



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Radio Pacis

Roncalli grad volunteers at Catholic radio station in Uganda, page 3.



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Photo by John Shaughnessy

A mother's love

Tina Settles created the Children's Memorial Butterfly Garden at Good Shepherd Parish in Indianapolis as a place to remember and celebrate the lives of her only child and other children who died too soon.

Butterfly garden gives a sense of hope and beauty for parents who have lost a child

By John Shaughnessy

Photo by Kevin Settles



The Children's Memorial Butterfly Garden at Good Shepherd Parish in Indianapolis attracts dazzling butterflies—one way the garden offers a peaceful refuge to visitors.

It all has to do with the incredible depth of a mother's love. There's no other way to explain what Tina Settles has created, what she believes in, and what she holds close to her heart. For the past two years, Settles has worked tirelessly to turn an overgrown patch of land behind a parish church into a flowing garden of red, yellow, pink and purple flowers that has become a home to a dazzling, breathtaking assortment of butterflies. Yet even more dramatically, that change in landscape has led to a special place that has lightly touched upon the hearts and souls of parishioners who have known the unbearable heartbreak of losing a child. It's a devastation that Settles has suffered personally, too. This then is a story of transformation, the transformation of a parent—from a mother who never felt so alone and devastated after the death of her only child to a woman who has created a Children's Memorial Butterfly Garden where

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Archbishop Lori cuts ribbon for Cardinal Ritter Museum

By Patricia Cornwell
Special to The Criterion

NEW ALBANY—The neighborhood was familiar to Archbishop William E. Lori of Baltimore when he arrived at 1216 E. Oak St. in New Albany to dedicate the museum in the childhood home of Cardinal Joseph E. Ritter. Both Archbishop Lori and Cardinal Ritter were natives of the southern Indiana city. "This was prime bike-riding territory," the archbishop told a small crowd on July 17. "My grandpa lived two blocks up the street on Culbertson Ave. and I'm pretty sure we were customers [of the Ritter Bakery]. I remember, growing up, being so proud that New Albany gave the country a Supreme Court justice [Sherman Minton] and a cardinal of the Church."

David Hock, board chairman of the Cardinal Ritter Birthplace Foundation, recalled riding bikes with his childhood friend and Our Lady of Perpetual Help classmate, William Lori. The two kept in touch and, during one of the archbishop's visits home, Hock asked him years ago for ideas on how to save Cardinal Ritter's family home, which was facing demolition.

Joseph Elmer Ritter was born in 1892, attended the former St. Mary School, and was ordained a priest for what was then the Diocese of Indianapolis in 1917 at the then-Abbey Church of Our Lady of Einsiedeln in St. Meinrad.

Father Ritter was named auxiliary bishop of Indianapolis in 1933 and bishop of Indianapolis the following year. He became the first archbishop of Indianapolis in 1944 when the Diocese of Indianapolis was raised to the level of an archdiocese. In 1946, he was appointed archbishop of St. Louis and led the Church there until his

See RITTER, page 16



Cardinal Joseph E. Ritter

Pope returns to Latin America as witness of Christian love

RIO DE JANEIRO (CNS)—Pope Francis returned to his native Latin America on July 22, asking for open hearts, even after the irrepressible crowds made it clear he had them.

The 76-year-old pope's first international trip involved a 12-hour flight from Rome, taking him back to the continent he left more than four months ago to attend the conclave that elected him pope.

After quick greetings at Rio's international airport, then an often chaotic 45-minute ride into the city and a more orderly 25-minute circuit of downtown in an open popemobile, the pope flew by military helicopter to Guanabara Palace, the office of the governor of Rio de Janeiro state. There he met with Brazilian President Dilma Rousseff and other leaders.

In his remarks there, delivered in a mixture of Portuguese and Spanish, the pope paraphrased a passage from the Acts of the Apostles: "I have neither silver nor gold, but I bring with me the most precious thing given to me: Jesus Christ!"

The way to reach the Brazilian people is through the heart, he said, "so let me knock gently at this door. I ask permission to

See WYD 2013, page 8



More World Youth Day coverage, pages 9-10.

CNS photo/Ava Carolina Fernandes, Reuters



Pope Francis kisses a baby after arriving in Rio de Janeiro on July 22. The pope is making his first trip outside Italy to attend World Youth Day, the international Catholic youth gathering.

GARDEN

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people can feel some measure of hope and healing as they remember a child who died too soon, who touched their lives forever.

A sense of hope and beauty

Settles knows that some of the pain from the death of her son, Jeremiah Allen Monroe, will always be with her. He died at 29 on Sept. 11, 2010. And while she prefers to keep the details surrounding his death private, she openly shares the heartbreak of losing her only child—and the startling discovery she made in the midst of that heartache.

“When I lost my son, I felt very alone,” Settles recalls. “A lot of people at the showing would tell me they had lost a child. I had no clue. Here I was feeling all alone, and other people had been through it. If you outlive your child, it’s a strange feeling. I saw they were going on with their lives, and it gave me hope that I would learn, too. I’m still in the learning process.”

One significant part that has helped in that process has happened at Good Shepherd Parish in Indianapolis, where Settles and her husband, Kevin, are members.

In the spring of 2011, there was a flower garden behind the church that had become overgrown, and one plan was to return it to grass. Hearing about that plan, Settles asked Father Gerald Kirkhoff, the parish’s pastor, if she could take over care of the garden. One of the main reasons she wanted to do it was because she remembered how much her son enjoyed watching her garden.

“I thought it would be a good diversion for me,” she says. “I was so depressed. For me, gardening is therapeutic.

“Some of the flowers that were originally there, once the weeds were pulled away, we started to see butterflies. Then I added some flowers and weeds that attract butterflies. We have wild violets. We have milkweed. If you don’t have milkweed, you won’t have monarch butterflies.”

The butterflies appealed to Settles’ sense of beauty, but there was another reason she strived to make them so essential to the garden.

“When you think of butterflies, they’re like our children. You think of their metamorphosis—from a caterpillar to a butterfly. It’s kind of like the Resurrection. As the Bible tells us, when we pass, we turn into something beautiful. It’s a reminder that our children will be resurrected, and their spirits are safe with God.”

A place to remember

As the garden began to take shape, so did her idea of wanting to have a plaque in the garden that remembered Jeremiah and the children that other parents had lost.

“I started thinking about all the people who had been there for me, and the stories they told me about losing their children. We remember our children in our hearts always, but I thought it would be nice for our church to remember our children, too.”

Photos by John Shaughnessy



A statue of Jesus the Good Shepherd has a prominent place among the flowers of the Children’s Memorial Butterfly Garden at Good Shepherd Parish in Indianapolis.

She started selling tomato plants at the parish to raise money for the plaque. Then people donated money, wanting the names of their children to be on the plaque.

“The children are of all ages,” she says. “One person in the parish lost a child at 56. That was still her child. We’ve also had people who are not Catholic ask to put a name on the plaque. I have no problem with that. We’re all God’s children.”

There are 46 names on the plaque that hangs on a red-brick wall by the Children’s Memorial Butterfly Garden. After one of the parish’s Masses on July 7, Father Kirkhoff dedicated the plaque while a large crowd watched.

“I thought it was a great idea,” Father Kirkhoff says. “It enlarges the whole idea of respect for life. We think of the unborn children who die because of abortion, and we also think of the children who died too early in life—children who were stillborn or who died because of childhood illnesses and accidents. It’s a memorial for those children—how they made an impact on our lives in such a short time, and how they made us better people.”

Mary Jane Biro joined the group that attended the plaque’s dedication.

“I was amazed at the number of people who came,” says Biro, a member of the parish. “It was inspiring, not only to see the people who participated but how much work Tina put into the whole thing. She has a place where people can sit, and she made stepping stones so it’s easy for people to walk through.

“I married a man who lost a son when the son was 50. It was so sudden. Bob goes back to that garden and just sits and enjoys the serenity.”

Kevin Settles marvels at his wife’s tribute: “This is a wonderful thing she’s done.”

‘I believe I’m starting to heal’

Nearly three years have passed since



Above, Tina Settles created the Children’s Memorial Butterfly Garden at Good Shepherd Parish in Indianapolis as a place to remember and celebrate the lives of her only child and other children who died too soon.

Left, the Children’s Memorial Butterfly Garden provides a beautiful, serene setting for members of Good Shepherd Parish in Indianapolis. The garden remembers children who have died too young.

Settles lost her son. There are still times that test her soul.

“There have been people who told me that some people never get over losing a child,” she says. “For me, it’s very hard. He’s the only child I’ve ever had. But I believe he’s with God. He no longer suffers or knows pain. And I believe I’m starting to heal. But you just never want to forget them.”

Now, she has created a place for herself and others where they can heal as they remember.

“When I’m at the garden, I think of him. I’m also starting to find peace. When I feel sad, I can sit on the bench and feel God’s presence.”

She walks through the garden, taking time to kneel and weed. She also looks for the butterflies—the monarchs, the black swallow tails, the tiger swallow tails. They grace the garden on most days, especially in the morning or after a rain.

“I wanted to turn something sad in my life into something good,” she says. “And I wanted to do it for my parish because they were there for me during the hardest part of my life.”

She smiles and points to a butterfly alighting on a purple flower.

“I wouldn’t be where I am right now if it wasn’t for my faith. When you’re down and people are there for you, that’s when you see Christ’s face.” †

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Roncalli graduate experiences Catholic radio—Uganda style

By Natalie Hoefler

Dancers going up the aisle during hymns sung to the beat of drums. Shriill cries ringing out in joy.

It was not what Alexandra “Alex” Servie was used to when attending Mass.

But it proved to be just another one of the striking differences between life in the United States and life in Uganda.

Servie spent five months in the African country working at a Catholic radio station in the northwestern city of Arua.

“It was very different in every way. There was no way to know what I was getting into,” says the 2012 Roncalli High School graduate and member of St. Jude Parish in Indianapolis.

From experiencing the role of Catholic radio in a region with few other forms of communication, to learning of mob justice and carnivorous ants, Servie reflects on her unique experience.

Gaining global experience

Not sure what she wanted to major in after graduating from high school, Servie took a year off before enrolling in college to travel and gain experience in different areas of interest.

Last fall, she spent two months in Uruguay taking Spanish and art classes while interning for a fashion designer and an event planner.

That experience was followed by two months in Argentina volunteering for a non-governmental organization that focused on sustainable development.

Servie spent early January through early May working at a Catholic radio station in Uganda. That opportunity came through Servie’s aunt, Sherry Meyer.

Meyer is a volunteer missionary from the Archdiocese of Indianapolis. She has been working for the Diocese of

See UGANDA, page 7



In this Jan. 20 photo, Alexandra “Alex” Servie is greeted by children at a Radio Pacis event in a village near Arua, Uganda.

Catholic radio station broadcasts live prayer vigils at abortion center

By Natalie Hoefler

BLOOMINGTON—The group stands silently on the sidewalk outside the Planned Parenthood in Bloomington, watching as 15-year-old Isaac Seifker holds up three fingers, then two, then points to the woman with the microphone.

“Ave Maria! Welcome to this week’s live broadcast of our prayer vigil in front of the Planned Parenthood on this surgical abortion day to pray for the moms, dads and unborn babies, and all of the clinic workers ...”

So begins the 9 o’clock hour every Thursday morning on 89.9 FM WOMB radio station broadcast in the Bloomington area.

Prayer vigils have been conducted at the Planned Parenthood facility on Thursdays from 9-10 a.m.—during which surgical abortions are performed at the facility near the Indiana University campus—for over a decade.

But for the last year and a half their prayers have been broadcast live on the local Catholic radio station.

“This way,” says Monica Seifker,

coordinator of the live broadcast ministry, “many people that can’t be [present to pray at Planned Parenthood] because of work can pray along with us, or people just driving in the area.

“We also have a group playing the radio at the Sacred Heart Chapel at the [Mother of the Redeemer] Retreat Center. They pray simultaneously with us before the blessed sacrament.”

The retreat center and 89.9 FM WOMB radio station are located in the hilly outskirts of Bloomington about eight miles west of the Planned Parenthood center. The Franciscan Friars of the Immaculate provide spiritual direction at the retreat center and also operate the radio station as part of their apostolate.

According to Bill Dunfee, president of the board of directors for the station, “When school is on [at Indiana University], Planned Parenthood is really crowded [on Thursdays], with 30-40 girls getting abortions.”

Dunfee says Franciscan Brother Augustine Arts, who set up the station, told the friars it would be easy to do a live broadcast of the prayer vigil in front of Planned Parenthood.

Shortly after the station went live in October 2011, the friars asked Monica Seifker of St. John the Apostle Parish in Bloomington to coordinate the ministry. Seifker home schools her children and had been bringing them to pray at Planned Parenthood on Thursday mornings for many years.

While Seifker opens and closes each broadcast with a meditation, the prayers are led either by a friar from the retreat center or a priest from one of the three local parishes.

Seifker feels the ministry has been a success.

“Some go by, flip on the station and their attention is drawn and they’ll pray with us. We had one woman, a fallen away Catholic, who came back as result of the broadcast.”

That woman, Gladys Newsom of St. Paul Catholic Center in Bloomington, says she had become frustrated with other faiths not recognizing the truth about abortion.

“When I learned what [abortion] really meant, I thought, ‘How can you be Christian and pro-choice?’ I think the live broadcast of prayers is absolutely wonderful. That’s what got me here. I think

it’s so powerful. It’s one way of getting the pro-life word out.”

That the station’s call letters spell the word “womb” is a bit of providence, says Franciscan Father Joachim Mary Mudd.

“We got a list from the FCC [Federal Communications Commission] of all the call letters that had been taken. I got our hymnal and looked through all the Marian songs. I found ‘O Mother Blest’, and OMB wasn’t taken.

“Since we’re east of the Mississippi [River], the call letters being with ‘W’. So we made it stand for ‘With Our Mother Blest’. And it just happened to spell ‘womb’. That was unforeseen—it was in God’s plan.”

Mary Dunfee of St. John the Apostle Parish in Bloomington, a regular participant at the Thursday prayer vigil, cites scriptural support for the prayer vigil broadcast ministry.

“We all know the power of prayer. As our Lord said, ‘Where two or more are gathered in my name ...’, and we have more than that by using the radio.”

Dominican Father Simon Michalski, associate pastor of St. Paul Catholic Center, led the prayers for the first time at the vigil broadcast on July 11.

“I loved it. They’re doing a great ministry here. I believe this program is absolutely essential.

“Relying on God and calling upon him for the things we want and need is the heart of the Christian life. This couldn’t exist without prayer, and the fact that it’s broadcast is even more powerful.”

