



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Finding forgiveness

Columnist Effie Caldarola reflects on finding forgiveness and grace as one deals with tragedy, page 12.

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'This place is such a blessing'

In the midst of another busy day at the Indianapolis food pantry of the Society of St. Vincent de Paul, John Ryan leads the all-volunteer group's efforts to help people escape the cycle of poverty. (Photo by John Shaughnessy)

St. Vincent de Paul Society president committed to changing the lives of people in poverty

By John Shaughnessy

The scene has always touched John Ryan, ever since the former senior deputy mayor of Indianapolis began as a volunteer at the St. Vincent de Paul Society food pantry, sweeping and mopping the floors.

In the scene that came alive again on a recent Thursday morning, Ryan watched as 93-year-old Carl Henn of St. Joan of Arc Parish in Indianapolis requested a favor of the hundreds of people in need who were lined up early inside the food pantry.

In minutes, they would start choosing meat, bread, canned goods and fresh produce from the shelves and tables of the Indianapolis pantry, but in this moment Henn was asking them to join him in singing "Amazing Grace" and praying an "Our Father" to begin the day.

As Henn offered a soulful start to the song, the voices of men, women and children of different ages and races blended with his, rising together in prayerful unison.

"It's so powerful," says Ryan, the new president of the Indianapolis Council of the Society of St. Vincent de Paul. "It's brought tears to my eyes."

While that moment has led Ryan to wipe away tears, his interaction with the clients of the food pantry has also made him see the poor—and poverty in Indiana—in a different light.

"All the prejudices and stereotypes I had have been thrown out the window," he says. "You develop friendships with the people who come here. These are the nicest people, so genuine and thankful for what we are doing. And I discovered they really need the food. It breaks your heart."

Ryan pauses before adding, "I didn't know how extensive poverty is in this

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Catholic officials, others react to Boy Scouts' decision to allow openly gay leaders

WASHINGTON (CNS)—The top leaders of the National Catholic Committee on Scouting have made an uneasy peace with the Boy Scouts of America's decision on July 27 to allow openly gay troop leaders



Fr. Michael Hanifin

and employees to serve in their ranks at the national level.

The Boy Scouts' decision does not affect choices about leaders made by local troops and councils, and also permits religiously chartered Scout troops to choose leaders whose values are consistent with

those of the sponsoring faith.

"It is not entirely clear how these rights will be squared with previous policy changes the Boy Scouts have made ... but it appears that the resolution respects the needs of Catholic-chartered organizations in the right to choose leaders whose character and conduct are consistent with those of Catholic teaching," said a July 27 statement from Edward Martin, national chairman, and Father Michael Hanifin, national chaplain, for the National Catholic Committee on Scouting.

"At the same time, we express strong concern about the practical implications of this resolution, especially for our young people in Scouting, and whether the term 'sexual orientation' will be correctly understood and applied only in reference to sexual inclination and not to sexual conduct or behavior," they said.

"The resolution also affirms a chartered organization's right to select its unit leaders based on its religious principles, rejects any interference with that right, and provides that local Scout councils will not interfere with chartered organizations' rights in this regard," said a July 28 statement from Bishop Robert E. Guglielmone of Charleston, South Carolina. "As chartering organizations, individual parishes,

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Papal trip began as World Meeting of Families visit, grew to be three-city U.S. tour and stop in Cuba

WEST PALM BEACH, Fla. (CNS)—The first traces of preparation for Pope Francis' historic U.S. visit this September could be said to have started in Milan, Italy, in 2012.

In closing the Vatican-sponsored World Meeting of Families held there that year, Pope Benedict XVI announced that the 2015 gathering would take place in Philadelphia.

Right away, the Archdiocese of Philadelphia and World Meeting of Families organizers considered the possibility of a papal visit, which has often accompanied the family summit held every three years in a different host country.

Although at that time the event's planners could not have known that Pope Francis would be the Church's universal shepherd in 2015, they laid out contingency plans in hopes the World Meeting of Families would draw a

papal visit.

"The planning started right away in 2012 when we found out the archdiocese was being asked to host the meeting," said Kenneth Gavin, Philadelphia's archdiocesan director of communications.

Last November, the Vatican officially confirmed Pope Francis would attend the international family gathering, and the pope's itinerary eventually expanded to include first a stop in Cuba, followed by Washington, New York City and finally Philadelphia.

Gavin noted that in Philadelphia alone,

See **PAPAL**, page 8

Pope Francis waves to Bolivian prisoners at Palmasola prison in Santa Cruz, Bolivia, on July 10. The Holy Father will visit the United States in September. (CNS photo/Paul Haring)



POVERTY

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community. We have to do something about it.”

That goal guides Ryan as he leads the Indianapolis council in creating new, expanded and ambitious plans to help change the lives of people in poverty.

That goal has also changed Ryan, giving an even deeper meaning to the life of the man who has been a business executive, a partner in a prestigious law firm, and the director of Indiana’s Department of Child Services.

‘This place is such a blessing’

On this Thursday morning, rain has poured since dawn, but it hasn’t stopped people in need from flooding into the food pantry. Some have even waited outside in the rain before the pantry opened.

“We get about 3,000 people here every week, and the food they take home to their families ends up benefitting over 10,000 people a week,” says Ryan, a member of Immaculate Heart of Mary Parish in Indianapolis. “People will show up here at five or six in the morning so they can be the first in line to get food. We open at 7:30 and begin serving food at eight.”

There’s a similar desperation at the St. Vincent de Paul Society distribution center in Indianapolis, a center that provides used appliances, mattresses and furniture to about 5,000 people a year.

“We see clients arriving at the distribution center on Friday evening to be one of the first in line for Saturday morning distribution,” Ryan notes. “They know we only have so many appliances that day, and they want to be the first to get them.”

Even with their great need, the people show deep appreciation for the help they receive. On this morning, a grandmother stops to chat with Ryan, telling him that the ground beef, potatoes and fresh corn in her basket will make her a big hit with her grandchildren. Seconds later, another woman tells him, “This place is such a blessing.”

While Ryan appreciates the praise, he also says, “We do charity very well, but what can we do on top of the charity to change people’s lives?”

Visions and plans of how to change people’s lives have been surging through Ryan’s mind ever since he became president of the local council in October. Working closely with the council’s executive director Jim Vento and past president Pat Jerrell, Ryan is creating a strategic plan designed to change and expand the all-volunteer organization’s ability to help people and even lead them out of poverty.

Consider some of the plans and proposals, starting with funding an expansion of the “Changing Lives Forever” program to help people escape the cycle of poverty.

Creating a plan for people in need

Thirteen people participated in the most recent 17-week program, and Ryan hopes to increase that number to 200 in the near future by involving at least 20 parishes.

He has also established a connection with the United Way of Central Indiana so that graduates of “Changing Lives Forever” can then continue in the United Way’s two-year program for helping people find a way out of poverty.

“A skeptic would say you’d only be helping 200 people a year,” Ryan says. “But those 200 individuals have children and extended family members. We’ll have 200 extended families that benefit from this.”

“We also want to educate the Catholic business community about poverty. Can they help us with jobs for our graduates? What would happen if our graduates would be connected to jobs as they were learning their skills?”

Ryan also is negotiating with hauling companies to help pick up donations of appliances and furniture on a more timely basis. He’s making that move because St. Vincent de Paul often loses those donations when people are told they will have to wait a few weeks for volunteers to pick up a donated item.

“Today, we spend \$140,000 annually on used appliances and \$35,000 on mattresses because we don’t have enough donated,” he says. “We also spend \$270,000 a year on food. The food here is good, but we still need to buy more nutritional food. And that costs money, too.”

To help pay for these potential plans, Ryan has been exploring an approach that has proved beneficial for St. Vincent de Paul Society councils across the country—thrift stores similar to Goodwill.

“Down in Cincinnati, they have seven thrift stores, and they gross \$18 to \$19 million a year, and they net around \$2.3 million, and they use that money for various programs to help the poor.”

Other possibilities include expanding a program that provides bikes to homeless people so they can get to work, and establishing bins in parish parking lots where clothes could be donated for the poor.

“That’s the vision,” Ryan says. “It’s not my vision. It’s the vision of St. Vincent de Paul, our 300 core volunteers and the other 3,000 volunteers who help us out once a year. I truly believe the Holy Spirit is working through this Society. So many people have stepped up with ideas and a passion for those ideas, and we’re trying to implement them. The folks who are here are great people. It just strengthens your faith.”

‘I love every day here’

Ryan acknowledges that serving the poor wasn’t initially a part of his plans when he retired in May of 2013.

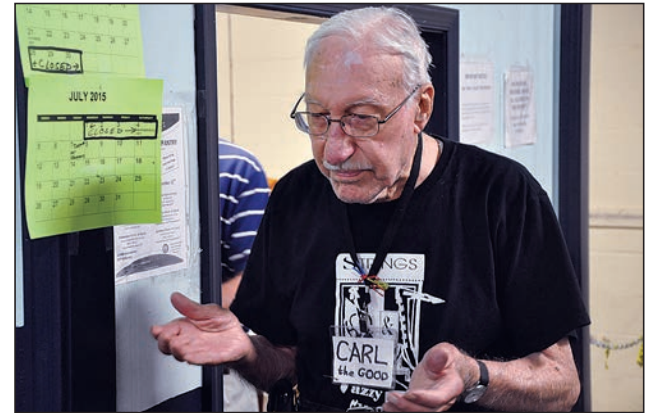
“I bought a fishing boat,” he says with a laugh. “But you can only go fishing and read books for so long. I went stir-crazy. I needed to do something that mattered, that made a difference. A friend of a friend said, ‘What about St. Vincent de Paul?’ I showed up in October of 2013 at the food pantry, and did whatever needed to be done. At the end of the day, I would sweep the floors to try to keep the place clean.”

As the president during that time, Pat Jerrell noticed Ryan’s humble attitude and down-to-earth interaction with the food pantry’s clients. And when he learned about Ryan’s leadership skills, Jerrell approached Ryan about replacing him as president.

“He said ‘yes’—thank God,” says Jerrell, a member of St. Jude Parish in Indianapolis. “He’s such a blessing. The biggest thing is he’s a man of faith. He loves his Catholic faith. He lives it. He’s a team player, and he’s committed to the Society. I think he has a deep understanding of poverty and what it does to children. He saw that effect when he was the head of the Department of Child Services for



John Ryan listens to a client at the St. Vincent de Paul Society food pantry in Indianapolis on June 25. In his new role as the president of the society’s Indianapolis council, Ryan has developed friendships with many of the people who come to the pantry for needed food. (Photo by John Shaughnessy)



At 93, Carl Henn leads the hundreds of people present at the Indianapolis food pantry of the Society of St. Vincent de Paul in praying an “Our Father” before the pantry opened on June 25.

the state.”

Another influence must have also been at work when Ryan became council president, says Domoni Rouse, the coordinator of the “Changing Lives Forever” program.

“I wondered how we were going to get someone to replace Pat Jerrell as president. He was amazing,” says Rouse, a member of St. Rita Parish in Indianapolis. “The Holy Spirit had to be involved in this, because we couldn’t have gotten a better person with John. Leaders have to be people who listen. When you talk to him, he obviously listens. If you need some additional guidance or inspiration, he’s there for you.”

That quality shows as Ryan roams through the food pantry—talking with his fellow volunteers and taking the time to greet and chat with the people who need some extra help in life.

“I wish a lot of our Catholic community could see this and understand the magnitude of poverty in our community,” he says. “I’ve become so passionate about this organization. I wouldn’t be so passionate if these people weren’t so genuine. I love every day here.”

(If anyone needs help from the Society of St. Vincent de Paul—or wants to make a donation or become a volunteer—check the website, www.svpindy.org, or call 317-924-5769.) †

Archdiocese releases statement about the arrest of Oscar Vasquez

The archdiocese released the following statement on July 27 regarding the arrest of Oscar Vasquez, pastoral associate of St. Anthony Parish in Indianapolis:

“The Archdiocese of Indianapolis has been informed that Mr. Oscar Vasquez, an employee of St. Anthony Parish in Indianapolis, was arrested by the Indianapolis Metropolitan Police Department and was charged with child molestation on July 27, 2015. Mr. Vasquez worked at the parish as a pastoral associate. The pastor informed people at all the Masses last weekend at St. Anthony Church about Mr. Vasquez’ arrest, and letters are being mailed to parishioners’ homes in both English and Spanish.

“Mr. Vasquez has worked at St. Anthony Parish since

October of 2012. As an employee of the Archdiocese of Indianapolis, Mr. Vasquez has completed the archdiocese’s child safety program and has undergone regular criminal background checks by the archdiocese. The archdiocese has never had any complaints or allegations made concerning Mr. Vasquez’s conduct at the parish. The archdiocese is cooperating with authorities.

“The Archdiocese of Indianapolis is committed to ensuring the safety of all children in its care and enforcing its policies and practices regarding the safety of children.

“If you or someone you know is a victim of sexual misconduct by a person ministering on behalf of the archdiocese, please contact law enforcement authorities and

the archdiocesan victim assistance coordinator, Carla Hill, Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202. You do not have to give your name. Mrs. Hill can also be reached at 317-236-1548 or 800-382-9836, ext. 1548 or by email at chill@archindy.org.

“The Archdiocese also maintains a misconduct reporting system that is available 24 hours per day, 7 days per week through EthicsPoint, and reports can be made at www.archdioceseofindianapolis.ethicspoint.com.

More information about the Archdiocese of Indianapolis’ sexual misconduct policy and information about how to report an abuse incident can be found on-line at www.archindy.org/abuse.” †

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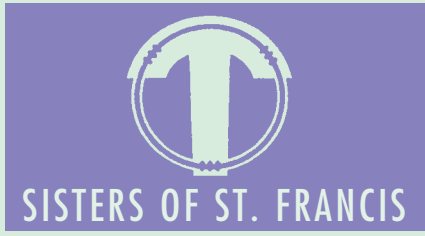
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SPIRIT OF ST. FRANCIS



OLDENBURG, IN

(Editor's note: The Church's Year of Consecrated Life began in late November, and will conclude on Feb. 2, 2016. During that time, The Criterion will publish a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the third article in that series.)

By Sean Gallagher

OLDENBURG—In the 1840s, the face of the Catholic Church in Indiana was changing. Earlier, the small presence of Catholics in the state came largely from France or French-speaking Quebec.

The first bishop of Vincennes, Ind., the Servant of God Simon Bruté, was French, as were his first three successors and several priests who ministered in the state in the first half of the 19th century.

The oldest religious order based in the archdiocese, the Sisters of Providence of Saint Mary-of-the-Woods, has French origins.

But in the 1840s, German Catholic immigrants started to settle in the state, and priests and religious who spoke German were needed to minister to them.

Born in Germany, Father Franz Joseph Rudolf helped found several parishes in southeastern Indiana. He was also instrumental in the 1851 founding of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Father Rudolf invited Franciscan Mother Theresa Hackelmeier to the frontier of America from civilized Vienna to begin an order of sisters that would focus on educating the children of the German Catholic immigrants to the area.

Franciscan Sister Maureen Irvin, the current leader of the Oldenburg Franciscans as their congregational minister, said that after Mother Theresa arrived in Oldenburg she chose to cut herself and her fledgling order off from Europe “and be an American foundation with the sisters here” instead of traveling back to Europe to raise funds and recruit new members.

Nonetheless, the German roots of the order remained strong for more than half a century after its founding.

“I think we know that we are and were a German community,” said Sister Maureen. “Our early sisters almost all spoke German. They prayed in German for years until probably World War I when it wasn't really great to be too German.”

Within a decade of the founding of the Oldenburg Franciscans, the sisters had started to minister across the state and had spread as far west as St. Louis.

