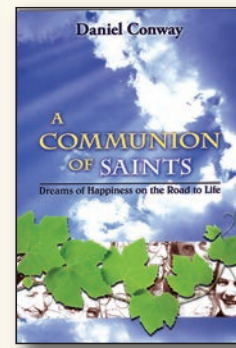




The

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The ties that bind

Love of family and friends is at the heart of book by Daniel Conway, page 11.

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‘Everything they do is out of love’

Photo by John Shaughnessy

Illicitly ordained Chinese bishop incurs automatic excommunication

VATICAN CITY (CNS)—Chinese Father Joseph Yue Fusheng has been automatically excommunicated for allowing himself to be illicitly ordained a bishop despite repeated warnings from the Vatican.

“The Holy See does not recognize him as bishop of the apostolic administration of Harbin, and he lacks the authority to govern the priests and the Catholic community in the province of Heilongjiang,” the Vatican said in a written statement on July 10.

It also praised the new auxiliary bishop of Shanghai, who has been restricted by the government after saying he would give up his role in the government-sponsored Catholic Patriotic Association (CPA).

Father Yue was ordained bishop of Harbin on July 6 without papal mandate following an acrimonious exchange of notifications between the Vatican and Beijing on the issue of illicit ordinations.

Five Vatican-approved bishops took part in the rite, held at Sacred Heart of Jesus Church in Harbin, capital of Heilongjiang province. Two other Vatican-approved prelates who were invited to the ceremony did not attend, citing illnesses, but sent messages of apology and congratulation.

The Vatican said that those bishops who took part in the July 6 ordination had “exposed themselves to the sanctions laid down by the law of the Church,” which entail automatic excommunication.

Bishops’ ordinations that are not authorized by the pope generally bring the penalty of automatic excommunication. However, because in some cases there may be mitigating circumstances—including fear of reprisal, necessity or serious inconvenience—those bishops in attendance “must give an account to the Holy See of their participation in that religious ceremony,” it said.

Father Yue automatically incurred the penalty of excommunication because he “had been informed some time ago that he could not be approved by the Holy See as an episcopal candidate, and on several occasions he had been asked not to accept episcopal ordination without the pontifical mandate,” it said.

See CHINA, page 8

Louise Collet, left, and Providence Sister Susan Dinnin share an emotional hug on June 26, the last day that the longtime friends worked together at A Caring Place, the Catholic Charities Indianapolis program that provides adult day care services.

Special friendship connects two women who provided loving care for others

By John Shaughnessy

In a few hours, their friendship would reach an emotional crossroads, but for now the two women sat just inches away from each other, recalling one of the moments that cemented their bond forever.

The friendship-defining moment between Louise Collet and Providence Sister Susan Dinnin happened about 10 years ago. By then, the two women were already good friends from their working relationship at A Caring Place, a Catholic Charities Indianapolis program that provides adult day care services. But their friendship grew even stronger when Collet’s husband,

Charles, was in the midst of a 13-hour-long heart surgery.

“It was a time when you worry about where your life is going,” Collet recalled. “Sister helped me through that time with her support and her prayers. That was very important to me.”

Charles survived the surgery, and the Collets celebrated their 42nd anniversary on Nov. 8, 2011.

As for Louise Collet and Sister Susan, they marked a mostly sweet yet still emotional occasion of their own on June 26 when the community of A Caring Place came together to celebrate their mutual retirements, and their friendship built on faith, love and care for others.

“There isn’t anyone who has been around this program who doesn’t see the greatness of these two people,” said Mary McClelland, a longtime volunteer at A Caring Place. “Their belief in God motivates them on a daily basis. Everything they do is out of love.”

It’s a love that developed from heartbreaking challenges in both of their families.

A shared commitment

Before Sister Susan joined the staff of A Caring Place in 1990, she served as a caregiver for her mother during the last years of her life.

Collet used her knowledge and
See FRIENDSHIP, page 8

Religious liberty is ‘a foundational right,’ says Archbishop Chaput at fortnight’s closing Mass

WASHINGTON (CNS)—Defending religious liberty is part of the bigger struggle to “convert our own hearts,” and “live for God completely,” Philadelphia Archbishop Charles

J. Chaput said on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

He delivered the homily at the Mass that brought the U.S. bishops’ “Fortnight for Freedom” to a close.

“The political and legal effort to defend religious liberty—as vital as it is—belongs to a much greater struggle to master and convert our own hearts, and to live for God completely, without alibis or self-delusion,” the archbishop said.

The U.S. Conference of Catholic

Bishops called for the fortnight in March, outlining several instances of “religious liberty under attack,” including the federal contraceptive, abortifacient and sterilization mandate. They asked dioceses to plan Masses, prayer services, educational events and other activities from June 21 to July 4.

Cardinal Donald W. Wuerl of Washington was the main celebrant of the
See LIBERTY, page 9

Philadelphia Archbishop Charles J. Chaput delivers the homily during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 4, the final day of the bishops’ “Fortnight for Freedom” campaign. The observance, which began with a June 21 Mass in Baltimore, was a two-week period of prayer, education and action on preserving religious freedom in the U.S.

CNS photo/Bob Roller



Religious leaders challenge South Sudanese officials to end corruption

NAIROBI, Kenya (CNS)—One year after achieving independence, South Sudan remains plagued with corruption and ethnic discontent, prompting Catholic and Episcopal bishops to challenge the fledgling country's political leaders to "a change of heart leading to a change of behavior."

In a message marking the July 9 anniversary, Archbishop Paulino Lukudu Loro of Juba, South Sudan's capital, and Episcopal Archbishop Daniel Deng Bul, primate of the Episcopal Church of Sudan, expressed concern about reports of money being stolen by the country's high-ranking officials.

"Corruption has become endemic within certain classes. This is unacceptable," the religious leaders said.

The archbishops also cited rising ethnic tensions in local communities as well as growing concerns throughout the country about the ethnic makeup of government institutions.

Pointing to growing conflicts along the tenuous South Sudan-Sudan border, the archbishops rejected "war as an option to resolve disputes and call upon all parties to implement a meaningful cease-fire and withdrawal of armed forces from the border region.

"We dream of two nations at peace with each other, cooperating to make the best

use of their God-given resources, promoting free interaction between citizens, living side by side in solidarity and mutual respect, celebrating their shared history and forgiving any wrongs they may have to done to each other," the message said.

At the same time, the religious leaders called upon Sudan to end the "harassment and expulsions" of South Sudanese citizens from Sudan, and "for all people to be accorded their human and civil rights regardless of which country they find themselves in.

"We also call for an end to the abduction of South Sudanese by armed groups. We urge our brothers and sisters not to take up arms against fellow citizens but to join the democratization of their countries," the message said.

The archbishops said they were "saddened" by developments in Sudan that have found ethnic, religious and cultural diversity threatened by the government.

In addition, they expressed concern about "growing resentment" against citizens of neighboring countries living in South Sudan. Citing the importance of trade relationships with countries throughout East Africa, the archbishops called for "the cultivation of better relations with our neighbors, guided by the call of Christ to 'love your neighbor as yourself'" (Mk 1 12:31).



A man waves the flag of South Sudan during celebrations marking the country's first anniversary of its independence on July 9 in the capital of Juba.

Saying "the Church has not been adequately represented," the archbishops urged the government to broaden involvement in the review of the country's new constitution.

The archbishops pointed to positive developments in South Sudan's first year of existence including road construction, the expansion of telecommunications networks, the issuance of passports, the widening of domestic airline service, the

opening of embassies around the world and the development of government institutions.

They also credited the country's officials, working with religious representatives, for addressing ethnic conflict in Jonglei state which led to a disarmament campaign.

"We as a nation—government, Church and citizens—can be proud of all of this," the message said. †

As sainthood cause moves forward, Opus Dei's first prelate praised for faithfulness

NEW YORK (CNS)—The late Bishop Alvaro del Portillo, the first prelate of Opus Dei who has been declared



Bishop Alvaro del Portillo

"venerable" by the Vatican, offered "an example of faithfulness" as a layman, priest and bishop, according to the postulator for his sainthood cause. "Many people all over the world were convinced that he was a saintly man, and invoked his intercession

with a view to obtaining favors from heaven," said Msgr. Flavio Capucci. He made the comment in an interview after the Vatican Congregation for Saints' Causes noted in a June 28 decree signed by Pope Benedict XVI that Bishop del Portillo heroically lived Christian virtues and should be considered venerable.

Before the Spanish-born bishop can be beatified, the Vatican must recognize that a miracle has occurred through his intercession. A possible miracle has been

submitted to the Vatican for study by theological and medical experts.

In general, the Church must confirm two miracles before sainthood is declared, the first for beatification and the second for canonization.

Msgr. Capucci, who as postulator assists in the investigation of the potential saint's life and virtues, as well as of any miracles attributed to his intercession, said the documentation presented to the Vatican on behalf of Bishop del Portillo's cause comprised 2,530 pages in three volumes.

In all, 133 witnesses were interviewed, including 19 cardinals and 12 bishops or archbishops, he said. Only 62 of the witnesses are members of Opus Dei, an organization of laity and priests dedicated to spreading the message that work and the circumstances of everyday life are occasions for growing closer to God, for serving others and for improving society.

Interviews took place in Madrid and Pamplona, Spain; Fatima-Leiria in Portugal; Montreal; Washington; Warsaw, Poland; Quito, Ecuador; and Sydney, as well as in Rome, he said.

To "more scrupulously guarantee neutrality in the whole process,"

Msgr. Capucci said, two parallel investigations of Bishop del Portillo's life were carried out.

One was by the Personal Prelature of Opus Dei and the other was by the Vicariate of Rome, whose tribunal members interviewed "the principal co-workers of Bishop del Portillo in the government of Opus Dei."

The postulator said Bishop del Portillo's "reputation for holiness can truly be called a Churchwide phenomenon," not limited to Opus Dei members.

"We have received 12,000 signed accounts of favors received, attributed to his intercession, very often from countries in which Opus Dei is not as yet established," Msgr. Capucci said. "The newsletter about his cause for canonization has reached 5 million copies in print. Ten million prayer cards for private devotion have been distributed worldwide."

Born on March 11, 1914, in Madrid, Alvaro del Portillo earned a civil engineering degree and worked in several state water authorities while also studying philosophy, literature and history. He completed a doctorate on the early

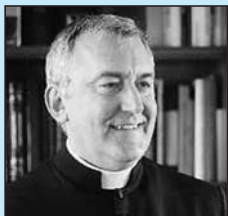
exploration of the California coast in 1944.

He joined Opus Dei in 1935, seven years after its founding by St. Josemaria Escriva, and received his formation directly from the founder. He was ordained a priest on June 25, 1944.

After the death of St. Josemaria in 1975, Father del Portillo was elected to succeed him as the head of Opus Dei. When Blessed John Paul II erected Opus Dei as a personal prelature in 1982, he appointed Father del Portillo as its prelate. The pope named him a bishop in 1990.

Under his leadership, Opus Dei began work in 20 new countries. As prelate, Bishop del Portillo inspired the start of many social and educational initiatives, including the Monkole Medical Center in Kinshasa, Congo; the Niger Foundation Hospital in Enugu, Nigeria; the Center for Industrial Technology and Enterprise in Cebu, Philippines; and the Pedreira Educational and Professional Center in Sao Paulo.

Bishop del Portillo died in Rome on March 23, 1994, and his cause for canonization was opened 10 years later. †



'Many people all over the world were convinced that he was a saintly man, and invoked his intercession with a view to obtaining favors from heaven.'

—Msgr. Flavio Capucci, postulator for the sainthood cause of Bishop Alvaro del Portillo, the first prelate of Opus Dei

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At 112, society's commitment to spread word of God to blind remains

NEW YORK (CNS)—Evangelists at a century-old missionary organization in New York spread the word of God without leaving their nondescript building in midtown Manhattan.

The people they evangelize never see the missionaries, but they recognize the Light of the World in the materials they receive from the Xavier Society for the Blind.

The organization provides Catholic religious and spiritual material free of charge to more than 10,000 blind, visually impaired and physically restricted people throughout the United States.

Jesuit Father John Sheehan has been chairman of the Xavier Society since 2008.

In an interview with Catholic News Service, he said that Jesuit St. Francis Xavier, patron of the missions, encouraged his followers "to go forth to strange lands, learn to speak the language and tell the people about the word of God.

"That applies to the widest range of definitions. Language is not just vocabulary, it's usage and structure," he said.

For the Xavier Society, that means providing material in Braille, large print and audio formats. It is a huge task—literally. The Braille edition of the *New American Bible* fills 45 volumes and includes all the notes found in the print edition.

Father Sheehan said the Xavier Society was started by a group of laywomen who asked Jesuit Father Joseph Stadelman to help supply free religious materials to the blind.

"In those days, if you wanted to get God's word to the blind, you either had to be a publishing house or you had to read to individual blind people," he said.

The Xavier Society functioned as a publishing house "for prayer books, bits of Scripture and lives of the saints," Father Sheehan said. It founded and continues to manage

the National Catholic Lending Library for the Blind.

The group began in 1900 in a single room at what is now Xavier High School and was incorporated in 1904. Early Bible texts used raised type called Moontype and New York Point before Braille became the standard in 1918.

The Xavier Society has long relied on volunteers to help transcribe material into Braille and retype text using large-print typewriters. There are now more than 80 volunteers. Some are young actors and retirees who record books, Catholic periodicals and Mass propers for distribution via current technology.

Phonograph records gave way to reel-to-reel tape, which was replaced by cassette tape. Current subscribers also can use digital CDs and MP3 audio editions.

"What we do has not changed since 1900, but the technology and delivery systems have," he said. The Xavier Society is putting more emphasis on Braille texts as large-print and audio subscribers are able to easily access material from other sources or use computers to enlarge type or read content.

"No one else is doing what we do. People who use Braille have fewer avenues," Father Sheehan said, adding that Braille has the practical advantage of allowing users to both read and write.

Technological advances also now allow Braille users to read and write on devices similar to Kindles and Nooks.

The Xavier Society remains committed to its founding mission, but is undergoing restructuring as financial constraints and rapidly changing technologies prompted the board of trustees to look at how it can still meet the needs of current and future subscribers.

Father Sheehan reduced the paid staff from 16 to seven and is preparing to sell the society's

narrow seven-story building.

"We're not in a crisis, but we are moving before we are," he said. A new headquarters location has not been chosen.

Proceeds from the sale of the building will be used to develop new ways to engage the blind and visually impaired, he said. Among the possibilities are retreats for the blind, outreach to younger users and translation of materials into Spanish.

"We're maintaining a tradition," Father Sheehan said. "We don't charge for our service, we give it away." Most of the society's annual budget of \$1.8 million comes from private donations and fundraising events, he said.

"The key word is evangelization, reaching out with information about our faith. The blind community needs to have access to this material, and opportunities are few and far between in the Catholic Church. No one else is doing Catholic Braille and other groups charge for audio," he said.