Isaac, who alternates setting up the portable equipment with his 17-year-old brother, Andre, is passionate about the ministry.

“The millions of babies who are being murdered across the nation can’t speak for themselves. We’re here to speak for them.

“We use the technology and equipment to make our voices go over the air as loud as possible so that everyone can hear and know that abortion needs to be stopped.”

(The pray vigil is broadcast live on 89.9 FM WOMB Thursday mornings from 9-10 a.m. from the Planned Parenthood at 421 S. College Ave. in Bloomington. Prayers are also said simultaneously at the Sacred Heart Chapel at Mother of the Redeemer Retreat Center, 8212 W. Hendricks Road, Bloomington.) †



Dominican Father Simon Michalski, second from right, leads a prayer vigil as it is broadcast live on July 11 at a Planned Parenthood facility in Bloomington. Monica Seifker, center, coordinator of the vigil broadcast ministry, joins him in prayer.



In unison with the live broadcast from the Bloomington Planned Parenthood prayer vigil on 89.9 FM WOMB, people pray before the Blessed Sacrament in the Sacred Heart Chapel at Mother of the Redeemer Retreat Center in Bloomington on July 11.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

Celebrating saints for our time

Catholics in central and southern Indiana joined our sisters and brothers throughout the world in welcoming the news that two recent popes, Blessed John XXIII and Blessed John Paul II will soon be canonized saints. Some of us remember both men, but all of us regardless of our ages are living in times that were profoundly influenced by their witness to the Gospel and their deep sensitivity to the challenges of living our faith in these turbulent times.

Blessed John XXIII occupied the chair of St. Peter for a relatively short time (1958-63), but what he set in motion by calling the Second Vatican Council has had a lasting impact on the Church and on the modern world.

Blessed John Paul II served as pope for many years (1978-2005). His writings, his pastoral visits to virtually every corner of the globe, his political clout, and his dynamic ministry, followed by the suffering and decline of his later years, all have touched our lives. The world is different because of these two popes—soon to be officially recognized as saints.

What did these two popes have in common? Love for the Church, warmth and compassion, charisma, a keen sense of what the world needs now and, above all else, holiness.

Holiness is the virtue that unites all the saints—very different women and men with extremely diverse backgrounds, personalities, skill and talents, failures and accomplishments.

St. Thomas Aquinas was brilliant. St. John Vianney struggled with his studies and was nearly refused ordination to the priesthood.

St. Theodora Guérin was a multi-talented pioneer whose influence on the state of Indiana and our nation can be measured, in part, by what she built and accomplished. St. Maria Goretti was an 11-year-old girl, whose only achievement was her courage in the face of martyrdom at the hands of an abusive young man.

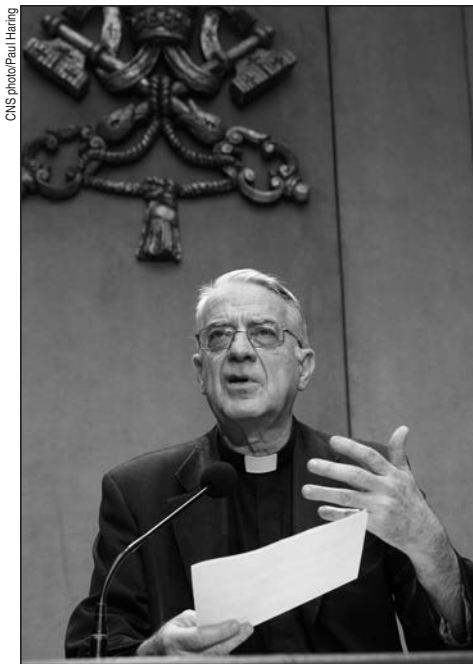
Similarly, Blessed John XXIII was a very different personality than Blessed John Paul II. Angelo Roncalli (“Good Pope John”) was a grandfatherly figure when he was first elected pope. He was thought to be a transitional figure, but he surprised everyone by calling for a profound spiritual renewal of the Church and its institutions.

Karol Wojtyła (“John Paul the Great”) was a surprise choice—the first non-Italian pope in centuries. He brought to the Petrine ministry a dynamic personality that combined boundless energy with an iron will that set the stage for the “new evangelization.”

They were very different men. What unites them to one another, and to all the saints, is holiness.

What is this thing we call holiness? Where does it come from and what are we supposed to do with it?

The teachings of the Second Vatican Council make it very clear that “all baptized Christians are called to be holy.” This universal call to holiness is not optional, and it’s not just for special people—priests or religious, saints



Jesuit Father Federico Lombardi, the Vatican spokesman, addresses a news conference about the canonization efforts for Blessed John Paul II and Blessed John XXIII on July 5 at the Vatican. Pope Francis signed a decree recognizing the miracle needed for the canonization of Blessed John Paul II and has asked the world’s cardinals to vote on the canonization of Blessed John XXIII, even in the absence of a miracle.

or superheroes.

We are all called to be holy. That means we are all called to accept the particular gifts and talents God has given us and to develop them, and share them generously, out of love for God and love for one another.

Holiness is the overflowing of God’s grace in our words and actions day in and day out. It is the sign that God is with us and that we are one with him.

To be holy is not the same thing as being perfect or without sin. Only the Blessed Virgin Mary was sinless, by the grace of God. The rest of the saints were sinners who confessed, repented and struggled—not always successfully—to sin no more. Saints are ordinary sinners who accepted God’s forgiveness and grew in their ability to know, love and serve God in extraordinary ways.

The saints show us how to live holy lives. They make it possible for us to see ourselves as better than we are and to grow in wisdom, compassion and dedicated service. Saints show us that there are many equally valid ways to live the one Gospel of our Lord Jesus Christ, the way, the truth and the life. The saints help us to understand that there are many diverse forms of spirituality that we can follow in our daily lives.

So we will rejoice with the whole Church when the date is set for the canonizations of Blessed John XXIII and Blessed John Paul II. These great men showed us how to live holy lives—in spite of our own sinfulness and the sin of the world.

Let’s ask them to intercede for us, and especially for Pope Francis and Archbishop Joseph W. Tobin, as they continue the spiritual renewal and the new evangelization set in motion by these blessed men of God. That in all things God may be glorified!

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Is it wrong for me now to buy health insurance?

Many individuals and business owners are struggling in conscience about whether to purchase health insurance



coverage, either for themselves or for their employees, on account of the U.S. Department of Health and Human Services’ (HHS) health care mandate.

A provision of the Patient Protection and Affordable Care Act (PPACA), the mandate requires “preventive health services” to be covered by all health insurance issuers and all group health plans.

Those insurance plans must provide coverage, with no co-pay, for the full range of Food and Drug Administration-approved (FDA) contraceptive methods for women. These include not only surgical sterilizations, but also potential abortion-causing agents such as Plan B (the morning-after pill), intrauterine devices (IUDs) and another form of “emergency contraception” known as Ella.

This drug, which the FDA acknowledges may also work against the life of the embryo “by preventing attachment (implantation) to the uterus,” can be taken up to five days after sex.

The chief moral concern, of course, is that by purchasing such mandated coverage, an individual would be subsidizing pharmaceutical abortions, contraceptives and sterilizations for others, and business owners would similarly be subsidizing these procedures for their employees through their health plans.

Employers, in other words, would provide coverage for—and thereby potentially facilitate—various acts of vice on the part of their employees, and all who pay for health insurance coverage would potentially fund and thereby support the vice of their neighbors. This raises the serious moral concern of “cooperation

in evil.”

In general terms, any cooperation in evil should be avoided, or at least minimized to the extent prudently possible. By purchasing a policy with problematic inclusions, one would likely cooperate “materially” in the commission of various evils by others, but the debate on this matter hinges on whether that material cooperation should be considered “immediate” or “remote.”

Immediate material cooperation (when your assistance is essential to the evil action) is never morally permissible, but remote material cooperation (when your assistance is incidental or remote from the bad activity itself) may be allowable under temporary extenuating circumstances. It could be allowable as long as the cooperator manifests resolute opposition to the evil, and takes reasonable steps to limit and ultimately eliminate that cooperation. This is a key difference between allowable toleration and tacit approval.

In evaluating the specifics of the HHS mandate, the National Catholic Bioethics Center (NCBC) has reached the provisional conclusion that paying premiums for a policy that also includes coverage for the above-mentioned procedures, devices and drugs—while opposing the mandate—does not appear to involve an individual in immediate material cooperation in evil because a number of intervening causes are likely to exist between the paying of the premiums by a subscriber, and the action of another enrollee who chooses to engage in one of the immoral activities.

The key difference between acceptable and unacceptable forms of material cooperation involves the “causal distance” between what we do by our act of cooperation, and the act of the other person using the abortifacient substance or the contraceptive that is covered by the health plan into which we have paid. The paying of the premiums does not appear to be causally immediate to the chosen

See **BIOETHICS**, page 5

Letter to the Editor

Amid discussion of academic standards, keep priority on faith, reader says

In the July 19, 2013 issue of *The Criterion*, Gina Fleming provides a good summary of the Common Core Implementation and the success of the Archdiocesan schools in academics.

I attended Catholic schools from first grade through college and received a tremendous education. I was blessed with fine academic institutions and kind, caring, professional teachers. My parents chose Catholic schools for me because of the faith-filled environment which fostered a safe, loving atmosphere.

As parents today choose schools for their children, there are many more options. Many school districts have excellent public and private schools in which children also thrive and perform very well academically.

As a Catholic community, we need to be vigilant to keep our focus on what truly makes us different from the other schools. It’s our faith.

The test scores, the awards and accolades, the graduation rates and college acceptances are wonderful but providing our children with a loving, faith-filled, nurturing and learning environment which promotes respect and dignity is non-negotiable.

Stephen O’Neil, M.D.
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

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.

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House abandonment of nutrition items in farm bill called 'misguided'

WASHINGTON (CNS)—As Congress lurches toward its summer recess, inside and outside the corridors of Congress, people have been asking, "What in Sam Hill is going on with the House on the farm bill?"



"It's anachronistic, unworkable," said Bob Gronski, a policy adviser for the National Catholic Rural Life Conference, about a decision by members of the House to abandon nutrition items in the farm bill,

saying they will deal with food assistance programs later. "The message that sends is: 'I don't understand what the House is thinking.'"

"It is a very confusing, misguided and dysfunctional process," said Roger Johnson, head of the National Farmers Union.

"In my 25 years of working on farm issues, this has been a really different way of how lawmakers are acting," said Kathryn Ozer of the National Family Farm Coalition.

"Getting food to the people who need it is problematic. I do believe we're the kind of country where we do take care of the people who are in need," said Armando Nieto of the Community Food and Justice Coalition. But "there is a segment of Congress that doesn't believe it, that it's just not the role of government" to feed the hungry, he said. "We've got to change it [and] the conversations are not even happening."

To recap, summer had barely begun when the farm bill surprisingly went down to defeat in the House. The House version would have more than quadrupled the cuts in the Supplemental Nutrition Assistance Program (SNAP)—formerly known as food stamps—that had been in the Senate-passed version of the bill.

Then, on one day's notice, House Republican leaders reintroduced a stripped-down, agriculture-only farm bill, yanking out the funding for nutrition programs like SNAP and saying they'd develop a separate bill later on nutrition. The stripped-down bill was approved by an eight-vote margin, 216-208, with votes cast largely along party lines.

And, although House leaders said they would not take their bill to the Senate for a conference committee to reconcile the two versions, they reversed course on July 16 and did just that.

Observers are trying to figure out what such a bill would look like once it is reported out of committee for a vote. Would it contain nutrition program funding or not? How deep would it cut nutrition funding, assuming such funding is included? Would the House pass a conference-compromised bill starkly different from the bill it passed? What about the Senate? Then there's the matter of President Barack Obama signing the bill; aides said the day of the House vote that he'd veto any bill resembling the House's version.

"It's not just nutrition," Gronski said. "We want to stay arm in arm with our anti-poverty, anti-hunger groups. It makes no sense if the House leadership says it's going to

come up with a nutrition bill separately. Why not keep it all together like it was? It just doesn't make any sense to some people's minds."

The number of people may be more than "some." Just as more than 500 groups had signed on to a letter urging the House not to decouple nutrition from agriculture in the farm bill, a similar effort was recruiting groups in mid-July urging Congress to pass a "full and fair" farm bill.

"A full and fair farm bill must include farm, food and nutrition, conservation, commodity and crop insurance reforms, and rural economic development programs," the letter said. "It must also provide renewed and enhanced funding for the now-stranded but critical subset of programs that assist the most chronically underserved segments of agriculture and our rural and urban communities."

Gronski said the rural life conference was likely to sign on to the letter, which was circulated by an organization calling itself GOAT, an acronym for Getting Our Act Together on the Farm Bill.

"The House Republicans are pushing very deep cuts in SNAP," said the Rev. David Beckmann, a Lutheran minister who heads Bread for the World, a Christian citizens' anti-hunger lobby. "The \$20 billion cut that the House Agriculture Committee recommended is equivalent to doing away with half the food charity in the country for the next 10 years. ... And that wasn't enough when it came to the floor. They passed amendments that could cut more deeply."

Rev. Beckmann said another nutrition-related item is a victim of the bifurcated farm bill: international food aid.

"Both [former President George W.] Bush and Obama have pushed for reform, basically to allow for more flexibility to buy food nearer [to] where it's needed rather than ship it," he said. "This time, when that amendment came to the floor of the House, that would allow our food aid program to reach more of the world's poorest people, and provided higher quality food and more timely assistance at no higher cost to the U.S. taxpayer, it was opposed by special interests who benefit from the current system."

"Lots of people say we publicly have been concerned about the damage that we may be doing to the coalition that cares about hungry people and folks who care about farmers and the safety net, and folks who care about the environment. That's been the three-legged stool" propping up much of the farm bill's longstanding coalitions, said the National Farmers Union's Johnson. "Yeah, there's been a lot of stress among those interest groups, but now those groups aren't generating it, it's being generated from the political process in the House."

Predicting the future of the farm bill and nutrition funding is dicey given the recent past.

Gronski said, "The Senate's not going to stand for the level of cuts in the House bill." The Senate version, which he added was "not perfect, either," OK'd \$5 billion in nutrition funding cuts compared to the \$20 billion in the



Denise Green prepares a salad for lunch at her home in Silver Spring, Md., on June 19. She purchases her food with help of the Supplemental Nutrition Assistance Program, formerly known as food stamps. Green worries that she and others will be affected by House members' decision in mid-July to pass a farm bill without funding for nutrition programs, saying they will deal with food assistance later.

first, failed House bill.

