all the people.

Another Apostle, Andrew, noticed that a boy had five barley loaves and a few fish. Jesus instructed the Apostles to distribute these loaves and fishes among the crowd, which numbered as much as 5,000 people.

Before the distribution, the Lord blessed this food.

The five loaves and few fishes satisfied the multitude. Indeed, after all the people had eaten, an abundance of food remained for another meal.

## Reflection

The Church reassures us this weekend. God is never distant from us unless, of course, we distance ourselves from God by our own selfishness and sin.

God is with us yet today in Jesus, the risen Lord, so we humans are not totally helpless.

A man brought Elisha the loaves of bread. A boy produced the food for Andrew in the reading from the Gospel of John. Yet, in neither case, were these human provisions enough for all the people. However, God entered each story.

The connection with the Apostles and attention to their role in salvation are clear. The Apostles carry our concerns to Jesus as did Philip in John's reading. By the same token, they convey to us all the gifts of the Lord.

The links between this event, recorded in John's Gospel, and the Eucharist are many.

First, bread is the food.

Secondly, the meeting of the people on the shore in this story from the Apostle John happened near Passover. The Eucharist is the great Passover meal.

Next, Jesus gave thanks, the same gesture that occurs in all the accounts of the Last Supper.

Finally, all the people partook of the Lord's gift of this food, and each person's hunger was satisfied. The fact that much food was left over reveals to us the lavishness of God's love and mercy for us. †

## Daily Readings

Monday, July 30

St. Peter Chrysologus, bishop and doctor of the Church

Jeremiah 13:1-11

(Response) Deuteronomy 32:18-21

Matthew 13:31-35

Tuesday, July 31

St. Ignatius of Loyola, priest

Jeremiah 14:17-22

Psalm 79:8-9, 11, 13

Matthew 13:36-43

Wednesday, Aug. 1

St. Alphonsus Liguori, bishop and doctor of the Church

Jeremiah 15:10, 16-21

Psalm 59:2-4, 10-11, 17-18

Matthew 13:44-46

Thursday, Aug. 2

St. Eusebius of Vercelli, bishop

St. Peter Julian Eymard, priest

Jeremiah 18:1-6

Psalm 146:1-6

Matthew 13:47-53

Friday, Aug. 3

Jeremiah 26:1-9

Psalm 69:5, 8-10, 14

Matthew 13:54-58

Saturday, Aug. 4

St. John Vianney, priest

Jeremiah 26:11-16, 24

Psalm 69:15-16, 20-21

Matthew 14:1-12

Sunday, Aug. 5

Eighteenth Sunday in Ordinary Time

Exodus 16:2-4, 12-15

Psalm 78:3-4, 23-25, 54

Ephesians 4:17, 20-24

John 6:24-35

Question Corner/Fr. Kenneth Doyle

## Canon law says deceased member of Christian faithful must be given funeral

My grandmother, who is in a nursing home, has used her life's savings to pay for her care.



Now she is on Medicaid and any income that she has—namely, her Social Security monthly check—goes directly to the nursing home. She is allowed \$30 a month to pay for her personal needs.

For 35 years, she has been a member of our local Catholic parish. She owns a burial plot in our parish cemetery and has her funeral expenses prepaid.

For many years, she contributed to the financial support of our parish, but because of her current limited income is now unable to do so.

She is terribly worried that the parish might refuse to host her funeral Mass and provide for her burial because she is not an active donor.

If you could tell me the Church's position on this, perhaps I could put her mind at ease. (New Jersey)

I feel sad and a bit embarrassed that such a question would even occur to your grandmother. Please assure her that her parish will certainly be willing to celebrate her funeral rites.

First of all, even by right, this would seem the only logical conclusion from Canon #1176 of the *Code of Canon Law*, which says, "Deceased members of the Christian faithful must be given ecclesiastical funerals according to the norm of law," and from Canon #1177, which provides that "a funeral for any deceased member of the faithful must generally be celebrated in his or her parish church."

Leaving the law aside, Christian charity should dictate the decision.