Subsequently, they also ministered to Native Americans in Montana and in the southwest and continue to do so. Oldenburg Franciscans also served as missionaries in Mexico, China and Papua New Guinea.

Sister Maureen said that when the call was made to send sisters half way around the world to the island nation north of Australia, many volunteered.

Four were eventually sent there in the early 1960s, and at the height of the mission in Papua New Guinea about 20 sisters were serving there in conditions whose primitiveness rivaled the early days of the order in the 1850s.

“They did not know if they would ever get back,” Sister Maureen said. “To get word from them, they'd use shortwave radios. That was a big risk. There were lots and lots of sisters who wanted to go.”

Oldenburg Franciscans have passed on the spirit of St. Francis for nearly 165 years



Franciscan Sisters Janice Scheidler, left, and Ruthann Boyle sing during a Mass celebrated on June 18 in the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Sister Janice ministered for many years at Marian University in Indianapolis, which the Oldenburg Franciscans founded in 1937. Sister Ruthann previously served as a missionary in Papua New Guinea. (Photo by Sean Gallagher)

One of the reasons that the order pulled out of its ministry in Papua New Guinea in 2011 is that they helped found an order of Franciscan sisters made up of natives of the island nation.

No matter how far afield the sisters have gone in their ministry, Oldenburg has always remained home.

That is the perspective of Franciscan Sister Agnes Wilhelm, who has served as a chaplain at Mercy Diversicare, a nursing home in New Albany, for 23 years after ministering at the nearby Our Lady of Perpetual Help Parish and its school.

“It's like going back home again. It's a beautiful place to be, peaceful and serene. To me, it's Franciscan because you can get out into nature,” said Sister Agnes, 74, of the rural setting of Oldenburg. “It's a good place to go back to. It's a good place to call home.”

Franciscan Sister Patti Zureick experienced the motherhouse in Oldenburg as home as she grew up because she had two aunts and a cousin—her godmother—who were members of the community.

But when she discerned her vocation in the early 1980s as a college student at Marian University in Indianapolis, she learned that her love for the community was deeper than blood.

“As I experienced the different community's retreats, I continued to search for where I felt at home. Every time my answer was the same—I felt most at home while with the Sisters of St. Francis at Oldenburg,” said Sister Patti. “At the end of my first two years in college, I entered the Sisters of St. Francis. I know now that ‘at home’ feeling I was experiencing was simply Franciscan hospitality. I felt drawn to live a life shared with others who embody the spirit of St. Francis.”

Members of the Oldenburg Franciscans have sought to embody that spirit in a broad variety of ways since 1851. Early on, it was primarily through education, although early members of the order also cared for orphans in Oldenburg and in Vincennes.

Ministry opportunities began to broaden following the Second Vatican Council.

Sister Patti sees this expanded ministry horizon helping to bring her community closer to the spirit of St. Francis, whose

love for creation was highlighted in Pope Francis' recently released encyclical letter, “*Laudato Si'*,” on Care for Our Common Home.”

“In this time of the world and the Church, I see our community members being more involved in educational endeavors for care of creation and in peace and justice issues,” Sister Patti said. “Our community farm, Michaela Farm [in Oldenburg] is a great example of spreading knowledge and providing experiences for others to learn more about sustainable relationships among land, plants, animals and humans.

“We look at the needs of the world and see how we can be of help and bring our unique touch of Franciscanism to the particular situation.”

The move of the Oldenburg Franciscans into diverse ministry fields led Sister Agnes into parish pastoral ministry and later service to the aged.

“I think the Lord was calling us in that direction,” she said. “We tried to keep our minds open to the Spirit, you know. I think that's what we're constantly about—growing, changing. It always brings us and the people of the Lord closer to him.”

In bringing people closer to Christ, Sister Maureen said the Oldenburg Franciscans have often “been very good at working ourselves out of a job.”

Lay teachers have taken the place of Franciscan sisters in many Catholic schools in central and southern Indiana. Many of those lay teachers were trained at Marian University, which was founded by the Oldenburg Franciscans in 1937.

Sister Maureen also pointed to the way in which Marian over the past decade or so has helped form future priests with its cooperative relationship with the nearby Bishop Simon Bruté College Seminary, future lay ministers in its San Damiano Scholars program, and future doctors in its medical school.

“I think for all of these years we've been trying to prepare others to kind of step in and take over,” said Sister Agnes. “I think that's what the Lord wanted, you know. We're all in this together. We pass on the spirit of Francis, of Jesus, on to those who come after us.”

(To learn more about the Congregation of the Sisters of the Third Order of St. Francis, go to www.oldenburgfranciscans.org.) †



Franciscan Sister Alfredine Waner leads a procession out of a church in Montana in 1952. The Oldenburg Franciscans ministered for more than a century among the Crow Native Americans in the state. (Submitted photo)



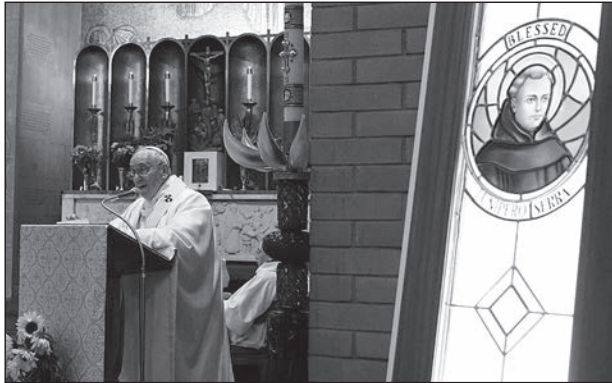
Franciscan Sister Martine Mayborg holds a pineapple while shopping in an open-air market in Papua New Guinea in late spring 2005. Sister Martine ministered in the island nation north of Australia from her Oldenburg-based community which established its mission there in 1960 and remained until 2011. (Submitted photo)



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Editorial



An image of Blessed Junipero Serra is seen as Pope Francis gives the homily while celebrating Mass at the Pontifical North American College in Rome on May 2. Pope Francis will canonize Blessed Junipero while he is in the United States in September. (CNS photo/Paul Haring)

Canonizing Junipero Serra

You wouldn't think that Pope Francis' planned canonization of Franciscan Father Junipero Serra while he is in the United States in September would be the cause of controversy. But it has brought out some anti-Catholicism that still exists in this country.

Because of Father Junipero's successes in converting so many Native Americans in California, he and his successors have been accused of destroying their culture in that state.

California Gov. Jerry Brown has weighed in on a controversy calling for the removal of a statue of Father Junipero from the U.S. Capitol in Washington. He recently said the image should "stay until the end of time," and called the Franciscan priest "a very courageous man and one of the innovators and pioneers of California."

See related story, page 16.

The accusations against Father Junipero have also reached the Eiteljorg Museum of American Indians and Western Art in Indianapolis. A special exhibit there, which is running until Aug. 9, is called "Gold! Riches and Ruin." It tells the story of the impact of the various gold rushes in the United States, especially in California.

A painting in the exhibit, by Harry Fonseca, is titled "Gold and Souls #21." It consists of a smear of gold, a bold black cross and a red handprint. With it is this message:

"The gold rush and the Catholic Church-sponsored mission system had a devastating impact on California natives. ... The gold leaf references the gold rush, whereas the black cross represents Catholicism and the introduction of the mission system. The red handprint ... symbolizing blood and death, stands in for the vast numbers of California Natives who lost their lives after the discovery of gold and the introduction of Catholicism."

Pure anti-Catholic propaganda. As most reputable historians will tell you, the mission system established by Father Junipero brought unprecedented prosperity to most of the 250,000 Native Americans, from more than 25 linguistic groups, who lived in California when he arrived in 1769.

Tying the missions to the Gold Rush of 1849 is also a bit of a stretch since the Gold Rush began 65 years after Father Junipero's death.

Father Junipero established nine missions up the coast of California, and 12 more were founded by his successors after his death. The missionaries taught the Native Americans European-style agriculture and other trades, such as blacksmithing and carpentry, while converting them to Catholicism.

The Franciscan missionaries actually protected the Native Americans from some of the atrocities of the Spanish military forces that occupied California. Archbishop Jose H. Gomez of Los Angeles recently said, in response to criticism of Junipero, that the missionary "spoke out daily against the cruelties of soldiers and administrators. He complained bitterly that they were men 'without any fear of God whatever in their heart.' He decried the systematic rape of indigenous women, and fought for the removal of military officers who did nothing to stop it."

Father Junipero's disagreement with Spanish civil authorities became so great that, in 1772, he traveled 2,000 miles back to Mexico City to clear up the matter of jurisdiction, nearly dying during the three-month journey. He returned to the missions with a sort of "Bill of Rights" for the natives that became the basis for the first legislation in California.

Jesuit Father Thomas Reese, in the May 15 issue of *National Catholic Reporter*, interviewed Robert Senkewicz, professor of history at Santa Clara University, an expert on early California history and author of a new book about Father Junipero. Senkewicz said that Father Junipero "and other missionaries thought that an important part of their role was to protect native peoples from the worst tendencies of the empire."

Senkewicz told Father Reese that the Indians liked Father Junipero. They "could pick up that he really wanted to be there. He really enjoyed being with native peoples because he felt that his identity as a missionary was the most important thing for him."

However, Senkewicz continued, "As the mission system developed over time, it became a different kind of place after Serra's death." Peoples' freedom of movement within the mission compound became more restricted, he said, with young girls and women locked up at night for their protection from some soldiers.

He also said, "I personally don't think it is legitimate to make Serra a stand-in for the entire 65 years of mission experience in California. The system developed after his death in ways he did not plot or intend."

Father Junipero will be canonized because of his sanctity, not for any mistakes that his successors might have made.

—John F. Fink

OPINION

Be Our Guest/Bishop Paul D. Etienne

'Laudato Si': Praising God in rural America

(Editor's note: The following column was reprinted with permission from *Catholic Rural Life*.)

The implications of Pope Francis' encyclical on the environment, "Laudato Si', on Care for Our Common Home" are beginning to sink in like a light rain, or even a drizzle.



And like precipitation, this encyclical doesn't discriminate who it's aimed at: It has something to say to everyone.

As The Holy Father made clear, "all of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents" (#14).

Yet in a particular way, "Laudato Si'" resonates with those in rural areas, those who live and work closest to God's glorious creation.

Pope Francis takes as a starting point the goodness of God's creation, a truth that rural Americans who work with nature see firsthand every day. God's masterful creation is not only good, but it works like clockwork, as "everything is connected" (#91).

This harmonious connection certainly exists in nature, but a central point of "Laudato Si'" is that human activity has an impact—and is in turn impacted—by our natural environment. In other words, there is a fundamental link between mankind and creation. (#66)

Rural people are uniquely situated at the heart of this relationship. We deal with the raw materials of nature, just as Jesus himself did, when as a carpenter he worked "in daily contact with the matter created by God, to which he gave form by his craftsmanship" (#98). We make our homes not in concrete jungles, but in the very fields and forests that sustain Earth's life. Our livelihoods are directly tied to the integrity of creation.

As rural people, our relationship with creation is self-evident, not obscured by degrees of separation, but noticeable in immediate and tangible ways.

So if "Laudato Si'" is a call to defend God's creation, rural men and women need to be the front line of that defense. This is a great responsibility, but it's also a response to God's invitation to be stewards of his creation.

So how can Catholics in the countryside live out the teachings of this encyclical?

Fundamentally, we need to regroup ourselves in the truth that creation is not something for us to exploit as we see fit, but is instead a reality with which we are called to cooperate. Humility should guide our interactions with nature and her resources.

Letters to the Editor

Providence Sister Alexa Suelzer also contributed to *New Jerome Biblical Commentary*

Your fine obituary on Providence Sister Alexa Suelzer in the July 10 issue of *The Criterion* failed to mention her 1990 article/contribution to the *New Jerome Biblical Commentary*, chapter 69, titled "Modern Old Testament Criticism."

As I had her for one graduate course at Saint Mary of the Woods, she was the woman of elegance.

In our correspondence, especially on the term "Son of Man" in Daniel, she was gracious and most helpful. I remember the glee in her eye when she spoke of those "Germans," Scripture scholars of the 19th century.

She reminded us that most biblical scholarship began with the Protestants as Pius X was opposed to "modernism." Pius XII opened biblical scholarship only in my lifetime

We can apply this to the industries that thrive in our rural communities, from forestry to mineral extraction. Let us ask ourselves: Are we cultivating nature, or dominating it into submission? Are the choices we make made with the well-being of the planet and our neighbors—near and far—in mind, or are they solely motivated by a desire to turn a profit? We may call endeavors that harvest and use natural resources "businesses," but the reality is that they have social, ethical and environmental dimensions that are just as relevant as economic outcomes.

This is especially true of agriculture. Although there was not a dedicated section on farming in "Laudato Si,'" Pope Francis uses agriculture-related terminology more than 30 times. Clearly, agriculture has to do with more than just making money.

Our Holy Father illustrates how certain farming techniques injure natural ecology—through pollution and deforestation, but also human ecology—by disrupting rural communities and forcing family and proprietary farmers out of business. He suggests alternatives that are sustainable, working in harmony not only with nature but also healthy patterns of human living.

The approach to agriculture that clearly informed Pope Francis can only be described as "vocational." That is to say, farming is not just a way to make a living. It's a way of life, a unique and privileged way of cooperating with God's plan.

Catholic Rural Life, a national organization of which I am currently the president, is in the midst of a project to help articulate this vocation in the 21st century. In partnership with the Pontifical Council for Justice and Peace, we will produce a set of resources that give faith-based, practical guidance to the next generation of food and agriculture leaders. I believe that this is one way of putting the teachings of "Laudato Si'" into action in rural America.

We may not all be farmers or have livelihoods that directly put us in touch with nature. But we all have a vocation, a call to holiness.

And for all of us—but especially rural Catholics—that means respecting, cherishing and cooperating with God's glorious creation.

May "Laudato Si'" help bring about the needed conversion in our hearts to live this truth of our faith.

(Bishop Paul D. Etienne, the bishop of the Diocese of Cheyenne, Wyo., and formerly a priest of the Archdiocese of Indianapolis, is the president of Catholic Rural Life, a national organization dedicated to applying the teachings of Jesus Christ and his Church to rural America. To learn more about Catholic Rural Life and how to become a member, visit catholicrurallife.org.) †

with "Divino Afflante Spiritu" in 1943. And with joy I continue to study the Scriptures.

Thank you, Sister Alexa!

Norbert P. Schott
Roachdale

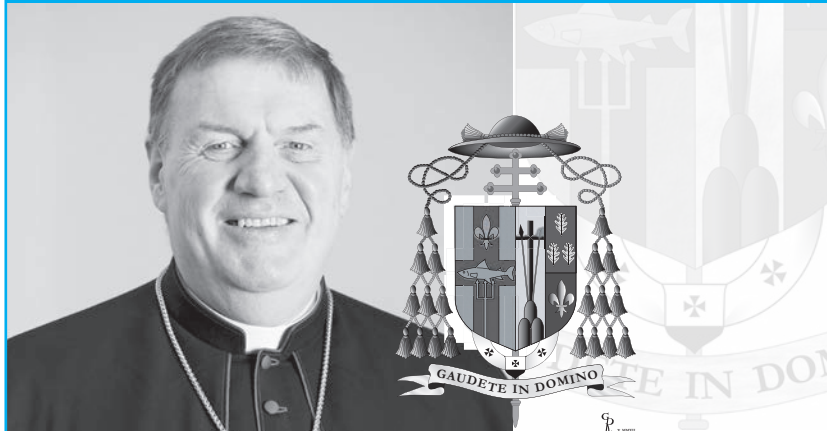
Story on centenarian 'is the kind of journalism the world needs,' reader says

I want to compliment John Shaughnessy and the editors for a terrific job on the front-page story in the July 17 issue of *The Criterion* on 103-year-old Tom Horn of Jeffersonville.