But Bread for the World's Rev. Beckmann foresaw a more positive outcome despite the spate of recent evidence.

Noting that aid to the poor was cut just 1 percent by budget sequestration measures while other areas were hit harder, he said, "It makes me optimistic that we'll be able to pass [international] food aid reform in 2014."

As for the SNAP cuts, Rev. Beckmann said GOP budget-slashers "tied it up in knots so much that nothing's going to happen this year."

"A lot of this depends on people of faith. We have to write them [members of Congress] and say, 'I don't want you to cut food stamps,'" he added. "It means that good Catholics need to rally around and make sure the Democrats don't cave." †

Federal judge grants Hobby Lobby temporary injunction against HHS mandate

OKLAHOMA CITY (CNS)—A federal judge in Oklahoma City on July 19 granted a temporary injunction to the national arts and crafts chain Hobby Lobby, saying it would not have to comply with the federal health care law mandating that employers provide coverage of abortifacients, sterilizations and contraceptives in their health insurance plans.

U.S. District Court Judge Joe Heaton

issued the preliminary injunction, and gave the federal government until Oct. 1 to consider an appeal.

The Christian owners of Oklahoma-based Hobby Lobby chain have specifically argued that providing emergency contraceptive coverage to their employees, as required by the U.S. Department of Health and Human Services, violates their religious freedom.

Hobby Lobby President Steve Green addresses the Faith & Freedom Coalition Road to Majority Conference in Washington in this June 15, 2013, file photo. A federal judge in Oklahoma City granted a temporary injunction on July 19 to the arts and crafts chain Hobby Lobby saying it would not have to comply with the federal health care law mandating that employers provide coverage of contraceptives in their health insurance plans.



CNS photo/Jonathan Ernst, Reuters

The injunction comes several weeks after a federal appellate court ruled that Hobby Lobby can exercise religion under the First Amendment and is likely to win its case against the mandate.

"The tide has turned against the HHS mandate," said Kyle Duncan, general counsel with the Becket Fund for Religious Liberty, and lead attorney for Hobby Lobby, in a July 19 statement.

A press release from the Becket Fund called the decision a major victory not only for Hobby Lobby but for all for-profit businesses.

There are now 63 separate lawsuits challenging the HHS mandate, including one filed by the Madison-based Grote Industries, which is owned by a Catholic family there. They were granted a temporary injunction earlier this year.

In September, Hobby Lobby sued the U.S. government over the requirement that

employers cover emergency contraceptives such as the morning-after pill or Plan B, which are considered abortifacients. The family-owned company has no moral objection to the HHS requirement it cover "preventive contraceptives" and will continue to cover those for employees.

Hobby Lobby and other companies that have sued over the mandate cite the Religious Freedom Restoration Act of 1993, which prohibits the federal government from imposing a "substantial burden" on a person's exercise of religion unless there is a "compelling governmental interest" and the measure is the least restrictive method of achieving that interest.

Final rules for implementing the HHS mandate, part of the Affordable Care Act, does not exempt secular for-profit companies from complying even if their owners are morally opposed to it. †

BIOETHICS

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action of direct sterilization, abortion or contraception.

To put it another way, payment into a health care plan that includes coverage for immoral procedures would only "make possible" but would not "bring about" the evil action of the principal agent, and hence would represent remote material cooperation on the part of the person paying into the plan. Such a payment could be made, albeit under protest.

Thus, the position of the NCBC is that

individuals purchasing insurance under the HHS mandate could choose to do so licitly as remote material cooperation assuming a proportionately serious reason, and a lack of suitable alternatives, and an ongoing effort to resist/oppose this unjust mandate through case-appropriate means.

A proportionately serious reason is often likely to exist because of the seriousness of our obligation to care for our health.

For business owners, meanwhile, it is a particularly difficult question, and they may find it best to discontinue providing health insurance to their employees—even though they may have to pay associated fines.

The NCBC discusses this option, and some of the morally relevant factors surrounding such a decision, in its analysis available at: www.ncbcenter.org/document.doc?id=450.

The HHS mandate represents bureaucratically coerced personal and institutional involvement in the commission of an intrinsic evil. No person should ever be coerced by the state to be directly complicit in such acts.

The HHS mandate is an affront to every American. It is immoral and offensive. If the government's current attempt to coerce Americans into violating their most deeply held convictions doesn't breach their

religious freedom, then nothing does.

No individual or institution should have to be concerned about violating their conscience when they merely seek to safeguard the well-being of themselves, their families or their employees by purchasing health insurance.

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

Events Calendar

July 27

Most Holy Name of Jesus School, 21 N. 16th Ave., Beech Grove. **Summer Rummage Sale**, 8 a.m.-3 p.m.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale**, 9 a.m.-3 p.m., meal \$6. Information: 812-849-3570.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Marian's Adult Program, information meeting**, 10-11 a.m. Information: 317-955-6271 or kwebb@marian.edu.

Deer Creek Golf Course, 7143 S. State Road 39, Clayton. **Ryan Matthews Memorial Golf Outing**, benefiting the Cardinal Ritter High School Music Department. Tee time 8:30 a.m. \$100 entry fee includes hot lunch, tee kit, and green fee. Coffee and donuts donated by Starbucks and Dunkin Donuts. Information: Cathy Gray at 317-831-9991 or e-mail RN357@sbcglobal.net.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Prayer and Pancakes**, prayer vigil outside Planned Parenthood facility, 8937 Technology Drive, Fishers, 8:45-10 a.m. Breakfast immediately following at House of Pancakes. Information: 317-843-0515 or rzatkulak@sbcglobal.net.

July 27-28

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Parish festival**, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner, food. Information: 812-576-4302.

July 28

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 9 a.m.-4 p.m. CST, chicken dinner, quilts, games, raffles. Information: 812-843-5036.

July 31

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Respect Life Educational Forum**, 6:30-8 p.m., "Kids Club," children 4 and older during the forum. Information: 317-294-5553 or rzatkulak@sbcglobal.net.

August 2-3

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, raffle. Information: 317-485-5102.

August 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Archdiocesan Office of Family Ministries, Retrouvaille Weekend: A Lifeline for Marriages**. Information: 317-489-6811 or www.retroIndy.com.

August 3

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **First Saturday Devotional Prayer Group**, Mass, exposition of the Blessed Sacrament, rosary, meditation, petitions, confession available, 8 a.m. Information: pahren@live.com.

August 4

St. Bernard Parish, 7600 Highway 337 NW, 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 6

St. Monica Parish, Parish Life Center, 6131 N. Michigan Road, Indianapolis. **Catholic Adult Fellowship**, discussion of Chapter 1 of the encyclical *Lumen Gentium*, 7-8:30 p.m. CAF is for all Roman Catholic adults age 21+. The PLC is the small, 1-story building on the SE corner of the campus. Information: 317-410-4870.

August 7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Adoration service for vocations, "An Evening with Jesus,"** 7 p.m., reception following service. Information: 317-255-7153 or saraconway16@gmail.com.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Inquiry, "Cookies and Conversation,"** 7 p.m. Information: 317-546-4065 or beiltra@sbcglobal.net.

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 8

St. Nicholas Parish, 6459 E. St. Nicholas Dr., Sunman. **Servant of God Ministries, "Night of Healing Praise,"** 7 p.m., free-will offering. Information: 812-623-2964 or servantsofgod@etczone.com.

August 10

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

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

August 11

St. Mary Parish,

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

August 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

August 15

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

August 16-17

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 5K walk/run 9 a.m., \$20/person or \$60/family of 4+, rides, food, music, entertainment, Mass Sat. 5:30 p.m. **Festival** 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

August 18

St. Pius Parish, 7940 E. County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

August 21

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 22-24

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish festival**, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 23-24

Prince of Peace Parish **"Community Festival"** at Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 24

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6. **"Fall Kick-Off Fest,"** food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

August 24-25

St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **"On Eagle's Wings,"** 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Horan 8-11 a.m., Mass 4:30 p.m., food, games, bake sale, music, Sat. 5:30-11 p.m., Sun. fried chicken dinner 10:30 a.m.-2:30 p.m., festival 10:30 a.m.-5 p.m. Information: 812-663-8427. †

10th annual Sisters of Providence Used Book Sale on Aug. 3-11

The Sisters of Providence 10th annual Used Book Sale will run Aug. 3-11 in the Providence Center Conference Room at Saint Mary-of-the-Woods, Saint Mary-of-the-Woods.

The event is hosted by The Gift Shop at Providence Center. Hours are 10 a.m. to 4 p.m. Monday through Friday, and 11:30 a.m. to 3 p.m. Saturday and Sunday.

The Used Book Sale features a wide variety of books including mysteries, biographies, fiction, religious, craft books, cookbooks and more. Children's books, DVDs, CDs and paperbacks are also available.

Payment is taken in the form of free-will donation. Cash, check and credit card are accepted. Proceeds from the book sale benefit Sisters of Providence ministries.

Book donations for the sale are collected year-round and are being accepted at The Gift Shop at Providence Center up until the start of the sale.

An added attraction will be Sunday Brunch Live, a remote radio broadcast from 10:45 a.m. to 1:15 p.m. on Aug. 4, broadcast by Mix FM 100.7, a Terre Haute radio station. Door prizes will be drawn hourly during this special event. The Gift Shop also will be holding an indoor sidewalk sale through the duration of the Used Book Sale.

Saint Mary-of-the-Woods is located two miles north of West Terre Haute off U.S. 150.

For more information, contact The Gift Shop at 812-535-2947 or 866-996-2947, or by email at giftshop@spsmw.org. Information can also be found at www.ProvCenter.org. †

Archabbey Library Gallery to host art exhibit 'Preserving the Past'

The Archabbey Library Gallery, located on the Saint Meinrad Archabbey campus in St. Meinrad, will host an art exhibit titled "Preserving the Past" from now through Aug. 30.

This multimedia exhibit features the face jugs and snake jugs of Tom Wintczak of Posey County, photographs by Julie Dant from Washington, Ind., and quilts from the family collection of Benedictine Brother Luke Waugh, a monk of Saint Meinrad.

Inspired by potters of the 18th and 19th century, folk artist Wintczak makes a variety of traditional pottery, including face jugs and snake jugs. In the past, these "ugly jugs" were used to warn about the contents of the jug; the more grotesque the figure, the more effective to scare children away from the poison, liquor or medicine within.

Dant finds inspiration for her photographs from abandoned houses, old buildings and nostalgic objects. Items from the past, bathed in light, live again in the context of the photograph and the appreciation of the viewer. In 2012, she received an award of excellence in the Krempp Gallery's 19th Annual Juried Art Exhibit.

Brother Luke's collection of quilts, made by members of his family over several generations, also represents a way of preserving the past.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/hours.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †



Priestly ordination

Conventual Franciscan Father Matthew Malek, right, is pictured with Conventual Franciscan Father Jim Kent, left, and Archbishop Joseph W. Tobin after Father Matthew was ordained by the archbishop in the chapel at Mount St. Francis Spirituality Center in Mount St. Francis on July 13. He celebrated his first Mass the next day at the chapel's regular Sunday liturgy. Father Matthew was born in Richmond, Va., and raised in Lexington, Ky. He entered the Conventual Franciscans at Mount Saint Francis, Ind., August 2005, and professed solemn vows on Aug. 17, 2012. On May 13, he received his master of divinity degree from Washington Theological Union in Washington, D.C. His first assignment will be as associate pastor at St. Benedict Parish in Terre Haute.

Correction

In the July 19 issue of *The Criterion*, the Mass times for July 28 for

St. Christopher Parish in Indianapolis were listed as 7, 8:30 and 10:30 a.m. This is incorrect. There will be no Masses at St. Christopher Parish on Sunday, July 28. †

Sisters in History



Visitors from the Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis journeyed to Saint Mary-of-the-Woods on June 28 to learn more about St. Theodora Guérin and the Sisters of Providence. Sister Jan Craven, director of the Shrine for Saint Mother Theodore, shared stories with the visitors after they enjoyed Mass and a picnic lunch on the Congregation's motherhouse grounds. More information about public tours can be found at www.ProvCenter.org.

UGANDA

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Arua in Uganda for 22 years.

She and a Comboni priest started the station in October of 2004, operating on three frequencies to target different regions and languages.

'Not entertainment radio'

"It's called Radio Pacis [Radio Peace]," Meyer explains. "Our goal is to announce the Good News of Jesus but in a holistic way. So some programs are developmental for health issues, educational issues, family relations, working for unity, healing of divisions. We start every morning with the rosary. I run a call-in program for people to call in with questions. We do special programming for all major feasts, Christmas and Holy Week.

"We are not entertainment radio. We provide information. News is a huge part of what we do. We broadcast news bulletins in local languages. We're considered the news leader in this area. There are no newspapers, but most don't read anyway," Meyer says. "Nobody has TV or internet. Before [the station started], the only news they got was as far as they could walk."

Servie worked in the newsroom as a journalist. She conducted interviews, wrote stories and voiced them on the radio.

"I focused on more international issues and then interviewed local people on the topic," says Servie. "There's a lot of education that goes on with radio. The newsroom would play things from CNN, Al Jazeera [international Arabic news service] and the BBC [British Broadcasting Corporation] when the stories were relevant to Uganda. We played the new pope's speech and news from Vatican Radio."

Mob justice

Sometimes the station even played the role of peace maker.

"There's not much of a legal system here," Servie notes. "They practice mob justice. If someone commits a crime, then someone gets revenge on them or their village."

One such instance that involved the radio station occurred while Servie was in Uganda. Although she did not witness the event personally, her aunt did.

"We went out to record a rural debate," Meyer relays. "When we got to the village, there was an accusation that someone had hit someone with a motorcycle or bike or something. Revenge was happening.

"So when we got there, the officials asked that we not do the rural debate. But we set up our equipment, got the facts out that the person was not dead and got the two sides to talk, and we prevented further violence."



Alexandra "Alex" Servie admires material in a market in Arua, Uganda in Africa with her aunt, Sherry Meyer, in this Jan. 13 photo.

Of black magic and more

Mob justice exists despite a high number of churches and faiths. Servie noted that along with Catholics, there is a high number of Protestants, Anglicans and members of the Church of Uganda.

"To them, everyone has to have some kind of religion. I have a friend in the Peace Corps in Uganda who is an atheist, and they just couldn't understand the concept of not believing in some religion.

"One thing that really surprised me was the belief in black magic," Servie continues. "All people, even Christians, believe in it. They don't use science to explain things. Like when someone dies, they hold another person responsible."

Other differences Servie noted involved the quality of life in Uganda, a third world country.