"The blind community tends to be on a lower economic scale, even with advanced training programs and education. The blind can do practically anything a sighted person can do, but sometimes it's like they're invisible" in the Catholic Church, Father Sheehan said.

He described his frustration while attending a Mass at St. Patrick's Cathedral in New York for people with disabilities. There were accommodations for the deaf and people using wheelchairs, but none of the material was in Braille or large print. "The blind couldn't participate actively in the service," he said.

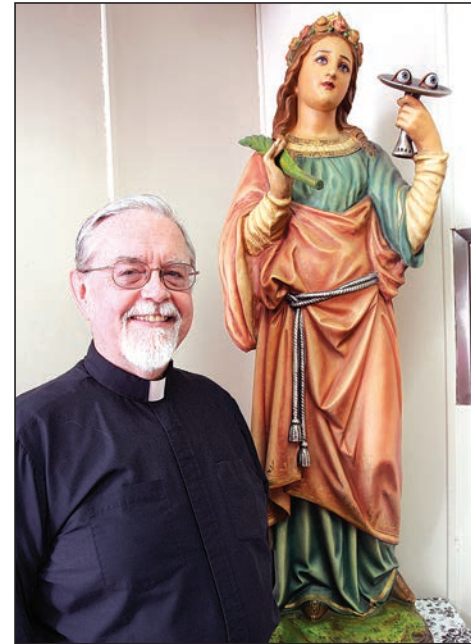
As a "first step to understand the culture" of the Xavier Society's subscribers, Father Sheehan spent time at the Louisiana Center for the Blind, where he wore foam light-blocking sleep shades and learned to navigate with a white

CNS photo/Gregory A. Shenzel



Above, Carmen Greico, the folk choir director at St. Bernard Parish in Levittown, N.Y., reads the Braille edition of the readings for Sunday Masses in July at her home in Levittown on June 29. The CD is produced and distributed by the Xavier Society for the Blind.

Right, Jesuit Father John Sheehan, chairman of the Xavier Society for the Blind, poses next to a statue of St. Lucy, patroness of the blind, at the organization's offices in New York on June 26. The Xavier Society produces religious and spiritual material in Braille, large-print and audio formats for people who are blind or visually impaired.



cane. He uses the glasses and cane on occasional walks through the streets of New York "to keep my skills up," he said.

Father Sheehan joined the Society of Jesus in 1980, was ordained in 1992 and was a missionary in Nigeria and the South Pacific for 14 years. A graduate of the University of Notre Dame, he worked in the

theater and on Broadway before he entered the Jesuits.

The theater training comes in handy at the Xavier Society. Father Sheehan records books, including works by a fellow Jesuit, Father James Martin of *America* magazine. He also sings sacred music, Christmas carols and show tunes on a series of CDs sold to benefit the society. †

Anglican communities in Southern California find 'new home' in Catholic Church

SAN JUAN CAPISTRANO, Calif. (CNS)—Two Anglican communities from Southern California are now in full communion with the Catholic Church.

Members of the St. Augustine of Canterbury and Blessed John Henry Newman communities, based in Oceanside/Carlsbad and Santa Ana respectively, were received into the Personal Ordinariate of the Chair of St. Peter during a July 3 liturgy at Mission Basilica San Juan Capistrano.

Established by Pope Benedict XVI, the ordinariate is essentially a diocese for former Anglicans throughout the United States and Canada who wish to be fully Catholic while retaining their rich Anglican traditions and liturgical practices.

Bishop Tod D. Brown of Orange was the presiding



Father Andrew Bartus, a former Anglican priest and administrator of the Blessed John Henry Newman community, gives Bishop Tod D. Brown of Orange, Calif., his blessing after his ordination Mass at Mission Basilica San Juan Capistrano on July 3.

CNS photo/Elizabeth Dellner, Orange County Catholic

celebrant at the liturgy. His concelebrants included San Diego Coadjutor Bishop Cirilo B. Flores, his former auxiliary bishop; Msgr. Jeffrey N. Steenson, a former Episcopal bishop who heads the ordinariate; and Father Andrew Bartus, a former Anglican priest and administrator of the Blessed John Henry Newman community, who was ordained to the Catholic priesthood in the same liturgy.

In addition to ordaining Father Bartus, Bishop Brown also received and confirmed members of the Blessed John Henry Newman community, including Father Bartus' wife, Laura. Bishop Flores similarly received and confirmed members of the St. Augustine of Canterbury community.

In his homily, Msgr. Steenson reflected on the ongoing challenge "to be people—men and women—of communion." While noting the significance of their reception into full communion, he reminded the former Anglicans that their pursuit of unity must continue. He explained that all Christians must spend their lives working toward an ever deeper sense of communion with God and one another.

"At so many points in our common life, we encounter forces and attitudes which have the effect of dividing God's people," Msgr. Steenson said. "Because of sin, it is all too easy to fall into these habits and behaviors, which are completely antithetical to the blessed, priceless gift of communion that we celebrate this morning.

"It is by grace that we have come to this moment," he added. "Our hearts are full of joy and thanksgiving. But let us be careful of each step that we take from this time forward so that our lives will bear witness to this gift of unity. And always remember the Church, this household of faith. Do your part to build her up and to guard her unity.

"Dear brothers and sisters in Christ," he concluded, "welcome to your new home."

George Ortiz-Guzman, a former Anglican priest who had served as pastor of the St. Augustine of Canterbury community, hopes to be ordained soon as a Catholic priest.

He told *The Southern Cross*, San Diego diocesan newspaper, that he was among a group of about 60 men who have completed a pre-ordination course, about 30 of whom have already been ordained. He said the next group is expected to be ordained by Dec. 30.

"Lord willing, I'll be in that batch," said Ortiz-Guzman, who added that his former associate pastor, Dennie Eisele, is

also seeking ordination.

Ortiz-Guzman said the liturgy at Mission Basilica San Juan Capistrano was a joyous occasion for the St. Augustine of Canterbury community. The community currently has about 50 members. Thirty-eight were received into full communion during the liturgy, Ortiz-Guzman said, and the others are currently discerning whether to enter the Catholic Church.

"Right after the Mass ended," Ortiz-Guzman said, "I made sure I hugged every one of the parishioners and said, 'We're home.' ... Being home, now our ministry has begun."

Though his community is part of the Personal Ordinariate of the Chair of St. Peter, not the Diocese of San Diego, Ortiz-Guzman said it still "means the whole world" that Bishop Flores was part of their special day.

"The intent of the Holy Father is that the ordinariate not be a ghetto or a section away, but to be involved totally in the ministry within the local diocese," he said. "We are to be partners in ministry, and it was a blessing to have him here."

In an interview with the *Orange County Catholic*, newspaper of the Diocese of Orange, Father Bartus talked about the journey that led to his ordination as a Catholic priest.

He formed the Blessed John Henry Newman Society while an assistant at St. Mary of the Angels Church in Los Angeles—an Anglican church whose membership voted overwhelmingly to join the ordinariate—after a friend asked him to help establish an Orange County "ordinariate awareness group."

Made up of a mix of Anglicans hoping to become Catholic, and Catholics who had once been Anglican, the society is now a parish that will gather for Sunday Mass—celebrated by their pastor, Father Bartus—at their new host parish, St. Joseph in Santa Ana.

"I resolved in my mind that something I was really passionate about doing was leading a group of Anglicans into the Catholic Church," Father Bartus said. "I knew that there would be a way for corporate unity to occur."

In addition to leading the new parish and celebrating Sunday Mass, Father Bartus will teach history at St. Michael's Preparatory School, run by the Norbertine Fathers in Silverado Canyon. †



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Editorial



Participants hold signs supporting traditional marriage in front of the Maryland State Capitol in Annapolis, Md., during a Jan. 30 rally to protest Gov. Martin J. O'Malley's stance on same-sex marriage. In February, Maryland lawmakers passed a bill to legalize such marriages, and in March it was signed by Gov. O'Malley. The law will go into effect in January 2013 unless Maryland voters reject it in November.

The Church is powerless

It seems that every time we turn around these days, the Catholic Church is being bashed for one reason or another—and often by its own members. And we're not talking here only about the threats to religious freedom that we have editorialized about previously.

In this secular age that we are living in, the Church is seen as an obstacle to those whose principal rule for what is right or wrong seems to be tolerance for the beliefs and actions of others. We're living in an age of relativism, the belief that there is no such thing as absolute truth and that truth is relative. What is true for you might not be true for me.

With this as their guide, people are easily persuaded that the Church's insistence that marriage must be between one man and one woman is intolerant toward homosexuals. They are also easily persuaded that there is nothing wrong with homosexual acts between consenting adults if they seem right to them.

The change in the attitude of Americans toward homosexual unions has been remarkable. It is clearly an example, especially among young people, that tolerance toward others is the most important principle, and anyone who thinks otherwise is a bigot.

Similarly, the Church's prohibition of sexual intercourse outside of marriage, including cohabitation before marriage, seems old-fashioned. If those people believe it's OK, why should anyone object? What's wrong with sexual intercourse outside of marriage anyway? All those movie stars seem to be doing it.

Then there's that "war against women," as some people are calling it. The Catholic Church has all those rules that women don't like, such as prohibitions against abortion, contraception and the ordination of women.

Surely, the Church would get many more members if it didn't try to dictate how people live their lives, critics insist. It seems to consider itself so powerful that it can demand that people follow its teachings. No wonder so many people are leaving the Catholic Church, critics state.

The reality, of course, is that the Catholic Church is really powerless to change the teachings that came from God himself through natural law and revelation in order to curry favor among people who don't like those teachings.

For example, the Catholic Church can't suddenly decide that homosexual acts are good despite the fact that nature itself and Scripture show the opposite to be true. It is powerless to accept marriage as including the union of two persons of the same sex.

The same is true with regard to sexual intercourse and cohabitation before marriage. Of course, the Church realizes that many people ignore its teachings, but the Church is powerless to change those teachings.

As for that so-called "war against women" that opponents of Catholic teachings call the Church's teachings about abortion, contraception and women's ordination, there is no such war. Why don't more women stand up for the Church's teachings regarding the role of women?

It seems that the Church is criticized whenever it finds it necessary to take action against a theologian or organization. Recently, it did that with the Leadership Conference of Women Religious (LCWR), and you would think that the Vatican was criticizing all women religious in the United States, which, of course, it was not.

The Congregation for the Doctrine of the Faith said that an assessment of the LCWR revealed that a major reform was needed to ensure the conference's fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality.

The Vatican apparently believes that, over time, the LCWR concentrated its efforts on the Church's social justice teachings and ignored, or compromised, those other issues. That is not at all a criticism of the life and work of most women religious, but you wouldn't know that from the reaction of some commentators.

It is not always easy to be a faithful Catholic these days, especially when many of our secular media are hostile toward the Church. Our bishops are sometimes accused of engaging in partisan politics by the left when they defend pro-life issues or by the right when they advocate social justice issues.

The Church can either compromise with society or continue to teach Christ's truths.

Needless to say, it will continue to do the latter.

—John F. Fink

Be Our Guest/Jane Pictor

Concern for poor and number of abortions go hand in hand

This is in response to the very thoughtful letter defending the sanctity of human life in the June 29 issue of *The Criterion*.

Yes, some politicians are against abortion, some of whom have changed their "pro" position on it—perhaps because they truly understand and accept the fact that abortion is murder or perhaps because they are trying to please a segment of the voting population.

Some of the very politicians who claim to be against abortion have no understanding at all of the plight of the poor—and no wish to understand.

Do they—we—understand how "keeping them down" is killing the lives of the poor just as abortion kills a baby in the womb?

We need to avoid following like sheep. We need to avoid swallowing everything that is spouted by every person who is vociferous about a certain stand on an issue.

We must do our own thinking about what a person's spoken position is and why—and find out whether that person intends to keep that position if elected to office.

We must have the guts to listen to "the other side," and give thought to what is said and why.

As Catholic Christians, we cannot blindly follow just one political brand. We have to allow ourselves to see what is the best on every side. Every side has good and bad.

Once upon a time, it was thought that the lay person (voter) on the street could not reason because they could not read.

We Catholics need to show that we can not only read, but also that we can reason. We must find out a person's positions, and give careful thought to those positions. We must weigh everything, and compare those who are running for the same office.

Not just what they say, but what they intend to do. We must not allow it to be too late after they are elected to office for two or four or six years to find out what their real agenda is.

The sanctity of human life is about all people, not just me, not just the unborn.

There is a lot being done to bring the truth about what abortion is to people's attention, and we need to do the same for the poor of the world, and of our country, first finding out the truth for ourselves, accepting it and acting on it, not just giving it lip service.

If you are already generously supporting the poor, your approach of putting yourself in another's shoes is to be commended.

If not, then it is time for each of us to become better informed, and put ourselves in the shoes of the poor.

If we were concerned enough about the poor, here and abroad, there would certainly be fewer abortions. There is a connection.

(Jane Pictor is a member of St. Maurice Parish in Napoleon.) †

Letters to the Editor

Congress did not consider unintended consequences of government intrusion

In your July 6 editorial, you say that "With the [Obamacare] law upheld, so is ... the mandate from the U.S. Department of Health and Human Services (HHS) forcing employers with health care plans, including Catholic institutions, to include payments for abortifacients, sterilizations and contraceptives ... [as] part of 'preventative' medicine."

This was not in the original law, but it was a later mandate from HHS. What is to prevent HHS from mandating abortion coverage as "preventative" care in the future?

The letter writer in the July 6 issue is incredibly naive if she thinks this is impossible.

Unfortunately, our representatives in Congress not only did not read the bill before voting on it, but they didn't consider the unintended consequences of this huge government intrusion.

Health care is a right, but I shouldn't be forced to pay for abortifacients, contraception and sterilizations.

And I fear abortion may be next.

Ann Dalpiaz
Indianapolis

Obesity is a 'growing problem' that needs to be better understood and addressed, doctor says

Thank you for the "Growing Problem" graphic in the July 6 issue of *The Criterion* from the American Heart Association regarding weight struggles among U.S. children. Just the picture and

graphic depiction said more than words can describe.

As a physician, I see daily the devastating effects on our community and the overwhelming cost of obesity.

I urge all readers to determine their own BMI (body mass index), and understand their own role in the development of obesity within their own home and community.

You can calculate your BMI with a scale, a measuring tape and by visiting the website www.nhlbisupport.com/bmi.

Learn how to change your life and promote a healthy lifestyle by going to www.choosemyplate.gov.

Dr. Theresa Rohr-Kirchgraber
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.

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

Readers with access to e-mail may send letters to critterion@archindy.org.

National Archives exhibit tells immigrants' stories

WASHINGTON (CNS)—Wong Lan Fong brought her wedding picture with her when she came to America in 1927, but the photo of the 27-year-old bride was not a keepsake.

It was a proof to convince California's immigration authorities that she did not come for "immoral purposes," but to be reunited with her husband, a Chinese trader.