I don't know of any pastor—and hope that none exists—who would refuse to host your grandmother's funeral liturgy because of her understandable inability to contribute to the parish financially.

As a matter of fact, for the past 20 years as a pastor, I have made it a point never to look at the figures for an individual's parish donations so that my judgment will never be colored by those numbers.

I know of parishes that decline to celebrate the funerals or weddings of someone who is neither registered as a parishioner nor regularly attends Masses.

These tend to be larger city parishes that serve as a mecca for families desiring a funeral

or a wedding because of the church's beauty or convenience—and often these days are staffed by only one priest.

Such a guideline is probably reasonable in those circumstances. My tendency is to accommodate anyone who wants to have a religious setting for their funeral service.

I was asked to be a confirmation sponsor. The priest wanted all sponsors to produce a "current baptismal certificate with notations."

Isn't it the candidate who is under scrutiny, not the sponsor? Is this a new Church law or just a way of annoying people who accept this duty? (Batesville, Ind.)

A confirmation sponsor is selected for a role that is quite specific—to provide an example of a life of Catholic discipleship.

This means that a sponsor should be chosen not simply to repay a family favor or to honor a friend.

The law of the Church sets forth clearly the requirements for a sponsor in Canon #874 of the *Code of Canon Law*. He or she must be at least 16, have received the sacraments of Eucharist and confirmation, and be someone "who leads a life of faith."

A baptismal certificate is used to indicate the sponsor's sacramental history since it would include notations giving the dates of first Communion and confirmation.

Often, there also is a required form signed by the pastor of the sponsor's home parish verifying that the sponsor is someone in good standing with the Catholic Church who regularly attends Sunday Mass and, if married, is in a marriage recognized by Church law.

These requirements are in place not as a way of annoying people who accept this duty, but simply to ensure that the sponsor truly is a person committed to the Catholic faith and practice, and can serve as a model for the confirmation candidate.

Canon law also suggests that "it is desirable to choose as sponsor the one who undertook the same function in baptism" (#893, section 2).

That may be impractical, however, either because, as sometimes unfortunately happens, the baptismal sponsor no longer serves as a model of Catholic faith and practice or, as is more often the case, the baptismal sponsor lives too far away to be involved in the candidate's preparation for confirmation.

Many parishes have valuable sessions where the candidates and sponsors study and learn together, and where sponsors can share with the candidates why the Catholic faith is important in their lives. †

## My Journey to God



## Unclaimed Treasure

As I strolled along the path,  
I spied an unclaimed treasure,  
A lone violet in all its glory,  
Radiating its purple beauty  
Amidst a sea of green.

This moment of creation,  
Speaking in utmost silence,  
Lifted my mind and heart  
To the Lord of creation  
Amidst a sea of green.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany.)



# 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.

**ALLEN, Patrick D., Sr.**, 65, Most Holy Name of Jesus, Beech Grove, June 23. Father of Joseph and Patrick Allen Jr. Son of Phyllis Allen. Brother of Deborah Kennedy, Michael, Randall and Stephen Allen. Grandfather of nine.

**ALLIS, Joseph Andrew**, 18, Mary, Queen of Peace, Danville, June 27. Son of Bill and Lois (Naughton) Allis. Brother of Katie and Shannon Allis. Grandson of Martha Allis.

**AMOS, Gertrude G.**, 88, St. Paul, Tell City, July 4. Mother of Peggy Huff and Michael Amos. Sister of Agnes Ramsey. Grandmother of five. Great-grandmother of one.

**ATKINS, Katherine M.**, 26, St. Thomas Aquinas, Indianapolis, July 19. Daughter of Eric and Elizabeth Atkins. Sister of Nate and Sam Atkins. Granddaughter of Maria Rivera.

**BAIN, Margaret L.**, 87, St. Anthony of Padua, Clarksville, July 3. Mother of Kelly and Mark Bain. Grandmother of seven. Great-grandmother of three.