"Most people live in grass huts as subsistence farmers with no electricity or plumbing. It's a long walk to town. Those who had a little more money had a brick house and tin roof, but still no electricity or plumbing. Businesses usually had electricity, but it was unreliable. At the station we had solar power and generators. We had to because the radio station goes 24 hours.

"If I didn't want to walk, I took a motorcycle taxi," says

Servie. "It wasn't the safest form of transportation, but it was often the only form if you didn't want to walk.

"I wouldn't go out alone at night. At night, there was the danger of wild life, snakes and carnivorous ants. They travel in a line. You have to have a flashlight because if you step in their path they swarm you and bite. I hear it's pretty painful."

'Totally worth it'

Despite the dangers, Servie grew from the experience. Her aunt attests to the growth.

"Alex told me, 'I can't believe in America that we think if everyone hands out mosquito nets [in Africa], we'll end malaria.' She understood the complications of the matter. They use mosquito nets for other things because they think other things are more important, or they sell them for money. So she saw complications—that we can't just come in and assume the way we do it is the way it will work. You can't just cut and paste our solutions. In a short five months, some of her ideas changed."

Servie is grateful for the experience.

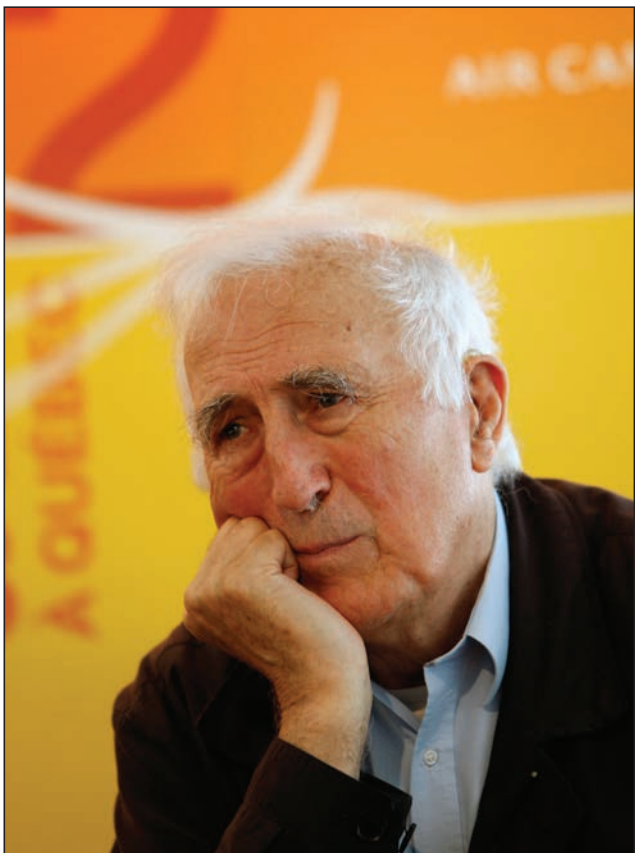
"I learned a lot of life lessons. I learned to be culturally sensitive. I got an idea of what I want to study.

"The experience was totally worth it." †

L'Arche has been led by 'beautiful, gentle hand of God,' says Vanier

TROSLY-BREIL, France (CNS)—Inside a rustic chapel 4,000 miles away from his diocese, Bishop Martin J. Amos of Davenport, Iowa, presented a peace award to Jean Vanier for fostering total acceptance of people as they are—with and without disabilities.

The 84-year-old philosopher, writer and man of prayer accepted the *Pacem in Terris* Peace and Freedom Award in the French village where he began L'Arche a half-century ago. Inspired by the Gospels and social



Jean Vanier, founder of the International Federation of L'Arche Communities, received the Pacem in Terris Peace and Freedom Award on July 7 in the village where he founded L'Arche in 1964. He is pictured in a 2008 photo. It will be the first time the Iowa-based award is presented overseas.

justice activists such as Dorothy Day, he has made it his mission to create a sense of home, of belonging, of family, for adults with developmental disabilities.

In 1964, Vanier moved into a small stone house in Trosly with Philippe and Raphael, who had previously lived in an institution. That gesture of compassion has blossomed into an international federation of 150 L'Arche communities worldwide, including one in Clinton, Iowa. Vanier chose the name L'Arche, the French word for both the ark and the arch, connecting his project to Noah's Ark.

Vanier's extraordinary contribution to peace, demonstrating how it begins with the individual, warranted the decision to travel abroad to hand-deliver the award, Bishop Amos said.

"Very early in his [*Pacem in Terris*] encyclical Pope John XXIII talked about one fundamental principle: that each individual person is truly a person. Without this basic principle all other rights and duties, all the injustices are on shifting sand," Bishop Amos noted in his remarks during the July 7 award ceremony in Hosanna, the L'Arche community hall in Trosly.

Presentation of the actual award occurred later that evening, during a Mass celebrated in the L'Arche community's chapel.

"Over the years, L'Arche has been led by the beautiful, gentle and tender hand of God," Vanier said in his remarks. "So many wonderful men and women of different cultures, churches and religions, or without religion, seeking ways of peace, have come to share their lives with those who are weak and fragile and have been transformed by them.

"They have discovered the wisdom hidden in the hearts of those who are weak, and they have grown in love and wisdom."

Addressing Bishop Amos, Vanier noted that "many of those to whom you awarded this prize before me were heroes for peace." Among past recipients were the Rev. Martin Luther King Jr., Blessed Teresa of Calcutta, Dorothy Day and Archbishop Desmond Tutu.

"Some were imprisoned for their courage and determination for peace," he said. "Some were assassinated. How is it you turned to us? We are a strange and crazy bunch in L'Arche."

Not crazy, but lovable and endearing, as Bishop Amos discovered during dinners at L'Arche homes in Clinton in June and in France, where he received bear hugs, smiles and lots of attention.

At L'Arche in Trosly, where Vanier established his first house, Olivier gave the bishop a bear hug and asked him—in French—whether he knew the late pop singer Michael Jackson. Olivier said he could dance like Jackson and offered to demonstrate.

Deborah, a young woman wanting to show off her English skills for Bishop Amos, looked at him and repeated a phrase she'd probably heard in a movie: "I love you, baby!"

The bishop laughed and listened as L'Arche assistants, who share life with people with disabilities, interpreted and explained what the French housemates were saying.

At both houses the bishop visited in France, everyone sang a prayer of thanks to God before and after the meal. At La Colombe house in Cuise-la-Motte, balloons hung from the living room ceiling, evidence of an earlier party.

"Feast days, birthdays are all occasions for parties and for fun; we pray with all our heart, but not long hours," Vanier explained in his acceptance speech.

At La Colombe, some of the housemates expressed enthusiasm for Pope Francis. Matthieu, the house leader, pointed out that the pope "speaks in a way that people understand."

"Members of the L'Arche community give witness to what we all should do: show total acceptance of people as they are, with their limits, their strengths, their gifts," Bishop Amos said. "As Jean Vanier said, it really is about relationships."

The quality of community life centers on relationship, Vanier said during an interview with *The Catholic Messenger*, Davenport's diocesan newspaper. "It's not just doing for; it's doing with."

The *Pacem in Terris* Coalition, which chose Vanier for the award, represents the Diocese of Davenport, St. Ambrose University, Augustana College, *The Catholic Messenger*, Churches United of the Quad City Area, Congregation of the Humility of Mary, Muslim Community of the Quad Cities, Pax Christi Quad Cities, Sisters of St. Benedict, Sisters of St. Francis, Clinton, Iowa, and Sisters of St. Francis, Dubuque. †

WYD 2013

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come in and spend this week with you.”

Pope Francis said he had come to Brazil, the country with the most Catholics in the world, to “give an account of the reasons for the hope” that comes from faith in Jesus and inspire them to “offer everyone the inexhaustible riches of his love.”

The pope did not refer or allude to the mass protests that broke out last month in Brazilian cities against a range of grievances, including government corruption, unsatisfactory public education and health services, the high cost of public transportation and police brutality. Those demonstrations, driven largely by social media and largely populated by younger Brazilians, have dragged Rousseff’s approval ratings to record lows.

In her remarks, Rousseff noted that her government was facing “new challenges—the demonstrations by people who are protesting against some government decisions, which are a sign that they want and expect more.”

Acknowledging the hundreds of thousands of young Catholics gathered in the city for World Youth Day, the pope said they need space, which they find in Christ, since “there is no more powerful force than the one released from the hearts of young people when they have been conquered by the experience of friendship with him.”

Parents and other adults have an obligation to ensure they give the young the support, tools and space they need to develop their potential, he said.

The young need “a solid basis on which to build their lives,” Pope Francis said. They need safety, education and “lasting values that make life worth living.”

Pope Francis said he and members of his generation also must give the young “the legacy of a world worthy of human life” and learn “how to awaken in them their greatest potential as builders of their own destiny, sharing responsibility for the future of everyone.”

He ended his speech referring again to the statue of Christ the Redeemer overlooking the city and said, “The arms of the pope now spread to embrace all of Brazil in its human, cultural and religious complexity and richness.”

After the speeches and plenty of time greeting representatives of the national, state and city governments and presenting the members of his entourage, Pope Francis entered the Guanabara Palace for a private meeting with Rousseff, with the governor of Rio de Janeiro state and with the city’s mayor.

The welcoming ceremony and meetings were the only published events on the pope’s schedule for the day. He was to spend the night, and the entire next day, resting at the archbishop’s Sumare Residence on a hill above the city. †

CNS photo/Tyler Orsburn



World Youth Day pilgrims look over Rio de Janeiro on the top of Sugarloaf Mountain on July 22. The peak rises over 1,000 feet overlooking the Rio and the Atlantic Ocean.

CNS photo/Tyler Orsburn



Above, World Youth Day pilgrims sing and dance the samba on top of Sugarloaf Mountain in Rio de Janeiro on July 22.

CNS photo/Paul Haring



Right, Pope Francis and Brazil’s President Dilma Rousseff look at a painting of the Christ the Redeemer Statue during a welcome ceremony at the Guanabara Palace in Rio de Janeiro on July 22. The pope is making his first international trip, joining more than 300,000 young people from around the globe for World Youth Day.

Archdiocese of Indianapolis participation



Participating in World Youth Day in Rio de Janeiro are 32 young adults from the Archdiocese of Indianapolis.

Prayer requests can be posted on the group’s blog by logging on to wydindy.blogspot.com.

Archdiocesan vocations director Father Eric Augenstein is also traveling with the young adults from central and southern Indiana. A blog of his experiences at World Youth Day can be found by logging on to cafestisidore.wordpress.com.

More coverage of the rest of World Youth Day in Rio de Janeiro will be published in the Aug. 2 issue of *The Criterion*. †

State of religious freedom in Pakistan considered ‘dire’

WASHINGTON (CNS)—Panelists at a religious freedom session on Pakistan called for reform of the nation’s laws, calling the situation for minorities dire.

In June alone, 47 religious minorities were killed in Pakistan, according to the U.S. Commission on International Religious Freedom.

The victims included an 18-year old Christian man tortured to death by police after he was suspected of kidnapping a Muslim woman, the commission said.

“Basic law enforcement and legal reform are



A demonstrator burns a cross during a protest in the Badami Bagh area of Lahore, Pakistan on March 9. The Catholic Church in Pakistan condemned an attack that day by an estimated 3,000 Muslims on a Christian colony in Lahore that left more than 175 buildings, including two churches and dozens of homes, torched and hundreds of people homeless. A recent panel discussion in Washington characterized religious liberty in the central Asian country as ‘dire.’

CNS photo/Adrees Hassam, Reuters

desperately needed,” Knox Thames, director of policy and research at the commission, said on July 18 at a hearing about the state of religious freedom in Pakistan.

Panelists echoed Thames’ sentiment that the situation for religious freedom there is dire.

Representatives of the primary minorities in Muslim-majority Pakistan—Christians, Hindus, Ahmadiyya Muslims and Shiite Muslims, spoke out about the horrors their peers have suffered.

Peter Bhatti of International Christian Voice told how he was personally affected by religious intolerance in Pakistan—his brother, Shabaz Bhatti, a federal minister, was murdered for his work on behalf of religious minorities.

Peter Bhatti said homes and churches have been vandalized or destroyed, and men and women have been attacked and even burned alive.

As recently as June 3, three Christian women were beaten and forced to walk around their town naked.

“Christians are fearful in their own motherland,” said Bhatti. “They are seen as Westerners because they share the same religion.”

More than a million Catholics make up part of the Christian minority in Pakistan. In the past year, two Catholic churches and a Catholic hospital have been attacked.

Many non-Muslim women are kidnapped, raped, then forced to marry their abusers in an effort to convert them to Islam, said Jay Kansara of the Hindu American Foundation. Hindus, as the largest religious minority in Pakistan, are especially targeted, he said.

In addition to physical acts of violence, numerous government policies, such as the blasphemy laws, target

minorities by making it illegal to say anything against Islam or to harm a copy of the Quran. Many people are jailed for life even when they recant allegedly making such statements.

Ahmadiyya Muslims face restrictive voting policies, and Hindu marriages are not recognized by the state, making abductions and forced marriages even easier.

Many public school textbooks, especially history books, only show the Muslim perspective and demonize other groups, according to the commission, and such a bias deeply affects a student’s mindset.

“A large portion of public school students could not correctly identify religious minorities as citizens, and many were skeptical about the potential for religious minorities to assist in the development of Pakistan,” reported the commission’s executive summary on religious discrimination in Pakistan. “Like their teachers, the majority of public school students viewed non-Muslims as enemies of Islam.”

The panelists stressed that religious minorities are too terrified and bullied to act against the persecution, so international pressure to make top-down changes could be the most powerful catalyst for change within the country, according to the speakers.

The commission is eager to have Pakistan designated as a country of particular concern by the State Department, but so far those efforts have been unsuccessful.

Despite the violence of their countrymen and the seeming indifference of their government, Bhatti spoke with great patriotism and a hope.

“We will remain loyal to Pakistan, and we will be willing to sacrifice our lives for our country,” he said. †



Pope Francis waves from his popemobile after arriving in Rio de Janeiro on July 22. The pope is making his first trip outside Italy to attend World Youth Day, the international Catholic youth gathering.



Pope Francis greets the crowd after arriving in Rio de Janeiro on July 22.

Crowds in Rio swarm pope, who wanted to be 'close to the people'

RIO DE JANEIRO (CNS)—Hundreds of thousands of cheering people welcomed Pope Francis to Brazil on July 22 as he made the first international trip of his pontificate to his native region of Latin America.

The papal plane touched down at Rio's international airport at 3:43 p.m. local time, and the pope emerged 18 minutes later to cheers from a relatively small group, which included a children's choir.