"They decided that it was important for them to arrive to the United States with a first-class ticket because they thought, rightly so, that the immigration officials would treat them better than if they came in steerage," said Erika Lee, an immigration historian and Wong's granddaughter.

Lee's grandfather saved up for almost two years to buy the ticket, which allowed Wong to enter the country without prejudices faced by other Asian women. Wong's slim file shows that her interrogation by immigration officials went smoothly.

Wong Lan Fong's wedding picture is part of a new National Archives exhibit featuring the stories of 31 men, women and children who passed through U.S. entryways between the 1880s and the end of World War II.

The exhibit, called "Attachments: Faces and Stories from America's Gates," features mural-size black-and-white photos that were "attached" to immigration files. The original documents, letters and photos tell the stories of those who were entering, leaving or staying in the United States.

Exhibit curator Bruce Bustard said the exhibit illustrates the "long and complicated and contested history about immigration in the United States."

Some of those entering were visitors. Others came to America's gates looking for freedom and prosperity for themselves and their descendants. Some brought a lot of money. Others carried little. Some had their papers in order. Others forged documents and had fake relatives sponsoring them.

These stories are drawn from millions of immigration cases on file at the National Archives. The exhibit is on display in the National Archives main building in Washington through Sept. 4.

One of the first pictures in the exhibit shows children arriving at Ellis Island in New York Harbor in 1908. The expressions on their faces show uncertainty, with some adults behind them smiling. Others just stare at

the camera.

Another view greeting visitors to the exhibit is a panoramic photo of Angel Island, the California processing facility that received half a million people, mostly Chinese and Japanese immigrants. It was built to be "the Ellis Island of the West," but, under race-specific laws enacted in 1882, it also served as a detention facility, Lee said.

Like many other immigrants before and after them, some of the individuals featured in the exhibit could not enter America's gates or were later sent home.

Among those featured are Rose and Emile Louis, an interracial couple coming from Britain. Emile was illiterate and was barred entry. Rose was denied entry as well because her husband could not enter the country.

Pictures of six men deported because of "moral turpitude" listed their physical features to prevent them from re-entering. They include Dubas Wasyl, an Austrian farmhand who was caught stealing beans in his homeland, and Francesco Zaccaro, who was sent back to Italy for "applying [a] vile name to a woman."

"America's gates have always swung in both directions," said Joel Wurl, senior program officer at the National Endowment for the Humanities, who was on a June 20 immigration panel at the National Archives. "Emigration also represents a part of the story."

The exhibit also tells the stories of Mary Louise Pashgian, who came to the U.S. fleeing persecution in Armenia, and Kaoro Shiibashi, a Hawaiian raised in Japan who returned to his native land.

A picture of 13-year old Michael Pupa is attached to a file detailing how he hid for two years in a Polish forest after the Nazis murdered his parents. After living in many refugee camps, he came to the U.S. in 1951 and ended up living with a foster family in Cleveland.

"His story was one of many in the 25,000 boxes of materials about children refugees after World War II," Bustard said.

Pupa, the only person featured in the exhibit who is still living, visited the National Archives for the exhibit's opening. Seeing his documents compelled him to share those experiences with his family for the first time, Bustard said.

In conjunction with the exhibit, the Archives also featured a series of events where experts discussed immigrant experiences at Angel Island, Ellis Island



Immigrant children and some adults pose after their arrival in 1908 at Ellis Island in New York. The photo is part of the National Archives' new exhibit "Attachments: Faces and Stories from America's Gates."



This is a wedding photograph taken in 1926 of Wong Lan Fong and Yee Shew Ning. The photo is part of the National Archives' new exhibit "Attachments: Faces and Stories from America's Gates."

and other entry points, along with examples of global migration and exclusion.

"I love the original documents and the photographs," said Quincey Johnson, a Maryland resident who was visiting the exhibit. "It's a wonderful exhibit. It tells a

number of really interesting stories about the difficulties people had.

"It was interesting to see people from a number of countries, people who lost their families, people who were just trying to bring their families back together," he told Catholic News Service. †

For Cardinal Burke, restoring tradition to liturgy is a work in progress

VATICAN CITY (CNS)—Five years after Pope Benedict XVI lifted most restrictions on celebration of the traditional Latin Mass, a senior Vatican official says that much work remains to make the traditional liturgy fully accessible to the faithful, and to bring its influence to bear on the form of the Mass most Catholics attend.

"There's no question that there remains in certain places a resistance to what the Holy Father has asked, and that's sad," says Cardinal Raymond L. Burke, prefect of the Supreme Court of the Apostolic Signature and a former archbishop of St. Louis. "It's sometimes even an expression of disagreement with the Holy Father's discipline, and even an expression that this is harmful for the Church."

With his apostolic letter "*Summorum Pontificum*," issued on July 7, 2007, Pope Benedict allowed priests to offer the traditional Latin Mass without special permission from their bishops. The decree also provided for the establishment of "personal parishes" dedicated to the traditional liturgy, which had passed out of use amid the modernizing changes that followed the Second Vatican Council of 1962-1965.

"What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful," the pope wrote at the time in a letter presenting his announcement to the world's bishops.

Pope Benedict made it clear that he was acting in part to promote reconciliation with the disaffected traditionalists of the Society of St. Pius X, who had broken from Rome to

protest some of the teachings of Vatican II and subsequent changes to the liturgy.

Last month, following three years of on-again, off-again talks, the Vatican announced that the traditionalists had been offered formal terms of reconciliation. Though the SSPX has warned of persistent "doctrinal difficulties" that could prolong negotiations, Cardinal Burke has told Catholic News Service that he believes a reunion will ultimately take place.

But satisfying the demands of the traditionalists was not Pope Benedict's only purpose in issuing "*Summorum Pontificum*." The pope wrote that he acted in order to "preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place."

In the same letter, the pope also affirmed that the older and newer versions of the Mass could be "mutually enriching."

For Cardinal Burke, such mutual enrichment is part of the so-called "reform of the reform," the process of repairing the deficiencies of the liturgy introduced under Pope Paul VI.

The reform of the *Roman Missal* in the period following Vatican II was "too radical," and "went beyond, and in some senses perhaps not completely coherently with, what the council fathers had set forth," the cardinal says.

"There was a stripping away, a changing of the form of the rite that in my judgment was too much," he says. "You can't take a living reality, the worship of God as God has desired that we worship him, and tamper with it without doing violence and without in some way damaging the faith life of the people."

The use of Latin was far from the most important loss, the cardinal says, noting that even the newer form of the Mass is still regularly celebrated in the Church's universal language.



Cardinal Raymond L. Burke

Events Calendar

July 8-16
Carmelite Monastery, 59 Allendale, Terre Haute. Novena to Our Lady of Mount Carmel, Carmelite Father Michael Berry, presenter, **rosary and novena prayer, Mass, sacrament of reconciliation**, 7:30 p.m. Information: 812-299-1410 or marygrace@heartssawake.org.

July 13
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, 5 p.m.-midnight, games, food, \$2 adults, children free. Information: 812-232-8421.

July 14
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. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5K Chicken Fun Run/Walk**, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Our Lady of Mount Carmel Parish celebrates 10 years of perpetual eucharistic adoration**, 5:30 p.m. Information: 317-575-0859 or megwrobel@yahoo.com.

July 14-15
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** Sat. 6 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner, food, games, entertainment. Information: 812-576-4302.

July 15
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

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

July 18
Archbishop Edward T. O'Meara

Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Archdiocesan Office of Family Ministries and Metropolitan Tribunal, "Annulments-The Real Story,"** 7-9 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

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

July 19
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 19-21
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Summer Festival,"** Thurs. 5-10 p.m., Fri. 5-10 p.m., Sat. noon-10 p.m., food, games. Information: 317-241-6314.

July 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business**

Exchange, Mass, breakfast and program, "Overcoming Obstacles," John Ruckelshaus, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Diocese of Lafayette). **Fourteenth annual Little Sisters of the Poor "Swing Fore Seniors" golf tournament**, registration, 10:30 a.m., lunch 11:15 a.m., shotgun start, noon, dinner following golf. Information: 317-872-6420 or devindianapolis@littlesistersofthepoor.org.

July 20-21
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor rummage sale**, Fri. and Sat., 10 a.m.-4 p.m. Information: 317-872-6420.

July 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life**

Mass, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Marriage," one-day enrichment program for couples of all ages**, 10 a.m.-8 p.m., \$15 per couple includes meals and materials, complimentary daycare provided. Information: 317-888-2861.

July 22
St. Meinrad Parish, St. Meinrad. **Quilt show**, 10 a.m.-12:30 p.m. Information: 812-357-5533.

July 22-28
Jackson County Fairgrounds, Brownstown. **St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth**, 11 a.m.-10 p.m. Information: 812-522-5304.

July 25
Our Lady of the Greenwood Parish, Madonna Hall,

335 S. Meridian St., Greenwood. **"What is Catholicism Anyway? The Sequel,"** session three of five, 7 p.m. Information: 317-888-2861.

Mallow Run Winery, 6964 W. Whiteland Road, Bargersville. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org.

July 28
St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale**, 9 a.m.-3 p.m. Information: 812-849-3570.

July 28-29
St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival**, Sat. 5:30 p.m.-11:30 p.m., barbecue pork dinner, Sun. 11:30 a.m.-5 p.m., fried chicken dinner, food, games, music. Information: 812-623-3408.

July 29
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 10 a.m.-4 p.m., fried chicken dinner, quilts, games. Information: 812-843-5143. †

Retreats and Programs

July 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women's 12 Steps to Recovery Weekend."** Information: 317-459-8176.

July 15-22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Directed Retreat."** Information: 317-545-7681 or marcia.johnson@archindy.org.

July 17-19
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** midweek retreat, Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 20-21
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Leadership Blast!" conference for students entering the sophomore year of high school**, \$50 per student. Information: 317-788-7851 or www.benedictinn.org.

July 20-22
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"** Dave Maloney, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima monthly Mass, breakfast and social,"** 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 3-5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages."** Information: 317-489-6811 or www.Retrouvaille_Indy.org.

August 10-12
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Benedictine Approaches to Hope and Love,"** Benedictine Father Bede Cisco, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 11
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Seventh annual "Missions Helping Missions" bazaar and family picnic**, 10 a.m.-6 p.m., noon-7 p.m. buffet, \$10 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Benedictine Father Julian Peters,"** \$20 per person includes a

light dinner. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 17-19
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Letter of James,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 20
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** Father Jim Farrell, presenter. Information: 317-545-7681 or marcia.johnson@archindy.org.

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

August 21-23
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Midweek retreat, "Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 24-26
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Mass and Social,"** Mass, 9 a.m., breakfast following Mass. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 31-September 2
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vatican II—Rediscover the Treasure,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 14-16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or cmcsweeney@archindy.org. †

Presentation by Rwandan genocide survivor to benefit retreat house

Author and international speaker Immaculée Ilibagiza will speak about her Catholic faith and how she survived the 1994 Rwandan genocide at 7 p.m. on July 19 in the auditorium of Cathedral High School, 5225 E. 56th St., in Indianapolis.



Immaculée Ilibagiza

Her passion for sharing the story of Our Lady of Kibeho will be the focus of her presentation. Ilibagiza will share the messages of the apparitions as told in her new book *If Only We Had Listened*, foretelling the genocide which killed approximately 800,000 people.

Tickets for the presentation are \$25 per person. All proceeds will support the ministry of Our Lady of Fatima Retreat House in Indianapolis.

To purchase tickets or for more information, call 317-545-7681 or send an e-mail to Fatima@archindy.org.

For more information about Ilibagiza, log on to www.immaculee.com. For more information about Our Lady of Fatima Retreat House, log on to www.archindy.org/fatima. †



Fiber art exhibit

This work of fiber art, titled "Gold Guadalupe," is one of several works created by Penny Sisto that will be on display at the Saint Meinrad Archabbey Library in St. Meinrad from July 17 to Aug. 26. The exhibit is titled "Prayer Banners" and reflects Sisto's faith. A resident of Floyds Knobs, Sisto was 3 and living in Scotland when her grandmother taught her how to sew. Later, while working in East Africa as a midwife, she learned beading and collage techniques. The Masai people taught her to crochet and to revel in color. Her work is found in many public and private collections, and has been exhibited widely in the region as well as nationally and internationally. 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/library_hours.aspx.

Correction

A notice about Philip and Ruth Gehl's 50th wedding anniversary in the July 6, 2012, issue of *The Criterion* misidentified

the church in which the couple was married and the parish of which they are currently members. They were married at Holy Family Church in Oldenburg, and are members of St. Maurice Parish in Napoleon. †

Travel agent who set up Cuba pilgrimage finds forgiveness after arson

MIAMI (CNS)—Meeting with Church leaders and pilgrims who traveled to Cuba for Pope Benedict XVI's visit there in March, the Florida travel agent whose offices were set ablaze after arranging the pilgrimage is at peace about the matter.

"I forgive the person who did this. I may have lost an office, but this person is carrying around what he did in his heart," said Airline Brokers owner Vivian Mannerud at a gathering on June 28 at which Miami Archbishop Thomas G. Wenski blessed a new temporary office space for the company.

State and local law enforcement agencies have been investigating the April 27 fire at the main offices of Airline Brokers, which specializes in charter flights to Cuba for mostly Cuban-Americans. The local fire department subsequently confirmed that the fire was deliberately set, which suspiciously took place about a month after Airline Brokers arranged for nearly 700 U.S. pilgrims to travel to Santiago and Havana on March 26-30.

There have been no arrests in the firebombing, but earlier in June, the FBI released pictures of a "vehicle of interest" acquired by security cameras at the crime scene in the Miami suburb of Coral Gables south of Miami International Airport. The incident is another chapter in a story of local tensions and violence involving local businesses wishing to engage in trade or travel with Cuba.

Calling for a sense of Christian forgiveness against those who have caused the harm but also urging justice in the matter, Archbishop Wenski blessed the new

temporary space of Airline Brokers, now located on the third floor of a secured office building not far from the previous location. The archbishop affirmed Mannerud's work in reuniting Cuban exiles and their homeland through travel.

"Her work is important work in bringing families together," Archbishop Wenski said. "We do not hold hatred in our hearts for those who do us wrong, and we pray for a change of hearts."

"But at the same time, we need the rule of law," Archbishop Wenski added. "We appreciate the freedoms of this nation and right to earn a living by the work of our hands. We hope the perpetrators of the violence against this office will be brought to justice, and that the community will assist law enforcement with that."

Miami attorney John de Leon, a Cuban-American who was on the pilgrimage and on hand for the office blessing along with a dozen others who traveled with the group, said, "Everybody is here to show solidarity for Vivian and that she continue to facilitate people-to-people contact with the island."

Mannerud said the papal pilgrimage to Cuba was remarkable on a number of levels, and a highly spiritual journey for many Cuban-Americans here who put politics aside and traveled to their homeland for the first time since the 1960s.