**BOESING, Doris J.**, 76, St. Joseph, Clark County, June 30. Mother of Rebecca Book, Patricia Boesing, Sharon Parry and Pamela Wilder. Sister of Bobby and Ronnie Helbig. Grandmother of seven. Great-grandmother of one.

**BREBBERMAN, Donald L.**, 76, St. Louis, Batesville, July 14. Father of Lana Crow, Karla Dilk,

Lisa Ralston, Mark and Timothy Brebberman. Brother of Art and Larry Brebberman. Grandfather of nine. Step-grandfather of two.

**BUCKLER, James J.**, 63, St. Gabriel, Connersville, July 11. Husband of Karolyn (Moore) Buckler. Father of Christopher Buckler. Brother of Agnes Bacca, Pauline Fuller, Diane Harmeyer, Rita and David Buckler. Grandfather of one.

**CAMBRON, Mary Margaret (Walter)**, 100, St. John the Baptist, Starlight, July 5. Mother of Christine Cahill, Irene Coffman, Rose Mary Conrad, Carol Schultz, Conrad, Fred, George Jr., Pat and Paul Cambron. Sister of Elizabeth Munchhof and Anthony Walter. Grandmother of 20. Great-grandmother of 31. Great-great-grandmother of five.

**CHARLES, Josephine (Rohana)**, 80, St. Jude, Indianapolis, July 13. Wife of Tom Charles. Mother of Mary Carroll-Henderson, Diana Mayfield, Angel Woolever, Teresa, Michael and Robert Charles. Sister of Georgette, Nouhaa, Rosette and Victor Rohana. Grandmother of 10.

**CONE, James R.**, 87, St. Mary, North Vernon, June 13. Father of Julie Cosby, Jennifer Ertel, Shirley Roy, Deborah Stahl, Leo and Philip Cone. Brother of Harold Cone. Grandfather of 22. Great-grandfather of 26.

**CRAFT, Chuck N.**, 51, St. Joseph, Clark County, July 13. Husband of Karen (Renn) Craft. Father of Amber, Kayla and Brian Craft. Son of Charles Craft Sr. and Mildred Kinderman. Stepson of Ron Kinderman and Janice Craft. Brother of Christy Aldershoff, Melissa Chledek, Laurie Duggan, Lisa Kinderman, CharaLee Sanchez, Carolyn Schwartz, Kathy Snapp and Jandi Steele.

**FERNANDEZ, Ajeo R. Salazar**, 71, St. Rose of Lima, Franklin, July 8. Husband of Virginia Salazar. Father of Alba Ibis Morales, Ana Maria

Rodriguez, Erwin, Jeffrey and Raleigh Salazar. Grandfather of 13.

**FRANCHVILLE, Cosmas**, 81, St. Isidore the Farmer, Bristow, July 2. Husband of Dorothy Franchville. Father of Jeanne Powers, Faye Ransome, Bob, Clarence, Clayton, Dennis, Michael and Tom Franchville. Brother of Margie Hudson and Damian Franchville. Grandfather of 18. Great-grandfather of 21. Great-great-grandfather of one.

**FRENTZ, Mary**, 66, St. Lawrence, Indianapolis, July 10. Sister of Nancy Ryan, Bob, George and Jim Frentz.

**HERBERTZ, Victor J.**, 83, Most Holy Name of Jesus, Beech Grove, June 25. Husband of Elizabeth (Godfrey) Herbertz. Father of Julie Shaftstall, Glen, Philip and Scott Herbertz. Brother of Shirley Smelko and Frank Herbertz. Grandfather of 11. Great-grandfather of one.

**HERBST, Edward J.**, 87, St. Joseph, Clark County, July 9. Father of Carol Gutierrez, Marilyn Whiteley, Sharon, David and John Herbst. Brother of Clara Baumann and Ruth Covert. Grandfather of 10. Great-grandfather of four.

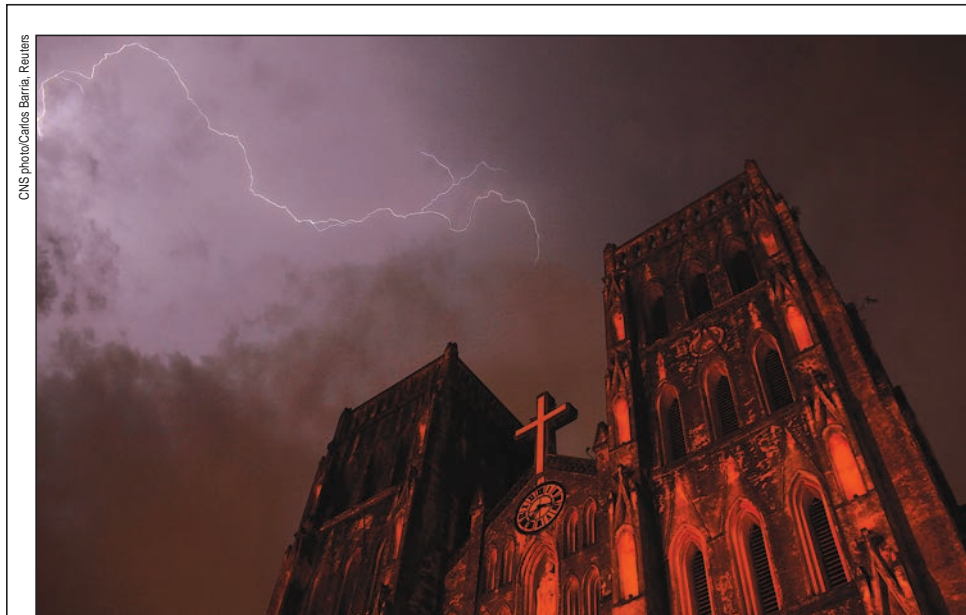
**HOLZER, Melvin C.**, 86, St. Jude, Indianapolis, July 9. Father of Rebecca Smith, Joyce Swift, Brian, Charles, Lawrence, Robert, Ronald and Steven Holzer. Brother of Francis Holzer. Grandfather of 25. Great-grandfather of 18.

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

**JEFFERS, Mary L.**, 75, St. Andrew, Richmond, July 14. Mother of Debra Brown, Daniel, Paul and Russell Jeffers. Sister of David and Gene Nolte. Grandmother of 12. Great-grandmother of 17.

**KAMER, Sharon A.**, 77, St. Joseph, Corydon, June 12. Wife of Glenn Kamer. Mother of Nancy Batman, Susan Jones, Ann-Marie Spalding, Laurie, David and Paul Kamer. Sister of four. Grandmother of 14. Great-grandmother of 12.

**KELLER, Alice**, 88, St. Barnabas, Indianapolis, July 16. Mother of Gregory Keller. Sister of Wilfred Deaton. Grandmother of two. Great-grandmother of two.



## Heavenly storm

Lightning strikes over St. Joseph Cathedral during a storm in Hanoi, Vietnam, on July 14.

**MANGUM, Joy G.**, 81, St. Mary, New Albany, July 14. Mother of Anita Tisdale. Sister of Carl, Doy, Jasper and Roy Mangum. Grandmother of one.

**MAYDEN, Donald L.**, 78, St. Joseph, Corydon, June 13. Husband of Charolette (James) Mayden. Father of Karen Kerr, Debra and Gerald Mayden. Grandfather of one.

**MEISTER, Dennis L.**, 61, St. Anthony of Padua, Morris, July 14. Son of Ada (Wirth) Meister. Brother of Joyce Westerman, Susan, Daniel, John and Tony Meister.

**MILLER, Aline Frances**, 94, St. Roch, Indianapolis, June 28. Sister of Patricia Dausch.

**MILLER, Mary Madelynn (Hartzer)**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 6. Mother of Mary Anne (O'Bryan) Morrissey and Michael Miller. Sister of Father John Hartzer. Grandmother of five. Great-grandmother of eight.

**MOORE, David C.**, 83, St. Paul the Apostle, Greencastle, July 1. Father of Christine and Paul Moore. Brother of Helen Sutherland. Grandfather of six. Great-grandfather of one. (correction)

**NEU, Frank B.**, 89, Most Holy Name of Jesus, Beech Grove, July 9. Father of Karen Franklin, Patty Funke, Mary Zemlock, Diann, Joe and Tom Neu.

Grandfather of 17. Great-grandfather of 17.

**NUFRIO, Marie**, 94, St. Mary, Richmond, June 24. Mother of Lisa DeBoy, Mary Henson, Janet Stamper, Dan and Ron Nufrio. Grandmother of 12. Great-grandmother of 14.

**RAYMOND, Thomas Lee**, 66, St. Lawrence, Indianapolis, July 11. Father of Kelly Scott and Scott Raymond. Son of Ruth Raymond. Brother of Jan Allen and Jean Beachler. Grandfather of three.

**SATTERFIELD, Merrill L.**, 77, St. Bartholomew, Columbus, July 3. Husband of Dianne Satterfield. Father of Kim Boknecht, Lisa Umphress, Dean and Rob Satterfield. Brother of Linda Price. Grandfather of 10.

**SCHANTZ, Anthony J.**, 97, St. Louis, Batesville, July 7. Father of Jane Wilson, Anthony, Charles and Daniel Schantz. Grandfather of 10. Great-grandfather of eight.

**SCHROEDER, Robert W.**, 88, St. Mary, New Albany, July 12. Husband of Ann Schroeder. Father of Sondra Bolte, Jim and Tony Schroeder. Brother of Helen Rudy. Grandfather of nine. Great-grandfather of 11.

**SOUTHERN, Robert D.**, 89, St. Vincent de Paul, Bedford, July 16. Father of Linda Flanders, Teresa Hamilton, Susan Rinne, C. Matthew, J. Eric, M. Anthony, Timothy and

W. Thomas Southern. Grandfather of 15. Great-grandfather of six.

**STOWE, Jamie**, 31, St. Isidore the Farmer, Bristow, July 1. Mother of Kaylee Sanchez, Cain and Seven Whistle. Daughter of Alan Fetcher, Ron and Garnet Stowe.

**THEOBALD, Joyce Ann**, 74, St. Lawrence, Lawrenceburg, July 5. Mother of Julie Wholey, Andy, Bob and Jerry Theobald. Grandmother of 11.

**THOMPSON, Reatha Marie**, 58, St. Mary, Greensburg, July 12. Wife of Robert Thompson. Mother of Matt and Robert Thompson. Daughter of Helen Meer. Sister of Malcom Meer.

**UBELHOUR, Kandace**, 61, Mary, Queen of Peace, Danville, June 27. Wife of Tom Ubelhour. Mother of Stacy Jeffries, Kristian and Matthew Mahan. Sister of Richard Breed, Kevin and Ron Kilmer. Grandmother of five.

**UNRUH, Sarah E.**, 88, St. Anthony of Padua, Clarksville, July 6. Mother of Loretta Broady, Nancy Lochner and Victor Unruh. Sister of Lucille Nixon. Grandmother of six. Great-grandmother of six.

**WILTSEE, Mary E.**, 89, Most Holy Name of Jesus, Beech Grove, June 18. Mother of Jan Hamachek, Judy Williams and Jim Wiltsee. Grandmother of a six. Great-grandmother of five. †

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For more information or to submit a resumé contact:

**Roger Helmkamp**  
 Director of Religious Education  
 St. Elizabeth Seton Catholic Church  
 10655 Haverstick Road  
 Carmel, Indiana 46033  
 317-846-3850

[roger.helmkamp@seas-carmel.org](mailto:roger.helmkamp@seas-carmel.org)  
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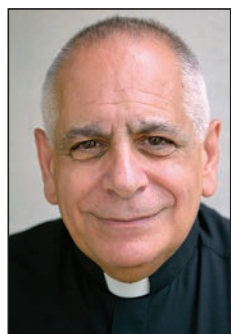
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# Church's point man on AIDS: Too early to celebrate possible cure

WASHINGTON (CNS)—More than 20,000 people are descending on the U.S. capital for the XIX International AIDS Conference, and Msgr. Robert J. Vitillo feels right at home.