After exchanging greetings with Brazilian President Dilma Rousseff and other dignitaries for 15 minutes, the pope entered a compact Brazilian-made Fiat Idea for the ride downtown, accompanied by security vehicles and helicopters overhead.

At some points, the motorcade was separated from ordinary rush-hour commuters by nothing more than a median strip. As the pope's car drew closer to the center, he passed increasingly large groups of people standing, cheering and waving.

About 20 minutes into the ride, clusters of people began pressing against the vehicle, reaching out to touch the pope, and had to be pushed away by the security detail. At one point, the press of crowds brought the vehicle briefly to a standstill, and the pope emerged to kiss a baby.

Apparently attempting to avoid the crowds, the motorcade turned into a stretch of ordinary traffic. Shortly thereafter the papal car found itself repeatedly stuck between vehicles and crowds. Security officers could be seen vigorously pushing back bystanders who reached out to touch the pope.

The 13.2-mile ride took 44 minutes.

At the city's cathedral, the pope boarded an open popemobile. Joined by Rio's Archbishop Orani Tempesta, he made a 25-minute circuit of downtown streets. Crowds contained behind police barriers cheered and waved as confetti rained down on the pope, who occasionally

stopped to kiss a baby or small child.

Brazilian Fernando Samapio said he brought his three children—Miguel, 6, Gabriel, 8, and Pedro, 10—to see Pope Francis, and he said he also would take them to World Youth Day events at Copacabana beach. The family also is housing pilgrims from Croatia, France and Mexico.

Samapio said Pope Francis "wants to renew the Church, and I like him because of his humility and concern for the poor."

Mercedes Maunier, 18, and Emilia Ruiz, 19, of La Plata, Argentina, said they were headed toward the cathedral for the 6 p.m. Mass for Argentines.

"I am very proud to be Argentine at this moment, but I think the pope will help youngsters from the entire world," said Maunier.

Wanda Araujo, 83, called the visit "a blessing for all of us.

"We were in need of a 'people pope,' she said. "Europeans don't really know what it is like living in Latin America."

Just days before the trip, Pope Francis made the decision to circulate through downtown Rio de Janeiro so, as Archbishop Tempesta said, the pope could be "close to the people." The decision exemplified the spontaneity that has already become a trademark quality of Pope Francis' young pontificate.

According to his original itinerary, the pope would have proceeded directly from the airport to a welcome ceremony in the Guanabara Palace, the office of the governor of the state of Rio de Janeiro, about 12 miles away.

Instead, following the popemobile ride, he rode in the Fiat to a military airfield and boarded a helicopter that took him across the city to his meeting with Rousseff and other officials at the governor's palace of Rio de Janeiro



Pope Francis waves upon arrival at the international airport in Rio de Janeiro on July 22.

state. It was before 6 p.m., and lights already were shining in the twilight of the Southern Hemisphere's winter.

The government has provided heightened security for the papal visit, with more than 28,000 police officers assigned to the week of events, which culminate in the celebrations of World Youth Day.

As the pope toured the city, Brazilian television reported that on the morning of July 21, police found a homemade bomb inside a bathroom at the sanctuary of Our Lady of Aparecida, which the pope was scheduled to visit on July 24. †

English archbishop calls birth of prince 'source of joy' for world

MANCHESTER, England (CNS)—The birth of the royal prince is a "source of joy" for people around the world, said the president of the English and Welsh



Crowds of people try to look at a notice formally announcing the birth of a son to Britain's Prince William and Catherine, Duchess of Cambridge, in front of Buckingham Palace in London on July 22. The birth of the royal prince is a "source of joy" for people all over the world, said Archbishop Vincent Nichols of Westminster.

bishops' conference.

Archbishop Vincent Nichols of Westminster issued a statement of congratulations to Prince William and his wife Kate, the Duchess of Cambridge, on the birth of their first son, who is third in line for the British throne behind his father and grandfather, Prince Charles.

"On behalf of the Bishops' Conference of England and Wales, I would like to congratulate their Royal Highnesses, the Duke and Duchess of Cambridge, on the birth of their son, his Royal Highness, the Prince of Cambridge," the archbishop said in a July 23 statement.

"The birth of the new prince will be a source of joy not only for the royal family but for the peoples of the United Kingdom and beyond," said Archbishop Nichols, president of the Bishops' Conference of England and Wales.

The archbishop promised prayers from the Catholic Church for William, Kate and their new son.

"May Our Lord Jesus Christ bless and protect them, and may the prayers of the Blessed Virgin Mary and St. Joseph intercede for them," he added.

The baby was born at 4:24 p.m. local time on July 22, weighing 8 pounds, 6 ounces, at St. Mary's Hospital in London.

He is the first child of the couple, who were married in Westminster Abbey in April 2011.

The prince is the grandchild of Prince Charles, the immediate heir to the reigning monarch, Queen Elizabeth II.

A statement issued by the Duke and Duchess of Cambridge at midday on July 23 said that all three were doing well. They thanked the hospital staff for their "tremendous support."

Meanwhile, gun salutes sounded across London to mark the birth. Such military salutes traditionally honor the birth of every prince or princess, no matter where their place is in the line of succession, the Ministry of Defense said. The last royal salute for a birth was for Princess Eugenie in 1990.

The bells of London's Westminster Abbey tolled for three hours beginning at 2 p.m.

Anglican Archbishop Justin Welby of Canterbury said in a July 22 statement that he was "delighted" by the birth.

"Along with millions here and around the world, I share in their joy at this special time," he said. "May God bless this family with love, health and happiness in their shared life ahead." †

During flight, pope talks about giving young people jobs

ABOARD THE PAPAL FLIGHT TO BRAZIL (CNS)—With economic hard times as an excuse not to hire young people, the world risks tossing them aside and endangers its own future, Pope Francis said.

Speaking to reporters aboard the papal flight to Rio de Janeiro on July 22, the pope declined to answer their questions, but instead made very brief remarks about his July 22-29 trip and then greeted each of the 71 media members.

A Mexican veteran of papal trips, speaking on behalf of the journalists, welcomed the pope to the back of the plane on his first foreign trip, acknowledging the pope's reputation for keeping reporters at a distance.

Pope Francis said it was strange to hear her interpretation that reporters "aren't the saints I'm most devoted to" and that by entering the media section of the plane he was entering "the lion's den."

"It's true I don't give interviews. I don't know why. I just can't. It's tiresome," he said. "But I enjoy your company."

Turning to World Youth Day, the purpose of his trip, Pope Francis said he did not want the event to be a meeting with young people "in isolation," because "when we isolate them we do them an injustice. They belong to a family, a country, a culture and faith."

While it is true that young people are the future, he said, they are not the only keys to a healthy future for a society, nation or the world.

The young "are the future because they are strong," the 76-year-old pope said, but the aged are essential too, "because they have the wisdom of life."

"Sometimes we are unjust to the aged; we set them aside as if they have nothing to give," he said. "But they have the wisdom of life, history of our homelands and

families that we need."

Pope Francis told reporters he knows that in many countries the economic crisis has been hardest on young people and young families.

"I read last week how many of the young are without work, and I think we run the risk of creating a generation that has never worked," he said.

The long-term lack of a job is detrimental, he said, because "work is dignity to the person [and] the ability to earn one's bread."

Once again decrying what he describes as "a throwaway culture," Pope Francis said "we do it often with the aged and now, with this crisis, we are doing the same with the young."

What the world needs and what Pope Francis said he hoped to demonstrate in Brazil is "a culture of inclusion and encounter" to make sure everyone's place and potential contribution to society is welcomed.

Telling the journalists that he noticed that they weren't as "ferocious" as he had feared, the pope asked them to "help me by collaborating for the good of society, the young and the aged."

World Youth Day obviously has been on the pope's mind for weeks, but in the three days before leaving Rome it was clear the trip and the young people he would meet were a priority for him.

He visited Pope Emeritus Benedict XVI on July 19, asking him to accompany the journey with his prayers.

Then on July 20 he made an unannounced visit to Rome's Basilica of St. Mary Major, spending more than half an hour in private prayer and entrusting the young people to Mary.

The basilica was open to the public at the time, so when he was done praying the



Pope Francis holds Brazil's flag presented by a journalist aboard the papal flight to Brazil on July 22. The pope is making his first trip outside Italy to attend World Youth Day, the international Catholic youth gathering.

'Work is dignity to the person [and] the ability to earn one's bread.'

—Pope Francis

pope went to the main altar and addressed the stunned crowd. He asked people to accompany his trip and his meetings with the young people with "prayer, trust and penance."

He recited the Angelus prayer at noon on July 21 with visitors who filled much of St. Peter's Square. He thanked the people who had brought a large banner with the words "Buon viaggio" and again asked people to accompany World Youth Day with their prayers.

"All those going to Rio want to hear the

voice of Jesus, to listen to Jesus," the pope said. They want to ask, "Lord Jesus, what must I do with my life? What is the path for me?"

Pope Francis' @Pontifex Twitter account also took a decidedly World Youth Day turn the three days before he left, telling those already in Rio he was looking forward to seeing them, praying for a safe journey for those heading toward Rio, and on July 21 offering prayers that those unable to make the trip would still be a part of it through prayer. †

Attending SSPX Masses 'not a legitimate option' for Catholics, bishop says

Criterion Staff Report

In a letter published in the June 7 issue of the *Messenger*, the newspaper of the Diocese of Covington, Ky., Bishop Roger J. Foys informed Catholics in northern Kentucky that it is not a legitimate option to attend Masses and other liturgies celebrated at Our Lady of the Assumption Church in Walton, Ky., which is operated by priests who are members of the Society of St. Pius X (SSPX).

Bishop Foys is also concerned that Catholics in neighboring dioceses, including the Archdiocese of Indianapolis, might be confused about the canonical status of the SSPX church.

In his letter, Bishop Foys, quoting Pope Emeritus Benedict XVI, noted that the SSPX continues to have "no canonical status in the Church," that its priests are suspended and, as such they "cannot legitimately exercise

any ministry."

Therefore, Bishop Foys wrote, it is "morally illicit (unlawful)" for Catholics to participate in a Mass celebrated by an SSPX priest. He also noted that other sacraments, such as penance and matrimony, celebrated or witnessed by an SSPX priest are invalid.

Bishop Foys explained that the SSPX was founded by the late French Archbishop Marcel Lefebvre. In 1988, he consecrated four bishops for the society "against the direction and without the mandate of His Holiness Blessed John Paul II." Because of this, Archbishop Lefebvre and the four bishops were excommunicated.

Pope Emeritus Benedict XVI later lifted those excommunications but reiterated at the same time that, because the society still had no canonical status in the Church, attending its liturgies was still not an option in ordinary circumstances for Catholics.

It is only a legitimate option, Bishop Foys stated, if

a Catholic "is legitimately impeded from participating in a Mass celebrated by a priest in good standing in the Church."

Bishop Foys noted that a desire to attend the traditional Latin Mass (also known as the Tridentine Mass), which SSPX priests celebrate, "is not considered a sufficient motive for attending" Masses celebrated by these priests.

According to Archbishop Joseph W. Tobin, the principles that Bishop Foys stated regarding attending liturgies celebrated in the SSPX church in Walton, Ky. also apply to St. Joseph Chapel in Greenwood, which is staffed by SSPX priests.

In the Archdiocese of Indianapolis, the traditional Latin Mass is celebrated every Sunday and frequently on weekdays at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis and at SS. Philomena and Cecilia Parish in Oak Forest, whose street address is 16194 St. Mary's Road, Brookville. †

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Younger sisters see smaller orders ahead, but say future still bright

SAN FRANCISCO (CNS)—Some of Sister Chero Chuma's friends back in Kenya think she wasted her visa to the United States by becoming a religious and joining an order of mostly elderly nuns in the Seattle area.

"It is amazing when you feel a call and you respond to a call. It is not that you choose to do that," said the Sister of St. Joseph of Peace, who recently enrolled in the nursing program at Seattle University.

"You want to say we are crazy joining right now," said Sister Chero, whose order has no formal habit but members wear a peace cross.

Sister Chero was in California for a Giving Voice national gathering of about 75 religious from 30 different congregations at Notre Dame de Namur University in Belmont in early July.

Giving Voice was created by women religious in their 20s, 30s and 40s who are members of orders with diminishing membership—orders they feel they were called to join despite that demographic decline.

Giving Voice "provides a peer group in religious life for women religious who probably don't have a lot of peers in their own congregations—strengthening their own sense of call in religious life," said Sister Kristin Matthes, 47, a Sister of Notre Dame de Namur and a founder of the group that began in 1997.

"When I was discerning religious life, somehow through the Internet, I found out this group existed. The fact there were enough young nuns to form this group gave me the freedom to listen to the Holy Spirit," said Sister Susan Francois, 41, a Sister of St. Joseph of Peace, who entered at age 34.

A 2009 study by the Center for Applied Research (CARA)

in the Apostolate found just 1 percent of all perpetually professed religious women were under 40. Three years later, a survey of men and women religious who professed perpetual vows in 2012—conducted by CARA and commissioned by the U.S. bishops' Secretariat of Clergy, Consecrated Life and Vocations—showed that their average age was 39.

Five years ago, the most common median age of religious women's congregations was 76, according to the study commissioned by National Religious Vocation Conference.

"They'll pray, and at 8 o'clock they go to bed," said one young religious.

The future is likely to be "intercongregational" living, with religious from different orders sharing both living space and spirituality with each other, said Sister Francois, organizer of the Belmont event.

The key is "being open to whatever God can reveal to us. We can't imagine yet what new things are to come," said Sister Julia Walsh, 31, who belongs to the Franciscan Sisters of Perpetual Adoration. She's a blogger and religion teacher at Aquinas High School in La Crosse, Wis.

Her order will celebrate 135 years of perpetual eucharistic adoration in August, she said. While her congregation's average age is in the 70s, there are eight in their 30s, 10 in their 40s and 10 to 15 in their 50s, she said.

However, most of those in Giving Voice are one of two or three under 50 in their respective religious communities.

A February 2013 fact sheet prepared by the National Religious Vocation Conference, using CARA data, showed that those entering religious life today tend to be optimistic in their outlook, tolerant



Sister Sarah Heger, a Sister of St. Joseph of Carondelet, is pictured with her fifth-grade class in an undated photo in St. Louis. She joined other young religious sisters in San Francisco in early July for a national gathering convened by Giving Voice, a group created by sisters in their 20s, 30s and 40s. Sister Heger entered her order in 2005, knowing that religious life "was where I belonged."

of differences among people, and positive in their attitudes toward authority.