"I think people going back, mingling with the Cuban people and seeing it firsthand was important. To me, the whole trip was summed up by one man and his family. He hugged me at the Shrine of El Cobre [in Santiago] and said, 'I waited



Vivian Mannerud, owner of Miami-based Airline Brokers, holds a statue of the Virgin of Charity of El Cobre that Miami Archbishop Thomas G. Wenski presented to her during a June 28 blessing of the agency's temporary office space. The company's old office was firebombed a month after the travel agency arranged a Florida pilgrimage to Cuba for the papal trip.

too long."

Mannerud, herself a Cuban-American who was among the first in the U.S. to organize humanitarian cargo shipments to Cuba during the 1980s, said Cuban authorities proved very supportive of the pilgrimage to Cuba during the pope's visit.

"They did things for us that had never been done before in terms of granting visas and passports overnight, letting us fly a foreign airliner between two Cuban airports, and the easy experience at customs and immigration there was really

something," she said. "Another miracle was that they opened up the shrine for us the day of the pope's visit."

Barbara Romani, a Miami business executive who grew up with Cuban-Americans in New York, said she made the pilgrimage to Cuba six months after having major surgery. She traveled with members of her parish in Doral.

"I was so sad when I read what happened," she said. "I have been praying for them because they did a wonderful job for us so I came to show support." †

What was in the news on July 13, 1962? Encyclical calls for global novena to prepare for ecumenical council, and editorial warns that council won't soften methods to save souls

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 13, 1962, issue of *The Criterion*:

• **Prepare for council by penance, pope urges**

• **Encyclical asks global novena**

"VATICAN CITY—His Holiness Pope John XXIII has issued an encyclical calling for the practice of penance by the world's Catholics in preparation for the coming ecumenical council. In the seventh encyclical of his reign, titled *Paenitentiam Agere (To Do Penance)*, Pope John also called on the world's bishops to institute a solemn novena in honor of the Holy Spirit to invoke the blessings of divine grace on the Fathers of the council. ... The pope stressed that Christ explicitly taught the need for the practice of penance, and that the Church has always considered it indispensable

'for the perfection of its sons and its better future.'"

- **For Council's Success: Strive for perfection, Pope John tells Sisters**
- **'Operation Blitzkrieg': Many hands to 'produce' new CYO athletic field**
- **Council expected to work on 35-hour week basis**
- **'A National Disgrace': Migrant workers' plight**
- **Braceros vs. Migrants: An employer speaks out**
- **New laws could help cause of the migrant**
- **Negro woman doctor ministers to migrants**
- **Pursue pickle pickers' plight**
- **Stem obscenity flow, prelate asks Congress**
- **More agreement on Bible hailed**
- **Editorial: No easy road**

"Anyone who expects the coming Ecumenical Council to discover a new, pleasant and easy method of saving one's soul had better begin shopping around right now for a new religion. The council is not going to make a new code of morals more acceptable to soft-living, pleasure-seeking modern men. It will offer nothing more comfortable than self-control as a means of planning parenthood. It will not

bring marriage laws up-to-date by permitting remarriage to those who are sorry, and repent the mistakes they made in the first. The way to heaven will still be narrow and difficult when the council is over, and the way to perdition wide and easy. If anything, the council will put renewed emphasis on the need of a penance and self-discipline. ... Unless Christians begin immediately to take part in the council by reforming their lives with prayer and penance, all the hard hours of work in the Vatican could be in vain.'"

- **Let hopeless patients die in dignity, doctors told**
- **Religious orders in Chile follow lead of bishops in distrusting land holdings**
- **Doctor plans missionary career**
- **No freedom for Church in Peiping, weeping refugee tells missionary**
- **Non-Catholics also parish members, dedication speaker declares**
- **Three Council observers named for Anglicans**

(Read all of these stories from our July 13, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Our Lady of Fatima Retreat House



Within the context of the spiritual exercises of St. Ignatius of Loyola, take time to "Be still..." (Psalm 46:10) ~Join us for a 3, 4, or 5-day directed silent retreat~

Our Lady of Fatima Retreat House offers the following options for you to come away, be still, be aware and listen for God.

- July 15-20 * \$360
- July 15-19 * \$295
- July 15-18 * \$230

Registration fee includes accommodations, all meals & snacks, daily Liturgy and daily meeting with a spiritual director. You are contacted prior to your arrival so that you can be paired with a director who meets your needs.

Three directors are available:

Fr. Peter Marshall * Mary Schaffner * Kathleen Sisk

What silent directed retreat participants are saying:

'I appreciated the staff making a great effort to observe the silence with us'
'I experienced Fatima in a new way—never before have I felt like I was being cradled in the heart of God.'

'Beautiful grounds, delicious food, perfect atmosphere'
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St. Augustine Church Picnic

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Sunday, July 29, 2012

10:00 a.m. – 3:00 p.m. (CST)
Mass Time 10:30 a.m. (CST)



Quilts

Country Store

There will be quilts, quilt raffle, silent auction, cornhole tourney, yard sale, bingo, ice cream, games for young and old, baked goods and a grand raffle of 60 prizes totaling \$2,600.

Family style chicken dinners will be served in the air conditioned dining room. Cost is \$8 for adults and \$5 for children. Carryouts will be available.

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From Tell City, Hwy. 37 North about 13 miles

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Bingo

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FRIENDSHIP

continued from page 1

compassion as a registered nurse in caring for her mother, who was in poor health for the last 13 years that she lived. Collet also helped her brother as he struggled with cancer in his last three months.

Both their experiences led them to want to help the people—mostly elderly and developmentally disabled—and their caregivers who rely on A Caring Place as a source of comfort, care and support.

“We both have had a very strong commitment to this ministry,” said Sister Susan, who retired as program director. “I just feel that the two of us have felt that we just want to give the best possible care and the most loving care to our participants and their caregivers.”

Their double-team approach began 15 years ago when Sister Susan noticed the new volunteer who was working with the clients during an art class.

“I was just impressed with her presence,” Sister Susan said. “I love to watch her listen to our clients because she gives her undivided attention to them, and they greatly appreciate that. No matter how busy she is when they want to talk to her, she puts everything aside and makes them the most important person to her. And they know that.”

Still, their shared commitment and friendship almost didn’t have the opportunity to develop. Before coming to A Caring Place, Collet strongly considered volunteering at St. Augustine Home for the Aged in Indianapolis. Seeing how Sister Susan treated people made Collet decide to stay.

“From day one, it has been a perfect match for me,” said Collet, who retired as the center’s associate director and health coordinator. “Every day that we’re here, we start with a prayer. That’s very important to me. And I love what Sister Susan stands for. I love her philosophy of care—kindness, gentleness of care, always putting the participant first, going above and beyond.

“We’ve seen people dying and going

through changes in life. We’ve seen the happiness. We’ve seen the sadness. When you experience that, it draws you closer.”

‘It was a touching time’

Their closeness even showed during separate interviews when they were asked to share a special story from their time at A Caring Place.

Sister Susan recalled a former participant named Joseph.

“When he came to us, he was experiencing severe depression about the loss of his wife,” she said. “He had been a college professor. He didn’t want to come here. But he came and started to make new friends. He added so much life to this place. Back when the Pacers were going for a championship [in the days of Reggie Miller], Joseph would get off the bus, and he’d be dressed in blue and gold Bermuda shorts and his Pacers’ jersey. He’d be carrying a basketball and a pom-pom. He had people laughing with him. He said so many times how this place had changed his life.”

Collet focused on Joseph, too—at the time of his death.

“One of the most poignant times for me was taking him to the hospital, knowing he was dying. I was with him and his family,” recalled Collet, a member of Immaculate Heart of Mary Parish in Indianapolis. “He was a man who came here vowing he would not stay here. By the first month, he fell in love with everyone here. When he passed away, it was a touching time. I knew he died a happy person.”

A promise for the future

A similar spirit—mostly joy, but touched with a measure of sadness—marked the retirement party for Collet and Sister Susan at A Caring Place.

People from the past and present lined up to offer their congratulations and their thanks to the two friends.

“They make a great team,” said Bill Lesch, 85, a member of St. Pius X Parish in Indianapolis, who is a client at A Caring Place. “Louise has been a very good nurse. My wife was a nurse so I know there’s more to being a nurse than just the



Louise Collet, left, and Providence Sister Susan Dinnin listen as Bill Lesch expresses his thanks on June 26 for all the care that the two women have given him and other clients at A Caring Place in Indianapolis. Before retiring recently, Collet and Sister Susan served as administrators of the Catholic Charities Indianapolis program that provides adult day care services.

medical part. She cares for people. And Sister Susan is just not an administrator. She’s Christ-like.”

Harriet Wilkins also joined in the celebration of the two women, returning to A Caring Place, where her father had come for four years before dying in 2006.

“Both have been so positive and upbeat with a clientele that is often no longer able to be responsive,” Wilkins said. “It’s a real gift to project that positive outlook.”

That positive perspective prevailed even on a day that marked an ending in their ministry together.

Collet beamed at the thought of spending more time with her husband, their three daughters and their four grandchildren.

And she smiled wryly when she said she plans to volunteer at St. Augustine Home for the Aged. That choice is slightly motivated by a touch of Catholic guilt for choosing to volunteer at A Caring Place 15 years ago, but it’s mostly inspired by the memory of her late

Irish grandmother, who never let her age stop her from helping others.

This summer, Sister Susan will take a retreat, spend time with her family and visit with her Providence sisters at Saint Mary-of-the-Woods. In the fall, she plans to return to Indianapolis to live and do volunteer work.

Sister Susan isn’t sure yet how she will volunteer, but she and Collet are certain about one part of their lives.

“Our friendship will continue,” Collet said. “We have so much in common. That’s not going to change. She’s my friend.”

(If you have a story to share about how a friendship has had an impact on your faith, The Criterion is interested in hearing it. Submit your story to assistant editor John Shaughnessy at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime number where you can be reached.) †

CHINA

continued from page 1

On July 3, the Vatican issued a strongly worded statement warning Chinese authorities that the ordination of Father Yue violated Church law, jeopardized the future of the Catholic Church in China and would incur the automatic excommunication of any prelates taking part in the rite.

The State Administration for Religious Affairs responded on July 4, calling the warnings “outrageous and shocking,” and saying self-election and self-ordination would continue despite the Vatican’s position on the matter.

The Vatican said on July 10 that it was still committed to dialogue with Chinese authorities, but warned against continued illicit celebrations and episcopal ordinations without papal approval, saying such acts not only harm dialogue but also “cause division and bring suffering to the Catholic communities in China and the universal Church.”

The Vatican statement expressed its appreciation for all those who prayed and fasted “for a change of heart” in Father Yue and for the unity of the Church in China.

“All Catholics in China, pastors, priests, consecrated persons and lay faithful are called to defend and safeguard that which pertains to the

doctrine and tradition of the Church,” the Vatican said.

“Even amid the present difficulties, they look to the future with faith, comforted by the certainty that the Church is founded on the rock of Peter and his successors,” it said.

The Vatican praised the licit ordination on July 7 of Auxiliary Bishop Thaddeus Ma Daqin of Shanghai, saying that papally approved ordination “is encouraging and is to be welcomed.”

However, “the presence of a bishop who is not in communion with the Holy Father was inappropriate and shows a lack of consideration for a lawful episcopal ordination,” it added.

By July 9, government-sanctioned Church authorities had not yet published any report on Bishop Ma’s ordination, although they published reports of Father Yue’s ordination.

On July 8, Bishop Ma failed to show up for his first Mass at St. Ignatius Cathedral after telling the congregation at his ordination that he would step down from the local and national offices of the Catholic Patriotic Association to devote himself entirely to his ministry.

Local Church sources told the Asian Church news agency UCA News that Bishop Ma has freedom of movement, but Chinese authorities have restricted him from exercising his episcopal ministry because they were displeased by Bishop Ma’s speech during his July 7 ordination. They said he spent July 8 in Sheshan, on the outskirts of Shanghai, where the diocese has a Marian shrine and seminary.

Bishop Ma is the first government-approved bishop in recent years to announce publicly that he would give up his duties with the Catholic Patriotic Association, UCA News reported.

Chinese officials “looked very serious when walking out of the cathedral,”

one source said, adding that three tables reserved for government officials at the banquet following the ordination were left empty.

Late on July 8, priests and nuns of the Shanghai Diocese received a text message from Bishop Ma saying he felt “mentally and physically exhausted” after his ordination. The message said Shanghai Bishop Aloysius Jin Luxian agreed to let him make a personal retreat at the shrine of Our Lady of Sheshan.

A Shanghai priest said Bishop Ma was having a rough time.

“It is painful, but is good for the conscience of the Church in China. His witness is an encouragement for our Catholics so we can only pray for him,” the priest said.

Across China, many Catholics called for prayers and fasting for Bishop Ma on July 9, the feast of Chinese Martyrs.

Anthony Lam Sui-ki, senior researcher of the Hong Kong diocese’s Holy Spirit Study Center, criticized the government’s interference in Bishop Ma’s right to participate in religious activities.

“He has set a good example for other bishops in the country that they should be a spiritual leader for their priests, nuns and laypeople rather than [be] political leaders holding CPA posts,” said another Church observer.

Pope Benedict XVI’s 2007 letter to Catholics in China stated that the aim of the patriotic association in upholding the independence of the Church in China was incompatible with Catholic doctrine.

In recent years, because of government requirements, the priests, nuns and laypeople of Chinese dioceses have elected their new bishops, and most of those elected have applied to the Holy See for approval. When such approval was given, it often was announced at the episcopal ordination. †



Above, a well-wisher kisses the ring of Auxiliary Bishop Thaddeus Ma Daqin following his episcopal ordination at St. Ignatius Cathedral in Shanghai on July 7. Bishop Ma is the first government-approved bishop in recent years to announce publicly that he would give up his duties with China’s Catholic Patriotic Association.



Right, the statue of Our Lady of Sheshan is pictured atop the minor basilica in her name in Shanghai on July 10. Local Church sources said Chinese authorities have restricted the movements of newly ordained Auxiliary Bishop Thaddeus Ma Daqin of Shanghai. They said he spent July 8 at the Sheshan shrine and seminary.

LIBERTY

continued from page 1

Mass. Concelebrants included Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, and Baltimore Archbishop William E. Lori, chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty.

Outside the national shrine before Mass, the crowd joined in the singing of patriotic hymns. The heat was daunting, and the clergy, dressed in heavy white vestments, fanned themselves with worship aids as they waited to process into the shrine.

Once inside, the pews of the 3,500-capacity shrine's upper church quickly filled. Other congregants stood, filling the side chapels dotting the church.

The crowd, estimated at 5,000, included a Knights of Columbus honor guard with their feathered chapeaus to brothers in humble brown habits with dirt-stained sandals.

Rounded out with brass and a full organ, a choir welcomed the procession of bishops, priests and deacons down the aisle to the altar.

Archbishop Chaput began his homily with a quote from Paul Claudel, a French poet and diplomat, who once described the Christian as "a man who knows what he is doing and where he is

going in a world [that] no longer [knows] the difference between good and evil, yes and no. He is like a god standing out in a crowd of invalids. ... He alone has liberty in a world of slaves."