The article is exceptionally well-written, and its message to us as Catholics was subtle but very clear. This is the kind of journalism the world needs.

Thank you.

Philip T. Hendershot
Louisville, Ky.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Quality education can determine a child's future

In my last column, I said that good schools are the key to unlocking the vicious cycle of poverty. If this is true, why do we struggle to find the talent, resources and leadership needed to provide every child in the Hoosier State with excellent, accessible and affordable opportunities to learn and grow?

There is a vital connection between stable family life and a quality education. During the Great Depression, there were lots of children who came from relatively stable families, and many of those children received good educations. Then, as now, committed parents and strong families make all the difference.

As we bishops of Indiana write in *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*:

"A good, well-rounded education that begins as early in life as possible establishes a foundation for a promising future for children and encourages the formation of productive, contributing citizens and healthy families. Every child should have the opportunity to develop his or her full potential, and it is the responsibility of parents and the wider community to help make possible the growth and success of all children."

Especially in today's global economy, the degree to which a person is educated and able to adapt and adjust to changing

circumstances determines his or her ability to secure future employment and social well-being.

With this in mind, in *Poverty at the Crossroads*, we bishops commit our dioceses, parishes, schools and social services agencies to working with state and local governments, as well as business and civic leaders to achieve the following objectives. Let me say just a word about each of these.

- *Strengthening marriage and family life by supporting the role of parents as the primary educators of their children (including programs that make it possible for parents to choose schools for their children and to engage them more effectively in their children's education).* The more we can engage parents directly in the education and formation of their children, the better chance we have of breaking the cycle of poverty. Stable families make for better learning environments for children.

- *Encouraging the state of Indiana to dedicate the resources needed to provide for early childhood education, especially among underserved populations.* We are not asking anyone to simply throw money at this or any other problem, but our experience shows that the earlier we can involve children in formal, age-appropriate learning, the better

chance they have to succeed. This requires an investment of resources.

- *Reducing de facto segregation or isolation by race, ethnicity or income in order to provide all students with opportunities to learn with and from peers from diverse social and economic backgrounds.* Genuine diversity with built-in opportunities to learn from one another helps students from many different backgrounds learn and grow. Isolation is not the answer.

- *Achieving "best practices" and effective policies for teaching and learning, including class size, length of school days, number of school days per year, tutoring and mentorships.* The science of education, including the appropriate use of technology and personal mentoring, is vitally important to successful learning.

- *Attracting, retaining and rewarding teachers and administrators who place the education of children first and who possess the formation necessary to meet the needs of children from economically challenged and/or socially disadvantaged backgrounds.* We're proud of our Catholic school teachers; they demonstrate every day the importance of excellent teaching. We need to encourage more talented young people to become great teachers.

Once again, strong families and good schools make it possible for individuals to break the cycle of poverty. Our responsibility as a society, and as a community of faith, is to help make an excellent education available to families. Local, state and national governments should play a supporting role in this, but research shows that the engagement of parents and local communities in operating individual schools and their systems makes all the difference in achieving and sustaining excellence. Bureaucracies don't manage schools effectively or efficiently. Families supported by neighbors and fellow parishioners do.

The Gospels insist that God's heart has a special place for the poor, so much so that God himself has "become poor" (2 Cor 8:9). Jesus recognized the suffering of the poor, and he was filled with compassion. He never looked away from the poor or acted as if their needs did not concern him.

As we note in our pastoral letter, "the call to act justly demands an organized and systematic response to the issues of poverty in Indiana." Let's work with all people of good will to make the investments that are needed to strengthen family life and ensure excellent schools. †

La educación de calidad es capaz de definir la vida de un niño

En mi columna anterior hablaba de que las buenas escuelas son la clave para romper el círculo vicioso de la pobreza. Si esto es cierto, ¿por qué tenemos dificultades para encontrar el talento, los recursos y el liderazgo necesarios para proporcionar a cada niño y adolescente del Estado de Indiana oportunidades excelentes, accesibles y económicas para aprender y crecer?

Existe una conexión vital entre una vida familiar estable y una educación de calidad. Durante la Gran Depresión, hubo muchos niños procedentes de familias relativamente estables y muchos de ellos recibieron una buena educación. En aquel entonces, al igual que ahora, los padres comprometidos y las familias fuertes marcan toda la diferencia.

Tal como lo expresamos en *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*:

"Una educación buena y balanceada que comience tan pronto como se pueda en la vida, establece una base para un futuro prometedor para los niños y fomenta la formación de ciudadanos productivos y familias sanas. Cada niño debe tener la oportunidad de desarrollar su máximo potencial y es responsabilidad de los padres, y de la comunidad en general, contribuir al crecimiento y al éxito de todos los niños."

Especialmente en la economía globalizada de hoy en día, el grado de educación de una persona y su capacidad para adaptarse y ajustarse a las circunstancias cambiantes determina su

capacidad para garantizarse un empleo en el futuro y su bienestar social.

Teniendo esto en cuenta, en *Pobreza en la Encrucijada* los obispos dedicamos nuestras diócesis, parroquias, escuelas y agencias de servicio social para colaborar con líderes del gobierno estatal y local, así como con líderes empresariales y cívicos, para alcanzar los objetivos que enumero a continuación. Permítanme ofrecer algunas reflexiones acerca de cada uno de ellos.

- *Fortalecimiento del matrimonio y de la vida familiar mediante el apoyo a la función que desempeñan los padres como los principales educadores de sus hijos (inclusive programas que permitan a los padres elegir escuelas para sus hijos y para que participen más efectivamente en la educación de sus hijos).* Cuanto más podamos lograr que los padres participen directamente en la educación y en la formación de sus hijos, mayor será la probabilidad de romper el ciclo de la pobreza. Las familias estables brindan un entorno más favorable para el aprendizaje de los niños.

- *Exhortar al estado de Indiana para que dedique los recursos necesarios para brindar educación infantil temprana, especialmente en las poblaciones marginadas.* No estamos pidiéndole a nadie que tan solo aporte su dinero para este o cualquier otro problema, pero nuestra experiencia demuestra que cuanto más temprano podamos incorporar a los niños en actividades de aprendizaje adecuadas a su edad, mayores serán sus probabilidades de tener éxito en el futuro.

Esto requiere una inversión de recursos.

- *Reducir la segregación de facto o el aislamiento por raza, origen étnico o ingresos, para proporcionar a todos los alumnos la oportunidad de aprender junto con y de sus compañeros procedentes de distintos entornos sociales y económicos.* Una genuina diversidad con la oportunidad intrínseca que eso conlleva para aprender unos de otros, ayuda a que los alumnos de distintas procedencias aprendan y crezcan. El aislamiento no es la solución.

- *Encontrar las «mejores prácticas» y las políticas más eficaces para enseñar y aprender, lo que comprende la cantidad de alumnos por salón, la duración de la jornada escolar, la cantidad de días escolares por año, tutoría y orientación.* La ciencia de la educación, inclusive el uso adecuado de tecnología y la orientación personal, son elementos cruciales para que el proceso de aprendizaje tenga éxito.

- *Atraer, conservar y premiar a maestros y directores que coloquen en primer lugar la educación de los niños y que posean la formación necesaria para atender las necesidades de los niños procedentes de hogares que enfrenten dificultades económicas y/o se encuentren en situación de desventaja social.* Estamos orgullosos de nuestros maestros de escuela católicos quienes demuestran día a día la importancia de una enseñanza excelente. Debemos animar a más jóvenes talentosos para que se conviertan en maestros excelentes.

Una vez más, las familias fuertes y las buenas escuelas hacen posible que las personas rompan el ciclo de la pobreza. Como sociedad y como comunidad de fe, nuestra responsabilidad es contribuir a que las familias tengan a su disposición una educación excelente. Los gobiernos locales, estatales y nacionales deberían desempeñar una función de respaldo en este sentido, pero las investigaciones demuestran que la participación de los padres y de las comunidades locales en el funcionamiento de las escuelas individuales y de sus sistemas escolares marca toda la diferencia para lograr y mantener la excelencia. Las burocracias no administran escuelas ni eficaz ni eficientemente. Las familias, apoyadas por vecinos y parroquianos, sí.

El evangelio hace énfasis en que en el corazón de Dios existe un lugar especial para los pobres, tanto así que "se hizo pobre" (2 Cor 8:9). Jesús reconoció el sufrimiento de los pobres y rebosaba de compasión para con ellos. Jamás pasó por alto a los pobres ni se comportó como si no le importaran.

Tal como lo expresamos en nuestra carta pastoral: "El llamado a la acción exige, con razón, una respuesta organizada y sistemática a los problemas que plantea la pobreza en Indiana." Trabajemos con todas las personas de buena voluntad para realizar las inversiones necesarias para fortalecer la vida familiar y garantizar escuelas excelentes. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

July 31-August 1

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Fri. **Monte Carlo**, \$15, 7-11 p.m.; Sat. **Parish Festival** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 1

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

August 1-9

Saint Mary-of-the-Woods, Providence Spirituality

and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Annual Used Book Sale**, Mon.-Fri., 10 a.m.-4 p.m., Sat. and Sun., 11:30 a.m.-3 p.m. Information: 812-535-2952 or ProvCenter.org.

August 2

Divine Mercy Perpetual Adoration Chapel, 3356 W. 30th St., Indianapolis. **Prayer service, "God Our Father of All Mankind Celebration,"** 3-4 p.m. Information: 317-965-5458 or tdianadass@sbcglobal.net.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Sunday Brunch Live,"** radio broadcast by 100.7 Mix-FM, 10:45-1:15 p.m. Information: 812-535-2952 or ProvCenter.org.

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Right to Life, Marc Tuttle, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmcparish@olmc1.org.

St. Bernard Parish, 7600 Highway 337 NW, Frenchtown. **Parish Picnic**, 10 a.m.-4 p.m., games, silent auction, raffle, quilts, country fried chicken and ham dinner. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish Picnic**, 10 a.m.-4 p.m. CT, soup, food, quilts, music, games. Information: 812-357-5533.

August 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and older, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

August 6

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Summer Learning Series: Seed Saving Workshop**, Candace Minster, instructor, 5-7 p.m., \$15 per person. Information: 812-535-2952 or ProvCenter.org.

August 7

Marian University chapel,

3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

August 8

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel

to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

August 8-9

All Saints Parish, St. Paul campus, 9788 N. Dearborn Road, Guilford. **Parish Picnic**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-6 p.m., music, children's games; Sat. pork tenderloin dinner 5-8 p.m., Sun. chicken dinner 11 a.m.-4 p.m., both dinners \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

August 9

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish Picnic**, 10 a.m.-4 p.m., quilts, games, chicken and ham dinners.

Information: 812-952-2853.

August 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Taizé prayer service**, 7-8 p.m. Information: 812-535-2952 or provctr@spsmw.org.

August 13

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Summer Learning Series: Worm Composting**, Candace Minster, instructor, 5-7 p.m., \$15 per person. Information: 812-535-2952 or ProvCenter.org. †

Retreats and Programs

August 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima.

August 18

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God**, 9 a.m.-4 p.m. \$35 per person includes room for the day and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 19

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

August 20

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Seasonal Community Labyrinth, "Peace and Nature Garden Walk**, Benedictine Sisters Cathy Anne Lepore and Angela Jarboe, presenters, 7-8:30 p.m., free-will donations accepted. Information: 317-788-7581 or benedictinn@benedictinn.org.

August 21-23

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **"The Beatitudes: The Foundation of Christian Spirituality,"** Benedictine Father Eugene Hensell, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

mzoeller@saintmeinrad.edu.

August 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Carl Jung and the Ego and Persona,"** Franciscan Sister Olga Wittekind, PhD and Claire Sherman, PhD, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 per person CEU credit. Information: 812-933-6437 or center@oldenburgosf.com.

August 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual Day of Prayer**, Father Jim Farrell, facilitator. Information: 317-545-7681 or www.archindy.org/fatima.

August 28-30

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **"Being Born Anew,"** Benedictine Father Adrian Burke, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Vatican II's Decree on Christian Unity, Session one of four, "Causes of Christian Dis-Unity,"** Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$15 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

Women of Grace Bible Study will be shared at Catholic Radio Indy studios

Johnnette Benkovic's "Women of Grace Bible Study" will be facilitated by Sharon Teipen at the Catholic Radio Indy studios, 8383 Craig St., Suite 280, in Indianapolis, every other Wednesday from 9:30-11:30 a.m. from Sept. 2, 2015 to May 11, 2016.

The study helps participants come to see the Blessed Virgin Mary as an exemplar who brings people closer to her son. It teaches women to embrace their gift of authentic femininity and their dignity as daughters of God.

The format includes discussion

time and video lectures by Benkovic on eight themes: The Special Call and Gift of Woman; Prayers, Praise and Petition; Thanksgiving and Contrition; Obedience; Wisdom; Eucharist; Resurrection; and Carrying out the Mission.

The cost is \$13.47 for the book, \$28.88 for the workbook, or \$42.35 for both.

For more information or to register, call 317-870-8400 or register online by logging on to www.CatholicRadioIndy.org. †

Workshop on workplace bullying to take place at Marian University in Indianapolis

"Work Shouldn't Hurt," a workshop co-sponsored by Marian University's Adult Programs (MAP) and The Chris Lytle Foundation, will take place at the Marian University Theater, 3200 Cold Spring Road, in Indianapolis, from 6-8 p.m. on Aug. 12. Registration and refreshments begin at 5:30 p.m.

The workshop will focus on recognizing and preventing workplace bullying. It will be presented by Chris

Lytle, a retired Ultimate Fighting Champion who empowers and educates others on fighting against bullying.

The free seminar includes a panel discussion and question and answer session. Business casual dress is requested.

Registration is available by logging on to www.marian.edu/bullying. For more information or to register via phone, call 317-955-6271. †

Catechists training in Spanish will be offered at St. Patrick Parish in Indianapolis on Aug. 29

Benedictine Sister Karen Durliat, director of religious education at St. Patrick Parish in Indianapolis, will offer a free training in Spanish for Spanish-speaking catechists at St. Patrick Parish, 950 Prospect St., from 8:30 a.m.-noon on Aug. 29.

Registration is required. To register or for more information, email Sister Karen at kdurliat@thedome.org or call her at 317-631-5824. †

Entrenamiento en Español para catequistas será ofrecido en la parroquia San Patricio en Indianápolis el 29 de Agosto.

Karen Durliat, monja Benedictina y directora de educación religiosa en la parroquia de San Patricio en Indianápolis ofrecerá un entrenamiento gratis en español para catequistas hispanoparlantes en la parroquia de San Patricio, 950 Prosepct St., el 29 de Agosto de 8:30am a 12 del mediodía.

Es requerido apuntarse de antemano. Para apuntarse o recibir más información, favor de enviarle un correo electrónico a la Hermana Karen: kdurliat@thedome.org o llamarla por teléfono al 317-632-5824. †



A time of unity and peace

Fourteen of the more than 65 participants in a Christian/Muslim picnic sponsored by the Focolare group of St. Pious X Parish in Indianapolis pose for a photo during the event at the Indiana War Memorial Plaza on June 14. The picnic, which was also sponsored by the Nur-Allah Islamic Center, was held to foster unity and peace between Christians and Muslims. (Submitted photo)

Celebrated Irish pilgrimage is canceled due to severe weather

DUBLIN (CNS)—Ireland's most celebrated annual pilgrimage, the Reek Sunday ascent of Croagh Patrick in County Mayo, was canceled because of severe weather on July 26. Local residents could not remember the pilgrimage ever being canceled.