It also said religious institutes are more likely to attract newer members if they have a strong Catholic identity, if they are hopeful about their future, if their members live together in community, and if they have a structured prayer life.

Two Vatican-approved conferences represent most of the women religious in the U.S.—the Leadership Conference of Women Religious and the Council of Major Superiors of Women Religious.

LCWR includes about 1,500

leaders of U.S. women's religious communities, representing about 80 percent of the country's 57,000 women religious. The Council of Major Superiors of Women, whose members emphasize more traditional elements of religious life such as convent living and distinctive habits, represents more than 100 religious communities and 10,000 members.

"I think the Holy Spirit knows we need both because both are a valid way," said Sister Francois told *Catholic San Francisco*, the newspaper of the San Francisco Archdiocese. "One is a more devotional, pious way, meeting

that traditional religious need. Some are called the way I am called to be in the world for the world but to live simply."

Sister Sarah Heger, a Sister of St. Joseph of Carondelet, said, "When I decided to enter, that was home, that was where I belonged." The fifth-grade teacher, who graduated from Fontbonne University run by her order in the St. Louis area, and entered in 2005, said Giving Voice provides a peer group she can call on around the country.

"Religious life is going to look so different," said Sister Heger. "To know there are people in that place of transition with me is just awesome." †

Pope creates body to revamp Vatican's bookkeeping, fiscal responsibility

VATICAN CITY (CNS)—Pope Francis has named a new commission to investigate current accounting practices among all Vatican offices and bodies and to help devise new strategies for greater fiscal responsibility and transparency.

The new pontifical commission of business and legal experts will "offer technical support" and "develop strategic solutions" to help the Vatican simplify and better coordinate its scattered resources, budgets, properties and assets, and create "a more careful organization of the economic activities of all Vatican administrative offices."

The Vatican announced the creation of the new commission on July 19, saying its eight members would "begin its work as soon as possible" with its first meeting scheduled right after the pope returns from Brazil on July 29.

The pope authorized the creation of the Pontifical Commission for Reference on the Economic-Administrative Structure of the Holy See on July 18 with a document called a "chirograph," a brief writing on a very limited subject.

The Vatican said the goal of the commission is to find ways that help the Vatican "to avoid the misuse of economic resources; to improve transparency in the process of purchasing goods and services; to refine the administration of goods and real estate; to work with ever greater prudence in the financial sphere; to ensure correct application of accounting principles; and to guarantee health care and social security benefits to all those eligible."

The commission will also "be able to collaborate, on request, with the working Group of Eight cardinals in drafting a plan for the reform" of the curia through revision of the apostolic constitution "*Pastor Bonus*" ("Good Shepherd").

The new commission, which is made up of experts in the field of law, economics, business and finance, is the third independent body the pope has created since his

March election to help him in his efforts to reform the central offices of the Church.

He created an international panel of cardinals, the so-called "Group of Eight," in April to advise him on reforming the Vatican bureaucracy, and he appointed a five-member papal commission in June to review the activities and mission of the Vatican bank. All three advisory bodies are charged with studying specific problems and concerns, drawing up concrete solutions, then relaying all of their studies and results directly to the pope.

The groups do not substitute or override the Vatican's current supervising authorities. However, they have wide powers in that no Vatican office's policy of confidentiality or other legal restrictions will be allowed to limit or impede any of the groups' right to access and investigate the "documents, data and information necessary to carry out the duties entrusted to it," the papal documents have said.

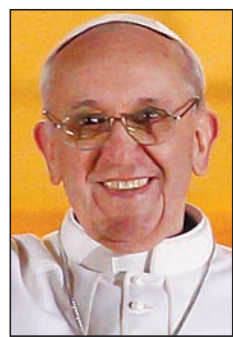
Jesuit Father Federico Lombardi, Vatican spokesman, told reporters that the new commission will cover "an extremely broad" array of Vatican offices, including the commission overseeing Vatican City State, the Vatican's investment agency (APSA), the Vatican basilicas, as well as every individual office and organization within the Vatican.

The new commission is made up eight people. All but one are laypeople; one is a woman; and two already consult or provide financial oversight for the Vatican. All but one, a former government minister from Singapore, are from Europe.

Msgr. Lucio Vallejo Balda, the commission's secretary, is the group's delegate charged with collecting the information and documents needed for its work; he is also secretary of the Prefecture for the Economic Affairs of the Holy See, the Vatican's budget management office.

Maltese economist Joseph Zahra is the commission's president and is already an auditor of the Vatican's budget management office.

Some of the other members include: Francesca Chauqui, an Italian who works in public relations and communications for Ernst & Young Italy; and George Yeo, a former government Cabinet minister in Singapore, who served at different times as minister of health, of information and the arts, of trade and industry, and of foreign affairs.



Pope Francis

The papal document said the commission was formed after "reflections on the positive numbers," that is, surpluses, in this year's Vatican budget reports and after getting input from many of the world's cardinals, bishops and consultants.

The pope had discussed the idea of creating the new commission when he met on July 3 with the Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See, which regularly reviews the Vatican budgets.

South African Cardinal Wilfred F. Napier of Durban, a council member, said the pope told the cardinals he wanted a study group to look at issues such as transparency and accountability and come up with ways the Vatican could better manage "what, why and how" monetary resources are being used by the different offices and entities.

Cardinal Napier told Catholic News Service on July 4 that the pope said "certain things needed to be put right" after an external group of international auditors found that "quite a few things need attention."

The South African cardinal said the biggest problem is the lack of a "unified finance controller and policy" in the Vatican. Some offices work together and some are independent when it comes to budgeting and oversight. The patchwork approach, he said, means "no one knows what's going on" in the big picture.

He said that coming from an Anglo-Saxon culture meant that he is used to a budgeting approach that involves the allocation of a set amount of resources along with a review of how the resources were used and why.

However, he said he found the method of accounting being used at the Vatican seemed to involve simply calculating annual profits and losses, and comparing those figures to past years.

"For us, it's a bit strange. It doesn't seem normal," he said, but until now no one at the Vatican seemed to understand why he and other cardinals found that odd.

However, he said, "It's quite clear Pope Francis was listening very carefully" during the pre-conclave meetings in March, during which the world's cardinal made strong recommendations for greater reforms. The pope "is going to make sure that something will happen," the cardinal said. †

From the Editor Emeritus/John F. Fink

Year of Faith: Social justice and charity

Jesus left no doubt about how we are going to be judged at the end of the world.



The 25th chapter of Matthew's Gospel, verses 31-46, tells us plainly that we will be saved if we feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, and visit the sick and those in prison.

Conversely, those who do not do that will be condemned.

The Catholic Church as an institution does all those things. Every diocese spends considerable resources on Catholic Charities or Catholic Social Services that help the poor, the immigrants, the homeless, and others in need. Catholic hospitals care for the sick, and Catholic chaplains are assigned to other hospitals. The St. Vincent de Paul Society aids the hungry and those who need clothing or household appliances. There is also a ministry to those in prison.

The Church's services aren't confined

only to this country either. Catholic Relief Services, an agency of the U.S. bishops, helps the poor in developing countries learn to help themselves.

The Church's social doctrine flows from its belief that the human person is sacred. Each individual not only has the right to life, but to all those things that are required for human decency.

The *Catechism of the Catholic Church* says, "The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity" (#2459).

Meeting the needs of the poor, the sick, the homeless, immigrants, etc., is both a matter of justice and charity. In justice, we must try to remove the symptoms and causes of poverty and injustice. In charity, we must help those who are suffering from poverty and injustice.

This does not mean that inequality in society is always wrong. We don't all have the same talents, and we don't all work as hard. It would be unjust, in fact, to reward everyone the same. The Church does not

believe in socialism. In fact, it strongly condemns it.

An important aspect of the Church's social doctrine is what is called "the preferential option for the poor." That means that it is our obligation to put the needs of the poor and the vulnerable first. Exactly how it is best to do that in specific situations, though, is usually a matter of judgment.

The Church also teaches subsidiarity. This means that problems should be addressed at the lowest possible level, with communities of a higher order not interfering with the interior life of a community of a lower order. If a city government can handle a problem, the state government should not do so. If a state government can handle it, the country's government should not.

The *United States Catholic Catechism for Adults* tells us that "social justice is both an attitude and a practical response based on the principle that everyone should look at another person as another self. It is also a virtue that directs all the other virtues of individuals toward the common good" (p. 326). †

Cornucopia/Cynthia Dewes

Hey, don't look now, but it's fair time again in Indiana

When you smell the spun sugar of cotton candy and the sickly sweetness of caramel



popcorn, you know it must be fair time again. Indiana is still a rural enough state to enjoy this summer phenomenon following the Independence Day festivities on July 4.

County fairs start off the season. They used to be, and sometimes still are, called 4H fairs because that organization is one of the main reasons for these events. Projects for 4H dominate the displays and programs at the fairs, and kids are everywhere. Their enthusiasm is infectious.

Old guys man the front gate and many of the fair booths, but the young people are the fun ones to watch. At a Lions Club golf-driving booth, for instance, most of the customers are teenaged boys trying to impress their girlfriends.

And there are dads showing their 4-year-olds how to tee off. Never mind that their wild efforts often cause the old attendants to duck for cover. At the Putnam County Fair, however, there's one young man, now about 15 or 16, who has appeared for many years and usually wins the modest money prize given daily to the

high scorer. If he doesn't become a golf pro someday, we'll all be surprised.

Not only the smells but also the sounds of the fair put us in the mood to celebrate. The calliope tootles away, and the 4H animals let us know they're on duty. Cattle are mooing, horses neighing, chickens babbling in chicken dialect and pigs grunting.

You can't miss the carnival barkers' loud voices, which is of course their purpose, and you constantly hear kids screaming with delight. And although fairs seem to lead charmed lives, once in a while you even hear thunder and lightning and see people scrambling for cover.

The 4H animals on display are really something to see. There are breeds of chickens and rabbits that defy description. Bunnies range from sporting silky, angora-like fur to Afro-like pompadours to what appears to be premature baldness. They're brown, black, every shade of gray, white, mottled, you name it.

The chickens boggle the mind, too. Some of the roosters are huge, with glossy spreads of tail feathers. Others have outsized combs on their heads, but all of them possess those unnerving reptilian eyes that strike fear in the beholder.

And the pigs! I once saw a sow at the state fair who was so large she couldn't stand up. The poor thing just lay there snuffling and

probably contemplating her fate as a breeder of piglets. At least the horses get to prance proudly around a track, and cattle get to be well-groomed as they stand on display. Still, all the animals are well-loved by their 4H friends.

The purpose of 4H, among other things, is to build character and a sense of responsibility in young people, as well as to educate them about farming and living in general. Those who raise and show animals come to understand that the animals they love will inevitably become the food we eat, and that we are therefore stewards of God's plenty.

The 4Hers also compete in cooking, baking, crafts, woodworking, photography and many other creative efforts. One of my favorites is their collections, often unique and always entertaining. As in rocks that somehow resemble people, and mushrooms competing for strangeness.

In a time when many urban children have no clue about where their food comes from, the 4H organization and the county and state fairs are good ways to educate them. So have fun and don't get sick eating too many ears of buttered corn.

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

Emmaus Walk/Debra Tomaselli

How do you spell s-u-c-c-e-s-s? By giving all for Christ

"Come on back," the social worker called to me.

I followed Gloria into a modest office in our local Catholic Charities building, prepared to interview a refugee they were helping.



She introduced us, but the foreigner's name was so full of unintelligible sounds that Gloria suggested I simply call him Majik, an adaptation of his surname. Majik, 33, seemed OK with that,

and the tall, gentle black man smiled and shook my hand.

After briefing me on the fact that Majik had arrived in metropolitan Orlando only weeks earlier from rural Sudan and spoke little English, Gloria suggested I proceed with the interview.

"What made you want to leave Sudan?" I asked.

Majik delivered a blank stare.

"Why leave," the social worker said.

Majik nodded, looked at me, and responded. "Shot dad."

Short phrases, sign language, facial expressions and interpretations from the social worker soon had us communicating

I learned Majik was a rich man in his native Sudan, having owned two goats and a cow. I learned that Muslim terrorists invaded his town, cornered his family, demanded they renounce Christ, and ordered them to worship their god. When Majik's father refused, they shot and killed him instantly. Then they imprisoned Majik and seized his livestock.

Weeks later, they released Majik, threatening to come back and kill him if he didn't convert. Majik gathered his mother, wife and three children, and escaped by boat to Cairo, Egypt. They remained there for two years, while he applied for refugee status and worked menial jobs.

Life was difficult. The Egyptians spit at him and refused schooling for his children. Finally, the family was granted asylum. That's when he found out they were being sent to metropolitan Orlando.

His story left me reeling.

Imagine watching your father shot to death for his beliefs. Imagine being rich with livestock, and suddenly having to use the ATM at a local bank. Imagine having to choose Jesus or abandon everything. What would you do?

I studied his peaceful presence.

"Majik," I finally said, speaking slowly. "Wouldn't it have just been easier to say yes to ... those Muslims? Wouldn't it have been

easier to stay in Sudan?"

Majik nodded.

"Yes," he said. "My sister did that. She stayed."

"But I could not," he added.

Reaching out, he touched his open palm with one hand and gestured in an upward arc.

"For me," he said. "Jesus is everything."

He looked heavenward.

"Jesus," he reiterated. "Jesus is everything. I could not do that."

Our interview ended, but I often wonder about Majik.

The paradox of his presence amazes me. After all, to a passerby, the refugee may seem poor, unintelligent and slow, but that's not the case.

True, Majik doesn't have a great command of our language. He doesn't know how to attend a webinar or play the stocks. He never knew you could buy bread from a grocery shelf.

But don't be fooled.

Majik seems poor, but he is rich. He has discovered the keys to the kingdom. He's given all for Christ. We should be as successful.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

In "Lumen Fidei," Pope Francis sheds light on family life

On June 8, 2002, my wife, Cindy, and I stood up in St. Joseph Church in Shelbyville with our then-infant son, Michael, during a Mass in which he was to be baptized.



After we told Father John Fink, the parish's pastor at the time, that we sought baptism for Michael,

he read the following from the Church's "Rite of Baptism for One Child":

"You have asked to have your child baptized. In doing so, you are accepting the responsibility of training him in the practice of the faith. It will be your duty to bring him up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking?"

At the time, I was serving as the director of religious education at St. Joseph Parish. So I suppose I had a keen awareness of the responsibilities that Father Fink was describing.

But it doesn't take a degree in theology to listen to those words clearly and find that closing question sobering.

At the time, Cindy and I knew in principle what we were undertaking. But we had no experience at that point of training children in the practice of the faith or bringing them up to keep God's commandments. The challenges and blessings of this sacred duty existed only in our imaginations.