The archbishop talked about the idea of freedom of conscience, of knowing right and wrong, equating it with the greater idea of liberty.

Archbishop Chaput said Claudel "spoke from a lifetime that witnessed two world wars and the rise of atheist ideologies that murdered tens of millions of innocent people using the vocabulary of science. He knew exactly where forgetting God can lead."

The modern indifference to morality and the growing sense of moral relativism that Blessed John Paul II warned of in the 1993 encyclical "*Veritatis Splendor*" ("The Splendor of Truth") can be countered with the values both Americans and Christians hold.

Drawing on the day's Gospel, Archbishop Chaput pointed to Jesus' words, "Render unto Caesar those things that bear Caesar's image, but more importantly, render unto God that which bears God's image"—in other words, you and me. All of us.

"The purpose of religious liberty is to create the context for true freedom," he said. "Religious liberty is a foundational right. It's

necessary for a good society. But it can never be sufficient for human happiness. It's not an end in itself.

"In the end, we defend religious liberty in order to live the deeper freedom that is discipleship in Jesus Christ. What good is religious freedom, consecrated in the law, if we don't then use that freedom to seek God with our whole mind and soul and strength?"

Archbishop Chaput closed his homily by urging listeners to "fulfill our duty as citizens of the United States, but much more importantly, as disciples of Jesus Christ."

He received a standing ovation from the congregation, with some people in the crowd waving American flags.

At the end of the Mass, Cardinal Wuerl addressed the congregation, asking his listeners to carry forth the message of the "Fortnight for Freedom."

In organizing the "fortnight," foremost among the U.S. bishops' concerns is the U.S. Department of Health and Human Services (HHS) mandate that employers, including most religious ones, provide insurance coverage for contraception, sterilization and abortion-inducing drugs, which Catholic teaching considers morally objectionable.

Other concerns include court rulings and policy decisions that



A man prays amid the overflow crowd during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on July 4, the final day of the bishops' "Fortnight for Freedom" campaign. The observance, which began with a June 21 Mass in Baltimore, was a two-week period of prayer, education and action on preserving religious freedom in the U.S.

have forced Catholic institutions out of adoption, foster care and refugee services. Threats abroad include attacks on churches in Iraq, Nigeria and Kenya. Ongoing events include a text message campaign. Participants can text the word "Freedom"—or "*Libertad*" in Spanish—to 377377, and receive regular updates on the bishops' efforts to promote and protect religious freedom.

Cardinal Wuerl echoed Pope Benedict's warning of "radical secularism" that threatens to divorce Christians from their freedom of conscience.

"The Holy Father's answer to this radical secularism is, as he explained, 'an engaged, articulate and well-formed Catholic laity,'" the cardinal said.

Before dismissing everyone to enjoy the rest of their Independence Day celebrations, Cardinal Wuerl concluded, "This call to action should not end with the 'fortnight,'" however, and as heralds of the new evangelization, each of us is called to deepen our own appreciation of our faith, renew our confidence in its truth and be prepared to share it with others." †

The Church evangelizes in all it does, Bishop Coyne says in fortnight homily

(Editor's note: Bishop Christopher J. Coyne, apostolic administrator, delivered this homily during a July 1 Mass at SS. Peter and Paul Cathedral in Indianapolis.)

We have gathered here in this cathedral on the 13th Sunday in Ordinary Time in the midst of the national "Fortnight for Freedom."

Over the course of these 14 days—beginning a week ago Thursday and ending this Wednesday, the Fourth of



Bishop Christopher J. Coyne

July—we have been asked as a Catholic community to pray in thanksgiving for the religious freedom we know in this country, and to pray that it will continue to be a free and unimpeded right for all citizens.

What has provoked these 14 days of prayer is an intentional effort on the part of the government to limit this expression of religious freedom by the imposition of the U.S. Department of Health and

Human Services (HHS) mandate on Catholic institutions.

Let me be clear here that the issue for us as a Church is not so much the specifics of the mandate—namely, what is or what is not to be covered under our employee health care policies—but the greater fact that Catholic institutions like hospitals and universities are now being defined by the government as not Catholic enough to be exempt as religious institutions.

Now there are parts of the HHS mandate where the government does get it right. They do allow religious organizations to claim exemption from having to provide coverage of any medical practice, drug or procedure that would be deemed immoral by that religion.

So, for example, the Archdiocese of Indianapolis and its parishes are exempt. That is a good thing. We should be allowed to do this. But the government does not take this allowance far enough.

The major problem is that the present administration has decided to define what is a Catholic institution so narrowly that many Catholic institutions cannot claim to be exempt from mandated health coverage under the conscience clause.

The government asserts that a religious organization can only claim to be religious enough, and therefore exempt under the conscience clause, if it primarily serves and employs members of that religion, and its primary action is specifically "religious."

So, the argument goes, because Catholic hospitals and universities have too many employees that are not Catholic and serve too many people that are not Catholic, and their core work is not "religious," these institutions are not Catholic enough and, therefore, not exempt.

Let us be clear about where this logic takes us. If we, as Catholics, decided to open a hospital right now, in

order for us, under the present government definition of a religious institution, to remain Catholic enough to be a Catholic institution, we would have to limit how many non-Catholics we admit and treat, and how many non-Catholics we hire.

Think about that. We would be forced to say to people, "We can't help you because we have already hit our 'Catholic quota.' You have to go somewhere else." We would also have to say, "We can't hire that doctor even though she is the best out there because she is not Catholic."

Isn't that absurd? But that is just what we are facing.

Another part of the equation is that the government policy is limited by how it understands what we do within our institutions. It sees the product or mission of a Catholic university to be simply education. It sees the product or mission of a Catholic hospital to be only medical.

But the Catholic identity of our institutions is not just a matter of numbers. It is a matter of mission, and here is where today's Gospel gives us some real insight into that reality.

The Gospel comes from Mark, Chapter 5, and presents two healing stories, that of Jarius' daughter and the woman with the hemorrhages. Prior to this, in Mark's Gospel, are two other miracles—Jesus calming the sea, and the curing of the man among the tombs in the land of the Gerasenes.

In each of these miracle stories, Jesus uses the miraculous to provoke faith. Constantly, he talks of "not being afraid," but of "having faith." The miracle is not an end in itself. It is an opportunity to manifest his power as the Son of God, which Jesus then uses to call forth faith in those who receive or witness the miracle.

The miracle or the healing is to lead to a deeper awareness of the reality of God present in the world and to lead to conversion. Some come to believe, some do not. Indeed, the Gerasenes beg him to leave. But to others, he says, "Your faith has saved you."

The ongoing mission begun by Christ continues in the Church today through her many institutions. Through them, the Church manifests the corporal works of mercy to all in need. But these actions are never just ends in themselves. They are part of the proclamation of the Good News of Jesus Christ that is intended to lead others to faith in him.

This truth is what is being overlooked in the present-day discussion of what is and is not a Catholic institution. Catholic hospitals do not simply serve to bring about healing and health.

They are a means by which we help others, yes. But they are also a means of evangelization. We offer healing as a Catholic community in our hospitals, hoping that people will respond positively to what we've done and become part of our Catholic Church.

There is an evangelical component in what we do. We are proclaiming the "Good News" in our hospitals. We educate within Catholic universities not only to serve the greater good, but with the hope that we will instill deeper

Catholic values in Catholic students, and evangelize and convert others to our faith. There is an evangelical component in what we do. We are proclaiming the "Good News" in our universities.

The mission of our Catholic institutions is not simply medical care or education or the providing of food and shelter to the needy and homeless or the many other works we do. The mission of our Catholic institutions is also evangelical. They concretely manifest the proclamation of the Good News of the kingdom of Jesus Christ in and through the Church.

Perhaps part of the problem we face as Catholics is that we have not been as careful to maintain that evangelical notion within Catholic institutions like our universities and hospitals.

We have become very polite, gone out of our way to not be "too Catholic." And so the crosses come down from the classrooms, and chapels become "interfaith," and we dare not talk too much about who we are and what we believe so as not to offend.

And here is where we find ourselves. With the government telling us we are, in fact, not Catholic enough.

I think this is a wake-up call for us. As Catholics, we have to ask ourselves: Why do we do what we do? Why do we run hospitals and universities and soup kitchens and homeless shelters and the like? Is it just to provide these services or is it more?

If it is just to provide services, then maybe the government has got it right. Maybe we aren't religious enough.

Or do we do what we do to continue Jesus' call to the kingdom, to answer his demand that we heal the sick, comfort the dying, cloth the naked, shelter the homeless, welcome the stranger, and stand for life so as to proclaim the Good News and so bring others to belief in him?

If that is so, then the government has got it wrong because we are religious enough.

So where does this leave us this morning? What do we take from this place as we leave at the end of this Mass to live our lives in the midst of the day-to-day graces God bestows on us?

How about with a renewed effort to do everything that we can to promote and protect religious freedom here in the United States and abroad? How about with a determination to do what we can by our letters, phone calls, and e-mails to our government representatives informing them about our concerns about the shift in government policies regarding the HHS mandate and the definition of religious institutions?

How about a renewed commitment to be authentic people of Catholic faith who, each in our own way, proclaim the Good News that Jesus is Lord?

But, most especially, we take from this place the Body of Christ we have received in the hope that we become more completely each day him who is our life and our hope. †

Pope names German theologian to head doctrinal congregation

VATICAN CITY (CNS)—Pope Benedict XVI has named Archbishop Gerhard L. Muller of Regensburg, Germany, the new prefect of the Congregation for the Doctrine of the Faith.

The 64-year-old expert in dogmatic theology and ecumenism, who has co-authored a work on liberation theology, replaced U.S. Cardinal William J. Levada, who retired at 76.



Archbishop Gerhard L. Muller

As head of the doctrinal congregation, the archbishop also assumes the roles of president of the Pontifical Commission "Ecclesia Dei," the Pontifical Biblical Commission and the International Theological Commission.

The appointment automatically elevates the former bishop of Regensburg, Germany, to the rank of archbishop, according to a Vatican statement on July 2.

The archbishop's academic research focuses on "ecumenism, modern age theology, the Christian understanding of revelation, theological hermeneutics and ecclesiology—the priesthood and the diaconate," according to the web site of the Diocese of Regensburg.

He has authored more than 400 works with the most well-known being the 900-page *Catholic Dogmatics: For the Study and Practice of Theology*.

In 2004, he co-authored a book titled *On the Side of the Poor: The Theology of Liberation* with Dominican Father Gustavo Gutierrez, who is considered the father of liberation theology.

Though the doctrinal congregation, led by then-Cardinal Joseph Ratzinger, asked Father Gutierrez to write and rewrite articles clarifying some of his theological and pastoral points during the 1990s, the doctrinal congregation expressed approval in 2004 of his latest work on ecclesial communion, which was published by a pontifical university.

Archbishop Muller has been a member of the doctrinal congregation since 2007, and was a member of the International Theological Commission from 1998 to 2003—both bodies that Pope Benedict led until 2005 when he was elected pontiff.

The archbishop also is a member of the Pontifical Council for Culture and the Pontifical Council for Social Communications. He was named in June as a member of the Congregation for Catholic Education and the Pontifical Council for Promoting Christian Unity.

He also is a member of the doctrinal congregation's Committee for the Preparation of the Year of Faith, which helped draw up a note of pastoral recommendations for the year, which begins in October.

He has close ties to Pope Benedict, and in 2008 helped establish the Pope Benedict XVI Institute, which is publishing a complete collection of works by Joseph Ratzinger/Pope Benedict XVI. The pope personally commissioned the archbishop to lead the publication of his collected works, according to the Diocese of Regensburg.

He is also a contributing academician of the Pontifical Academy of St. Thomas Aquinas.

In his new capacity at the doctrinal office, the archbishop will follow the Vatican-mandated reform of the U.S. Leadership Conference of Women Religious. He will also oversee talks with traditionalist Catholics, and the handling of accusations of sexual abuse of minors by priests—two issues he has dealt with extensively as bishop of Regensburg.

The traditionalist Society of St. Pius X has a seminary in Zaitzkofen in the Diocese of Regensburg, and the archbishop has criticized the society's illicit ordinations of priests and deacons there as "a sin against Church unity." He has said the unauthorized ordinations violate canon law, and create a "dangerous situation" for the Church.

There have been incidents of abuse involving the diocese, including the cathedral's famous boys' choir and school. Two priests accused of abuse in the 1950s have been jailed, and the archbishop has said any claims of sexual abuse

would be treated with "the maximum transparency."

However, he faced criticism for his reinstatement in 2004 of a priest previously convicted of child molestation. The priest, whose therapist had declared him no longer dangerous, was arrested in 2007 on additional abuse charges.

Upon news of the arrest, Bishop Muller expressed his "deepest regret and sympathy toward those children who have been mentally scarred," and promised "every imaginable assistance."

During a 2010 conference in Rome marking the Year for Priests, he told reporters it was "stupidity" to believe that celibacy causes clerical sexual abuse, and he said that any priest who sexually abuses a child has placed himself outside of the priesthood even before the Church acts formally to dismiss him.

Concerning the Church's teaching against women's ordination, he explained in a speech in 2002 that the Catholic Church does not profess that "men are superior to women," but emphasized that Christ chose only men as his Apostles.

On the level of symbolism, with Christ as the bridegroom of the Church, the maleness of the priest is essential, he said.

"Being priests, just like being a father or a mother, is not a social profession, position or role. Being a priest implies a personal relationship and the representation of a person through another," he said.

Born in Mainz, Germany, on Dec. 31, 1947, the archbishop became a priest in 1978 and served in his native diocese as a chaplain and high school religion teacher.

With degrees in philosophy and theology, he was a professor of dogmatic theology in Munich from 1986 to 2002.

He was named Bishop of Regensburg in 2002, and then-Cardinal Ratzinger attended his episcopal ordination.

Bishop Muller chose as the motto for his episcopate "*Dominus Iesus*" (Jesus is Lord), which comes from St. Paul's Letter to the Romans and is the title of the 2000 document on salvation through Christ alone, issued by the doctrinal congregation under then-Cardinal Ratzinger. †

Serra Club vocations essay

There is 'no competition' in the race to the Kingdom of God

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

By Chris Easley

Special to The Criterion

One of my favorite quotes of all time is, "If you're not first, you're last."

Ricky Bobby, the race car driver in the iconic movie *Talladega Nights*, lived by that.



Chris Easley

For Ricky, it was all about winning. It's easy to win when it's written into the script.

In real life, our only script is written by God. His will is that which will be done, regardless of what we want.

Our trophy is the Kingdom of God. How do we achieve that without being able to read our script?

Just as Jesus said, "Seek first the Kingdom of God and his righteousness, and all these things shall be given to you besides," (Mt 6:33) we need to focus on putting God

first in our thoughts, our actions and our lives. With the help of our clergy and religious men and women, we can be successful.

Priests are our spiritual leaders and a direct link to God. A parish priest hears our confessions, and helps us repent for our sins. He inspires us through his homilies each week, and hopefully leads by example.

Our priests work tirelessly for the communities that they serve. Day and night, at a moment's notice, the priest is there for us.

They are the shoulder for those who need to cry. They are the ear for those who need to vent. They are the hand for those that need help. Priests encourage us to choose the right path by teaching us how to incorporate the Scriptures into our daily lives.

Our religious brothers and sisters also work tirelessly for their causes. Many serve in international communities by tending to the sick, the poor and the dying. They risk their lives in some communities in order to spread the word of God in hopes of bringing each person into the fold so they, too, can enter the Kingdom of God.

Permanent deacons, although they do not have to forsake marriage in order to serve, provide the same spiritual guidance through their actions, passion and dedication to their parishioners. They are the extra set

of hands to help spread God's word.

Deacons are available to help counsel those in need. They provide a different perspective because they may have had the same life experience. A deacon also leads by example, inspiring each of us to give of our time, talents and treasures.

The Kingdom of God is our ultimate prize. Each of us wants to win this race. But in this race, there is no competition. That is the beauty of it. Every one of us can win if we follow the teachings of God.

Our clergy are the pit crew in our race to seek righteousness. We are in the driver's seat, but here it's OK to be last.

Whether it's in the beginning of your life or at the end, if you put God first and you believe that he is our Savior, you will win the prize. The Kingdom of God will be yours for eternity.

(Chris and his parents, Greg and Barb Easley, are members of Holy Family Parish of the Richmond Catholic Community in Richmond. He completed the eighth grade at Seton Catholic High School in Richmond last spring, and is the eighth-grade division winner in the Indianapolis Serra Club's 2012 John D. Kelley Vocations Essay Contest.) †

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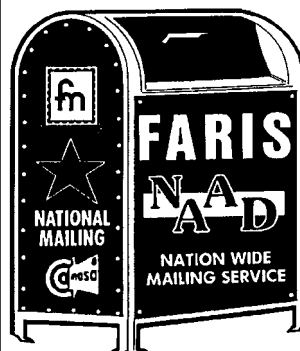
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'Labor priests' being trained to help immigrant, low-wage workers

WASHINGTON (CNS)—The concept of "labor priest," epitomized by Msgr. John Egan and Msgr. George Higgins in the 20th century, has been given a new twist to meet the realities of the 21st century.

The priests—more than two dozen of them, and all working with the approval of their diocesan bishops—are being recruited to help immigrant and low-wage workers.

The clerics met in Chicago in June with a number of mentors, speakers and labor leaders to hone their focus and give them tools for the work ahead.

"We don't know what to call it yet," said Father J. Cletus Kiley, a priest from the Archdiocese of Chicago who works in Washington as director of immigration policy for UNITE HERE, a union for hotel, restaurant and textile workers. "I call it the labor priest community."

"Are they priest-advocates for workers? Are they advocates for immigrant workers? The immigrant part is an important nuance. Many priests are working in immigrant communities. The abuse of workers in those situations is pretty strong, and many of these folks are in service industries and lower-wage industries," the priest told Catholic News Service.

From 1997 to 2006, Father Kiley headed what was then called the Secretariat for Priestly Life and Ministry at the U.S. Conference of Catholic Bishops. He then was president of the Faith and Politics Institute in Washington for four years.

"The concern I have [with regard] to labor is really a concern for my parishioners," said Father Jon Pedigo, who takes on a new pastorate at Our Lady of Guadalupe Parish in San Jose, Calif., in July.

Father Pedigo said his new parish has "a lot of laborers involved in the 'mercado' [Spanish for 'market'] campaign—the

grocery workers. We're trying to get them some [union] representation and a vote."

According to the priest, the owner of "the largest Latino-client-base super-grocery stores" in his area is "one of the worst violators of labor laws."

"A lot of the people at [Our Lady of] Guadalupe are low-income workers," Father Pedigo added.

He said he has gotten some "put-downs" over his 21 years as a priest because of his support for labor—Father Pedigo's own father was a union organizer in the 1930s—but he tries to create "room for dialogue" with his parishioners. "It's hard for them to disagree with the actual person who is going through this struggle themselves," he said.

His fellow priests are sympathetic, he said, but "a lot of priests are so caught up in the everyday activities of their own parishes, the immediate work, that they have a harder time connecting the bigger picture" to labor issues, he said. "We've had an entire week on the need to deal with this as clergy. The guys know they need to deal with this. They're not unaware. They may not go to all the picket lines I go to, but they support me."

Father Tim Martinez, pastor of Risen Savior Parish in Albuquerque, N.M., said, "My own concern is for people in the pews, for people in my parish. There's a lot of people out there who are really hurting—more now than have been in a long time."

He said he was unaware of the labor priest initiative until his bishop, Archbishop Michael J. Sheehan of Sante Fe, N.M., recruited him.

"He thought this might be a good way for people to get connected in a new way," Father Martinez said.

His parish is about evenly split between U.S.-born Catholics of Mexican heritage and Mexican-born Catholics, but two-thirds of

those seeking baptism for their children are foreign-born.

Lacking statistics, Father Martinez said he goes by the stories his parishioners tell him. "They have no voice. They don't have the resources to stop being taken advantage of, when their wages are stolen, when they're asked to work in unsafe conditions. It's not that they don't complain, it's just that they don't know who to complain to—and get a positive answer," he said.

"They don't have recourse or they certainly feel they don't have the recourse to the law or to anybody when they feel they are faced with this kind of situation."

Work woes dog many parishioners who seek him out.

"People come in with pastoral concerns: I'm having trouble with my child, I'm having trouble with my family, my son's doing drugs, whatever. But as they talk about it, there's always context," Father Martinez said. "'How do I provide a living for my family?' A lot of people are no longer just under the pressure in being in family relationships, a lot of people are now trying to find jobs."

The Chicago meetings also attracted one non-Catholic clergyman—Father David Gerritson of the Orthodox Church in America. He is full-time pastor of a Russian Orthodox parish in New Jersey, and part-time business agent for the International Association of Stage and Technical Employees, the stagehands' union.

He will spend a day or two each week in Charlotte, N.C., addressing union members' concerns as they prepare for the Democratic National Convention to be held in Charlotte.

"My entire life has been devoted to the labor movement and to the priesthood,"

Father Gerritson said. "This is one of the reasons I became a priest. I was very much influenced by Saul Alinsky's work with the Roman Catholic Church. I was



Father J. Cletus Kiley, a priest from the Archdiocese of Chicago, is pictured in the lobby of the AFL-CIO headquarters in Washington on July 5. The priest is director of immigration policy for UNITE HERE, a union for hotel, restaurant and textile workers. Father Kiley also serves on the AFL-CIO immigration committee.

inspired to enter priestly ministry because it's my belief and my experience that the Christian Church and the labor movement are the institutions that preserve human dignity, the icon of Christ."

Father Gerritson, because he is not Catholic, learned about the initiative after Father Kiley addressed the AFL-CIO Executive Council a few months ago and Richard Trumka, president of the AFL-CIO, sent a letter about that presentation to the international presidents of all the affiliated unions.

Father Gerritson heard about it

from the president of his union, Matthew Loeb, who told him, "'You've got to be involved in this.' ... I said yeah, and I got a blessing from my diocesan bishop to attend."

Father Kiley said the National Federation of Priests Councils is providing a home for the labor-priest initiative, and that the Catholic Campaign for Human Development was establishing an online community for priests who are part of the initiative.

Other groups involved in the project include the Catholic Labor Network, Catholic Scholars for Worker Justice and Interfaith Worker Justice. †

Love of family and friends is at the heart of *A Communion of Saints: Dreams of Happiness on the Road to Life* written by Catholic author

Reviewed by Mike Krokos

There is Aunt Mary, who always made the author feel special, talking to him as an adult during his teenage years, treating him with great love and respect, and making him feel grown up.

There is Benedictine Father Blaise, a monk at Saint Meinrad Archabbey and professor whose profound insights helped shape the author's world view and faith as a student at the abbey in the late 1960s.

And we can't forget D.J., a lifelong friend who died too young at 52 because of the damage done to his lungs by heavy smoking.

We later learn, at book's end, that D.J. is also the voice of Alcoholics

Anonymous. The disease has been part of the author's family—on all sides—since before anyone can remember.

In *A Communion of Saints: Dreams of Happiness on the Road to Life*, author Daniel Conway tells readers that all the characters in his book are real—people who influenced him when he was young, and helped him discover who he is and what he believes—"but these good people are not responsible for the words or actions attributed to them in this book," he writes.

"That is entirely my responsibility, the work of my imagination," he adds.

That "imagination" finds the author in a coma, able to sense the presence of concerned family members surrounding him, but unable to speak or communicate

in any way.

While lying in a hospital bed after a car accident, the author vividly reflects on his life in a dream-like state. He again meets people who have passed through his days on Earth and touched him in one way or another—even though each person who appears in his dreams has died.

"I honestly don't know why I'm having these dreams," he writes. "I could be losing my mind, traumatized by the accident, but truthfully, I don't care what's causing this. The opportunity to be with so many people that I loved and lost so many years ago is thrilling. It's a true-to-life fantasy, a dream come true and a gift I never expected."

Known throughout the Church for his more than 25 years of experience in helping Catholic organizations with strategic planning, communications, stewardship education and development, Conway—who currently serves as special assistant to the president at Marian University in Indianapolis and occasionally writes editorials for *The Criterion*—admits that this 120-page book is "a love story."

"I dare to use the family members and friends characterized in these pages because I know from personal experience that they had—and I believe still have—an abundance of love to share."

As the days pass in the hospital, the author's dreams help him appreciate more

and more the many people who have gone before him and the joy—and wisdom—they brought to his life.

Well-paced, the book includes several references to Conway's Catholic upbringing, which plays an integral role in the person that he has become.

"I hope it is a work of imagination that is faithful to the Catholic vision of the world—especially to the Church's vision of the mysteries of life and death and resurrection," Conway writes.

In sharing his book, Conway gives those of us who cherish families a gift.

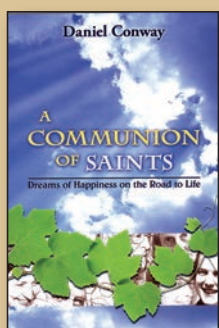
William E. Conway, the author's uncle, may say it best.

"Nothing is more important than family," he writes in the book's foreword.

The book expresses that sentiment simply while "reflecting on strong women and men, strong memories and strong faith," he adds.

As the author puts it, and we agree, "nothing is more important than family because family binds us to each other and to God."

(Mike Krokos is editor of *The Criterion*. To order a copy of *A Communion of Saints: Dreams of Happiness on the Road to Life*, log on to www.saintcathpress.com or www.amazon.com.) †



A Communion of Saints: Dreams of Happiness on the Road to Life By Daniel Conway



In sharing his book, Conway gives those of us who cherish families a gift. He admits this 120-page book is "a love story."

From the Editor Emeritus/John F. Fink

Biblical readings: The story of the prophet Elijah

The biblical readings in the Office of Readings next week tell us about the



prophet Elijah, one of the most important men in the Old Testament. They begin with the final five verses of Chapter 16 of the First Book of Kings.

Elijah devoted his life to proving the sovereignty of Israel's God over foreign gods. His adversary was Jezebel, who controlled her husband, King Ahab, "who did evil in the sight of the Lord more than any of his predecessors" (1 Kgs 16:30). Jezebel was the daughter of the king of Sidon in modern Lebanon. She worshipped the god Baal.

Baal was the Canaanite god of fertility so Elijah had to demonstrate that the Lord, not Baal, controlled the weather. He proclaimed to Ahab that there would be no rain, and a drought ensued. During the drought, he went first across the Jordan River, where he was fed by ravens.

Then he traveled to Zarephath in Sidon, where a widow provided for him miraculously. He also brought a boy back to life while he was there.

Then Elijah returned to Israel and met with Ahab. He told Ahab to assemble the people of Israel and the 450 prophets of Baal on Mount Carmel. Chapter 18 tells us about the great confrontation there. Baal's prophets were unable to call down fire from heaven to start their sacrificial fire, but Elijah's Lord did so.

With the people proclaiming, "The Lord is God!" (1 Kgs 18:39), Elijah slit the throats of the 450 prophets.

Then, knowing that Jezebel would try to kill him, Elijah fled Israel and went to Judah. He continued on for 40 days and nights to Mount Horeb, where Moses had received the Ten Commandments. The 40 days and nights correspond to the 40 years the Israelites were in the desert. At Mount Horeb, he heard the word of God, not in the wind, an earthquake or fire, but in a small whispering voice.

Next week's readings then jump ahead to the story of Ahab coveting the vineyard of

Naboth, and Jezebel arranging to have Naboth killed so Ahab can take the vineyard. As he was doing so, he met Elijah, who predicted that God would punish him. Dogs would lick up his blood, he said. Ahab repented.

Chapter 22 tells us of the battle in which Ahab is killed, his blood draining into his chariot. When it is washed, dogs licked up the blood.

Next week's readings conclude with Chapter 2 of the Second Book of Kings, the story of Elijah being assumed into heaven and his spirit passing on to Elisha. This reading has Elijah parting the waters of the Jordan River as Moses had the sea in Exodus. Elisha duplicates this feat.

In the New Testament, the Synoptic Gospels tell us that the people identified John the Baptist with Elijah. At Jesus' transfiguration, the three Apostles see him talking with Elijah and Moses.

In Luke's Gospel, Jesus referred to both Elijah and Elisha after his rejection at Nazareth (Lk 4:25-27). St. Paul refers to Elijah in his Letter to the Romans (Rom 11:2). †

Cornucopia/Cynthia Dewes

When informed opinions slide down into nasty judgments

Scripture says, "Judge not, that ye be not judged" (Mt 7:1, Lk 6:37). Not to break the seal of the confessional or



anything, but I must admit that most of my confessions have included asking forgiveness for being judgmental. Sorry to say, I'm too quick to make judgments about ideas, events and people. At least I've learned with time not

to act hastily on those judgments, but to wait and establish their worth.

To my chagrin, my judgments aren't always accurate. Surprise! And, apparently, I'm not the only one.

At a women's club meeting recently, one of the members was criticizing some old men, including her own husband, who gather almost daily at the local café. They're all retired, have little to do and are affectionately referred to as the "Liars' Club."

Another member, whose husband also belongs to this group, took umbrage and sharply rebuked the first. "You shouldn't make fun of something you know nothing about!" she cried. "You're too judgmental, and you don't even know what they do there. Why, I happen to know they were having a Bible study for a while."

This lady is one of the quietest, sweetest and most even-tempered people we know so her sudden fury stunned us. The first speaker, who is indeed so judgmental that we are usually just amused by her caustic comments, was also cowed.

Nevertheless, she didn't apologize, but rather tried to cover her tracks by saying, "Yes, I heard about the Bible study, but I just feel bad that they're so bored they feel they have to go to the café." Right.

This mini-drama got me thinking how lucky I am that no one has ever called me on the exact same kind of behavior. Joking can cover anything—from funny observations to mean gossip. It tends to soften words that can become harmful rumor or, worse, harmful action. So in light of that, is making a judgment ever positive or acceptable?

Of course, we need to make certain judgments. We have to judge our dealings with others, our life situations, our performance at work or whatever, just to be responsible Christians. We must evaluate our roles as spouses, parents, friends, parish members or neighbors. But when we do all this, we're judging only ourselves. It seems to me, that's the actual point—we can only judge ourselves.

Sometimes I've unfavorably judged

that obese person ahead of me in line at the grocery store who is buying potato chips and dip with food stamps, and beer with her own money. Ditto when observing the parents of a bratty child who has been disrupting a public restaurant for an hour or the man doing 30 miles per hour in a no-passing lane in a 55-miles per hour speed zone. Should we judge these people or judge how we react to them?

How about the comparisons we make secretly between ourselves and others? Of course, they are based on rather skewed judgments because we all like to be one-up on someone else. No matter what the other person is truly like, we can find ourselves a bit better looking, smarter, richer, higher-ranking or even a member of a more civilized society than the other person. Maybe we should just judge ourselves as pathetic because we feel a need to be better than someone, anyone, else.

The sacrament of reconciliation, aka confession, provides a good opportunity to consider the truth about our judgments. That is the place for them because there it's just between you and God, no fudging allowed.

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

Your Family/Bill and Monica Dodds

Learning what matters and what doesn't in parenting

Some years ago, a popular book advised people not to sweat the small stuff and to realize it's all small stuff. But, of course, it isn't, especially when it comes to parenting. The challenge for moms and dads is figuring out what family matters really matter.



Older siblings from larger families will tell you they had it the

toughest, and their younger brothers and sisters got away with murder. There is some truth to that. Rookie parents have a harder time distinguishing what matters and what doesn't.

One small example includes figuring out what the first child wears for his or her kindergarten class picture. It seems monumental. What the third, fourth or fifth child wears ... Mom and Dad might have a bit of a mental lapse.

"Pictures were today?"

The two of us confess we discovered our youngest wore the same dress shirt in his class

picture two years in a row. It was clean, in good shape and still fit. Who remembered what he had worn the previous year?

Let's try a little quiz here to help you determine where you fall on the parenting spectrum of what matters and what doesn't.

1. A child who fails to make his or her bed every morning is:
 - a) Taking the first step down the slippery slope to life in prison.
 - b) A free spirit who needs to be admired and encouraged.
 - c) More like you than you care to admit.
2. When two siblings begin to fight with each other:
 - a) Mom or Dad need to yell louder.
 - b) Each child needs a hug and a cookie.
 - c) You remember your mother saying, "And someday when you grow up and have children of your own, I hope they're just like you."
3. The best way to teach your children fiscal responsibility is:
 - a) Buy them everything they want, and constantly remind them how much each item costs.
 - b) Make them start paying rent once they enter grade school.
 - c) Don't let them see your household budgeting method.
4. The parent who constantly strives for perfection and settles for nothing less:
 - a) Raises perfect children who become perfect adults.
 - b) Gets an ulcer.
 - c) Drives the rest of the family up the wall.
5. When it comes to determining what matters and what doesn't matter, it takes:
 - a) Wisdom and grace.
 - b) Patience and perseverance.
 - c) Wisdom and grace, patience and perseverance, and prayer, prayer, prayer.

Our advice? Stick with 5c, and you'll be fine.

(Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. They can be contacted at MonicaDodds@YourAgingParent.com.) †

Twenty Something/

Christina Capecchi

Road trip reflections on faith and mobility

I write this from the road, winding through pines and rolling by silos as Highway 94 cuts across Wisconsin.



This is my third road trip in less than a month—a vacation, a wedding, a conference.

I would be highway weary except these hills are so green and the sky is a marble band of periwinkle and white.

The day is stretching out as wide as the road.

Time to "dwell in possibility," as

Emily Dickinson wrote, to untether from deadlines and landlines, and float in the space between Point A and Point B.

The highway remains a hallmark of the pre-parenthood 20s. We are exceedingly mobile. Researchers call us "transient," which sounds like we sleep under bridges.

We church hop, we couch surf, and we can't be counted on to donate or subscribe or even show up, they say. We go through an average of seven jobs over the course of our 20s. One-third of us move to a new residence every year. We live out of car trunks and cardboard boxes, suitcases and laundry baskets, packing and unpacking, hauling and hoping.

It's not that we don't long for roots, but it takes some time for all the pieces to fit together. My cousin finally found a job that allowed her to buy a house, complete with front porch, peony bush and tire swing, and she is reveling in her first summer there.

That is the formidable charge of the 20s—to discover your place and purpose. A road trip provides welcome reprieve from that quest. This morning, I'm letting my mind zigzag through the white dotted line. I'm taking in the other drivers, imagining who is going where and why. I'm gazing at fences and farm homes, and envisioning the narratives unfolding inside.

Road trips now come with Internet so I can hop on Wikipedia to satisfy the impulse to brush up on state populations and presidential history. Forty-four presidencies, 43 men, four assassinations, four natural deaths while in office.

These summer trips have been filled with a hundred little discoveries.

Like Ogallala, Neb., a town that Dr. Seuss could have named, where the Dairy Queen serves food without a single company logo—blank white paper cups and plain silver foil wrappers.

Then there's the bridge contractor from Kansas that I met at a fly fishing lesson. He protested the rushed pace of high-profile construction, saying, "Quality takes time."

Two days later, we white water rafted with a 46-year-old Illinois woman who had traveled to Colorado to meet her biological father, a wiry 72-year-old who had known of her existence but not her gender.

Coming home, we discovered a 99-year-old antique carousel in Story City, Iowa, an impulsive stop triggered by a highway billboard. In a merry-go-round tucked between the high school and the ball field, painted ponies frolic among hand-carved roosters and pigs. We arrived an hour before opening, and were offered a free ride by three men testing the band organ.

Pope Benedict XVI recently spoke of the traveler's life in an address to airport chaplains, cautioning that "continuous mobility and constant technological development ... tend to obscure the centrality of the human person." He urged the priests to "make sure that every person, of whatever nationality or social background, can find in you a welcoming heart, able to listen and understand."

That sounds like the mission of any Christian wherever you are—permanent home or six-month lease—to cultivate a welcoming heart. The 20-somethings I know do that well, and road trips help, greasing the hinges of the door to the heart.

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

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

The Sunday Readings

Sunday, July 15, 2012

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos provides this weekend's first reading.



Amos is one of the relatively few prophets of whom some personal details are known. Many prophets gave some information about their lives in writing, but most gave little or none.

By contrast, it is known that Amos was from Tekoa, a small village about 10 miles south of Jerusalem in Judea. He herded sheep and tended fig trees. He obviously was intelligent, and knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah between the years 783 B.C. and 742 B.C.

Amos saw himself as an authentic prophet. The other so-called prophets of his time, he thought, were hired by the king ultimately to validate the king's rule over the people.

Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God. Amos had no use for these imposters. They were not God's servants, and were not sent by God.

This weekend's reading reports a clash between Amos and a priest in the temple in Jerusalem. Amos reasserts his role, insisting that he was called by God to be a prophet.

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

In the first century A.D., Ephesus was a major commercial center in the Roman Empire, an important port on the Mediterranean Sea. Only ruins remain today.

Ephesus hosted a fast traffic in vice, which was usually associated with major ports. In addition, it was the home of one of the most popular pagan religious shrines in the empire. Its great temple, dedicated to Diana, the goddess of the moon, was one of the marvels of the ancient world. Pilgrims came from everywhere in the empire to venerate the goddess.

Accommodating these pilgrims was

itself a big business in Ephesus. The epistle sought to reinforce the commitment of the Christians in the city. This reading serves that purpose by reminding them that Jesus died for them, and that in faith they are one with the Lord, their Redeemer.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons "The Twelve," the Apostles whom the Lord had deliberately called by name to the apostolic vocation. Jesus sends them out onto the highways and byways. He instructs them. He tells them not to burden themselves with supplies or provisions because God will supply their needs.

The Apostles were obedient. They were the Lord's representatives and spokesmen. They went out into the countryside and preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick—using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible—and cured the sick.

Jesus warned the Apostles that they would not be welcomed everywhere. In actual fact, according to tradition, only John did not die as a martyr.

Reflection

The reading from Amos sets the stage this weekend. God communicates with us and guides us, but only through those persons whom God expressly commissions. This reading from St. Mark validates the role and identity of the Apostles. No upstart can claim to equal a genuine prophet or Apostle.

St. Paul wrote his epistle to believers who were besieged on all sides by paganism and hostility. The epistle reassured them. It also reassures us. We have been redeemed. God has chosen us. Christ is with us.

We find God and we hear the Lord, but not by coincidence or luck. God sends the Good News of salvation to us through the very Son of God and also through the Twelve to whom the Lord commissioned to carry on the continuing work of mercy and salvation.

Quite simply, these Twelve live—and still act—in and through the Church. Imposters will challenge them and attempt to usurp their role.

Perhaps the imposter is the tendency within each of us to sin. †

Daily Readings

Monday, July 16

Our Lady of Mount Carmel
Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 17

Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 18

St. Camillus de Lellis, priest
Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 19

Isaiah 26:7-9, 12, 16-19
Psalm 102:13-21
Matthew 11:28-30

Friday, July 20

St. Apollinaris, bishop and martyr
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 21

St. Lawrence of Brindisi, priest and doctor of the Church
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 22

Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. Kenneth Doyle

Canon law permits the convalidation of couple's civil marriage years later

QI am inquiring about the possibility of having a marriage blessed by a priest.

Here is the situation: A Catholic woman was married to a non-Catholic man 25 years ago in a garden ceremony with a civil judge officiating at their wedding. She has not attended Mass or received the sacraments since that time.

Now she would like to have the marriage blessed so that she can be in full Communion with the Church. However, her husband will not agree to go with her for a blessing by a priest.

What options does she have? Could the marriage be blessed with only the woman present, not her husband? (Northfield, N.J.)

AThe Church's *Code of Canon Law* envisions just such a situation and provides a solution. Normally, a civil marriage can be "convalidated"—blessed—by the Church in a quiet ceremony at a Catholic church even years later. The couple exchanges vows in front of a priest and two witnesses.

In the circumstance that you reference, the woman can have her civil marriage blessed by the Church without a new ceremony, without the marriage vows being pronounced again and even without her husband knowing about it.

The solution comes through a process described in Canon #1161 called "radical sanation," which means, literally, "a healing at the root."

Here, the civil marriage is blessed retroactively by a competent Church authority, usually the local bishop. After that, the wedding ceremony in the garden 25 years earlier would now be recognized by the Church as a valid marriage.

This assumes, of course, that neither party has ever been married to anyone else and that no other impediment to the marriage exists.

It also assumes that the consent endures. In other words, that both parties still desire to be married and still intend to have an exclusive and permanent commitment.

Canon #1161, in part 3, says that "a radical sanation is not to be granted unless it is probable that the parties wish to persevere in conjugal life."

It may be that the husband in this situation has a strong objection to a new exchange of vows because he believes the original ceremony made the marriage valid from the start.

Whatever the reason, in the interest of domestic peace, Church law provides in

Canon #1164 that the spouse need not be told about the sanation by the Church.

What the woman should do is contact the Marriage Tribunal in her diocese regarding the process for obtaining a sanation.

QI would like to know whether watching Mass on television fulfills a person's Sunday obligation.

My husband never goes to Church, but he does watch Mass on TV every Sunday. I attend Mass regularly, although I have stayed at home on recent Sundays for health reasons. (Louisville, Ky.)

AThe simple answer to your question is "no." Watching Mass on television does not fulfill a person's Sunday obligation.

Assuming that your husband is a Catholic and is in reasonable health, he is required to be at Mass in person.

The *Catechism of the Catholic Church*, in #2180, specifies that the Sunday obligation is satisfied by "assistance" at Mass, and every commentator I have read views that to mean attendance at a eucharistic celebration.

Such a reading would seem logical since Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20).

The Eucharist has a community dimension, which strengthens the faith of participants. It was with deliberate purpose that Jesus directed his memory to be kept alive by his disciples sharing a meal together.

Although receiving holy Communion at Mass is not required to satisfy the Sunday obligation, it seems clear that those who participate most fully are the ones who receive back from the Lord the sacred food offered in sacrifice. That gift, of course, is not available to television viewers.

The televised Mass has great value for those whose illness or infirmity precludes them from being in church. It would be incorrect to say that watching television fulfills their obligation. Simply put, there is for them no obligation. They are dispensed.

But Catholics who are homebound can derive real spiritual benefit from following the prayers and readings of the Mass on television. I would suggest that they can multiply that benefit by asking to be placed on their parish's Communion list so an extraordinary minister of holy Communion will visit them regularly and bring the Eucharist to them.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Holy Leisure

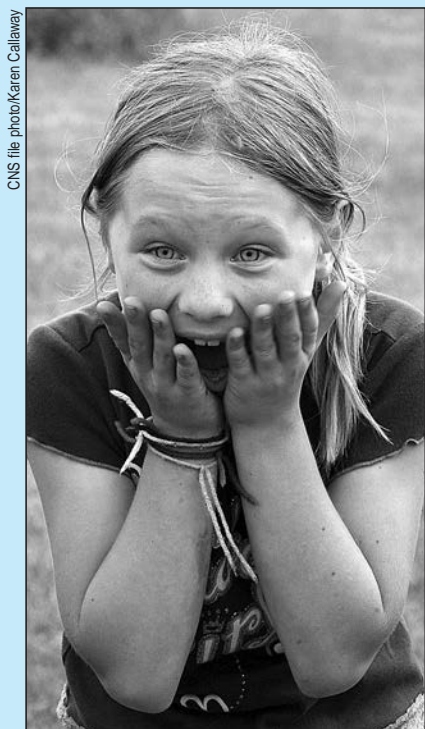
Rest. Go for walks.
Smell the fragrance of the garden.
Enjoy the play of children.
Watch the birds and butterflies.
Nap as the afternoon rain shower passes by, refreshing the Earth.

Sit in the shade sipping iced tea.
Spend time talking to loved ones.
Watch the sunset,
colors changing the landscape,
touching everything with light
turning to twilight.

Look into the eyes of strangers,
friends and family,
and see Jesus.
Join the family of God, saying prayers.
Read. Relax. Enjoy the summer winds,
thankful for holy leisure.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. A girl laughs as a water balloon bursts during a summer camp activity in Tinley Park, Ill.)



CNS file photo/Karen Callaway

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.

BOLEY, Mary Irene (Noe), 88, American Martyrs, Scottsburg, June 21. Mother of Jean Coomer, Linda Gividen, Martha Lixenby, Janet McNear, James and Jerry Boley. Grandmother of 14. Great-grandmother of 21.

BOLTE, Loretta E., 86, St. Joseph, St. Leon, June 22. Mother of Joyce Munchell, Barbara Root, Margery Rust and Father Thomas Bolte. Grandmother of 10.

BROWN, Raymond E., 67, St. Roch, Indianapolis, June 14. Husband of Diana Brown. Father of Jennifer Case, Michael and Terry Brown. Grandfather of nine.

CIACCIO, Albert, 80, St. Barnabas, Indianapolis, June 15. Husband of Aletha Ciaccio. Father of Amy Reed. Brother of Vita and Steve Ciaccio. Grandfather of three.

CONERTY, Joseph Francis, 66, St. Michael the Archangel, Indianapolis, June 27. Husband of Kathleen (Lucas) Conerty. Father of Byron, Peter and Robert Conerty. Brother of Sheila Kaufman and Steve Conerty. Grandfather of one.

CONNERS, Carolyn, 71, St. Luke the Evangelist, Indianapolis, June 26. Wife of James Connors. Mother of Providence Sister Beth Wright, Dan, James, Jeff and Patrick Connors. Sister of Janet Larner, John and Keith Vondersaar. Grandmother of 11. Great-grandmother of one.

DELLWO, Anne M., 90, St. Matthew the Apostle, Indianapolis, June 23. Mother of Paula Hannigan and Theresa Merrell. Sister of Rosalie Chebra. Grandmother of one. Great-grandmother of one.

DILGER, Fred C., Jr., 90, St. Roch, Indianapolis, June 25. Husband of Hannah (Hunt) Dilger. Father of Nancy Cissell, Dianne Morelock and Janet Dilger. Grandfather of eight. Great-grandfather of 15.

FUCHS, John W., 84, St. Paul, Tell City, June 25. Husband of Judy Fuchs. Father of Paula Berry. Brother of Angela Hartman. Grandfather of five. Great-grandfather of 10.

GERHARDT, Richard Edward, 87, Our Lady of Perpetual Help, New Albany, June 12. Husband of Lola (Winternheimer) Gerhardt. Father of Juliette Fletcher, Jennifer and Michael Gerhardt. Grandfather of three. Great-grandfather of six.

HANLEY, Ann, 80, St. Luke the Evangelist, Indianapolis, June 25. Mother of Heather Crossin, Lisa Gilligan and Christopher Hanley. Grandmother of six.

KOETTER, Robert J., Sr., 79, St. Mary-of-the-Knobs, Floyd County, June 26. Father of Bob, Jack, Kenny, Phil and Wayne Koetter. Brother of Thomas Koetter. Grandfather of 12. Great-grandfather of two.

MAY, Henri David, 69, American Martyrs, Scottsburg, June 19. Father of Colleen Dericks, Kevin Masiello, Agnes, Bonnie and Keri May. Brother of Homer Coriell. Grandfather of eight.

MCCARTY, Amanda, 28, St. Martin, Yorkville, June 24. Wife of Michael McCarty. Mother of Aubrey and Nora McCarty. Daughter of Jon Deters and Colleen Poettker. Sister of Julie Grills, Nick Poettker, Kelly, Brad and Jonny Deters.

MCCORMICK, Jack L., 85, St. Mark the Evangelist,

Indianapolis, June 2. Father of Michael and Todd McCormick. Grandfather of five.

McKAIN, Mary Catherine, 81, St. Lawrence, Lawrenceburg, June 26. Mother of Joan Abdon, Sue Clark, Trish and David McKain. Sister of Jimmy and Johnny Knue. Grandmother of 11.

MEAGHER, John L., 91, American Martyrs, Scottsburg, June 13. Husband of Lois (Hellman) Meagher. Father of Nellie Emge, Jim, Mike and Paul Meagher. Grandfather of 10. Great-grandfather of 14. Great-great-grandfather of one.

REISMAN, Harold J., 90, Immaculate Conception, Millhousen, June 24. Husband of Anne Reisman. Father of Mary Busch, Dale, Michael, Todd and Tony Reisman. Grandfather of 13. Great-grandfather of nine.

SANDERS, Mary Ann, 75, St. Anthony of Padua, Clarksville, June 20. Wife of Charles Sanders. Mother of Donna Kokojan, Michelle Prentice, Anthony and Charles Sanders Jr. Sister of Cathy Graninger and Betsy Loveland. Grandmother of six. Great-grandmother of six.

SCOTT, Joan Adele, 77, St. Malachy, Brownsburg, June 16. Sister of Rita Louviere. Aunt of several.

SPRINGMAN, Mary V., 90, Sacred Heart of Jesus, Indianapolis, June 19. Mother of Sandra Braun, Mary Lou Eads, Toni Humes, Julie Yates, Rose, John and Paul Springman. Sister of Michael Radkovic. Grandmother of 15. Great-grandmother of five. Great-great-grandmother of one.

WAGNER, David E., Sr., 81, St. Louis, Batesville, June 24. Father of Melody Jobst, Cynthia Gartenman, Rebecca Weberding, Pamela Weisenbach and David Wagner Jr. Brother of Betty Powers. Grandfather of 10. Great-grandfather of 12. †

Roncalli museum



Blessed John XXIII, the former Angelo Giuseppe Roncalli, is shown greeting his mother in this statue on the site where he was born in Sotto il Monte Giovanni XXIII near Milan, Italy.



The room where Angelo Giuseppe Roncalli was born in 1881 is seen in the village of Sotto il Monte Giovanni XXIII near Milan, Italy. The fourth of 13 children in a family of sharecroppers, Roncalli was elected pope in 1958 and took the name John XXIII.

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To be considered, please send resumé to:

mellsworth@sjoa.org
Molly Ellsworth
St. Joan of Arc Catholic Church
4217 N Central Ave
Indianapolis, IN 46205

Employment

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To perform this job successfully the candidate must have knowledge of and a commitment to the mission of Marian University; must be a Catholic who is active in her/his faith and is competent working with persons of many cultures, ethnicities and religious traditions; must demonstrate competency in knowledge of catechesis, faith formation, Catholic social teaching, retreat planning/directing, liturgy planning, supervision and leadership with staff and volunteers. S/he must possess an understanding of the Catholic and Franciscan traditions of higher education, have a minimum of five years experience in Campus Ministry or related field, and a master's degree in theology or equivalent. Some evenings and weekends will be required.

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Review of applications will begin immediately and continue until the position is filled. Candidates should apply to: Marian University, Director of Campus Ministry Search, 3200 Cold Spring Road, Indianapolis, IN 46222; electronic submissions preferred to: hr@marian.edu. Please provide a current resume, a letter of application addressing qualifications for the position, and names and addresses of three current references.

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Employment



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Sacred Heart Parish in Indianapolis is seeking a part-time choir director and organist. Duties include planning hymns and music for liturgies, regular choir rehearsals and working with cantors. Strong keyboard skills are desirable but not necessary. The candidate should also have strong listening, leadership and communication skills. Benefits would not be available.

Please submit a cover letter, resumé and 3 letters of recommendation to:

Fr. Larry Janezic
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Unusual collection from Vietnam Veterans Memorial reflects a unique war

LANDOVER, Md. (CNS)—Duery Felton Jr. calls them “icons.”

The religious articles gathered up each day at the Vietnam Veterans Memorial in Washington are just a small part of the estimated 400,000 items left in honor of veterans and collected twice daily by National Park Service employees since the memorial opened 30 years ago.



But for Felton, curator of the Vietnam Veterans Memorial Collection held at the Museum

Resource Center in Landover, many of the items represent a mystery that will never be solved.

He holds up a small cross on a pedestal. A piece of paper affixed to the bottom says the cross was made from square nails used to build the original St. Peter's Episcopal Church in Kasson, Minn., in 1873.

But that doesn't answer Felton's many questions. Who left the item and for whom? What did the church mean to the veteran or the person who left the cross?

“Most of the three-dimensional objects in the collection come with no explanation of what it is or what it means,” he said.

There is even a box of rocks left at the memorial on the National Mall. Felton isn't sure, but he thinks some veterans bring the rocks as a symbol that they have “put their burdens down,” and left their bad memories of Vietnam at the memorial.

“This is a collection unlike any other,” Felton said. It is the only collection in which the public decides what will be included, the only one made up of items left by the living for the dead and the only one in which “the bias of what is worthy is taken out” of the curator's hands, he said.

But Felton believes that is more than appropriate for a memorial to those who served in “a completely different kind of war.”

“It's Vietnam so you can leave logic out the door,” he added.

With the exception of plant matter, food and unaltered U.S. flags, every item left at the Vietnam Veterans Memorial is preserved and cataloged. The flags are given to veterans' hospitals, visitors to the memorial or civic groups such as the Boy Scouts or Girl Scouts.

The collection started almost by accident when a park ranger who thought the items had been left inadvertently started a kind of lost and found, thinking those who had left the items would return for them one day.

When no one came back for the items—and more were donated each day—the collection was born.

The most popular items left at the memorial are notes or letters, many of which are not addressed to a specific veteran. Thousands of metal bracelets commemorating a specific Vietnam prisoner of war or missing in action also have been left behind.

The largest item held in the collection is believed to be a painting on a 9-foot-by-5-foot sliding glass door that shows a scene in Vietnam and displays the names of all those who were POWs or listed as missing in action.

Donated with the door is a full-size reproduction of a tiger cage, like the ones that held POWs during the war. The cage is currently on display at the Smithsonian Institution's Museum of American History.

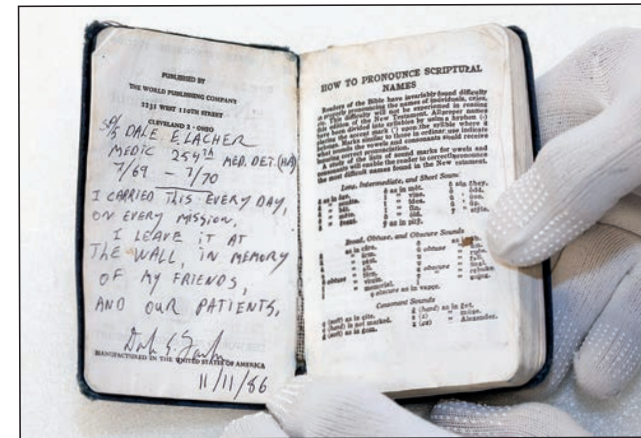
Another candidate for largest item is a Harley-Davidson motorcycle bearing a Wisconsin license plate with the word HERO. The group of Wisconsin veterans that donated it has asked that no one be allowed to sit on the motorcycle—hand-painted with scenes of Vietnam—until all those MIA—missing in action—in Vietnam have been accounted for.

According to the Department of Defense, 1,664 veterans are still missing in action in Vietnam.

Those items indicate a great deal of pre-planning, but other donations are spontaneous.



Visitors walk along and touch the black granite panels that make up the Wall—the informal name of the Vietnam Veterans Memorial in Washington on June 26. This year marks the 30th anniversary of the memorial, which was dedicated on Nov. 13, 1982. About 4 million visitors a year walk past the inscribed names of 58,267 men and women killed or missing in action.



Curator Duery Felton Jr. holds open a pocket Bible from the Vietnam Veterans Memorial Collection at a National Park Service museum storehouse in Landover, Md., on June 15. Dated Veterans Day 1986 and written by an Army medic, the inscription reads: “I carried this every day, on every mission. I leave it at the Wall in memory of my friends and our patients. Dale E. Lacher.”

“It's not unusual to see children go through their backpacks and leave whatever the popular toy of the day is,” Felton said.

“Every item is precious,” he added. “It might be a fourth-place karate medal, but for a person to leave it ennobles this offering.”

Religious items—medals, Bibles, rosaries, crosses and similar articles—make up a significant part of the collection. Among the most popular medals are those dedicated to St. Michael the Archangel, patron saint of soldiers, St. Anthony of Padua and St. Nicholas, both patron saints of sailors, and St. Thérèse of Lisieux, patron saint of pilots and air crews.

The Vietnam Veterans Memorial Collection is one of about 40 historical collections held at the



Curator Duery Felton Jr. reads the name imprinted on a cross at the National Park Service Museum Resource Center in Landover, Md., on June 15. He oversees the Vietnam Memorial Collection, a sizable and growing archive of mementos left at the Wall.

Museum Resource Center. Others include items from the Antietam National Battlefield Park, the Clara Barton National Historic Site and the Frederick Douglass National Historic Site.

But none of the collections has such strong emotions attached to it as the Vietnam collection does.

Felton, an Army veteran who served in Vietnam in 1967, said he tells new interns, “You have my permission to go outdoors and take a deep breath” when they need to regroup. And he admits that he sometimes has to do the same himself.

“In my office, I keep a photo of a very good friend who died in battle,” he said. “That keeps my feet on the ground.” †

Federal appeals panel overturns language mandate for pro-life pregnancy centers

RICHMOND, Va. (CNS)—In a ruling hailed by Baltimore Archbishop William E. Lori as “a major victory for the First Amendment,” a federal appeals court in Richmond said two Maryland pregnancy centers cannot be compelled to post notices that they do not have licensed medical professionals on staff.

In separate decisions, a three-judge panel of the 4th U.S. Circuit Court of Appeals overturned ordinances passed by the Montgomery County Council and the Baltimore City Council in 2010, but never enforced because of court challenges.

Writing for himself and Judge G. Steven Agee in the Montgomery County case, Judge Paul V. Niemeyer said the county “is entitled to believe that pregnancy is first and foremost a



Archbishop William E. Lori

medical condition, but it may not compel unwilling speakers to express that view.” He said pregnancy centers that did not provide or refer for abortions were being “singled out for disfavored treatment.”

Archbishop Lori said that “at a time when religious freedom is being challenged on many fronts,” the decision represented a win “for those people who seek to live their lives and their faith according to” the First Amendment.

“I applaud the court for recognizing that these centers were being targeted for their pro-life views and for sending a strong message to the rest of the nation that these kinds of onerous, discriminatory laws have no place in a nation founded on freedom,” he added.

The Montgomery County case had been brought by Centro Tepeyac Women's Center in Silver Spring, Md., while the Baltimore lawsuit was filed by the Greater Baltimore Center for Pregnancy Concerns, St. Brigid Parish in Baltimore, where the center is located, and Archbishop—now Cardinal—

Edwin F. O'Brien, Archbishop Lori's predecessor as archbishop of Baltimore.

The ordinances in question had applied only to what were called “limited-services pregnancy centers,” and required them to post notices that they had no licensed medical staff and advised women to find “a licensed health care provider.”

“If Montgomery County wishes ‘to encourage women who are or may be pregnant to consult with a licensed health care provider,’ it must, at a minimum, first do so using its own voice,” Niemeyer wrote in his majority opinion.

Officials in both Montgomery County and Baltimore City said they were considering whether to appeal the decision to the U.S. Supreme Court.

“The law itself would not have been necessary if there were not serious and compelling evidence and testimony that the centers provided false and misleading medical information to vulnerable women,” said Ryan O'Doherty, a spokesman for the city. †