Each year on the last Sunday in July, some 30,000 pilgrims ascend the rocky mountain overlooking Clew Bay in commemoration of the 40 days and nights that Ireland's patron saint, St. Patrick, spent praying and fasting there in 441. Previously, the Reek—a local name for mountain—had been a pagan place of worship.

The official pilgrimage was called off when Father Charlie McDonnell, Westport parish administrator, was informed in the early hours of the morning that conditions were treacherous. After climbing to the top just before 5 a.m., local resident John Cummins reported to Father McDonnell that the winds there were so strong that he had to lie prone on the ground for fear of being blown away.

A glass oratory, recently added to the chapel on the summit, was blown away, as were first aid tents pitched by mountain rescue services.

Archbishop Michael Neary of Tuam, who was due to celebrate Mass on the mountain at 7 a.m., held the celebration instead at a church at the base of the mountain.

Despite the cancellation, several hundred people made their way to the top, which stands 2,510 feet above sea level. Many of those who made the climb were not dressed for the weather conditions, and some were with young children. Eleven people needed treatment for hypothermia, including a 3-year-old girl.

Mountain Rescue volunteers reported that the number of injuries was significantly lower than previous years because fewer people were on the mountain, and most of those who made the climb were being more careful than normal. †



Young people from Ireland pose with a banner in 2012 after carrying the International Eucharistic Congress Bell up to the summit of Croagh Patrick for Reek Sunday in Ireland. Reek Sunday, Ireland's most celebrated annual pilgrimage, was cancelled because of severe weather on July 26. (CNS photo/courtesy The Irish Catholic)

Nuns ask court for protection from complying with HHS mandate, fines

DENVER (CNS)—In a July 23 filing with the U.S. Supreme Court, the Little Sisters of the Poor have asked the court for relief from being forced to comply with the federal contraceptive mandate or face heavy fines.

The sisters are being asked to choose between adhering to their Catholic faith—which prohibits them from providing contraceptives—and continuing to pursue their religious mission of serving the elderly poor, according to Sister Loraine Marie Maguire, mother provincial of the order.

“As Little Sisters of the Poor we dedicate our lives to serving the neediest in society, with love and dignity,” she said in a statement.

“We perform this loving ministry because of our faith and simply cannot choose between our care for the elderly poor and our faith, and we shouldn't have to,” Sister Loraine Marie said. “We hope the Supreme Court will hear our case and ensure that people from diverse faiths can freely follow God's calling in their lives.”

The latest action by the Denver-based Little Sisters follows a July 14 ruling by the 10th U.S. Circuit Court of Appeals that the religious order and other religious entities are not substantially burdened by procedures set out by the federal government by which they can avoid the

requirement to provide contraceptive coverage in employee health insurance.

The circuit court ruling also affected Christian Brothers Services and Christian Brothers Employee Benefit Trust, the Catholic ministries through which the Little Sisters obtain their health coverage.

The ruling also included challenges to the procedures filed by Southern Nazarene University, Oklahoma Wesleyan University, Oklahoma Baptist University, Mid-America Christian University, Truett-McConnell College, and Reaching Souls, an Oklahoma-based nonprofit corporation founded by a Southern Baptist minister that trains pastors and evangelists and provides care to orphans in Africa, India and Cuba.

Under the Affordable Care Act, all health insurance plans are required to provide coverage for birth control drugs and procedures. Churches themselves and other institutions that primarily employ and serve members of the churches are exempt.

Nonprofit religious entities such as church-run colleges and social service agencies are not exempt, but the federal Department of Health and Human Services created what it calls an “accommodation” under which such organizations morally opposed to the coverage may file a particular form

or notify HHS that they will not provide it.

The contraceptive coverage is then provided to those organizations' employees, but through third parties, and with no cost or further involvement of the employer. Entities that refuse to comply with the mandate are subject to significant fines.

The Little Sisters of the Poor and other organizations that sued say that the acts of filling out the form or notifying HHS are a substantial burden on their religious rights because the steps implicate them in the ultimate provision of contraceptives. The court disagreed.

“The Little Sisters consider it immoral to help the government distribute these drugs,” said Mark Rienzi, senior counsel of the Becket Fund for Religious Liberty and lead attorney for the religious order. “But instead of simply exempting them, the government insists that it can take over their ministry's employee health care to distribute these drugs to their employees, while dismissing the Sisters' moral objections as irrelevant.”

“In America, judges and government bureaucrats have no authority to tell the Little Sisters what is moral or immoral. And the government can distribute its drugs without nuns—it has its own health care exchanges that can provide whatever it wants.” †

10th Annual Nativity Augustravaganza

August 13-15, 2015

4:00 pm—Midnight
Monte Carlo • Raffle • Food & Drink
Bingo • Rides • Children's Games
Cornhole Tournament (Sat. 6:30 pm)

Live Entertainment

8:00 pm - 11:00
Stone 10 (Fri.) Mr. Zero (Sat.)

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August 13

6:00-8:00 pm - Cookies and Canvas
Great fun for families
\$25 per canvas
(must preregister on Nativity's website)

August 14

4:30 pm - Balloon Launch Opening to the Festival

Catered Dinner
Knights of Columbus Hog Roast and NEW Kids Meal
\$9 Adults - \$7 Kids 10 and Under

August 15

Nativity Fit 5K Run/Walk (9:00 am)
(8:00 am race day registration)
NEW this year 1 mile family fun run

Catered Dinner
Prime Rib and Oven Roasted Turkey carving stations with all the sides
NEW Kids Meal
\$10 Adults - \$6 Kids 10 and Under

5:30 pm - Evening Mass

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PAPAL

continued from page 1

there are two papal trip planning bodies: one for the Sept. 22-25 World Meeting of Families under the direction of veteran communications professional Donna Crilley Farrell, and an archdiocesan effort for everything else concerning the Sept. 26-27 papal visit to Philadelphia, with a degree of overlap since the events are intertwined.

First, local Church officials studied how other large cities managed the World Meeting of Families, and then started building planning teams, including civic partnerships with the city of Philadelphia, the U.S. government, national security and law enforcement agencies, the Philadelphia-based Franklin Institute—which will host a Vatican art exhibit through next year—along with other cultural and civic institutions, according to Gavin.

“Philadelphia is a big place, and the life of the archdiocese has to go on, so we reached out to others—we wanted the best people we can get and who have worked with large groups of people, with security and transportation,” he said, noting that Philadelphia Archbishop Charles J. Chaput has brought an “incredible” amount of energy to the project.

“Over time, things grew organically and they continue to grow today,” Gavin said in an interview with Catholic News Service.

By mid-July, the archdiocese had a database of some 6,000 general volunteers, 500 volunteer media, language and Church-related experts to staff a 115,000-square-foot media center planned for the Pennsylvania Convention Center.

A Host-A-Family program will augment some 11,500 Philadelphia-area hotel rooms, and financial pledges of \$30 million will help offset costs associated with the papal visit there. Some 5,000 to 7,000 accredited journalists are expected to cover Pope Francis’ visit.

The pope’s outdoor closing Mass at Philadelphia’s Benjamin Franklin Parkway could draw more than 1.5 million participants. Pope Francis also is expected to meet with Hispanics and immigrants, and separately, with inmates at a correctional facility in the “City of Brotherly Love.”

In a June news conference about the pope’s stop in the nation’s capital, Cardinal Donald W. Wuerl of Washington said he and the archbishops of Philadelphia and New York City met with the Vatican papal advance team in each of the three cities in the U.S. and in Rome to chart out Pope Francis’ first U.S. visit. They were instructed to come up with their own “wish list” of locations and activities for Pope Francis during his travels.

The World Meeting of Families serves as the centerpiece of the papal visit—something the advance team made clear should not be overshadowed by planning any larger papal events elsewhere beforehand.

“We put together a schedule, and then it went back to Rome,” Cardinal Wuerl told reporters, noting that estimates were made of how long it will take the pope to speak and engage with people at each of his stops, along with the transportation time and logistics between stops.

“Eventually, the advance team came back and said, ‘Here is where we are, and let’s walk through it again,’” Cardinal Wuerl said, noting that nothing was firm until the pope’s official itinerary was made public on June 30.

“Until the announcement, we were told: ‘You can plan, but remember this is all informal and unofficial, and it can be changed,’” the cardinal added. “There is always that little caveat that there can still be some fine tuning.”

The Washington portion of the visit eventually grew to include a Catholic Charities-related encounter with homeless people. The pope will visit President Barack Obama at the White House and address a joint meeting of Congress; those events are managed independently



Above, an image of Pope Francis is displayed on a monitor during a July 8 media tour at Our Lady of the Angels School in the East Harlem neighborhood of New York. The pontiff will visit the school during his trip to the U.S. in September. (CNS photos/Bob Roller)



Left, members of the media gather near the Philadelphia Museum of Art along Benjamin Franklin Parkway in Philadelphia during a July 9 preview tour for Pope Francis’ trip to the U.S. in September.

by those entities, including press credentialing for them.

Pope Francis also will celebrate a canonization Mass for Blessed Junipero Serra at the Basilica of the National Shrine of the Immaculate Conception in Washington.

As with the other locations, tickets to the pope’s events in the capital are limited and are mostly being distributed through local parishes. Members of the general public will be able to view a live broadcast of the pope’s remarks to Congress via Jumbotrons at the West Front of the Capitol.

Chieko Noguchi, director of media and public relations for the Archdiocese of Washington, said press credentialing for events the archdiocese is overseeing has been daunting.

Noguchi joined other Church officials in predicting that media coverage of Pope Francis’ trip will likely exceed that of Pope Benedict’s 2008 visit to Washington and New York.

“We have so much interest from everything pope-related, and there are so many different meetings going on right now,” Noguchi told CNS. “We are still trying to determine media access balanced with security concerns along with the desire that as many people as possible can share in this historic event.”

Finishing touches still in flux included as-yet unannounced papal motorcade routes for those who want to get a glimpse of Pope Francis.

Since it is unlikely every journalist applying for credentials will be accommodated at each site and on media transportation buses, the U.S. Conference of Catholic Bishops (USCCB) will attempt to parse out journalist access strategically and as fairly as possible, according to Helen Osman, the USCCB’s secretary for communications who is now national coordinator of communications for the papal visit.

The USCCB, Osman added, started signing contracts on event and media center/convention space late last year before the Vatican publicly confirmed Pope Francis’ visit.

Much more so than during Pope Benedict’s 2008 visit, social media will play a greater role in the Church communications strategy. In August, the USCCB will formally announce a new app, “The Catholic Church,” to provide

visuals, audio and text of the papal visit.

The USCCB also contracted an outside company to provide live streaming and around-the-clock replay coverage of Pope Francis’ visit, which will be accessible via the USCCB website.

Pope Francis is expected to speak primarily in Spanish, so another planning priority has been to enlist sufficient bilingual staff to assist reporters with simultaneous translations of remarks by the pope, who often deviates from prepared texts. “In the past, the Vatican provided us with texts of the speeches in various languages for the journalists, so if he is speaking extemporaneously in Spanish that will be a challenge,” Osman said.

In New York City, where the archdiocese enlisted additional planning and leadership skills of former American Express executive Albert Kelley, who served as CEO of the 2014 Super Bowl event, Church officials are responsible for five papal events at four sites. The U.N. papal event is being managed by the United Nations.

Pope Francis will attend an interreligious prayer service at the National September 11 Memorial and Museum at the World Trade Center site, meet with small groups at St. Patrick’s Cathedral and a Catholic elementary school in East Harlem, and celebrate a Mass at Madison Square Garden.

“In all of our planning, we are trying to maximize the time the Holy Father has to interact with people, and we kept the furnishings at the sites very simple,” said Joseph Zwilling, the archdiocesan director of communications.

“The Holy Father wants to have an encounter with people, he wants to learn about us and how the Church operates in New York and the United States, and we want to give him a real understanding of our inner city schools, immigrant populations, of what we do for newcomers to our country and of how faith communities can coexist,” Zwilling said.

The visit, he added, touches every aspect of the New York Archdiocese—from special fund raising, to parishes awaiting tickets for his appearance, to Catholics praying for his visit and for Cardinal Timothy M. Dolan, “who is eagerly awaiting the pope,” Zwilling said. †



Workers clean a bronze statue of Christ on July 8 outside the headquarters of the U.S. Conference of Catholic Bishops in Washington.



A photo of a firefighter and Franciscan Father Mychal Judge, a chaplain with the New York Fire Department, top, are seen on a beam from the World Trade Center at the National September 11 Memorial & Museum in New York City on July 7. Father Mychal died while giving last rites to a firefighter in the aftermath of the terrorist attacks that brought down the twin towers of the World Trade Center. Pope Francis will visit the site during his visit to the U.S. in September.

‘Good Is Winning’ social media effort gears up for Pope Francis’ visit

CHARLOTTE, N.C. (CNS)—A broad digital media project to coincide with Pope Francis’ visit this fall to the United States aims to recruit and interact with young people, particularly those who do not think of themselves as religious.

These “nones,” as researchers have called them, are especially found among the millennial generation, generally defined as those who came of age around the year 2000.

A 2014 Pew Research Center study found that the number of people who define themselves as “nones” grew from 16 percent in 2007 to 23 percent in 2014. Among millennials, the Pew survey showed a sharp decline in the percentage of people who say they’re Catholic, in comparison to older generations. In the three older generations the survey considered, 20-23 percent of adults said they are Catholics, but among millennials, it was 16 percent.

This youthful, religiously unaffiliated demographic presents a golden opportunity for the Catholic Church’s new evangelization, said Kathleen Hessert, founder of Charlotte-based Sports Media Challenge. Hessert, a parishioner of St. Gabriel Parish in Charlotte, N.C.,



Kathleen Hessert

is leading a national digital evangelization initiative by the global Catholic network Aleteia.org in conjunction with the pope’s Sept. 22-27 trip to Philadelphia, New York and Washington.

A key part of Aleteia.org’s digital strategy is engaging with millennials who—even though they do not identify now as religious—can represent a vital constituency to the future of the Church, Hessert said.

Often called the “Net Generation” or “digital natives,” millennials were among the first to grow up with computers in their homes, and one of the most popular forms of their media use is social networking. The Catholic Church must use digital and social media to engage with millennials—presenting the Gospel to them in new ways

and encouraging them to get involved, she said.

“Engagement is our top priority,” Hessert told the *Catholic News Herald*, newspaper of the Diocese of Charlotte. “It’s key to instigate conversation, not just broadcast information.”

Hessert has more than a decade of experience as an award-winning television anchor, reporter and talk-show host who now serves as a media relations consultant for athletes. Clients have included Peyton Manning, Derek Jeter, Danica Patrick, Christian Laettner, the University of Notre Dame, ESPN, the Big Ten Network and the Radio City Rockettes.

During the pope’s visit to the U.S., Aleteia.org’s digital campaign will spread the message, “Good Is Winning,” an effort to highlight acts of mercy, kindness, courage and dignity in everyday life. Communication will include Facebook, Twitter, Instagram and Pinterest, as well as contributions using Vine, Periscope and Snapchat, with top Vine and Twitter influencers being part of the mix. The campaign will use the hashtag #GoodIsWinning.

The “Good Is Winning” campaign will be conducted by a “digital street team,” a group of 30 social media-savvy millennials who will shepherd the communications effort before, during and after the pope’s visit.