Over the past 11 years, those mental images have given way to a good amount of lived experience. We've striven, sometimes successfully, sometimes less so, to form Michael's faith and the faith of his three brothers. And with the grace that God gives us, we'll do the same with their sibling who will, God willing, be born in September.

I've reflected recently on the duty that Cindy and I accepted 11 years ago as I've read Pope Francis' first encyclical letter, "Lumen Fidei" ("The Light of Faith"), which was released earlier this month.

He dedicated a section of the letter to the crucial role that families play in handing on the faith. This role, Pope Francis said, is important for society as a whole and not just for the Church, noting that when faith is "absorbed and deepened in the family, [it] becomes a light capable of illumining all our relationships in society" (#54).

The challenge is to have faith absorbed and deepened in the family in the first place. The pope suggests that "shared expressions of faith ... can help children gradually to mature in their own faith" (#53).

We try to do that in our home through family prayer at meals, at bedtime, in going together to Mass, reading stories about the saints, teaching them the faith at home and in regularly explaining how service given in our home and elsewhere is service given to God.

In this and in other ways, Cindy and I are trying to lead our boys—and ourselves as well—into an ongoing encounter with Christ. This encounter, Pope Francis says, will let our boys "be caught up in and guided by his love"; it "enlarges the horizons of existence [and] gives it a firm hope which will not disappoint" (#53).

Ultimately, the sacred striving that makes up so much of our days as parents will hopefully confirm our boys in their "vocation of love," which will ultimately lead them to heaven (#53).

If all of this sounds like a tall task, it is.

That's why we parents need the grace of the sacraments to accomplish it. It also wouldn't hurt if we parents prayed regularly for each other that we all might lay the foundation for a better Church and world here and now, and pave the way for all of us to be one with God in the eternal wedding banquet. †

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

Sunday Readings

Sunday July 28, 2013

- Genesis 18:20-32
- Colossians 2:12-14
- Luke 11:1-13

Again, the Book of Genesis is the source of this weekend's first reading. It is the story of Sodom and Gomorrah. The story has fascinated—and sobered—people for a long time. It involves catastrophe and just punishment for sinning against God.



Its central points actually are about God's availability to people in prayer, and God's merciful

protection of the faithful. Abraham, regarded as the father of the Hebrew race, the great figure of faith and fidelity, literally converses with God.

Make no mistake. God is almighty and supreme. Abraham is not equal to God in any way. The people of Sodom and Gomorrah have sinned outrageously. God, who is just, insists that this vice will result in a divine retribution on them. Abraham pleads instead for divine mercy.

God sets a mark. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. God agrees, and so on. It illustrates not so much bargaining as God's great mercy.

Humans create their own doom. It stands to reason. Look at the despair war brings upon affected populations. Look at the heartbreak that sin brings upon people.

Abraham realizes the deadly effects of human decisions, such as the decisions leading to immorality in these cities. Nevertheless, he asks God for mercy, but beyond mercy, he asks God for life.

God hears Abraham and extends mercy.

For its next reading, the Church once more this month presents a reading from St. Paul's Epistle to the Colossians. The Christians of Colossae were no different from other Christians in the Roman Empire's Mediterranean world of the first century. To them, the Christian faith was new. It utterly was opposite the values

and attitudes prevailing around them. In the face of such an overwhelming pagan culture, following this faith was a challenge indeed.

Encouraging them, Paul reminds the Colossian Christians that in uniting with Christ they themselves had died to the culture and to their own instincts. Baptism drowned their sins and their weakness before the pressures of their surroundings and of their nature. In baptism, they died, but they also rose to life in Christ, with its eternity and strength.

St. Luke's Gospel supplies us with the last reading. It is the beautiful revelation of the Lord's Prayer. No prayer has been more beloved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive. The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as "Father," not as king, ruler, judge, or creator, distant and indifferent. It establishes the believer's relation with God. It shows relationship.

The second part of the reading also is very reassuring. Jesus insists that God's door is never closed. God always hears the appeals of people. Loving people with an infinite love, God will give them life. He even gives life to sinners, if they repent and in love turn to God.

Reflections

The reading from Genesis and the reading from Luke call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning—the cause of eternal death. If we reject our sins and turn to God, our sins will be forgiven.

It is very consoling because the Christians of Colossae give us evidence, as if we need any, that our instincts and culture all around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ is in us, with strength, insight and power. He is God. He will show us the way. He will sustain us. He will save us. He is true life. He will keep us safe always. †

Daily Readings

Monday, July 29

St. Martha
Exodus 32:15-24, 30-34
Psalm 106:19-23
John 11:19-27 or Luke 10:38-42

Tuesday, July 30

St. Peter Chrysologus, bishop,
doctor of the Church
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, July 31

St. Ignatius of Loyola, priest
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, August 1

St. Alphonsus Liguori, bishop,
doctor of the Church
Exodus 40:16-21, 34-38
Psalm 84:3-6, 8-11
Matthew 13:47-53

Friday, August 2

St. Eusebius of Vercelli, bishop
St. Peter Julian Eymard, priest
Leviticus 23:1, 4-11, 15-16, 27,
34b-37
Psalm 81:3-6, 10-11
Matthew 13:54-58

Saturday, August 3

Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, August 4

Eighteenth Sunday in
Ordinary Time
Ecclesiastes 1:2; 2:21-23
Psalm 95:1-2, 6-9
Colossians 3:1-5, 9-11
Luke 12:13-21

Question Corner/Fr. Kenneth Doyle

Intercessory prayers can be offered to people besides the Church's saints

QSometimes when I pray, I ask for the intercession of certain well-known saints. But at other times I pray instead to departed people whom I have known, loved and respected—my grandmother, for example, or my aunt. On occasion, I even ask for the help of someone who wasn't a Catholic or whom I didn't know personally. Today, for example, I found myself praying to a famous author whom I never met, but who once wrote something which affected me deeply and which relates to a struggle I'm now experiencing. I don't consider any of this wrong, but I'm wondering what your thoughts are about it. (Superior, Wis.)



AI think that what you are doing is reasonable, appropriate and, I'm sure, productive. Some might be inclined to say that the "safest" course is to pray only to those saints who have been officially canonized, since by canonization the Church declares with the fullness of its authority that a person is in heaven and worthy of veneration.

But there are plenty of people whom we have known personally and who we sense instinctively must be with God because they lived lives that were so decent and faith-filled.

To me, it makes sense to ask them to intervene on our behalf, especially since we have already experienced their concern for us. I pray often to my mother, particularly when faced with a difficult decision or challenge. Interestingly, you felt it necessary to apologize for praying "even" to non-Catholics. I think you should keep doing that. If only Catholics are with God, then heaven is a far smaller place than I envision.

The practice of asking the saints to intercede on our behalf dates to the earliest years of Christianity and is shared by Catholics, Orthodox and some Anglicans. In Revelation, John depicts those in heaven as bringing our needs before God under the form of "gold bowls filled with incense, which are the prayers of the holy ones" (Rv 5:8).

QSometimes I'm confused about my church. Recently, as chairperson of parish ministries and acting on orders from my pastor, I had to tell a young woman who is in an invalid marriage that she could

not serve as a lector or eucharistic minister. She was devastated and felt rejected by her Church.

However, in this very same parish, an unwed mother is often the cantor at Mass, and now another unwed mother serves as our parish's religious education coordinator. I don't understand why we welcome these last two people and reject the first woman. (City and state withheld)

AThose who assist at Mass as liturgical ministers must be Catholics in good standing. The guidelines of the Archdiocese of Hartford, Conn., which are fairly typical, require that extraordinary ministers of holy Communion must: "be practicing Catholics, distinguished in their Christian life, faith and morals; be at least 19 years old; have received the sacraments of baptism, confirmation and Eucharist; demonstrate a deep reverence for and devotion to the Eucharist; be an active registered member of a parish in the archdiocese; [and] if married, the marriage must be a valid Catholic marriage."

Lectors and extraordinary ministers of holy Communion serve in visible leadership positions in a parish. The woman you first describe is in a continuing marital relationship that is not approved by the Church. Her service as a minister could easily be taken by parishioners to mean that "rules don't matter."

I view the two unwed mothers differently. Certainly they made moral mistakes in the past, in conceiving their children out of wedlock. But it would seem that they have put that behind them, hopefully gone to confession, have chosen bravely to bear and to raise their children as single parents and are actively involved in serving the parish. I have nothing but admiration for them.

What bothers me, however, is that your pastor would put the burden on you to deliver the news to the first woman that she could not serve. That is unwise and unfair. This is a very delicate pastoral situation that he should clearly handle. It should be wrapped in the larger message of gratitude for the woman's willingness, with strong encouragement for her to continue to come to Mass even though at the moment she cannot take Communion.

The pastor should raise with her the possibility of having her marriage blessed in the Church (reviewing the annulment process, if she or her husband were previously married) so that she can participate fully in the Church's sacraments and ministries. †

My Journey to God



What Marriage Is

By Natalie Hoefler

Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. In this photo, a priest presides at a July 17, 2010, wedding at Sts. Philip and James Church in St. James, N.Y.

To the blushing bride in her beautiful gown,
To the groom in his tux refined,
To the couple headed off to a honeymoon town,
The picture of bliss defined:
As you enter the realm of married life,
I offer these enlightening words
That were given to me when I became a wife,
Though only in my mind were they heard.
It happened as the priest held the Eucharist high—
To my mind these words were endowed:
"Now we both sacrifice our lives—I
For the world, and you for your spouse."
The Mass proceeded in the usual fashion—
There was no thunder, no light from above.
Just Jesus equating marriage with his passion,
Both as acts of sacrificial love.
So don't listen to what society preaches—
"Your happiness is what marriage is about."
Listen instead to what Jesus teaches:
Marriage is the sacrifice of self for one's spouse.

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.

BOWE, Lenora P., 79, St. Joseph, Clark County, June 28. Mother of Beverly and George Bowe Jr. Sister of Dennis Davis. Grandmother of eight. Great-grandmother of three.

DOYLE, Joseph, 55, St. Christopher, Indianapolis, July 9. Father of Dennis and Thomas Doyle. Brother of Sharon Cesnik and Trish Farley.

ENGLETON, Daniel, 67, St. Malachy, Brownsburg, June 18. Husband of Mary Jo Engleton. Brother of Jane, Michael, Terre and Tony Engleton.

FUERNSTEIN, Lester, 96, St. Joseph, St. Leon, July 12. Father of Darlene Mudd, James and Jerome Fuernstein. Grandfather of six. Great-grandfather of six.

JACOBS, Thad F., Sr., 91, St. Lawrence, Indianapolis, July 3. Husband of Marie (Krohn) Jacobs. Father of Marie and Thad Jacobs Jr., Grandfather of one. Great-grandfather of two.

KUNTZ, Joseph, 75, St. Mary, Richmond, July 3. Husband of

Paula Kuntz. Father of Michael Kuntz. Stepfather of Jesse Reece. Brother of Shirley Monsgrove. Step-grandfather of two. Step-great-grandfather of seven.

LANG, Charles, 91, Holy Family, Richmond, July 3. Father of Mona McCrory, Priscilla Robinson, Rick, Terry and Tony Lang. Grandfather of 12. Great-grandfather of 12.

MANGAN, Michael A., Sr., 87, Sacred Heart of Jesus, Indianapolis, July 12. Father of Witney Agola, Mary, James, Michael Jr. and Patrick Mangan. Brother of Bernie Mangan. Grandfather of six.

MANLEY, William E., 75, St. Therese of the Infant Jesus (Little Flower), July 3. Father of Lisa Newhart, Molly, David, Mike and Tim Manley. Brother of Leona Glenn and Providence Sister Katherine Manley. Grandfather of 11.

MASCARI, Gus T., 91, St. Mark the Evangelist, Indianapolis, July 11. Father of Beth Ann Hanna and Thomas Mascari. Brother of Rita Ries. Grandfather of four. Great-grandfather of eight.

McCAIN, J. Fred, 65, Holy Family, New Albany, June 28. Father of Christopher and Shane McCain. Brother of Linda Ashwood, Jacqueline Manley, Sandra McFarland, Mary Jo Steed, Donna Sturgeon, Patricia Swinney, Cindi, David and John McCain. Grandfather of five.

NOBLET, Ann Rita (Hession), 92, St. Christopher, Indianapolis, July 13. Mother of Albert,

CNS photo/Sergio Moraes, Reuters



Papal sculpture

A sand sculpture of Pope Francis is seen on Copacabana beach in Rio de Janeiro on July 16. Pope Francis arrived in Rio on July 22 for World Youth Day. It is his first international trip as pontiff.

Basil, David, Jerry, Thomas and Vincent Noblet. Sister of Daniel Hession. Grandmother of 11. Great-grandmother of six.

PEREZ, Sari Marisol, 11, St. Lawrence, Indianapolis, June 24. Daughter of Francisco Perez and Nuria Arellano. Sister of Chris and Manriques Perez.

PRESTIGIACOMO, Mary Ann, 47, Holy Family,

New Albany, July 7. Wife of Joseph Prestigiaco. Mother of Joseph and Justin Prestigiaco. Daughter of Kay (Cooper) Gary. Sister of John Gary III.

REESE, Agnes B., 99, Sacred Heart of Jesus, Indianapolis, June 24. Mother of Katie Burnett, Patty Failey, Mary Ellen Hazard, Elizabeth Kelly, Cecelia Scott and Thomas Reese. Grandmother of 12. Great-grandmother of 12. Great-great-grandmother of one.

RINKLIN, Paul Bernard, 56, St. Peter, Brookville, July 4. Husband of Mary Ellen Schrode. Father of Faith and Benjamin Rinklin. Brother of Lisa Critchlow, Laurie Porter and Barb Saunders.

SEEBURGER, John Louis, 66, St. Gabriel the Archangel, July 2. Father of Stacey Katz, Shawron Penley, Shoshannah Riley and Jeff Linkon. Brother of Mary Jo Dannenbrink and Elaine Wence. Grandfather of seven.

SHEEHAN, John J., 70, St. Barnabas, Indianapolis, July 8. Husband of Mary Ellen

(Farley) Sheehan. Father of Mary Kathleen and John Sheehan. Brother of Noreen Murphy and Rosie Winans.

STOY, Ruth (Cureton), 93, Holy Family, New Albany, July 6. Mother of Lisa, Susan and Brett Stoy.

SUDING, Charles B., 94, St. Louis, Batesville, July 14. Husband of Virginia (Voegel) Suding. Father of Charlene Dallas, Nancy Hull, Cindy Schebler, Rita and Dwight Suding. Grandfather of nine. Great-grandfather of four.