As the Catholic Church's point man on HIV and AIDS, he moves among the



Msgr. Robert J. Vitillo

scientists, politicians and activists with ease, having worked for years to make sure that those involved in faith-based responses to the disease have their voices heard in the biennial gatherings.

Yet, Msgr. Vitillo has not always been welcomed. In the early years of the pandemic, he was provided with a bodyguard at an AIDS conference in Europe.

"A lot of the resistance to our participation has been based on misinformation and accepting some of the media's perspective on what the Church says and does rather than what we actually say and do," said Msgr. Vitillo, special adviser on HIV and AIDS for Caritas Internationalis. "I meet people all the time who are shocked when they hear what the Catholic Church does in response to AIDS. They thought all we did was tell people they were terrible sinners."

"The Church has been there from the beginning of the response to HIV and AIDS. In fact, it was mainly Church organizations that began to accept people who were dying of these very strange illnesses and infections before we even knew that it was caused by HIV or we had coined the terms AIDS. It's always been there, and it has responded very well, without stigma and discrimination,"

Msgr. Vitillo told Catholic News Service.

In the days leading up to the July 22-27 conference, news of research into a vaccine for the virus, as well as rumors that a cure for AIDS is on the horizon, have focused media coverage on the science of the disease.

Yet, Msgr. Vitillo said it is too early to celebrate.

"There has always been a tension in the field of HIV response because many people are looking for the easy solution. They did that when they tried to promote just the use of condoms, arguing that was the solution to everything. Thirty years on, the experts realize that we need many different approaches to prevention," he said.

"I know we're talking a lot about 'the cure,' but at the point where science is right now, we only have antiretroviral treatment as the best approach medically," he told CNS. "We have a long way to go. I hope there's a miracle. I hope we find a cure or a preventative vaccine soon. But so far we don't have that, and we shouldn't forget the social, developmental, psychological and spiritual responses that are part of a comprehensive response to HIV and AIDS."

Msgr. Vitillo said antiretroviral treatment has not only saved the lives of people living with HIV, but has reduced the infection rate dramatically in some countries, primarily in Africa. Studies show people on antiretroviral treatment are 96 percent less likely to pass on the virus. This development has been critical in reducing mother-to-child infection rates.

Msgr. Vitillo will speak at a pre-conference gathering of some 80 Catholic AIDS workers from around the world, detailing his participation in a massive program that aims to halt new infections of children by 2015 in India



A pharmacy technician displays one of the drugs used to treat patients with HIV at Our Lady of Apostles Hospital in Akwanga, Nigeria, in this 2010 file photo. The rural Catholic hospital treats 1,500 patients with life-saving antiretroviral therapies. Like many such efforts, the hospital has been reliant on the President's Emergency Plan for AIDS Relief funding, known as PEPFAR, from the U.S.

and 21 African countries.

The plan aims to assure that pregnant women who are HIV-positive are provided with antiretroviral treatment to ensure that the child is not infected in the womb, during birth or during breast-feeding.

The plan also aims to keep the women healthy "because we don't want to save the children and then have them lose their mothers," Msgr. Vitillo said.

Although the cost of antiretroviral treatment has dropped to roughly \$100 per patient per year in poor countries, Msgr. Vitillo said Church workers are continuing to push pharmaceutical companies to respond appropriately to the crisis. He said a Caritas campaign to develop better

pediatric dosing of antiretroviral drugs has enjoyed some success.

At this year's AIDS conference, he and other Church leaders will be pushing the Medicines Patent Pool, where drug companies will deposit their patents for HIV medicines, allowing faster development of needed drugs. Some companies have agreed, and Msgr. Vitillo said he will be thanking them. Others will be encouraged to participate.

Msgr. Vitillo said he has worked hard to keep open a dialogue with the giant pharmaceutical companies.

"We recognize that they have a purpose that includes making a profit, but they can't forget the fact that we have large numbers of people who need their help in order to survive," he said. †

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