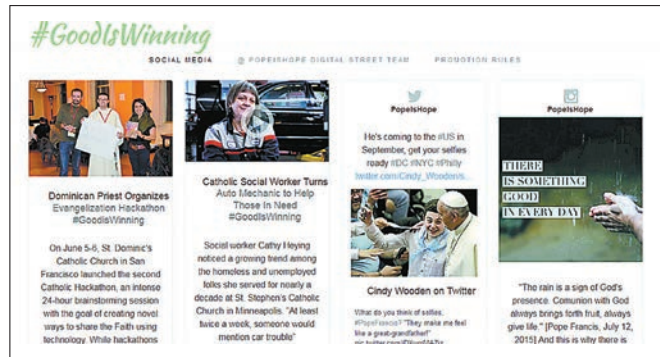
Team members will create and promote stories, photos, videos and conversations in social media to help inspire and inform people about faith, social justice and values. Twenty people will be based at a media “command center” in Philadelphia, with another five in Washington and five in New York. Another 30 members from across the country will participate remotely.

Content will be produced and targeted to those who don’t consider themselves religious or who are lapsed from their faith, but who are curious about Pope Francis and interested in what he has to say. The goal is to reach these people—Catholics and non-Catholics alike—during the pope’s visit and start conversations about faith in new ways, opening their hearts to the Gospel, Hessert said.

“We intend to engage people who would not otherwise have been engaged, and do it in a very different way,” she said. “This is right in line with Pope Francis’ Vatican



This is a screenshot of the website goodiswinning.aleteia.org. During Pope Francis’ visit to the U.S., Aleteia.org’s digital campaign will spread the message “Good Is Winning,” an effort to highlight acts of mercy, kindness, courage and dignity in everyday life. (CNS photo/ “Good Is Winning” campaign)



This is a screenshot of the website goodiswinning.aleteia.org. In an effort to highlight acts of mercy, kindness, courage and dignity in everyday life, Aleteia.org is launching the site in advance of Pope Francis’ visit to the U.S. (CNS photo/ “Good Is Winning” campaign)

reorganization to make the Church more effective in today’s digital world.”

The pope’s U.S. visit—and the message of mercy and love which he preaches—offers a powerful opportunity for digital evangelization, she said. The Church’s message of hope and salvation is more important than ever, she noted, and we are all called to become “digital disciples.”

Hessert said, “If we walk away after the pope is gone from here, shame on us.”

The “Good Is Winning” campaign is expected to reach millions, according to Hessert, based on a similar “digital street team” campaign she launched for the NFL in Canada in 2013 that attracted millions of new fans and followers on social media.

Hessert added that the campaign is

meant to have longer-lasting results than just building “buzz” around Pope Francis’ visit. Its most important impact will be in the knowledge gained from engaging with people who are casual about their religious affiliation or who have no faith at all. The “Good Is Winning” campaign will compile and analyze data about its online audience and their conversations, with the goal being for the Church to better understand millennials and strategically engage with them.

Although much work will focus on the pope’s visit this fall, Hessert said, the Church’s digital evangelization efforts must be long-term and sustained if it is to accomplish Christ’s command to “make disciples of all the nations.” †

‘Walk with Francis’ service pledge drive is launched in honor of visit

WASHINGTON (CNS)—In anticipation of Pope Francis’ September visit to Washington, the Archdiocese of Washington and its Catholic Charities arm have launched an effort that challenges members of the local community to reach out to those in need.

Called the “Walk With Francis Pledge,” the campaign invites people to serve others in their community and then share their pledge on social media. The pledge involves three ways to participate:

- Through prayer and learning about the faith: walkwithfrancis.org/pledge/pray.
- Through charitable service to others: walkwithfrancis.org/pledge/serve.
- Through spreading the Gospel in families, workplaces and public policy: walkwithfrancis.org/pledge/act.

The campaign was announced by Washington Cardinal Donald W. Wuerl and Msgr. John Enzler, president and CEO of Catholic Charities, at a July 22 news conference at the agency’s headquarters in Washington.



Cardinal Donald W. Wuerl

“The ‘Walk with Francis Pledge’ offers people the opportunity to demonstrate solidarity with the Holy Father and answer his call to bring Christ’s love, mercy and hope to others, especially those on the margins of society,” Cardinal Wuerl said.

The pledge challenge, the cardinal said, is a reflection of what Pope Francis calls on all people to do.

“His [the pope’s] challenge to us is to care for one another, to look out for the needs of each other,” Cardinal Wuerl said. “This is an extraordinary opportunity for us to keep our focus on those whose needs are greater than ours, the marginalized, the poor, our brothers

and sisters.”

On Sept. 24, the last day of Pope Francis’ Sept. 22-24 visit to Washington, the pope will meet with several clients of Catholic Charities, and then bless the agency’s clients, staff and volunteers and make remarks to the guests gathered at lunchtime for the St. Maria’s Meals program run by Catholic Charities.

Msgr. Enzler noted that he is “beyond excited” as Catholic Charities prepares for the pope’s visit.

“The pope will stand right here two months from now. This is a great chance to celebrate his presence among us,” Msgr. Enzler said of the “Walk with Francis Pledge.”

“The Holy Father’s words are special, but to me his actions are spectacular,” Msgr. Enzler said in noting how the pope reaches out to the elderly, the infirm, the imprisoned and the poor.

“All you have to do for the Walk with Francis Pledge is sign up, take a photo and challenge others. We hope that 100,000 people locally will take the pledge,” he continued. “You can pray for the pope, read one of his encyclicals. You can serve in your community or your parish. You can do a work of justice or something to help change a person’s circumstances.”

Pledges will be shared on social media platforms including Facebook, Twitter and Instagram using the hashtag #WalkwithFrancis.

Cardinal Wuerl will present the pope with a book including all the social media posts with the #WalkwithFrancis hashtag.

The “Walk With Francis Pledge” is open to all people, not just Catholics, Cardinal Wuerl said, because “our Holy Father seems to touch the hearts of everybody.”

“The Holy Father’s visit is the cause of great excitement all over the community and in fact all over the country. He is hugely popular because he is seen as a person who cares for all people, especially those in need,” Cardinal Wuerl said. “You can take the pledge in any language. Everybody is invited. This effort includes everyone who wants to be a

part of it.”

The cardinal added that “we invite all in our community to share in the opportunity to help others. Our goal is to allow everyone to enter into a physical, tangible way to help others.”

At the news conference, Msgr. Enzler and several local celebrities took the “Walk With Francis Pledge.” Msgr. Enzler said that his pledge is to spend a night with the homeless served by Catholic Charities.

Olympic gold medal swimmer Katie Ledecky, University of Maryland head basketball coach Mark Turgeon and Washington Nationals pitcher Craig Stammen have either already taken the pledge or will have videos made of them making the pledge.

Robert Crawford, a formerly homeless man who was assisted by Catholic Charities and now volunteers there, was among those taking the pledge.

“I’ll take the pledge. I was homeless for four years, so I know what it means when people help,” he said. “My pledge will be to help somebody trying real hard to get themselves together.”

Fred Sarran, a member of Congregation Har Shalom synagogue in Potomac, Maryland, who works at Catholic Charities, also promised to take the pledge. He said that he and his family would volunteer on Christmas Day to feed the homeless so that Christians could be with their family. He added that he also would challenge members of his synagogue to take the pledge.

“Since being elected pontiff, one of the things that Pope Francis has highlighted in his ministry has been concern and care for the poor and the marginalized. In doing so, he is reminding us of something that the Catholic Church has always done—feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, and visiting the sick and imprisoned,” Cardinal Wuerl said.

“It is my hope that we can all take inspiration from Pope Francis’ example and our entire community can join together to help brighten our world in this way,” he said. †

Five Providence sisters celebrate their 50-year jubilees

Criterion staff report

Five Sisters of Providence of Saint Mary-of-the-Woods are celebrating their 50th jubilees at their community's motherhouse at Saint Mary-of-the-Woods this year.

They include Sisters Claire Hanson, Kathleen Leonard, Martha Rojo, Mary Ann Stewart and Betty Paul.

Sister Claire (formerly Brigid Eileen) Hanson, a native of Chelsea, Mass., entered the congregation on Sept. 12, 1965, and professed perpetual vows on Sept. 30, 1973.

She graduated from Indiana State University in Terre Haute with a bachelor's degree in elementary education, and earned her master's degree in elementary early childhood education from Lesley University in Cambridge, Mass.

Sister Claire has ministered in Illinois, Maryland, Massachusetts, New Hampshire and Washington, D.C.

Currently, she ministers as a school staff member and as a home health care provider in Massachusetts.

Sister Kathleen (formerly Dennis Therese) Leonard, a native of Chelsea, Mass., entered the congregation on Sept. 12, 1965, and professed perpetual vows on Nov. 23, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and a licentiate degree in clinical psychology from Gregorian University in Rome.

In the archdiocese, Sister Kathleen ministered as a teacher at the former St. Andrew School in Indianapolis and as director of postulants at St. Joan of Arc Parish in Indianapolis.

At the motherhouse at Saint Mary-of-the-Woods, she served as director of canonical and mission novices.

Sister Kathleen has also ministered in Maryland,



Sr. Claire Hanson, S.P.



Sr. Kathleen Leonard, S.P.



Sr. Martha Rojo, S.P.



Sr. Mary Ann Stewart, S.P.



Sr. Betty Paul, S.P.

Massachusetts and Washington, D.C.

Currently, she ministers as a therapist/consultant in Massachusetts.

Sister Martha (formerly Maria Cruz) Rojo, a native of Van Nuys, Calif., entered the congregation on Sept. 12, 1965, and professed perpetual vows on Dec. 12, 1976.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and received her master's degree in religious studies/Hispanic minorities from the University of the Incarnate Word in San Antonio, Texas.

Sister Martha has ministered in Texas.

Currently, she ministers as a chaplain of St. Francis Medical Center in Lynwood, Calif.

Sister Mary Ann (formerly Marie Faith) Stewart, a native of Terre Haute, entered the congregation on Sept. 12, 1965, and professed perpetual vows on Aug. 15, 1978.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and earned

her master's degree in social studies from Indiana State University in Terre Haute.

In the archdiocese, Sister Mary Ann ministered as a teacher at St. Philip Neri and Central Catholic schools, both in Indianapolis, and currently teaches at Cathedral High School in Indianapolis.

Sister Betty (formerly Paulette) Paul, a native of Evansville, Ind., entered the congregation on Sept. 12, 1965, and professed perpetual vows on April 10, 1976.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics, and earned her master's in pastoral ministries from Seattle University.

In the archdiocese, Sister Betty ministered as a teacher at Roncalli High School in Indianapolis, and at the former Schulte High School in Terre Haute.

She has also ministered in Connecticut, Massachusetts, North Carolina and Oklahoma.

Currently, she ministers as the northern regional coordinator for the Office of Faith Formation in the Diocese of Charlotte, N.C. †

'We must recommit ourselves to end' death penalty, say bishops' chairmen

WASHINGTON (CNS)—The Catholic faith tradition "offers a unique perspective on crime and punishment, one grounded in mercy and healing, not punishment for its own sake," two bishops said in a statement renewing the U.S. Catholic Church's push to end the death penalty.

"No matter how heinous the crime, if society can protect itself without ending a human life, it should do so. Today, we have this capability," wrote Cardinal Sean P. O'Malley of Boston and Archbishop Thomas G. Wenski of Miami.

The two prelates are the chairmen, respectively, of the U.S. Conference of

Catholic Bishops' Committee on Pro-Life Activities and the Committee on Domestic Justice and Human Development.

The message, released on July 16, commemorated the 10th anniversary of the bishops' Catholic Campaign to End the Use of the Death Penalty and their message "A Culture of Life and the Penalty of Death," which accompanied the campaign.

The U.S. bishops, who have long advocated against capital punishment, began the ongoing campaign in 2005.

It asks people to pray for victims of crime and their families and to reach out to support them. It also calls for educating

people about Church teaching on the death penalty and criminal justice; working for legislation to end capital punishment; and changing the debate in favor of defending life.

In November 2005, the bishops approved the statement on the death penalty calling on society to "reject the tragic illusion that we can demonstrate respect for life by taking life." It built on the 1980 statement by the bishops that called for the abolition of capital punishment.

"We urged a prudential examination of the use of the death penalty, with the aim of helping to build 'a culture of life in which our nation will no longer try to teach that killing is wrong by killing those who kill. This cycle of violence diminishes all of us,'" Cardinal O'Malley and Archbishop Wenski said in their joint statement.

The two prelates cited "significant gains" made on the issue over the past decade.

Several states, including New York, New Jersey, New Mexico, Illinois, Connecticut, Maryland and most recently

Nebraska, have ended the use of the death penalty, and other states have enacted a moratorium. Death sentences are at their lowest level since the reinstatement of the death penalty in 1976.

In Kansas this past February, a measure to abolish the death penalty there ultimately failed, but the state Catholic conference praised senators for their "impassioned and thoughtful" debate on the issue.

Even with such progress, "there is still a great deal of work to be done, and we must recommit ourselves to end this practice in our country," said Cardinal O'Malley and Archbishop Wenski.

They also noted Pope Francis' call to end use of the death penalty and said that in light of the upcoming Year of Mercy that he declared, which is to begin on Dec. 8, "[we] renew our efforts in calling for the end of the use of the death penalty."

"Pope Francis, like his predecessors, provides a clear and prophetic voice for life and mercy in calling for all people of good will to work to end the use of the death penalty," added Archbishop Wenski. †

All Saints Parish Campus of St Paul New Alsace Picnic

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11:00 am - 4:00 pm
Mass schedule as follows:
St. Paul - 7:30 am
St. John - 9:15 am
St. Joseph - 11:00 am

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World Youth Day registration begins; pope is first person to sign up

VATICAN CITY (CNS)— Pope Francis was the first pilgrim to sign up for World Youth Day to be held in Krakow, Poland, launching the opening of registration.

Accompanied by two Polish teenagers who wore World Youth Day 2016 T-shirts, the pope registered online for the event using a tablet.

“With this electronic device, I have signed up for the day as a pilgrim,” he told thousands of people gathered in St. Peter’s Square on July 26 for his Angelus address. “I wanted to be the first one to open registration.”

The celebrations on July 26-31, 2016, will come during the Holy Year of Mercy, which Pope Francis proclaimed to invite people to follow the merciful example of God the Father.

World Youth Day “will be, in a certain sense, a jubilee of youth” during the holy year, as its theme is also about being merciful toward others, the pope said.

God’s merciful power through Jesus “heals every ill of body and spirit,” the pope said before praying the Angelus.

Reflecting on the day’s Gospel reading, St. John’s account of the multiplication of loaves and fish, Pope Francis said the story shows how the disciples tried to find a “market”-based solution by calculating how much money they would need to feed the large, hungry crowd that had gathered by the Sea of Galilee.

“But Jesus substitutes the logic of buying with another logic, the logic of giving” when he points to the generous gift offered by a boy who offered to give all that he had: five small loaves and two fish.

Even though people could not see how such a small contribution could make a difference, “God is able to multiply our tiny gestures of solidarity and let us participate in his gift,” the pope said.

Jesus offers “fullness of life for those



Pope Francis is flanked by two Polish youths as he uses a tablet to officially open online registration for World Youth Day 2016 in Poland.

(CNS photo/Ettore Ferrari, EPA)

who hunger. He satisfies not only material hunger, but also that deeper hunger—the hunger for meaning in life, the hunger for God,” Pope Francis said.

Complaining does nothing to solve the many problems in life, “but we can

offer that little we have like the boy in the Gospel,” he said.

Everyone has some kind of talent or skill as well as time, he said. “If we are willing to put them in the Lord’s hands they will be enough so that there will be

a little bit more love, peace, justice and, above all, joy in the world.”

(For more information about World Youth Day 2016, visit the website, www.worldyouthday.com.) †

DECISION

continued from page 1

institutions and Catholic schools have always had this right.”

In their statement, Martin and Father Hanifin said they also were concerned that the new resolution “articulates a position on adult sexual conduct that does not make clear that sexual behavior should be reserved to a husband and a wife in marriage.”

They described an “increasingly challenging” situation with regard to differences in religious and societal beliefs that led to the policy change, but added: “We recognize the vital importance of providing a Catholic emphasis to Catholic Scouts and Scouters seeking ways to live out their ‘duty to God.’

“Our youth don’t want to leave

Scouting. ... Let’s continue this important journey together and pray for the future of Scouting!” Martin and Father Hanifin declared.

About 70 percent of Boy Scout troops are run by faith-based groups.

The Mormon church, whose troops account for 17 percent of all Boy Scouts, strongly criticized the policy change.

“The Church of Jesus Christ of Latter-day Saints is deeply troubled by today’s vote,” said a July 27 news release. “When the leadership of the church resumes its regular schedule of meetings in August, the century-long association with Scouting will need to be examined.”

The statement said the church has been examining alternatives, especially for Mormon boys who live in areas without a Boy Scouts presence.

The new policy was crafted by the Scouts’ top leaders, including

Robert Gates, the former defense secretary who is now the Scouts’ president. According to the Scouts, 79 percent of its executive board members on a July 27 conference call approved the new policy.

The number of Boy Scouts has been slipping in recent years. Faced with criticism over the organization’s policies toward gays, as well as lawsuits against the Boy Scouts and declining business support, the Scouts allowed openly gay youths to join in 2013. Membership dropped 6 percent that year, and slipped another 7 percent last year to 2.4 million. The drop was attributed to departures by some evangelical churches over the 2013 policy change.

When a Boy Scouts committee unanimously recommended July 13 that the ban on gay troop leaders and employees be rescinded, the Southern

Baptist Convention looked askance at the move.

Russell Moore, president of the denomination’s Ethics & Religious Liberty Commission, predicted an even greater exodus of Baptists from the Scouts, and expressed skepticism the Scouts would hold the line on protecting the rights of churches and other religious institutions.

“At every point, the Scout leadership tells us that they will go this far and no farther, but here we are again—so it’s hard for me to believe, in the long term, that the Boy Scouts will allow religious groups to have the freedom to choose their own leaders,” Moore told Baptist Press on July 14. “In recent years, I have seen a definite cooling on the part of Baptist churches toward the Scouts. This will probably bring that cooling to a freeze.” †

What was in the news on July 30, 1965? Infallibility understood in a clearer light and nuns allowed to distribute Communion in mission territory

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 30, 1965, issue of *The Criterion*:

- ‘Unity talks’ opened with Presbyterians
- Cardinal Ritter: Infallibility doctrine seen in clearer light

“LONDON—The ecumenical council’s teaching on the collegiality of bishops places papal infallibility in a clearer light, Cardinal Joseph Ritter of St. Louis has stated. The cardinal spoke on the changes brought about in the Church by the council in a recorded interview broadcast over the national network of the British Broadcasting Corporation (July 17) in which three other cardinal participated. ‘The changes are really tremendous,’ said Cardinal Ritter. ‘In the eyes of the world, the image of the Church has been changed. The Church has revealed itself as being open and in service to the world, that it wants to serve the world.’ ... ‘Collegiality,’ [said] Cardinal Ritter, ‘helps to put the infallibility of the pope in proper light in relationship with the bishops.’”

- Lay groups in move from cooperation
 - Monks to form parish center in Lima, Peru
 - Educational Conference closes gap
 - Peru to pay lay staff in parochial schools
 - Stress realtors’ duty in open housing field
 - Eyewitness story: Tells about KKK rally near Bogalusa
 - Improved services seen: Medicare will help Church institutions
 - Cardinal’s priest aide fatally shot
 - Clerics reported ousted from Sudan
 - Give Communion
- “GIRADOT, Colombia—Missionary Sisters of Madre Laura who work in remote areas of the Giradot diocese have been given permission by Bishop Ciro Gomez Serrano to carry consecrated Hosts to their mission stations and distribute Communion to the faithful. It is the second authorization of its kind given to nuns in Latin America. A similar experiment is being tried in northern Brazil.”
- Boys enjoy camp life at Rancho Framasa
 - 10,000 Chinese receive baptism
 - Rules sterilization program is illegal
 - Diocese will run new FM station
 - Sailors paint church, not town

- Sees strong upsurge in number of converts
- Theologian issues challenge to laity
- Trappists decide on ‘updating’
- Visual equipment donated to Marian
- Priests vote for mission duty
- From Boonville, Ind.: Priest, five boys pedal bikes on 2,000-mile junket to Texas
- Vatican postal rates boosted
- Clergy changes are announced by St. Meinrad
- Movement launched: Anglican nuns work for Christian unity
- Advances are predicted in training of Jesuits
- Berlin Catholics provide housing
- Obtains release of Czech priests



Read all of these stories from our July 30, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

From the Editor Emeritus/John F. Fink

Early Church: Two special popes of the fifth century

(Seventeenth in a series of columns)

When I wrote about Pope Damasus four columns back, I said that he was forceful in promoting the primacy of the See of Rome, referring to it as “the apostolic see.” A couple of his successors in the fifth century were even more forceful.



First there was Pope St. Innocent I, who became pope on Dec. 21, 401, two days after the death of Pope St. Anastasius I, who happened to be his father—the only such case in Catholic history of a son succeeding his father as pope. From letters that still survive, we know that he laid down the law on disciplinary and liturgical matters, insisting on “the Roman custom.”

When two regional councils in Africa condemned Pelagianism and asked Pope Innocent to add his anathema, he did so, and excommunicated Pelagius. But then he went on to praise the African

bishops for referring the matter to his judgment (which they really had not intended) because, he asserted, disputes over matters of faith should be submitted to the successor of St. Peter.

(Pelagius taught that humans can attain salvation through the efforts of their natural powers and free will, playing down the role of divine grace.)

Pope Innocent had difficulties with some of the eastern bishops, though. When St. John Chrysostom was exiled from his See of Constantinople, through the efforts of Bishop Theophilus of Alexandria and Empress Eudoxia, Innocent refused to recognize the bishop appointed in his place.

The fifth century also produced Pope St. Leo I, one of two popes to be called “the great,” the other being St. Gregory I (although some people are calling Pope St. John Paul II that). He was pope from 440 to 461. He asserted his authority everywhere in the west, but it was not accepted in the east.

We already met him in this series of columns because he was the pope at the time of the important Council

of Chalcedon that I wrote about two columns back.

Pope Leo the Great and Pope Gregory the Great are also the only two popes to be named doctors of the Church. In Leo’s case it was mainly because of his *Tome*, the letter he wrote which asserted that Christ had two natures, the divine and human, united in one person. This letter was read at the Council of Chalcedon.

Excerpts from 26 of Pope Leo’s sermons are still included in the Office of Readings that is part of the Liturgy of the Hours, including for major feasts like Christmas and Epiphany. That’s the same number as those of St. Ambrose and second only to St. Augustine’s 82.

Leo the Great is also known for facing down barbarians who were attacking Italy at that time. In 452, he personally met with Attila the Hun and persuaded him to withdraw. In 455, he met with Gaiseric the Vandal and, although he couldn’t prevent the looting of Rome, he did induce Gaiseric not to burn the city and massacre the people. Nevertheless, the decline of imperial Rome dates from the Vandals’ sacking of the city. †

Faith and Family/

Sean Gallagher

Know God loves you, and share that love with others

I recently celebrated my 45th birthday, although I’m not sure if “celebrate” is the word for it. I’ve



definitely started to feel my age over the past few years as my joints have started to creak and groan. My hair has been turning gray for nearly 20 years now, so that’s nothing new.

I still get referred to as a “young man” by people in my parents’ generation. But I’m also coming to know young married couples and parents who are just starting down a path that my wife Cindy and I started on nearly 15 years ago. And there have been a few times when I’ve taken my younger sons grocery shopping and I’ve been asked by fellow shoppers if they’re my grandchildren.

Noticing the passage of time in these incremental ways came in a rush on a recent Sunday. My family and I were visiting my parents in Shelbyville, and they asked Cindy and me if we were interested in taking some things that they were wanting to get rid of.

One of the items was a posed family photo of Cindy, myself and our sons Michael, Raphael and Victor. It seemed to have been taken about seven years ago since Philip, who is now 6, is not in the photo. Seeing how small our three oldest sons were then compared to how much they’ve grown in the interim was a shock.

The photo was also a dramatic reminder of just how much love Cindy and I have for our boys, and how that love has only grown over time.

That photo now sits atop our upright piano in our living room. I’ve come to see that my initial reaction to it shows both how a parent’s love for his or her children is similar to God’s love for us, and yet how God’s love for us transcends anything that we can imagine on the human level.

Seeing at one and the same time how my three oldest sons looked seven years ago and how they are so different (with a good bit of similarities thrown in) today helped me realize in some small way how God in eternity sees our whole life in a moment and loves us infinitely through all of it.

God, in his infinite goodness, has drawn parents into his boundless love for us and allowed us to shower some of that love on our children. What a tremendous blessing for families filled with faith!

At the same time, glimpsing God’s infinite love for us through an intense experience of my love for my children also reminded me of how much my love as a father falls short of God’s love. On the one hand, that’s understandable. After all, God is God and I am not.

But I know all too well that God gives me the grace to love my boys much better than I ordinarily do from day to day. I know I can be more understanding of their shortcomings like God is of mine. I know I can show more interest in what captures their imagination and be less centered on my own priorities and pastimes, just as God loves us in all our smallness and particularity when he is greater than the whole universe.

We enter more deeply into God’s love for us and share it more effectively with our families and others when we allow our hearts and minds to be more consciously aware of the presence of that divine love in our daily lives and through the passage of time. †

For the Journey/Effie Calderola

Finding forgiveness and grace as we deal with tragedy in life

Supreme Court Justice Potter Stewart gave us a memorable quote about



pornography. He couldn’t define it, he said in 1964, “but I know it when I see it.”

In an entirely different realm, I feel the same way about grace. It’s impossible to explain grace,

(although the *Catechism of the Catholic Church* gives a try), but we know it when we experience it.

Americans experienced grace this past June. When nine South Carolinians were gunned down at a Bible study, grace was made manifest in the forgiveness offered to the killer by the victims’ families.

College student Chris Singleton said he forgave Dylann Roof, his mother’s alleged killer, just a day after Sharonda Coleman-Singleton was fatally shot. Families of the others murdered at Emanuel African Methodist Episcopal Church followed suit, saying they would pray for Roof.

What could explain this generosity

besides grace? Roof later made the heartbreaking comment that he almost didn’t follow through with the killings because everyone at the Bible study group was so nice to him.

In 2006, we saw a similar outpouring of grace when 10 girls were murdered in an Amish school in Pennsylvania, and the Amish community found it in their hearts to forgive.

Not coincidentally, both tragedies occurred within strong faith communities. It’s certainly possible for a single person to forgive, but how much more does the grace of community sustain and inspire us as we forgive? It’s a lesson for our society. We need each other. Faith lives in community and is often where grace manifests.

Forgiveness isn’t easy. I struggle with forgiveness. In light of the South Carolina killings, I’m embarrassed to think of the petty things I fail to forgive. I can conjure up old injustices from years back and let them poison an otherwise beautiful day. I can seethe about the person who cuts into line ahead of me, or dwell on an insult.

Forgiveness isn’t a magic bullet to make hurt and anger disappear, but the

grace that brings forgiveness offers us a way toward healing.

In my work for death penalty repeal, I meet people who have grappled with forgiving large hurts.

For some, Jesus—who looked down from the brutality and pain of the cross and asked God to forgive his tormentors—is the model to follow. That act of love bestowed grace not only on his executioners, but provided Jesus himself with release and consolation.

In the wake of the massacre in Charleston, the Rev. Jonathan Newton, an AME pastor in Washington, said anger is a natural response.

“It makes some of us want to explode,” he told *The Associated Press*. But forgiveness “is not about that person, it’s about you. In order for you to be free, you’ve got to let it out.”

We pray for grace as we struggle to forgive. Writer Anne Lamott says this about grace: “I do not at all understand the mystery of grace—only that it meets us where we are, and does not leave us where it found us.”

(Effie Calderola writes for *Catholic News Service*.) †

Our Global Family/Carolyn Woo

The pope’s call to ecological conversion and our response

On June 18, I had the unbelievable privilege and unforgettable experience



of speaking at the Vatican press conference for the launch of Pope Francis’ much-anticipated encyclical on the environment.

Titled “*Laudato Si’*, on Care for Our

Common Home,” the encyclical draws from St. Francis’ “Canticle of the Creatures,” which “invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness.”

Drawing on extensive evidence and consultation by the Pontifical Academy of Sciences, this encyclical employs science as the tool for us to hear the cry of the Earth. From this foundation, Pope Francis is unequivocal in his message that we have not treated our common home well.

When it comes to the Earth, we should think of ourselves as stewards rather than owners—tenants of God, as it were. The encyclical refers us to

the concept of “global commons,” i.e., the tangible and intangible assets that belong to all, across all generations and necessary for our flourishing.

Examples of these include water, atmosphere, fisheries, forestry and biodiversity. The encyclical raises objection to the loss of biodiversity that forever changes our ecosystem and reminds us that diverse species are not just resources to be exploited for human purposes. These have an inherent value as “they have value in themselves.” None is superfluous.

The teaching of this document is much broader than a treatise on the environment alone. It makes clear that all life on this planet is connected, bound together.

Human life is grounded in three fundamental and intertwined relationships: with God, with our neighbor and with the Earth. When one of these relationships is damaged, the others are damaged, too.

We are called to recognize the connection between how we treat the planet and how we treat the poor. As Pope Francis puts it, we do not have two separate crises, social and economic, but “one complex crisis that is both

social and environmental.”

The correct response, according to Pope Francis, is a true “ecological conversion.”

Conversion calls for us to open our minds so as to cultivate our consciousness or acknowledgement of the scope and causes of the degradation of our environment. It also calls us to listen with our hearts and probe our conscience for how we have not cared properly for God’s creation. We’re also called to change our behavior, particularly in our consumption habits, to align our conduct with our new conviction. The encyclical is a rich resource for all three processes.

Ultimately, the framing question asked by Pope Francis in his encyclical is a simple one: “What kind of world do we want to leave to those who come after us, to children who are now growing up?”

This question resonates with everyone. It resonates with me as a mother, as a professional in the development sector, as a businesswoman and as a person of faith.

(Carolyn Woo is president and CEO of *Catholic Relief Services*.) †

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

Sunday Readings

Sunday, August 2, 2015

- Exodus 16:2-4, 12-15
- Ephesians 4:17, 20-24
- John 6:24-35

The Book of Exodus provides us with the first reading in this weekend's Liturgy of the Word.



As the name implies, this book of the Bible traces the path of the Hebrews as they fled Egypt, under the leadership of Moses, and proceeded across the desolate Sinai Peninsula on their way to the land

God had promised them.

A trip across Sinai today on a paved highway and in a modern vehicle is no delight. The land in general is unoccupied, arid and unappealing. When the Hebrews crossed this territory, the circumstances were even more forbidding. Of course, they were traveling on foot. They were exposed to the heat of the day and the chill of the night. The peninsula offered little by way of food or drink. They had no compass to guide them, no path to follow.

Nevertheless, Moses urged them onward. He constantly reminded them that God had prepared a place for them, a "land flowing with milk and honey" (Ex 3:8).

Following Moses at times seemed to the Hebrews to mean that they were wandering farther and farther away from civilization and from security. Deeper and deeper they marched into land that was unknown and inhospitable.

So they grumbled. This reading from Exodus captures some of their complaints. They were hungry.

Moses challenged them even more to trust in God. And they miraculously discovered one morning that the ground was covered with a substance that indeed they could eat. They called it "manna." Without this food, they would have starved.

Modern scholars do not know exactly what was this substance suddenly found on the ground. Some scholars have suggested that it was the secretion of insects. Indeed, other scholars note that a species of insects migrates to the south from Europe, and that

indeed these insects secrete a substance suggestive of the ancient manna.

In any case, the vital point for the Hebrews was that this substance arrived precisely when they needed food, and precisely after they had prayed for food. God provided for them. God works through nature and, at times, more directly through his own actions. The fact that the manna may have a natural origin in no way diminishes the fact of the miracle.

For the second reading, the Church offers a passage from St. Paul's Epistle to the Ephesians. Paul calls upon the Christians of Ephesus to recognize Jesus, the Lord, as the source of all wisdom. He is the source of all goodness.

St. John's Gospel offers the last reading. As was the case with the Hebrews in the story from Exodus, the contemporaries of Jesus looked for signs and wanted salvation on their own terms.

In this reading, the Lord presents salvation as God's gift. Jesus bears this salvation. Indeed, the Lord bears the bread of life to a people otherwise vulnerable to spiritual starvation.

Then Jesus makes a startling statement. "I am the bread of life," the Lord declares (Jn 6:35).

Reflection

The Church in these readings reminds us once more that we are human. First, we are vulnerable to death. We can die physically if we are deprived of material food long enough. We also may die spiritually if we are left to ourselves and without God.

Part of our human limitation is our exaggerated trust in ourselves, and our ignorance of the genuine dangers before us.

These readings do not remind us in a gloomy way of our plight. Instead, they recall with excitement and hope the fact that again and again God is with us and has answered our needs.

God's greatest and most perfect answer is in Jesus. He is the complete revelation of God. If we live as Jesus lived, we will be near God.

Most importantly, Jesus is the "bread of life" (Jn 6:35). If we worthily consume this bread in the Eucharist, Jesus is part of us. He lives in us. We live in Jesus. †

Daily Readings

Monday, August 3

Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:13-21

Tuesday, August 4

St. John Vianney, priest
Numbers 12:1-13
Psalm 51:1, 3-7, 12-13
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, August 5

The Dedication of the Basilica of Saint Mary Major
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7b, 13-14, 21-23
Matthew 15:21-28

Thursday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Mark 9:2-10

Friday, August 7

St. Sixtus I, pope, and companions, martyrs
St. Cajetan, priest
Deuteronomy 4:32-40
Psalm 77:12-16, 21
Matthew 16:24-28

Saturday, August 8

St. Dominic, priest
Deuteronomy 6:4-13
Psalm 18:2-4, 47, 51
Matthew 17:14-20

Sunday, August 9

Nineteenth Sunday in Ordinary Time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

Question Corner/Fr. Kenneth Doyle

Mass is not required by the Church for the validity of an exchange of marriage vows

My daughter is a Catholic and has received all of her sacraments, up to and including confirmation.



She is engaged to a young man who is Presbyterian. They are scheduled to get married in a nondenominational church with a Catholic priest presiding. They are not planning on

having a Mass with holy Communion, but several scriptural passages will be read.

They are attending pre-Cana classes at a local Catholic parish. Her fiancé is not intending to convert to Catholicism. My question, after all of that background, is this: Will my daughter still receive the sacrament of matrimony without a full Mass and Communion? (Virginia)

Assuming that your daughter has received the required permissions from her diocesan bishop to marry a non-Catholic Christian, she will certainly receive the sacrament of matrimony under the circumstances you describe. When a Catholic marries a baptized non-Catholic (e.g., a Presbyterian) in a Catholic wedding ceremony, the Church teaches that each spouse receives the sacrament of marriage. It is not required that the Eucharist be celebrated.

In fact, I usually recommend to a couple in a mixed marriage that they exchange their marriage vows in a ceremony that also includes scriptural readings, a homily, exchange of rings and a nuptial blessing but without a Mass, and this is the reason: A wedding ceremony, in my mind, should highlight what unites a couple; it should not be the occasion for awkwardness over postures at Mass or dissatisfaction over not being permitted to receive Communion.

But in light of the obligation of Catholics to participate in Sunday Eucharist, at a "destination wedding," I have added to the weekend's events a Mass—offered in a meeting room of the hotel where the wedding guests are staying.

My sister died last week after a long and painful illness. For many years, she found great comfort in attending services at the parish we grew up in, although in recent years her illness

prevented her from going to church.

Her son attends when he is able; he has a physical disability. A new priest was appointed to the parish fairly recently. When I called to make funeral arrangements, he said that my sister was not a parishioner, but that the funeral Mass could still be celebrated there.

The day before the funeral (after the arrangements had all been made), I learned that the charges for the church's services would total \$700. Two items were listed on the invoice: the choir fee and the hospitality fee.

We had visitation hours before the funeral Mass, during which a private room was provided for the family, along with a few refreshments. I have asked other practicing Catholics about the fee, and they all seem to think it was exorbitant. Thanks for any input you can provide. (Location withheld)

I think I agree with your friends—\$700 sounds high to me. The wild card is the "choir fee." I have no idea what that involved, but unless it was the Mormon Tabernacle Choir, I don't know how you reach \$700, even adding a stipend for the organist, maintenance and set-up for the wake and funeral, as well as refreshments for the family during the hours of visitation.

In our parish, the fee for a funeral Mass is \$125 (for a parishioner or anyone else), and that amount represents a complete pass-through to the organist for her services. (On occasion, the family of the deceased offers an additional donation for the priest-celebrant, but that is neither asked for nor expected.) †

My Journey to God

I Met Jesus Today

By Thomas J. Rillo

Walking on a downtown street I met Jesus everywhere
He was a homeless man holding a cardboard sign
Will work for food the sign clearly said in bold letters
It was Jesus I could tell reaching out to the poor
Continuing my walk I passed by a stone church
An elderly couple descended the stone steps
The peaceful facial expression on their faces a joy to see
Walking with each supporting the other as Jesus would do
I met Jesus in their angelic faces as they continued on
A young child stopped to pet a dog on the sidewalk
Love was evident as he placed his arms around the dog's neck
He took a cookie out of a bag and gently offered it to the dog
His palm was turned upward as he gently offered the treat
A city bus was stopped as I approached an intersection
It was crowded with passengers and every seat was occupied
An elderly woman boarded the bus burdened with parcels
A young teenager arose from his seat and immediately asked her to sit
I met Jesus in both as their smiles radiated forth to each other
Everywhere I walked that day I observed little acts of kindness
They were unselfish acts rendered with compassion and love
They were extended to others as Jesus commanded them to do
Yes, everywhere I went that day I met Jesus embodied in others.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

ALLEN, Rita, 92, St. Ambrose, Seymour, July 17. Mother of Rebecca Bevers, Evanne Egloff and Denise Smith. Grandmother of six. Step-grandmother of several. Great-grandmother of 11.

CARTWRIGHT, Alice (Dowd), 103, Holy Family, New Albany, July 19. Aunt of several.

DOOLY, Patricia (McNelis), 64, St. Lawrence, Indianapolis, July 17. Sister of Anne Schuchman, Christopher and Michael McNelis.

DUGAN, Donna Arlene, 78, St. Mark the Evangelist, Indianapolis, July 15. Wife of Leo Dugan. Mother of Maureen Dunn, Sean and Thomas Dugan. Sister of Karen Keller, Jane and Temple Taylor. Grandmother of five. Great-grandmother of six. Great-great-grandmother of one.

ENGLE, William B., 89, St. Mary-of-the-Knobs,

Floyd County, July 18. Husband of Elizabeth Ann (Wiseman) Engle. Father of Karen Bleemel, Annette Koch, Donald, Douglas, Jeffrey and Timothy Engle. Brother of Thelma Bierman. Grandfather of 25. Great-grandfather of four.

HAMILTON, Carolyn, 80, Good Shepherd, Indianapolis, July 19. Mother of Angela Majino, Elizabeth Swiezy and Michael Hamilton. Sister of Mary Wilson, Joe, Mike and Phillip Campbell. Grandmother of five. Great-grandmother of nine.

KAISER, Harry C., 96, Holy Guardian Angels, Cedar Grove, July 19. Father of Monica Bischoff, Regina Kaiser-Kruchten, Barb Reed, David, Joe, John, Ken, Maurice and Stephen Kaiser. Brother of Joane Glaser. Grandfather of 22. Great-grandfather of 13.

LAHRMAN, Lawrence, 82, Holy Family, Richmond, July 13. Husband of Bonnie Lahrman. Father of Lori Wolfal, Karen and Michael Lahrman. Grandfather of four. Great-grandfather of three.

LAUDICK, Margaret A., 73, St. Mary, Greensburg, July 14. Wife of James Laudick. Mother of Susie Meyer and Andy Laudick. Sister of Phyllis Schwering. Grandmother of nine.

LECHER, Ruth E., 73, St. Mary, Greensburg, July 15. Wife of Charles Lecher. Mother of Dianne Grannan, Carol Lohmueller,

Doug, Eric, John, Mark, Matthew and Scott Lecher. Sister of Cathy Amrhein, Doris Baker, Jean Bomben, Margie Hunter, Dave, Fran, Henry, Howard, Joe and Walter Meyer. Grandmother of 10.

MOORMAN, Mary B., 81, Holy Family, Oldenburg, July 15. Mother of Teresa Winkler, Bernard, George, John, Mark and Richard Moorman. Sister of Susie Huff, Betsy Lecher, Debbie Nobbe, Ruth Riehle, JoAnn Schoetmer, Millie Simmermeyer, Diane Wendell and Jim Effing. Grandmother of eight. Great-grandmother of 20.

NEESE, Robert L., Jr., 68, Holy Trinity, Indianapolis, July 20. Father of Karrie and Lorie Neese. Brother of Carole Williams. Grandfather of six.

RISSLER, Wilhelminia E., 93, St. Paul, Tell City, July 11. Mother of Gail Rissler and Mary Ann Wheatley. Stepmother of William Rissler. Grandmother of one. Step-grandmother of three.

RUTTLE, Joseph James, 78, Our Lady of Perpetual Help, New Albany, July 11. Husband of Wanda Ruttle. Father of Karen Prechtel, Joe and Rob Ruttle. Grandfather of six. Great-grandfather of four.

WOLLJUNG, Donald L., 78, St. Louis, Batesville, July 12. Father of Greg, Kirk and Tim Wolljung. Brother of Alverta Shupe. Grandfather of eight. †



Students helping students

Students from Don Bosco School in Kathmandu, Nepal, carry books, bags and school supplies on July 9 to a government-run school in Chaughare that was affected by an April 25 earthquake. The magnitude 7.8 earthquake destroyed more than 25,000 classrooms in nearly 8,000 schools.

(CNS photo/Anto Akkara)

Overtime, overhauls and the ordinary: 2013 goes down in Vatican history

VATICAN CITY (CNS)—When the Vatican publishes its annual report detailing its activities and operations, the 1,400-page volume is filled with references to the every day and the exceptional.

Each Vatican congregation, council, office and organization creates a summary of its ongoing projects, original publications, new equipment and technology, and major renovations in the “*Attività della Santa Sede*” (“The Activity of the Holy See”). But whatever seemed like a big deal other years—gardeners getting a new wood chipper, Renaissance chapel frescoes being restored—in 2013, all of that paled in comparison to Pope Benedict XVI surprisingly announcing his resignation and the world’s cardinals coming to

Rome to elect a new pope. The normal workload inside the Vatican suddenly was thrust into overdrive and the 2013 yearbook, released early in 2015, provides plenty of details.

The first part of the hefty tome is devoted to a day-by-day summary of everything the pope did.

For 2013, things start off routinely enough with Pope Benedict celebrating Mass on Jan. 1 marking the feast of Mary, Mother of God.

Reading like a court reporter’s notes, the entry for Feb. 11 says the pope held an ordinary public consistory at 11 a.m. concerning the canonization of new saints. After listing the soon-to-be saints, the book unceremoniously adds—untranslated—the Latin words the pope unexpectedly delivered, announcing his resignation.

The volume outlines the full slate of meetings

and audiences for the rest of the month, and ends with Pope Benedict taking a helicopter “a little after 5 p.m.” to the papal villa in Castel Gandolfo, where he then greeted the faithful gathered in the square below “at 5:38 p.m.”

The rest of the daily logs give an account of the “*sede vacante*,” facts about the conclave, precise times smoke curled from the Sistine Chapel chimney, and then a synthesis of what happened for the next 10 months with Pope Francis’ pontificate.

Because the last half of the volume compiles reports written by each individual Vatican office or entity, the writing styles begin to vary: ranging from more of the same, “just the facts, ma’am” tones to an exuberance more in line with a proud son’s letter to his mom, listing latest accomplishments, exciting plans and daily routines.

The Pontifical Swiss Guard said its men took “courses in personal defense and emergency first-aid assistance as well as Italian. Our shooting instructors took additional courses, in collaboration with the Swiss Army.”

But besides their new database and starting the test phase of a new digital surveillance system, nothing stood out like learning about Pope Benedict’s resignation “the same way the rest of the world” did. “Immediately the entire corps began preparing to tackle the ‘*sede vacante*’ period and conclave,” said the report.

Providing the ceremony and security needed to greet and guard the world’s cardinals was lived “with great intensity,” and the Swiss Guard report said they succeeded in letting the cardinals meet “without any hitches or bungles.”

Discovering Pope Francis intended to live in the Vatican guesthouse he used during the conclave, and not the apostolic palace, marked another “important change,” requiring a 24-hour guard posting outside his room and in the lobby.

“2013 was a year chock full of new developments,” the Vatican gendarmes stated in their report’s introduction.

They give a blow-by-blow account of their unexpected new role in protecting a retired pope and a new pope who kept breaking protocol: returning to the Vatican guesthouse by minibus; heading to St. Mary Major to pray; paying his bill at the religious residence where he stayed before the conclave; and heading out to a Rome clinic to visit a sick cardinal.

“On all these occasions, he was accompanied, as is the

praxis, by personnel of the gendarme corps, which takes care of his security,” their report said.

But on top of keeping two popes safe, the security corps also had to protect visiting VIPs and heads of state delegations; maintain order and check credentials of 6,000 journalists and guard all the temporary media and broadcasting posts dotted around outside Vatican City.

They dealt with hundreds of thousands of pilgrims who also descended on the Vatican, and all was done “with order, interest and thoughtfulness,” their 23-page report said.

Special “discreet and confidential technical operations” also were required, including security sweeps for hidden microphones, cameras and transmitters in the Sistine Chapel and the cardinals’ rooms before and during the conclave, it added.

They also said they started placing “security protection” on the Vatican-owned buildings facing St. Peter’s Square during the pope’s Sunday Angelus.

The Vatican press hall said in its report, “It really wouldn’t be an exaggeration to define 2013 as a historic year for the Church, and the press office found itself experiencing it on the front lines.”

Just three weeks before the start of the biggest news event of the year—the period kicked off with Pope Benedict announcing his resignation—the press hall had just added accrediting visual media reporters to its numerous responsibilities, which already included accreditation for print media.

More than 5,000 people from more than 1,000 news agencies in more than 65 nations requested temporary accreditation, meaning the press hall suddenly had to serve close to 6,000 media personnel between Feb. 11 and April 1, it said.

The press hall extended closing time an extra hour—until 4 p.m.—and stayed open until “late afternoon” on a few key news days.

However, a separate, larger media center with 320 workstations had been set up in record time with longer hours, registering its peak usage on “March 13, with the white smoke, when there were 2,200 entrances registered in 16 hours.”

The Vatican fire department proudly reported their services were needed during the papal transition: They set up the metal chimney on the roof of the Sistine Chapel; they patrolled the top of the colonnade where hundreds of journalists and lights were set up; and they were at the ready, extinguishers on hand, during the conclave, presumably in case any ballot burning went awry. †



Pope Benedict XVI



Pope Francis

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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Serra Club vocations essay

Seeing people serve God in the Church helps teen's discernment



Annie Gregory

(Editor's note: The following is the sixth in a series featuring the winners of the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.)

By Annie Gregory
Special to The Criterion

For 11 years, I have attended Catholic schools and the same question has surfaced each year: What are you doing to discern your vocation?

Every year, my answer seems to change slightly. Cathedral High School in Indianapolis gained a Brother of Holy Cross two years ago, and that made me more inquisitive about the religious life.

The Holy Cross identity is one of my favorite things about Cathedral. The Brothers of Holy Cross have created an outstanding institution for learning that I like to call my home. If young

men like Blessed Basil Moreau had not dedicated their lives to God, the Holy Cross institution would not exist, and I would not be able to attend one of the best schools in the nation.

Selfless people like Blessed Basil lived their life out of love for God. Each day, they lived their lives to better the lives of people around them.

Every day young men and women devote their lives to serve God fully. I have just recently begun discerning my role within the Catholic community. By watching others serve God, I have realized my need to show my love for God. After attending senior retreat, I realized my need to discern my vocation more thoroughly.

I began praying to find my calling in life, and have been doing so every night since the retreat. Prayer will help guide me to God's calling for me. I learned so much over my three days on retreat and I vow to, "Live the Fourth" each day forward to discern my path through Christ.

Brothers, sisters, priests and deacons are all examples for me to follow. Their love for God and others is spread throughout the world in all that they do. Whether they are saying Mass, ministering to the sick, preparing parishioners to receive the sacraments, educating students or helping at an orphanage in a foreign country, they are constantly serving God.

No matter where I end up in life, I hope to know, serve and love God. I am eager to discern, understand and follow his call for me and I am ready for my journey with God.

(Annie is the daughter of Kevin and Susan Gregory. They are members of St. Malachy Parish in Brownsburg. Annie graduated from Cathedral High School in Indianapolis last spring. She is the 12th-grade division winner in the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.) †

Iowa music professor says playing organ at church paved way to Carnegie Hall

SIOUX CITY, Iowa (CNS)—Others may respond to the query, "How do you get to Carnegie Hall?" with "Practice, practice, practice!"

Richard Steinbach of Sioux City points to playing the organ for Mass while in grade school.

That was the foundation for his recent solo concert at the New York City performance venue.

The concert evolved out of an international music project Steinbach launched in 2013 called "The Fusion Project."

"The project began with a solo concert tour of South America in 2013, followed by a new recording project in 2014," said the music professor, who is on the faculty at Franciscan-run Briar Cliff University. "I had been working closely on the project with Juliet Everist [a prominent supporter of the arts in the region]."

"Juliet is the executive producer of 'The Fusion Project,' and we decided the most exciting way to release the new 'Fusion' CD would be to premiere it at Carnegie Hall in New York City."

Through the project, Steinbach was able to collect and record a unique set of contemporary music from around the world.

"After submitting the concert proposal to Carnegie Hall, we were thrilled to receive an engagement in Carnegie's



'Music was a big part of that experience [growing up], of course, and I am so grateful for the support and encouragement I received from the sisters and lay teachers at the Catholic school.'

—Richard Steinbach, professor at Briar Cliff University

beautiful and intimate Weill Recital Hall," he told *The Catholic Globe*, newspaper of the Diocese of Sioux City.

Steinbach credited the Catholic Church and his studies at St. Anthony School in Sterling, Colo., as setting the stage for his New York City concert.

"Music was a big part of that experience [growing up], of course, and I am so grateful for the support and encouragement I received from the sisters and lay teachers at the Catholic school," he said. "My first piano teachers were Sister Phyllis Chang and Sister Mary Senglaub. Those early years of musical training really inspired me to pursue a career in music, one that involves both teaching and performing."

Steinbach started a contemporary

vocal/guitar ensemble to lead the music at liturgies during his high school years. He was awarded degrees in piano performance from the University of Colorado and the Eastman School of Music in Rochester, N.Y., and a doctorate of musical arts from the University of Iowa.

"Since the earliest influences in my life were with the Franciscan sisters, it only seems appropriate that I have dedicated 35 years of my career as a professor at a Franciscan university," he said of joining the Briar Cliff faculty in 1980. "I was honored to have Briar Cliff's president Beverly Wharton attend my concert at Carnegie Hall, as well as many Briar Cliff faculty members and alumni. It was especially gratifying to have many of my

former piano students in the audience."

Steinbach's solo debut recital featured the premiere of the new "Fusion" recording.

"I also included some of the late works of French composer, Claude Debussy," he said. "Both the concert and the new recording focused on contemporary composers from around the world, who in some fashion, infuse their music with jazz, popular music and folk music."

The concert at Carnegie Hall was one of the biggest programs Steinbach has performed, with 90 minutes of music and 14 different composers.

"My mission was to highlight the latest trends in contemporary classical music from various parts of the world," he said. "So, 'The Fusion Project' represents both a fusion of musical styles and also a fusion of international cultures."

Performing a solo debut in Carnegie Hall was the "absolute highlight" of Steinbach's musical career.

"We had approximately 160 people fly in for my concert from all over the country, most of them from Siouxland," he said. "To perform to a packed house in one of the world's most famous concert halls was both thrilling and humbling. Truly an experience of a lifetime!"

Steinbach is now performing a series of "Fusion" concerts to follow up the New York premiere. †

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Employment



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A job description and position profile is available for review at www.BishopChatard.org/about/cio

Interested applicants can mail resumé and professional references to:

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The life of **BLESSED JUNIPERO SERRA**

By John F. Fink

(While he is in the United States in September, Pope Francis will canonize Blessed Junipero Serra, a Franciscan missionary priest who ministered in present-day California in the 18th century. Here is a short profile of the saint.)

In the latter half of the 18th century, Spanish missionaries began to move into what is now the southern part of the United States and up the west coast into California. The man who led the missionary expeditions into California was a small Franciscan priest named Junipero Serra.

He is recognized by the United States government as the “founder of California.” The nine missions he founded up the coast, plus the 12 more that were founded by his successors after his death, are now some of the largest and most important cities of the state—San Diego, San Francisco, Santa Clara and Los Angeles. Every state has two statues in Statuary Hall in the U.S. Capitol in Washington, and one of California’s is that of Father Junipero Serra.

Father Junipero was in California only the last 15 years of his life. During those years, he baptized 6,736 Native Americans and confirmed more than 5,000. He also brought unprecedented prosperity to at least six different tribes who were gathered into the missions.

It has been estimated that he traveled 5,400 miles by sea and 5,525 by land to visit his missions. He lived at Mission San Carlos Borromeo in Carmel, and he would sometimes travel by ship from nearby Monterey Bay to San Diego and then return by land, baptizing, confirming and performing weddings as he went. He would then continue north to the Santa Clara and San Francisco missions.

Serra was born in the village of Petra on the Spanish island of Majorca on Nov. 24, 1713, and was given the name Miguel Jose. When he was 16, he applied for admission to the Franciscan order. At first, he was rejected because he was short and frail looking. However, other Franciscans convinced the superior to change his mind, and Miguel was admitted.

During his novitiate year, Miguel learned about the missionaries and their work in the Americas. Francis Solano, who had just been canonized in 1726, especially intrigued him. Miguel’s reading about the missionaries stirred his desire to follow in their footsteps, but that wouldn’t happen for another 19 years.

He professed vows on Sept. 15, 1731, when he was 18, and took the name Junipero for Brother Juniper, who had been St. Francis of Assisi’s close friend. He spent the next 18 years at the Convent of San Francisco in Palma, first as a student and then as a professor of philosophy and theology. He was ordained a priest in 1737.

When a Franciscan priest was recruiting priests for the perilous work of converting the natives of northeastern Mexico to Christianity, Father Junipero volunteered. So did Father Francisco Palou, one of his students, who would remain Serra’s close friend and, eventually, his first biographer. They said goodbye to their parents, left their island home forever and sailed to Mexico. Serra was 35, and Palou was 26.

It was a difficult journey. Ninety-nine days after they left Majorca, they reached Vera Cruz, Mexico. From there, they walked 250 miles to Mexico City, through tropical forests,

over high mountains, and up to an altitude of 7,382 feet. Serra and Palou walked a little more than 15 miles a day. Somewhere along the way, Serra’s left foot became swollen, apparently the result of a mosquito bite. This resulted in an affliction that was to torment him for the rest of his life.

The two reached the College of San Fernando in Mexico City on Jan. 1, 1750. They would be under the jurisdiction of the Franciscans there the rest of their lives.

Serra’s first assignment was the remote, untamed Sierra Gorda country in the Sierra Madre mountains in northern Mexico. To get there, he and the soldiers and Christian natives who accompanied him had to walk 16 days through more tropical forests. Once again, his foot began to swell and his infected sores were painful.

Serra worked in Sierra Gorda for more than eight years. He learned the natives’ language, and gradually got them to trust him and convert to Christianity. He also taught them better methods of agriculture, and how to sell their superfluous products.

He was then recalled to the College of San Fernando in Mexico City, and from 1758 to 1767 he preached in and around Mexico City. During those nine years, he walked an estimated 5,500 miles, despite his ulcerated leg, preaching to Spaniards, Creoles and Indians.

During all this, he was practicing the penances that he would perform for the rest of his life. He usually slept from 8 p.m. to midnight, prayed a midnight office, and continued his prayers until dawn. His only other sleep

was a siesta after lunch. He ate sparingly, mainly fruit, vegetables and fish. He wore a sackcloth of bristles next to his skin. Also, in imitation of St. Francis Solano, he would drop his habit to his waist and lash himself. These practices were approved by the religious authorities of the day, although they seem extreme today.

In 1767, King Carlos III of Spain decided to banish the Jesuits from Spain and its colonies in the Americas. Civil authorities were commanded to round up all Jesuits in some 16 Mexican missions, and take them as prisoners to the port at Vera Cruz. Franciscans were ordered to replace the Jesuits.

Serra was chosen as the president of the missions in Baja (Lower) California. He and other missionaries left Mexico City and, traveling almost 20 miles a day, reached the west coast in 39 days. There, they embarked on a ship that took them 200 miles up the peninsula to Loreto, the center of the former Jesuit missions in Baja California. Serra remained at Loreto for more than a year while his men conducted conversion efforts.

While in Loreto, Serra learned that Jose de Galvez, King Carlos’ visitor general, wanted to settle Monterey in present-day California. Serra immediately offered himself as the first volunteer “to erect the bold standard of the cross in Monterey.” The two men corresponded, and Galvez said that he agreed with Serra’s concept of establishing missions about a day’s journey apart in the unexplored territory.

Although Serra’s interest in California was spiritual, King Carlos had political motives. He had learned that Russia intended to establish settlements along the



Mission Basilica San Diego de Alcalá, pictured in 2013, was founded on July 16, 1769, and was the first to be established by Blessed Junipero Serra in what is now the state of California. The current church was built in 1931, and is north of San Diego’s downtown area. Blessed Serra, who will be canonized in September by Pope Francis, founded the first nine of California’s 21 missions, most of which remain active parishes. (CNS photo/Mike Nelson)

Pacific coast, and he wanted to prevent that, keeping the western part of the present-day United States for Spain.

So Serra was on the move again, 900 miles from Loreto to San Diego. Don Gaspar de Portola was the leader of the expedition, but he tried to persuade Father Junipero not to go along because Portola thought that Serra’s infected foot had become cancerous. Serra let the expedition go ahead. Then he followed with two servants, a sick and aging mule, and little else.

Serra was so crippled when he began his journey that two men had to lift him onto his mule. “Goodbye, Francisco,” he said to Father Palou, “until we meet in Monterey.” Palou replied softly,

“Goodbye, Junipero, until eternity.”

Serra kept a detailed diary of his long trip to San Diego. He left on April 1, 1769, traveling from mission to mission on the Baja peninsula, often sleeping in uninhabited country. His diary notes that “my left foot had become very inflamed,” and “this inflammation has

reached halfway up the leg.”

Eventually, though, he caught up with Portola’s men and was able to travel with them, at times being carried on a stretcher. They finally arrived at San Diego on July 1, slightly more than three months after they left Loreto, 900 miles away, and 2,000 miles from Mexico City.

The coast of California had more Native Americans per square mile than any other area of the present-day United States. About 250,000 of them lived in more than 25 linguistic groups. At first, all the Indians seemed friendly and welcomed the Spaniards, so Serra turned his attention to constructing his mission on the site he selected, Presidio Hill. He founded his first mission in California, San Diego de Alcalá, on July 16, 1769. He was then 55 years old.

The natives didn’t remain friendly for long, though. On Aug. 15, with only four soldiers guarding the mission, a group of about 20 Indians attacked. Serra’s servant was killed with an arrow through his neck. A blacksmith and a Christian native were wounded. The soldiers killed some of the attackers, and they retreated. After that attack, the natives became more peaceful.

Serra’s second mission, after San Diego, was the one in Carmel named for St. Charles Borromeo, and it was there that Father Junipero made his headquarters. The presidio, where the Spanish soldiers were located, was at nearby Monterey, about an hour’s walk away.

At first, Serra had the cooperation of the Spanish civil authorities in his vision of building missions. But others who

did not share his vision replaced those civil authorities, and friction arose. It was difficult for Serra to accept what he considered the interference of the civil authorities in strictly religious matters, but it was an era when the king of Spain was supreme in ecclesiastical as well as civil matters, and the king’s representatives had authority to make the final decisions.

In 1772, disagreement over jurisdiction became so great that Serra made the long trip back to Mexico City to confer with the Spanish viceroy, Chevalier Antonio Bucareli. Serra and a 12-year-old native servant went by ship 13 days to San Blas, Baja California. From there, they walked eight days to Guadalajara, through the Sierra Madre Mountains. They arrived so ill that they were given last rites. They recovered and continued their journey, and finally arrived at the College of San Fernando on Feb. 6, 1773, three months after they left Monterey.

The trip was successful because Bucareli issued a decree that “the government, control, and education of the baptized Indians should belong exclusively to the missionaries.” This “Regulation” was the basis for the first legislation in California, a sort of “Bill of Rights” for the Native Americans there. The soldiers were to preserve harmony and cooperate with the missionaries.

From then on, Serra was always busy with the details of mission life: the natives, the missionaries at each of the missions, the planting of crops, the construction of buildings, the scheduling of ships, and the handling of a vast correspondence.

Things seemed to be going smoothly until October of 1775 when about 600 natives attacked and burned the mission in San Diego. One of the missionaries, Father Luis Jayme, was killed, shot by more than a dozen arrows and then his face crushed. When word reached Serra in Carmel, he was stunned. Then he said, “Thanks be to God. Now that the terrain has been watered by blood, the conversion of the San Diego Indians will take place.” The mission was rebuilt and the natives pacified.

Junipero Serra remained active until he was 70, constantly traveling from mission to mission despite his ulcerated left foot and leg, celebrating Mass, baptizing, confirming and performing weddings. He died peacefully on Aug. 28, 1784, and was buried in the church at the mission in Carmel.

St. John Paul II beatified Serra on Sept. 25, 1988. His feast is celebrated on July 1.

Serra Clubs, which promote vocations to the priesthood and religious life, are named in his honor.

(John F. Fink is editor emeritus of The Criterion. This article is condensed from a chapter in his book American Saints, published by St. Pauls/Alba House.) †