SUTTON, Robert Michael, 84, St. Charles Borromeo, Bloomington, July 5. Husband of Louise Sutton. Father of Ruth Anderson, Rita Hayes, Janet Pierson, Linda, Monica, Patrick and Philip Sutton. Grandfather of 25.

THOMPSON, Emmett "Al," 74, St. Christopher, Indianapolis, July 9. Husband of Anne (Traub) Thompson. Father of Rebecca Reynolds, Melissa Ruble and Angela Schick. Brother of V. Gale Blackwell

and V. Dale Thompson. Grandfather of five.

VanBLARICUM, Allan, 81, Sacred Heart of Jesus, Indianapolis, June 29. Husband of Betty (Teagardin) VanBlaricum. Father of Dr. Carol Braun, Anna Dujan, Karen Hayden, Patty Sullivan, Ruth Tinsley and Judy Wadleigh. Brother of Edward VanBlaricum. Grandfather of 13. Great-grandfather of 17.

VENEZIA, Angelo Joseph, 84, Our Lady of the Most Holy Rosary, Indianapolis, July 10. Husband of Rose (Peoni) Venezia. Father of Antoinette Laver, Frank and John Venezia. Brother of Anna Rose Boylan. Grandfather of six. Great-grandfather of one.

WATSON, John, 81, St. Lawrence, Indianapolis, June 25. Husband of Elizabeth (Hayden) Watson. Father of Janaye Nicholson, Charlene, Kathy, Brian, John II, Lonnie, Marlon, Pierre, Rory and Victor Watson. Grandfather of 18. Great-grandfather of several. †



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Serra Club vocations essay

Benedictine sister forms the faith of young family member

(Editor's note: Following is the fifth in a series featuring the winners of the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.)

By Katherine Will

Special to The Criterion

At the age of 15, my great-great-aunt went to the convent through God's grace just as her role model St. Thérèse of Lisieux, the Little Flower, did.



Katherine Will

In 1927, Benedictine Sister Sylvester Will had no idea of the impact she would have on so many lives when she entered the convent. She was only looking to glorify God, yet she did it in such a selfless and humble way, that it touched the lives of others.

While this now 100-year-old nun spends most of her days praying, over 50 years of her life were committed to teaching students and inspiring them to live out their faith

more fully in their daily lives.

Some followed a religious vocation. Of Sister Sylvester's few possessions, the one that she holds most dear is a little black book. In this book is the name of every student she has ever taught, every student she has ever impacted.

If one would walk around Our Lady of Grace Monastery in Beech Grove, some of the sisters can say that either they, or their parents, were taught by Sister Sylvester. She is a witness to Christ through her selfless devotion to God in ways that cannot be put into words.

Just recently, I was visiting my great-great-aunt and we were talking about my future plans. Sister Sylvester always tells me that if I were to become a sister, it would bring so much joy to my life. Even more so, she says that whatever I do, I do for the glory of God.

I had never thought about the decision of which college to attend and my career quite in that light. I know, through the example of the religious in my life, that I want to glorify God through my actions, just like many around me have.

Whether I do this by becoming a religious myself, or being involved with the service organizations close to my heart, I would not be asking myself these questions if I

did not have the example of the countless religious role models in my life.

When choosing a confirmation name last spring, I knew I wanted the person who has inspired me the most to be my choice. When I took Sylvester as my confirmation name, it was due to the person before me who had Sylvester as her religious name. A true witness to Christ is selfless, loving and glorifies God in all his or her actions.

In the 85 years that Sister Sylvester has solely devoted her life to God, she has done as much. The hundreds of students, the thousands of people, whose lives she has touched, including mine, have been reminded of the importance of glorifying God in all our actions.

To be an incredible witness of Christ, one must learn to live his or her life like Christ, and that is something Sister Sylvester has truly done.

(Katherine and her parents, Matthew and Melanie Will, are members of St. Jude Parish in Indianapolis. She completed the 11th grade at Cathedral High School in Indianapolis last spring, and is the 11th-grade division winner in the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.) †

New coalition aims to protect right to religious expression in military

WASHINGTON (CNS)—Archbishop Timothy M. Broglio of the U.S. Archdiocese for the Military Services praised the efforts of a new coalition formed to fight what the organizers see as growing hostility toward service members' religious expression.

"The archdiocese looks forward to working closely as an ally as all seek to ensure the continued protection of the First Amendment rights of free speech, and the free exercise of religion of the men and women of the United States military," the archbishop said.

"No one who raises a right hand to defend the Constitution should sacrifice

one of its fundamental principles," Archbishop Broglio said.

His statement came in response to a July 9 news conference on Capitol Hill held by the Family Research Council, other organizations and activists, and members of Congress to announce formation of the Restore Military Religious Freedom Coalition.

The Family Research Council also released a report titled "A Clear and Present Danger," listing 40 separate incidents that have occurred over the past several years that taken together, the council said, illustrate a growing hostility toward free expression of religious beliefs by members

of the U.S. military.

Attendees at the news conference also expressed support for a military religious freedom amendment to the National Defense Authorization Act sponsored by Rep. John Fleming, R-La.

In an earlier statement about his amendment, Fleming acknowledged that in last year's defense authorization bill, congressional lawmakers took steps to protect the religious liberty of service members, but now he is concerned, he said, about protecting members' expression of their religious beliefs.

He explained the amendment was needed "to ensure that men and women of faith will not be discriminated against in the armed forces, and will be free to exercise their religious beliefs."

Lt. Cmdr. Nate Christensen, a Department of Defense spokesman, told Catholic News Service in a July 11 statement that "the U.S. Department of Defense has never and will never single out a particular religious group for persecution or prosecution.

"The department makes reasonable accommodations for all religions and celebrates the religious diversity of our

service members," he said.

Incidents cataloged in "A Clear and Present Danger" cover a nine-year period.

Among 2013 events it describes was an order in January by U.S. military leaders that soldiers take down a steeple and board up cross-shaped windows of a chapel at a remote base in Afghanistan "to keep the chapel religiously neutral." In 2011, a similar situation occurred where soldiers were forced to remove a cross at a chapel at Camp Marmal, Afghanistan, the report says.

In May of this year, an Air Force officer was told to remove a Bible from his desk because it might appear he was condoning "a particular religion," the report says, and a painting that included a Bible verse was removed from the dining hall of Mountain Home Air Force Base in Idaho.

In his statement to CNS, Christensen said: "Service members may exercise their rights under the First Amendment regarding the free exercise of religion unless doing so adversely affects good order, discipline or some other aspect of the military mission; even then, the department seeks a reasonable religious accommodation for the service member." †



'The archdiocese looks forward to working closely as an ally as all seek to ensure the continued protection of the First Amendment rights of free speech, and the free exercise of religion of the men and women of the United States military.'

—Archbishop Timothy M. Broglio of the U.S. Archdiocese for the Military Services

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RITTER

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death in 1967. Blessed John XXIII named him a cardinal in 1961.

Cardinal Ritter was noted for desegregating Catholic schools in Indianapolis and St. Louis before such a policy became the law of the land. He also played a significant role in the Second Vatican Council.

In the 1870s, the cardinal's grandparents opened a bakery store on Oak St. in New Albany and his parents helped operate the business. In the 1890s, the family added the attached home where the cardinal-to-be and his five siblings grew up.

In 1998, local historians identified the deteriorating building as the birthplace of the cardinal. The city of New Albany had condemned it and ordered its demolition. A group of volunteers, including Hock, appealed to the nonprofit Historic Landmarks of Indiana, which bought the property in 2002.

The Cardinal Ritter Birthplace Foundation was formed in 2004, and fundraising began to rehabilitate the structure. In 2007, the front of the house was renovated with a \$220,000 grant from the Horseshoe Foundation of Floyd County, and a historical marker was erected with funds from Knights of Columbus Council #1221.

Progress continued in 2009 when the city allocated \$190,000 in federal Neighborhood Stabilization Program funds to the project. The same year, a park across the street was dedicated as Cardinal Ritter Park, with funding from the city redevelopment commission. In 2011, a community room was added at the back of the property.

The Ritter House has four nonprofit tenants that occupy the former bakery at the front of the building. These include the Home of the Innocents, New Directions Housing Corp., ElderServe, and InfoLink of Southern Indiana.

The newly completed museum room is the latest development in the effort to honor the life of Cardinal Ritter. A final project will be the installation of a rose garden in recognition of the cardinal's love of gardening and his favorite flower, the rose.

"Cardinal Ritter came and cut his own swath," Archbishop Lori said. "What a pioneer he was in 1947, desegregating the Catholic schools, years before the *Brown v. Board of Education* ruling. It's really easy, when you're building parish after parish, to lose sight of the poor. If Cardinal Ritter were alive today, he would be Pope Francis's kind of man.

"Cardinal Ritter also played a major role in Vatican II. He contributed to the document on ecumenism. Through it all, he remained himself. While there is a beautiful archbishop's residence in St. Louis, he wanted a simple place out farther because he wanted to have a garden. I can just imagine the cardinal in his old clothes tending his garden."

Archbishop Lori continued, "This museum is going to tell a very interesting story about a very interesting man, but it's also going to be an inspiration to all of us to play our part in the Church. Cardinal Ritter is praying for us in heaven right now. May his legacy live in our hearts for many years to come."

Archbishop Lori's homecoming was a two-fold event. In addition to dedicating the newly completed museum room at Ritter House, he was the guest of honor at a reception hosted by Cardinal Ritter Council #1224 of the Knights of Columbus in honor of his 2012 elevation to archbishop. Archbishop Lori is supreme chaplain of the Knights of Columbus in the United States.

Archbishop Lori's parents, Frank and Margaret Lori, were present for the dedication. They are members of

Photos by Patricia Cornwell



Relatives of Cardinal Joseph E. Ritter pose on July 17 during the opening of the museum dedicated to him that is located in his boyhood home in New Albany. They are Maggie Garriott of Springfield, Ill., left, a great-great-niece; Helen Ritter of New Albany, a first cousin; and Kate Ritter Soave of Grand Rapids, Mich., his niece.

St. Anthony of Padua Parish in Clarksville.

A 1965 graduate of Our Lady of Perpetual Help School in New Albany, Archbishop Lori was ordained a priest in 1977. He served as an auxiliary bishop of the Archdiocese of Washington from 1995 to 2001, when he was appointed bishop of Bridgeport, Conn. He ministered there until 2012, when he was appointed archbishop of Baltimore.

Archbishop Lori has served on the U.S. Conference of Catholic Bishops' (USCCB) committees on pro-life activities and on doctrine. He is chairman of the USCCB Ad Hoc Committee for Religious Liberty, which recently organized the second annual "Fortnight for Freedom."

Archbishop Lori cut the ceremonial ribbon to open the museum room and welcomed guests to their first look at the exhibits. Among the visitors were members of Cardinal Ritter's family, including a first cousin of the cardinal, Helen Ritter, his niece Virginia Ritter Lipps, great-niece Mollie Garriott of Springfield, Ill, her daughters Maggie and Mary Caroline, and great-niece Kate Ritter Soave of Grand Rapids, MI.

"Every year we had a family reunion and the cardinal would never miss it. He had invitations from all over the world, but family was important to him," Soave said. "We called him 'Uncle Cardinal.' He had a rose garden and a vegetable garden in St. Louis. I remember him in his old clothes and big straw hat, working in his gardens. He was a very humble and simple man."

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about the childhood home of Cardinal Joseph E. Ritter, log on to www.cardinalritterhouse.org.) †



Relatives of Cardinal Joseph E. Ritter view newspaper clippings about their uncle and their family during a July 17 opening ceremony of a museum dedicated to Cardinal Ritter located in his birthplace and boyhood home in New Albany. They are Anne Ritter Hambrick, left, a great-niece, and Virginia Ritter Lipps, a niece.



Archbishop William E. Lori of Baltimore speaks during the July 17 ceremony for the opening of the museum room in the Cardinal Ritter House in New Albany. Standing behind Archbishop Lori is an honor guard from the Cardinal Ritter Council #1221 Knights of Columbus in New Albany.

What was in the news on July 26, 1963? Church leaders call for civil rights action and Pope Paul gives a mandate to women

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 26, 1963, issue of *The Criterion*:

• **Church leaders appeal for civil rights action**

"WASHINGTON—

Spokesmen for three major Catholic, Protestant and Orthodox, and Jewish agencies backed the administration's civil rights program in a joint statement to a House Judiciary subcommittee. They called for racial justice 'now' and said that 'what is right, both in terms of basic morality and in terms of our democratic ideals, must be granted without delay.' Their support extended to the administration's controversial proposal to bar discrimination in privately-owned public accommodations, such as hotels and restaurants. They said the property right is not an absolute right but must yield to higher considerations."

• **Pope gives a mandate to women**

"VATICAN CITY—His Holiness Pope Paul VI has called for the reconstruction of the Christian community and indicated that women are the best agents for the task. Pope Paul's call was made during a special audience granted to leaders of the women's, young women's and children's sections of Italian Catholic Action. The pope said: 'We are surrounded in our daily lives by clear symptoms which point to the gradual decay of the Christian community. It would seem that in certain sectors the Christian community no longer exists, or has been worn down by time, or has not withstood the new morals, while the alluring voice of the world with all its outward attractions has greatly distracted those souls who were once attentive to weekly lessons in Christian doctrine, sang vespers and attended the celebration of Holy Mass. Many people have therefore been dispersed, at least spiritually.'"

- **Unity is result of effort, Montreal delegates told**
- **Protestant 'neighbor': Sees Pontiff promoting spirit of ecumenism**
- **Bishop at Moscow rite lauds unity progress**
- **Catholic membership in World Council seen dogmatically feasible**
- **Cornerstone rite is held in Columbus**

- **Reporter in Latin America: Finds social progress slow but encouraging**
- **Vatican communications adequate, Kennedy says**
- **Scholar advises mergers among Dutch seminaries**
- **Card. Valeri dead at 79**
- **89 Iron Curtain bishops could not attend council**
- **Hoosier Minister General back 'home' for election**
- **Contribution made to papal charities**
- **Shriver to speak at race meeting**
- **Unity movement to be TV subject**
- **ND students aid Mexicans**
- **Domestic Peace Corps seen aid to migrants**
- **Synagogue lecture is given by priest**
- **Woman's project: 'Orchard apostolate' aids migrant youth**
- **Priests sentenced: Catholics in Vietnam get no special favors**
- **Pledge prompt action on race bias**
- **Missioner inherits 'family'**
- **Anti-Catholic drive stepped up in Ceylon**

(Read all of these stories from our July 26, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †