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Criterion

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CRS president embraces Gospel challenge of new position, page 11.

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Bishops urge Congress to fix health care law flaws after high court decision

WASHINGTON (CNS)—The U.S. Supreme Court's June 28 decision upholding the health care reform law makes it even more urgent for Congress to act to fix the law's "fundamental flaws" on abortion funding, conscience protection and immigrants' access to health care, the U.S. bishops said.

The court found that although the individual mandate in the 2010 health reform law does not pass constitutional muster under the Commerce Clause of the Constitution, it can be upheld as an acceptable exercise of Congress' taxing powers.

In a 65-page opinion announced by Chief Justice John Roberts, five members of the court upheld the Patient Protection and Affordable Care Act in full, but limited the federal government's right to withhold its

share of Medicaid funding from states that do not expand the health program

for the low-income and disabled as mandated by the law.

"The U.S. Conference of Catholic Bishops has not joined in efforts to repeal the law in its entirety, and we do not do so today," said a USCCB news release issued shortly after the decision. "The decision of the Supreme Court neither diminishes the moral imperative to ensure decent health care for all nor eliminates the need to correct [the law's] fundamental flaws."

Sister Carol Keehan, president and CEO of the Catholic Health Association (CHA), said she was pleased that the health care law "has been found constitutional and will remain in effect." The Daughter of Charity noted that CHA had submitted friend-of-the-court briefs urging the court to find in favor of the individual mandate and the Medicaid expansion.

"In the coming weeks and months, we will continue working closely with our members, Congress and the administration to implement the ACA as fairly and effectively as possible," she added.

However, CHA has agreed with the bishops in urging the government to expand

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Photo by John Shaughnessy



Sharing in creation

Father Michael O'Mara celebrates the first tomato of the season from his small garden near the rectory of St. Mary Parish in Indianapolis. The pastor believes his garden serves as a bridge to help him connect even more with parishioners.

Pastor deepens roots of family and faith by planting gardens and raising chickens

By John Shaughnessy

The stories about the pastor, the chickens and the egg that cost \$900 will come later.

So will Father Michael O'Mara's insights about how he uses the chickens to make a connection with many of his parishioners at St. Mary Parish in Indianapolis.

But for now, concerning the question of which should come first—Father O'Mara's stories about his chickens or his stories about his gardens—it seems more fitting to start with the stories about his gardens.

Those stories show the roots of his family, his faith and his relationship with God.

When Father O'Mara digs into the soil of a small field in Franklin County where he grows pumpkins, the memories of his childhood and his mother's love come to life again.

When he sinks his teeth into a homegrown strawberry—and the juice flows onto his fingertips—he remembers the gardens that were nurtured long ago by his relatives along the Ohio River in southern Indiana.

And when he walks through the courtyard next to St. Mary Church, he smiles at all the roses in bloom, recalling how an area once blighted by weeds and broken sidewalks was transformed by hundreds of people into a grotto honoring

Our Lady of Guadalupe.

In all those moments—even in the concrete confines of downtown Indianapolis—Father O'Mara harvests an abundance of family, faith and community. He also finds another deeply rooted gift there—the presence of God.

Where mysteries are revealed

"Gardening gets me in touch with the Earth," Father O'Mara notes. "It is a dependence on God. There has to be good soil or you have to work with it to make it good. The right rain. The right sun. Things have to be timed to work with nature rather than work around nature. Gardening is hard

See CREATION, page 8

Pope tells archbishops that pallium is reminder of ties to heaven and Earth, Christ and the pope

VATICAN CITY (CNS)—After placing a woolen band around the shoulders of 44 new archbishops as they knelt before him, Pope Benedict XVI told them it was a reminder of their ties to heaven and Earth, and of their loyalty to Christ and the successor of Peter.

"You have been constituted in and for the great mystery of communion that is the Church, the spiritual edifice built upon Christ as the cornerstone, while in its earthly and historical dimension, it is built on the rock of Peter," the pope said on June 29 during his homily on the feast of Sts. Peter and Paul.

However, he added, the "Church is not a community of the perfect, but a community of sinners, obliged to recognize their need for God's love, their need to be purified through the cross of Jesus Christ."

Before celebrating Mass in St. Peter's Basilica, Pope Benedict gave the archbishops from 23 countries the woolen pallium as a sign

of their sharing with him authority over the faithful in their archdioceses.

The pallium is presented every year to new archbishops or those who have been assigned to a new archdiocese.

The archbishops included Archbishops Charles J. Chaput of Philadelphia, William E. Lori of Baltimore, Samuel J. Aquila of Denver and William C. Skurla, who leads the Byzantine Catholic Archeparchy of Pittsburgh.

Among the others were four prelates from

See PALLIUM, page 2

Archbishop William E. Lori of Baltimore is seen after receiving his pallium from Pope Benedict XVI prior to a Mass in St. Peter's Basilica at the Vatican on June 29. The pope gave 44 archbishops the woolen pallium as a sign of their communion with him and their pastoral responsibility as shepherds.

CNS photo: Giancarlo Gullini, Catholic Press Photo



PALLIUM

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Canada, including Archbishop Christian Lepine of Montreal, and two from Australia, including Archbishop Mark Coleridge of Brisbane.

Two new archbishops were unable to attend the ceremony and received their palliums at home, making the final count 46 new archbishops from 24 countries, including South Korea, Pakistan and Bangladesh.

The ceremony in St. Peter's Basilica began with a fanfare of trumpets, and "Tu es Petrus" sung by the Sistine Chapel Choir and the world-renowned Westminster Abbey choir of Great Britain.

The pope invited the Anglican choir to sing with the papal choir, bringing two distinctive choral styles together at an event reaffirming papal authority and Catholic bishops' unity with him.

Anglican Father John Hall, the dean of Westminster, said he hoped the historic visit would help the Church and the Anglican Communion progress along the "long and tortuous path toward full and visible unity."

Also present at the Mass was a delegation sent by Ecumenical Patriarch Bartholomew I of Constantinople.

The pallium ceremony saw a small but significant change this year since it came before the start of Mass so as to avoid interrupting the flow of the Mass or seeming to

suggest that the bestowal of the pallium has the status of a sacrament.

In his homily, the pope said Sts. Peter and Paul represent a "new brotherhood" in which differences can be harmonized in unity with love for Christ. That unity extends not just among Catholics, but all believers in Christ as they pursue full communion, he said.

"Together, we are all cooperators of the truth, which as we know is one and symphonic, and requires from each of us and from our communities a constant commitment to conversion to the one Lord in the grace of the one Spirit," he told the archbishops.

Speaking to Catholic News Service, the U.S. archbishops reflected on the deeper meaning of the ceremony.

Archbishop Chaput said because the pallium is a symbol of the relationship between the bishop and the pope, every time he puts it on, "I pray for the people of the Archdiocese of Philadelphia, and I also pray for the Holy Father and his associates as they serve the universal Church."

The Archdiocese of Philadelphia is facing a multimillion dollar debt and recent trials of priests on charges related to sex abuse, he said, so "there's a lot of tension in our local Church, and as the archbishop I'm carrying that tension."

Pope Benedict "actually confirmed me, in faith and also in my work as archbishop, when he

placed the pallium on my shoulders today," Archbishop Chaput said. "So it means a lot in this difficult moment in our local Church."

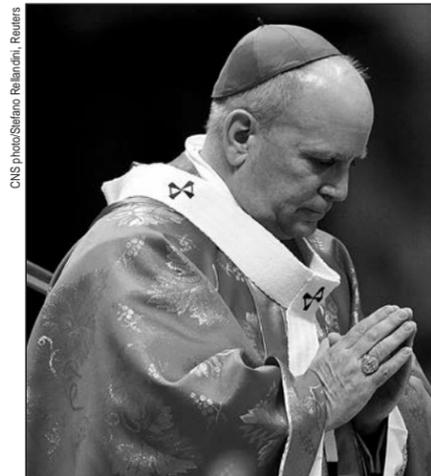
Archbishop Lori, who came to Rome with nearly 100 pilgrims, said, "When we wear the woolen pallium around our neck, we are symbolizing our call and responsibility to go in search of a lost and suffering humanity, and gently to lay that upon our shoulders and bring everyone as much as we can to safety and to joy, to peace, to salvation."

Archbishop Aquila said the pallium ceremony "keeps very much alive the consistent teaching of the Church, the consistent reflection of the Church, with the teachings of Christ himself and of the Apostles" that all Christians are called to imitate Christ the Good Shepherd.

Afterward, at a reception for the U.S. archbishops and well-wishers, Stanton Skerjanec, a pilgrim from Denver, told CNS he thought Archbishop Aquila would preserve the conservative values associated with his predecessor, Archbishop Chaput.

Archbishop Chaput "is one of the few outspoken bishops. He made great strides in the vocations department, in fact, it was he that made me think about a vocation" to the priesthood, the 18-year-old said.

Theresa Miller, 73, of Wyndmoor, Pa., said that she and other people in the archdiocese have faith that



Above, Pope Benedict XVI presents a pallium to Philadelphia Archbishop Charles J. Chaput during a Mass in St. Peter's Basilica at the Vatican on June 29. The pope gave 44 archbishops the woolen pallium as a sign of their communion with him and their pastoral responsibility as shepherds.

Left, Archbishop Samuel J. Aquila of Denver prays after receiving his pallium from Pope Benedict XVI during a Mass in St. Peter's Basilica at the Vatican on June 29.

Archbishop Chaput "will straighten things out and it will all be right in the end.

"It may hurt, but it's necessary," she said.

Bill McCarthy, executive director of Catholic Charities in Baltimore, said the pallium

ceremony showed the "universality of the Church, and mirrors our faith and call to service."

He said the love he felt from the pope reminded him that "seeing love and experiencing that love is what we do every day in serving those in need." †

Court bars mandatory life without parole for youths, rejects cross case



Visitors look at a display of plaques honoring war veterans at the Mount Soledad Veterans' Memorial in the La Jolla area of San Diego on Jan. 5, 2011. One of the cases turned down by the U.S. Supreme Court on June 25 involved the Mount Soledad Cross, located on federal land. A three-judge panel of the 9th U.S. Circuit Court of Appeals ruled in January 2011 that having the cross on public land violated the Establishment Clause of the First Amendment, and sent the case back to U.S. District Judge Larry Burns in San Diego, who had ruled in favor of the government in 2008.

WASHINGTON (CNS)—The U.S. Supreme Court ruled on June 25 that mandatory life sentences without possibility of parole for crimes committed by juveniles are an unconstitutional violation of the Eighth Amendment's ban on cruel and unusual punishment.

Such sentences prevent judges "from taking account of an offender's age and the wealth of characteristics and circumstances attendant to it," including immaturity, "failure to appreciate risks and consequences," home environment and the degree to which the juvenile participated in the crime, said the 5-4 majority opinion written by Justice Elena Kagan.

The decision was announced on the next-to-last working day of the court's 2011-12 term, when the justices also accepted or rejected dozens of cases for their next term beginning in October.

One of the cases turned down on June 25 involved the Mount Soledad Cross, located on federal land near San Diego. A three-judge panel of the 9th U.S. Circuit Court of Appeals ruled in January 2011 that having the cross on public land violated the Establishment Clause of the First Amendment, and sent the case back to U.S. District Judge Larry Burns in San Diego, who had ruled in favor of the government in 2008.

Justice Samuel Alito explained the court's rationale for turning down the case, saying it "remains unclear precisely what action the federal government will be required to take."

But he indicated that once that determination is made, the Supreme Court would likely accept the case for consideration.

"This court's Establishment Clause jurisprudence is undoubtedly in need of clarity, ... and the constitutionality of the Mount Soledad Veterans Memorial is a question of substantial importance," Alito wrote. "Our denial, of course, does not amount to a ruling on the merits, and the federal government is free to raise the same issue in a later petition following entry of a final judgment."

In the juvenile justice cases, *Miller v. Alabama* and *Jackson v. Hobbs*, both defendants were 14 years old at the time of their crimes and both were convicted of capital murder, triggering a mandatory sentence of life without possibility of parole. The cases continued a trend by the high court to require individualized sentencing of juveniles.

In 2005, the court struck down the death penalty for those who committed crimes while juveniles. In 2010, a Supreme Court majority said juveniles

must have a possibility of being released when imprisoned for crimes other than murder.

Justices Anthony Kennedy, Ruth Bader Ginsburg, Stephen Breyer and Sonia Sotomayor joined Kagan in the majority opinion, with a separate concurring opinion by Breyer and Sotomayor. Chief Justice John Roberts and Justices Clarence Thomas and Samuel Alito each issued separate dissenting opinions, with Justice Antonin Scalia joining in the Alito dissent.

"Today's decision invalidates a constitutionally permissible sentencing system based on nothing more than the court's belief that 'its own sense of morality pre-empts that of the people and their representatives,'" Thomas wrote. †

Correction

Franciscan Sister Phyllis Sellner serves as a volunteer for the Indianapolis Council of the Society of St. Vincent de Paul at its food pantry, the Pratt-Quigley Center in Indianapolis—not as a counselor as previously reported in a June 22 story about the 50th anniversary of her profession of vows. †

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Staff:

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 Assistant Editor: John Shaughnessy
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 Reporter: Sean Gallagher
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 800-382-9836 ext. 1570
criterion@archindy.org

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More to come: Lawsuits over mandate keep health reform law in court



'At the end of the day, the act is upheld, and that's a win for the administration. But there was strong emphasis from Chief Justice [John] Roberts on the continuing importance of federalism, the continuing importance of judicial review.'

—Richard Garnett

WASHINGTON (CNS)—Although legal scholars and political observers will likely spend days parsing each line of the 193 pages of U.S. Supreme Court opinions and dissents on the health reform law, the court's June 28 decision is not likely to be its final word on the Patient Protection and Affordable Care Act.

"It seems to me the [Obama] administration has won one legal challenge, and there are 23 others waiting in the wings," said Mark Rienzi, senior counsel at the Becket Fund for Religious Liberty and a professor of constitutional law at The Catholic University of America's Columbus School of Law.

The Becket Fund represents Belmont Abbey College in North Carolina, Colorado Christian University in Denver, Eternal Word Television Network in Birmingham, Ala., and Ave Maria University in Florida in lawsuits challenging the Department of Health and Human Services' (HHS) mandate requiring most religious employers to provide contraceptives, abortifacients and sterilization to their employees free of charge.

Another 12 lawsuits involving 43 Catholic dioceses, schools, hospitals, social service agencies and other institutions were filed simultaneously in May. Several private employers, Catholic organizations such as Priests for Life and Legatus, and some non-Catholic colleges also are challenging the mandate in court.

The June 28 decision dealt with the individual mandate—the requirement that individuals buy health insurance or pay a

penalty to the Internal Revenue Service—but the lawsuits against the HHS mandate relate to the law's employer mandate, which punishes employers who do not provide health insurance to their employees.

"The court's opinion today did not decide the issues in our cases," said Hannah Smith, another Becket Fund senior counsel. "We are challenging the HHS mandate on religious liberty grounds which are not part of today's decision. We will move forward seeking vindication of our client's First Amendment rights."

Legal scholars did not see a lot of new constitutional ground broken by the decision, which found that although the individual mandate does not pass constitutional muster under the Commerce Clause of the Constitution, it can be upheld as an acceptable exercise of Congress' taxing powers.

The decision also limited the federal government's right to withhold its share of Medicaid funding from states that do not expand the health program for the low-income and disabled as mandated by the law.

It would have been groundbreaking, according to former U.S. Solicitor General Walter Dellinger, if the four dissenting court members had been able to convince a fifth to overturn the entire Affordable Care Act.

"That would have been an extraordinary expansion of constitutional law," said Dellinger, now a partner in Washington with the international law firm O'Melveny & Myers, at a June 28 teleconference sponsored by the American Constitution Society for Law and Policy.

He said the decision represents "only a modest incursion on congressional powers in terms of the spending clause." But the court was "one vote away from severe limits on the authority of Congress."



The Rev. Rob Schenck of the National Clergy Council; Father Peter West, vice president for missions of Human Life International; and Gary G. Dull, pastor of Faith Baptist Church in Altoona, Pa., pray as they protest against the administration's health care reform law in front of the U.S. Supreme Court building in Washington on June 28. The nation's high court upheld the Patient Protection and Affordable Care Act as constitutional, but placed some limits on the federal government's ability to terminate states' Medicaid funding.

Richard Garnett, a professor of law and political science at the University of Notre Dame and a former law clerk for the late Chief Justice William Rehnquist, said he found the decision "complicated and interesting," especially because of its findings on the limits of congressional power and on states' rights.

"The Medicaid expansion decision puts teeth into the notion that the federal government can't coerce states," he said. "At the end of the day, the act is upheld, and that's a win for the administration. But there was strong emphasis from Chief Justice [John] Roberts on the continuing importance of federalism, the continuing importance of judicial review."

Some commentators are finding signs for the future of the HHS mandate lawsuits in two sentences from the opinions—one from the Roberts majority opinion, and one from a concurring opinion by Justice Ruth Bader Ginsburg.

The Roberts quote says, "Even if the taxing power enables Congress to impose a tax on not obtaining health insurance, any tax must still comply with our requirements in the Constitution."

Ginsburg wrote, "A mandate to purchase a particular product would be unconstitutional if, for example, the edict impermissibly abridged the freedom of speech, interfered with the free exercise of religion or infringed on a liberty interest protected by the Due Process Clause."

It is impossible to know what, if any, influence those lines might have on the decision-making when the HHS mandate lawsuits eventually reach the Supreme Court in two or three years.

But in a June 29 interview with Catholic News Service at the Vatican, where he had just received a pallium from Pope Benedict XVI, Archbishop Charles J. Chaput of Philadelphia said he and other Catholic leaders would continue to fight any efforts to infringe on the Church's ability to act according to its own teachings.

"I don't think the bishops as a group were opposed to the [health reform] law, but certain provisions of it we think are very damaging to our religious freedom," he said. "The Church hasn't said that the government needs to provide [health care], but that people should have access to it. So you can have different positions on that. But what the Church is concerned about is the government forcing the Church to act contrary to its teachings."

Archbishop Chaput said the battle would play out in the courts, "and I suspect that some of us, if we're not able to convince the courts, will have to act in a way that is faithful to [our teachings] rather than what the courts tell us to do."

"I hope it does not come to that," he added. "It's hard for me to imagine that the United States of America would prosecute any religious body because of its religious beliefs." †

BISHOPS

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its definition of religious employers who are exempt from the requirement to provide contraceptives, abortifacients and sterilization free of charge to their employees.

Robert Brody, president and chief executive officer of Franciscan St. Francis Health, which operates several hospitals and health care facilities in the archdiocese, said in a prepared statement that the ruling was a "landmark" decision, but it "does not alter the steadfast goals of Franciscan St. Francis Health, which focus on quality treatments and safety for our patients, providing more access to affordable medical care and finding new ways to operate our hospitals more efficiently."

St. Vincent Health, which also operates hospitals and health care facilities in the archdiocese, responded to the



People for and against the administration's health care reform law demonstrate in front of the U.S. Supreme Court building in Washington on June 28. The nation's high court upheld the Patient Protection and Affordable Care Act as constitutional, but placed some limits on the federal government's ability to terminate states' Medicaid funding.

ruling in a similar fashion.

"We will remain committed to health care that leaves no one behind," said Johnny Smith, St. Vincent's systems manager for communications and community relations, "and the Supreme Court's decision to uphold the Patient Protection and Affordable Care Act is an important step in ensuring 100 percent access and coverage for our patients and families."

Joining Roberts in the majority opinion were Justices Ruth Bader Ginsburg, Stephen Breyer, Sonia Sotomayor and Elena Kagan, although Ginsburg differed from the other four on whether the mandate was constitutional under the Commerce Clause.

"The federal government does not have the power to order people to buy health insurance, ... [but] does have the power to impose a tax on those without health insurance," the Roberts opinion says. The mandate "is therefore constitutional because it can reasonably be read as a tax."

Dissenting were Justices Antonin Scalia, Anthony Kennedy, Clarence Thomas and Samuel Alito, who would have overturned the entire law as an unconstitutional violation of the Commerce Clause.

By forcing those who are young and healthy to purchase health insurance, the law compels those who do not wish to participate in a particular marketplace to do so, the dissenters said.

"If Congress can reach out and command even those furthest removed from an interstate market to participate in the market, then the Commerce Clause becomes a font of unlimited power, or in [Alexander] Hamilton's words, 'the hideous monster whose devouring jaws ... spare neither sex nor age, nor high nor low, nor sacred nor profane,'" said the dissenting opinion, written by Scalia.

The decisions do not affect other lawsuits against the health reform law's requirement that most religious employers must provide contraceptives, including some abortion-causing drugs, and sterilization to their employees at no cost. Those cases are still in lower courts and have not yet reached the

Supreme Court.

But Charmaine Yoest, president and CEO of Americans United for Life, said the Affordable Care Act "forces an abortion agenda on the American people unlike anything seen since *Roe v. Wade*," the 1973 Supreme Court decision that lifted most state restrictions on abortion.

Criticizing the law's "numerous anti-life provisions and mandates," Yoest said, "Congress must repeal these provisions and ensure that any health care law respects life."

The opinions issued by the court on June 28 actually involved four separate challenges to the constitutionality of the health reform law.

The court first had to decide whether the Anti-Injunction Act, which says no tax can be challenged in court before it is due, precluded a challenge to the Affordable Care Act until after the individual mandate takes effect in 2014. The majority decided that it did not.

The next question was whether the individual mandate—also called a "shared responsibility payment"—exceeded Congress' authority to "regulate commerce" or to impose taxes. Roberts played the key role in deciding that, siding with the dissenters on the commerce question, but with the majority on the tax question.

If the mandate had been overturned, the court would have had to decide whether the entire health law must fall if one section does—the so-called "severability" issue. But the affirmation of the mandate made that question moot.

Finally, the court faced the question of whether Congress could penalize states that opt out of the law's requirement to expand their Medicaid programs. In its early years, the expansion is mostly funded by the federal government, but states are expected to take over funding the coverage in later years.

The court ruled that the federal government cannot threaten states with the loss of their existing Medicaid funding if they do not participate in the expanded Medicaid program. †



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Editorial



A man and woman run papers to the media after a ruling on the administration's health care reform law outside the U.S. Supreme Court building in Washington on June 28. The nation's high court upheld the Patient Protection and Affordable Care Act as constitutional, but placed some limits on the federal government's ability to terminate states' Medicaid funding.

The health care decision

Chief Justice John Roberts surprised everyone when he wrote the opinion that upheld the constitutionality of the Patient Protection and Affordable Care Act, also known as Obamacare. It was widely expected that, if the Supreme Court were to decide by a 5-4 vote, Justice Anthony Kennedy would cast the deciding vote.

It seems likely that Roberts was determined that the Court not seem to be political when making its decision, and we suspect that he tried to get Kennedy to go along with him so that the vote would have been 6-3.

If so, he failed because Kennedy said in a dissent from the bench that "there are structural limits upon federal power—upon what it can prescribe with respect to private conduct, and upon what it can impose upon the sovereign States." Therefore, he sided with the conservative justices, Antonin Scalia, Clarence Thomas and Samuel Alito.

It was a foregone conclusion, even before the decision, that this issue will feature prominently in the presidential and congressional campaigns between now and November, with Republicans promising to reverse Obamacare and the Democrats promising to keep it.

The Republican-controlled House of Representatives will try to repeal the law, but there is no possible chance of getting such legislation through the Senate. With the two houses so divided, it is difficult to see how anything will be accomplished between now and November.

With the law upheld, so is for the moment, the mandate from the U.S. Department of Health and Human Services (HHS) forcing employers with health care plans, including Catholic institutions, to include payments for abortifacients, sterilizations and contraceptives. HHS says that these medicines and procedures are part of "preventative" medicine.

That means that the lawsuits that have been filed by 43 Catholic dioceses, schools, hospitals, social service agencies and other institutions, will have to go forward.

The good news is that, if those lawsuits eventually get to the Supreme Court, Justice Kennedy should

be on the side of Alito, Thomas and Scalia, and Roberts should also be back on that side.

We hope, though, that the matter can be decided well before any of the cases get to the Supreme Court. It is not beyond the possibility that the Obama administration will change its mind about the mandate.

As Peggy Noonan, a *Wall Street Journal* columnist, said, "Anyone good at politics does not pick a fight with the Catholic Church during an election year."

It is not beyond the possibility, but it is also not probable, because to do so would antagonize all those people, including most of the secular media, who have framed the battle as a war on women rather than over freedom of religion.

As soon as the Court's decision on the health care law was announced, the U.S. Conference of Catholic Bishops issued a statement that emphasized that the bishops never joined in efforts to repeal the law in its entirety.

However, the bishops said, "The decision of the Supreme Court neither diminishes the moral imperative to ensure decent health care for all, nor eliminates the need to correct [the law's] fundamental flaws."

Those "fundamental flaws," the bishops said, include abortion funding, conscience protection and immigrants' access to health care.

If the law is not to be repealed, those flaws must be fixed through legislation.

But is it possible that the Republicans could repeal the law after the November elections? It seems unlikely because it would require the election of Mitt Romney as president, the defeat of at least 13 Democratic senators, the re-election of 10 Republican senators and the House of Representatives remaining in the control of Republicans.

Therefore, we believe, Congress must concentrate on trying to fix those flaws.

We are convinced that many of the legislators in Congress had no idea that the law provided the means for HHS to mandate that Catholic institutions must pay for abortifacients, sterilization and contraception.

Why not change that part of the law?

—John F. Fink

Be Our Guest/Gabby Bibeau

Letter misrepresents Affordable Care Act's implications, writer says

I am writing because I would like to correct some misinformation that was published in a letter to the editor in the June 29 issue of *The Criterion*.

The author of this letter claims that once the People's Protection and Affordable Care Act, also known as Obamacare, is enforced in January of 2014, everyone's insurance premiums will include a surcharge for "abortion services."

As the author states, "none of us can opt out [of this surcharge] and it is illegal for insurance companies to list the surcharge as a separate line item on our monthly bills." The author lists www.LifeNews.com as her source.

With all due respect, this assertion is based on a gross misreading of the Affordable Care Act.

To start, it is true that an abortion surcharge will be added to some insurance plans.

However, you are only charged this surcharge if you choose to buy into an insurance plan that covers abortions.

Let me explain. When the Affordable Care Act goes into effect, many Americans will turn to the state exchange market to pick an insurance plan.

The Affordable Care Act explicitly says that states may choose to prohibit insurance plans from covering abortions. In fact, one-third of states have already made it illegal for insurance plans within their state to cover abortions.

The Affordable Care Act also states that there must be insurance plans in every state that do not cover abortions so that no one will be forced to choose between having insurance and paying for a plan that covers abortion. Therefore, you would only have an insurance plan that covers abortion if you choose that plan for yourself.

Furthermore, one would know if a plan covers abortion by looking at each plan's summary of benefits and coverage when they are choosing health insurance.

By federal law, the insurance plans must say in the summary of benefits and

coverage if it covers abortion.

I am sure that anyone who is concerned about where their money goes, as I am, will be diligent enough to look through different plan options to make sure they are not paying for a plan that covers abortions.

In the end, only those who choose a plan with abortion coverage have to pay a surcharge with their premium. This surcharge exists so that money for abortion coverage is segregated from federal funds in order to ensure that no federal funds are used to pay for abortions.

I also looked at the link provided in the letter to www.LifeNews.com, which pulls its information from the Alliance Defense Fund. The latter cites their main source for these claims as Section #1303 of the Affordable Care Act.

Oddly enough, Section #1303, while talking about the surcharge, also explicitly states that abortion coverage is "voluntary."

I suspect that the Alliance Defense Fund may have misread this portion of the law, and www.LifeNews.com did not do enough fact checking.

I am staunchly pro-life, and I applaud this author's defense of the unborn, and I will concede that other aspects of the Affordable Care Act, most specifically the narrow definition of religious employers in the HHS mandate, are debatable.

However, I feel it necessary to correct misinformation. Many people do not understand the implications of health care reform, and the truth can often be lost amid the politically charged rhetoric.

My main source for this information comes from www.commonweal.org/separation-anxiety, which is an article written by pro-life legal scholar Timothy Stoltzfus Jost.

I also draw from the Affordable Care Act itself—www.democrats.senate.gov/pdfs/reform/patient-protection-affordable-care-act-as-passed.pdf.

(Gabby Bibeau is a member of St. Joan of Arc Parish in Indianapolis.) †

GROWING PROBLEM

weight struggles among U.S. children

OVERWEIGHT ADOLESCENTS have a 70% chance of becoming OVERWEIGHT ADULTS.

This increases to 80% if ONE OR BOTH PARENTS are OVERWEIGHT OR OBESE.



About 1 in 3 children are OVERWEIGHT OR OBESE

Prevalence of OBESITY among U.S. children by age



Health care costs related to OBESITY could account for 16%-18% of U.S. health expenditures by 2030 (\$861-\$957 billion).

Source: American Heart Association

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Criterion staff honored for excellence in journalism



Mary Ann Garber



Sean Gallagher



John Shaughnessy

Criterion staff report

Staff members of *The Criterion* were recently honored for excellence in journalism by three organizations.

The recognition included awards from the Catholic Press Association of the United States and Canada, the Knights of Columbus and the Pontifical Society for the Propagation of the Faith.

Staff writer Sean Gallagher, senior reporter Mary Ann Garber and assistant editor John Shaughnessy each won individual awards from the CPA, and the staff was honored for its coverage of the National Catholic Youth Conference in Indianapolis last November, and for its special issue in February of 2011 focusing on the appointment of Bishop Christopher J. Coyne as the Archdiocese of Indianapolis' new auxiliary bishop.

The CPA awards that staff members won include:

• First place—Best Personality Profile by Mary Ann Garber.

Published in the July 8, 2011, issue of *The Criterion*, the story titled "Lost Boy of Sudan" recounts harrowing story of survival" shared the life challenges of human rights activist John Dau.

"This article is an excellent testimony to the power human beings have to overcome immense hardship and do good," judges wrote. "Without being too preachy or even using God as an explanation, the writer shares the story of a man who found strength to fight for those left behind."

• First place—Best Sports Photo by Sean Gallagher.

Published in the July 1, 2011, issue, the photo accompanied the story "In our hearts: A friend's death leads softball team on an

emotional journey to championship." The story recounted how the Roncalli High School softball team came together to win the state title while dealing with the death of teammate Katie Lynch.

Of the winning photo, judges wrote, "Great anticipation to capture the faces and emotions of so many players."

• First place—Best Reporting on Special Age Group, teenagers, for the staff's coverage of the National Catholic Youth Conference in Indianapolis last November.

The "Called to Glory": Youths at NCYC honor Christ with electronic holy shout-out" package, published in the Nov. 25, 2011, issue, featured in-depth staff coverage of the three-day gathering of 23,000 young people.

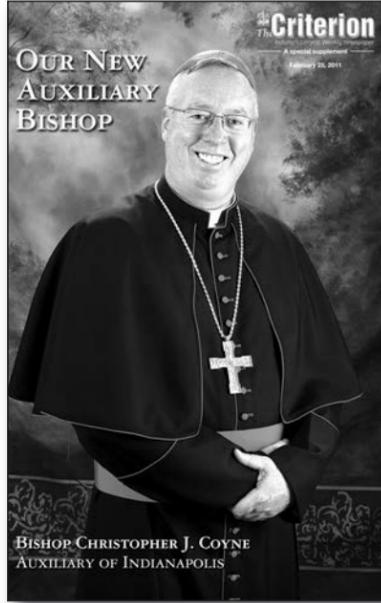
"Called to Glory" shows and tells the excitement of faith," judges wrote. "The 'holy shout-out' was hopefully as much fun to read as it was to attend.

"Bishop [Christopher J.] Coyne called the attendees to pull out their cell phones. Great photos paint an exciting event captured extremely well. It even included teens and the sacrament of reconciliation."

• Second place—Best Special Supplement on an Ordinary's Transition, for the Feb. 25, 2011, pull-out section focusing on new Bishop Christopher J. Coyne.

"A close second [to the first-place winner]," judges wrote. "Strong, unified presentation, thorough reporting [and] clear writing."

• Second place—Best Feature Writing by John Shaughnessy.



The Criterion's coverage of the National Catholic Youth Conference in Indianapolis last November won first place in best reporting on special age group, teenagers, in the Catholic Press Association's (CPA) 2011 awards competition. The staff's special supplement following the appointment of Bishop Christopher J. Coyne as auxiliary bishop won a second-place honor. The newspaper recently won awards from the CPA, the Knights of Columbus and the Society for the Propagation of the Faith.

Published in the June 2, 2011, issue, "They love you unconditionally": It's a dog's world through pet ministry program at St. Vincent Hospital" shared the unique story of how special dogs bring joy and comfort to hospital patients.

"A cute story about the comfort and healing pets can provide at an area hospital. Well written," judges wrote.

Shaughnessy also received a first-place award from the Knights of Columbus in their annual Father Michael J. McGivney awards competition, which honors stories that highlight unique volunteer efforts.

Published in the Dec. 2, 2011, issue, "Making wishes comes true: Teenager's foundation helps children battle life-threatening illnesses," featured teenager Liz Niemiec and the Little Wish Foundation, an organization she started that makes small wishes come true for children stricken with cancer.



Shaughnessy was also recognized as a 2011 Archbishop Edward T. O'Meara journalism award winner for outstanding world mission news coverage.

He won honorable mention in the Society for the Propagation of the Faith's "interview with missionaries" category for his story "A touch of compassion: Family influences help to shape student's life-defining moment during mission trip to Africa."

The story, published in the Feb. 4, 2011, issue, featured a profile of Claire Schaffner, a graduate of Bishop Chatard High School in Indianapolis and the Saint Mary's College in Notre Dame, Ind. The piece appeared as part of *The Criterion's* ongoing "Stewards Abroad" mission outreach.

The awards are named for the late Archbishop O'Meara, who served as the national director of the Society for the Propagation of the Faith from 1966 to 1979 and was Archbishop Daniel

M. Buechlein's predecessor as shepherd of the Archdiocese of Indianapolis from 1979 to 1992.

The society is responsible for informing Catholics about the Church's worldwide mission and advising them of ways they can participate in that mission.

This is the sixth consecutive year that a staff member has been recognized for their reporting on mission work, noted *Criterion* editor Mike Krokos.

"With the history of the awards and their connection to Archbishop O'Meara, we were thrilled to again be recognized by the Society for the Propagation of the Faith," Krokos said.

Greg Otolowski, *Criterion* associate publisher, said the awards recognition for the staff is well deserved.

"Our team is very committed to the newspaper's evangelizing mission, and it is always affirming when we get recognition for our dedication and hard work," Otolowski said. †

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Events Calendar

July 6

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

July 8

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

Harrison County Fairgrounds, 341 Capitol Ave., Corydon. **St. Joseph Parish, parish picnic**, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

July 10

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood.

"What is Catholicism Anyway? The Sequel," session two of five, 7 p.m. Information: 317-888-2861.

July 11

Gallagher's II Irish Pub, 2310 W. Southport Road, Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org.

July 12

Habana Blues, 148 E. Market St., New Albany. **Theology on Tap, "Three Sources of Morality,"** 6 p.m. Information: 812-945-2000 or marlene@nadyouth.org.

July 12-14

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

July 13

St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, 5 p.m.-midnight, games, food, \$2 adults, children free.

Information: 812-232-8421.

July 14

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

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

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

July 14-15

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

July 15

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

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

July 18

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Archdiocesan Office of Family Ministries and Metropolitan Tribunal, "Annulments-The Real Story,"** 7-9 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

July 19

Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. **Immaculée Ilibagiza, Rwandan genocide survivor and author**, 7-9 p.m.,

\$25 per person. Information: 317-545-7681 or Fatima@archindy.org.

July 19-21

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

July 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Overcoming Obstacles," John C. Ruckelshaus, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Ironwood Golf Club, 10955 Fall Road, Fishers, Ind. (Diocese of Lafayette).

Fourteenth annual Little Sisters of the Poor "Swing Fore Seniors" golf tournament, registration, 10:30 a.m., lunch 11:15 a.m., shotgun start, noon, dinner following golf. Information:

317-872-6420 or devindianapolis@littlesistersofthepoor.org.

July 21

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

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

July 22-28

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

Retreats and Programs

July 9-13

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session two, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12

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

July 13-15

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

July 15-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Directed Retreat."** Information: 317-545-7681 or

marcia.johnson@archindy.org.

July 17-19

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

July 19

Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House program, **"An Evening with Immaculee' Ilibagiza-If Only We Had Listened,"** 7-9 p.m., \$25 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 20-21

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

VIPs



Philip and Ruth (Federle) Gehl, members of Holy Family Parish in Oldenburg, will celebrate their 50th wedding anniversary on July 7.

The couple was married on

July 7, 1962, at St. Maurice Church in Napoleon.

They are the parents of five children: Mary Beth Franke, Jim, Ron, Tony and the late Danny Gehl. They have 10 grandchildren. †

Miniature golf fundraiser to benefit toddler with leukemia

Otte Golf and Family Center, 681 S. Sheek Road, in Greenwood will host a fundraising event from 1 p.m. to 4 p.m. on July 8. The event will benefit 4-year-old Will Hendel, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. Will suffers from leukemia, and his

family is struggling with the medical expenses related to his health care.

The \$15 admission fee for the event will include miniature golf, lunch and a silent auction.

For more information, call 317-881-6500. †

Archdiocesan young adult retreat is set for July 27-29

The archdiocesan Office of Young Adult and College Campus Ministry is sponsoring "City Set on a Hill," a retreat for college graduates through age 35 on July 27-29 at the Saint Meinrad Archabbey Guest House and Retreat Center in St. Meinrad.

The retreat will start at 8 p.m. on July 27 and conclude at 2 p.m. on July 29. The

registration fee for the retreat is \$100, and includes lodging, meals and all retreat materials. Scholarships are available if needed.

To register or for more information, call 800-382-9836, ext. 1436, or 317-236-1436, send an e-mail to mfaley@archindy.org or log on to www.indycatholic.org. †

Carmelite monastery to sponsor novena



Fr. Michael Berry, O.C.D.

St. Joseph Carmelite Monastery, 59 Allendale, in Terre Haute will hold its annual public novena in preparation for the feast of Our Lady of Mount Carmel from July 8 through the feast day, July 16.

The novena services will begin at 7:30 p.m. in the monastery chapel with the praying of the rosary and novena prayer. Mass will follow. The sacrament of reconciliation will also be

available each evening.

Many people who have attended the novena in the past have considered it a kind of summer retreat opportunity.

Disalced Carmelite Father Michael Berry will preach during the novena and speak about aspects of the holiness of Mary.

For more information, call 812-299-1410 or send an e-mail to marygrace@heartsawake.org. †



Vespers for freedom

Father Michael Magiera, then-administrator of Our Lady of the Most Holy Rosary Parish in Indianapolis, processes on July 1 into his parish's church with altar servers and cantors at the start of a Vespers liturgy. The liturgy was an opportunity for parishioners to gather during the "Fortnight for Freedom" to pray for the preservation of religious liberty. The fortnight was an effort of the bishops in the U.S. to have Catholics pray, learn about and take action in support of religious freedom.

Catholic business owners in archdiocese vigilant about religious liberty

By Sean Gallagher

With the U.S. Supreme Court upholding substantial portions of President Barack Obama's health care reform bill, the lawsuits by many dioceses and Church-related organizations seeking to overturn the Health and Human Services Administration's (HHS) abortifacient, sterilization and contraception mandate will move forward.

Joining these dioceses and organizations are a handful of individual business owners and Legatus, an organization of Catholic CEOs and professional leaders. In their own legal challenges, they argue that the mandate violates their religious liberty guaranteed by the First Amendment.

Lawsuits by business owners opposed to the mandate are expected to increase, according to Rita Joyce, chief counsel for the Pittsburgh Diocese, one of the dioceses that filed suit on May 21 seeking to have the mandate overturned.

"It's only logical that there will be more cases filed if we're still standing on July 1," said Joyce on June 21, prior to the Supreme Court's upholding of the healthcare reform bill. "So I think that the next wave is going to be private big businesses."

Joyce made her comments during the Catholic Media Conference held in Indianapolis on June 20-22.

In the same panel discussion on religious liberty, University of Notre Dame law professor Carter Snead said that business owners opposed to the mandate have good grounds to seek the overturn because of the Religious Freedom Restoration Act (RFRA).

This law was passed by a large bipartisan majority of Congress in 1993 and signed into law by then-President Bill Clinton.

Snead said that the law requires the federal government to have a "compelling interest" to limit religious liberty, and that when it does so, the means employed "are the narrowest ... possible."

Snead added that the federal government might have a difficult time arguing that it has a compelling interest in the mandate. And in any case, he said, the mandate is broad in its effects.

"RFRA applies to [business owners], too,"

Snead said. "So, if the court says that RFRA is violated by the application of this law, that's going to help those folks as well."

Such a legal analysis echoes the hopes of some Catholic business owners in the Archdiocese of Indianapolis who, like many of the leaders of dioceses across the nation and other Church-related organizations, oppose the mandate on conscience grounds.

"I am opposed to it. I'm 100 percent opposed to them forcing this on any business [owner], especially as a Catholic with my beliefs," said Gary Libs, owner of Libs Paving Company and a member of St. Mary-of-the-Knobs Parish, both in Floyd County. "If it was an option, that might be different. But this is a mandate. I think we're all in a bit of shock somewhat, to be truthful about it."

Libs started his paving business 40 years ago when he was 20 years old. Through the years, he has grown his enterprise to the point where he now employs 45 people and offers them health insurance.

Considering the demands of the mandate, he is now concerned about his ability to provide health insurance in the future.

"It's hard to say how it's going to play out," Libs said. "Nobody wants this to happen. But how do you block it?"

Tom Spencer thinks business owners opposed to the mandate, especially Catholics, need to band together to learn more about its effects.

Spencer, a member of St. Luke the Evangelist Parish in Indianapolis, is the owner of Meridian Management Corporation, which manages office buildings, apartment buildings, shopping malls and condominium communities.

He is also a member of the Indianapolis chapter of Legatus.

"We're not in it alone. We're in it together," Spencer said. "There's a synergy there by having multiple people to sustain the desire to work together and pool their resources to try to bring about positive change."

Immaculate Heart of Mary parishioner Jerry Jones of Indianapolis, another Legatus member, has been impressed with his fellow members' determination to apply their faith



Marianne Price, left, executive director of the Indianapolis-based Cornea Research Foundation, talks on May 31 with Kelly Fairchild about eye examination equipment at the office of the Price Vision Group in Indianapolis. Fairchild is clinical research coordinator for the foundation. Price, a member of St. Monica Parish in Indianapolis, is opposed to the federal Health and Human Service Administration's abortifacient, sterilization and contraception mandate.

in the way that they operate their businesses. He sees that same resolve in their opposition to the mandate.

"When they get passionate about something, they make things change," said Jones, owner of the Indianapolis-based Cannon IV, which sells and services printing equipment. "This group of people in Legatus are doers. And if this group of people gets together and has a strong conviction, they can get some things done and changed."

Part of learning about the mandate is becoming aware of how the controversy surrounding it is being framed. In the past months, many supporters of the mandate have said that those opposing it are waging a "war on women."

Marianne Price, a member of St. Monica Parish in Indianapolis, is executive director of the Cornea Research Foundation of America. She is astonished by such a characterization of the issue.

"Honestly, it seems like a totally crazy way to frame the issue," said Price, also a Legatus member. "Women still have the choice to do what they want. Contraceptives are readily available. They're not that



Gary Libs

Tom Spencer

expensive. I don't really see how this is a war on women whatsoever."

In fact, Price thinks the mandate is a way for the Obama administration to restrict the freedom of choice of business owners.

"I feel like the administration is for choice as long as people are making choices they agree with," she said. "When people are making choices that they don't agree with, then they're not pro-choice because, honestly, I view the religious liberty dissent as being about choice. An employer has the choice to offer this as part of their policy or not." †



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'Having my garden and my chickens unites me with my parishioners.'

—Fr. Michael O'Mara

CREATION

continued from page 1

work. It is tough on the back. And best of all, it gets you dirty, sweaty and smelly."

Father O'Mara likes to say that the garden is "the place where mysteries are revealed," but there is no mystery about where his love of gardening began.

"Many of my mom's relatives were serious gardeners," he says. "They hailed from Switzerland County on the Ohio River. I can remember the taste of homegrown green beans, corn on the cob and strawberries."

He also remembers starting his first garden behind the garage of his family's home. He sent away for Burpee seeds to grow beans and tomatoes, viewing it as a way to contribute to his family. It also gave him a deeper understanding of a mother's love. Even though his mother had grown up in a family of gardeners who liked to can vegetables, she preferred to get them from the grocery store. But she made an exception for her son.

"She had to get a pressure cooker and can all of those vegetables that her son was bringing home," Father O'Mara recalls. "No doubt, she did the canning because she loved her son."

Later, he relocated his garden to his grandfather's land, adding potatoes, sweet corn and pumpkins until he entered the seminary in 1981. Still, his love of gardens never left him, and he started one when he became pastor of St. Mary Parish in 1998.

"There is something awesome about taking out your shovel, rake or tiller and turning over the soil," he says. "Seeing the richness of it, running your hand through it. I know my small garden of a few tomato and jalapeno plants is not going to feed the world, but it keeps me in touch with what it takes to grow food. And in some small way, it gives me a sense of pride and independence.

"If necessary, I could grow my own food. For now, just a little corner around the electrical boxes of the parish and a little field in Franklin County for pumpkins are OK for me. I've also planted about 100 sapling trees in the past couple of years. It satisfies my need to be a steward of the land."

To Father O'Mara, those efforts are all part of following this piece of wisdom from Blessed John Paul II: "The most profound motive for our work is this—knowing that we share in creation. Learning the meaning of creation in our daily lives will help us to live holier lives."

Father O'Mara has even found holiness in raising chickens.

The \$900 egg and the unusual bridge

Father O'Mara's efforts to raise chickens are part enterprise, part comedy, part spirituality and all adventure.

"A parishioner got me started on this venture about two years ago," Father O'Mara says as he walks into a fenced area on the side of the rectory where a chicken house is a home for 15 chickens. "She was bringing me fresh eggs once in a while. I went over to see her operation and said, 'I want to do that.'"

The visit took him back to his childhood again, back to the days when his father worked in the chicken business and he often crawled under the roost to get the chickens. Father O'Mara bought his first chickens in early March of 2011.

"Still too cold for them to be outside, I raised them in the basement of the rectory," he recalls. "It smelled like a farm throughout the entire house. During this same time, we had the [parish] offices in the rectory because we were renovating our office building at St. Mary's. But I was going to have chickens, no matter what."

Six months later, he discovered the first egg in the chicken run.

"I brought it in the house, washed it, got out my skillet, sprayed some PAM in it, fried it and ate it. The best egg I had ever eaten," he says. "And it had only cost about \$900, counting up all of the costs involved in raising them."

He laughs at that memory and smiles when he shares that he now sells about five dozen eggs a week.

Raising the chickens "has provided me with hours of pleasure, some good exercise, organic food and, most importantly, moments of awe in the wonders of nature," he notes.

The chickens and the garden have also given him a different way to connect with the nearly 900 families in the parish, many of whom are Hispanic.

"Having my garden and my chickens unites me with my parishioners," says Father O'Mara, whose fluency in Spanish allows him to celebrate Masses in both English and Spanish. "It is hard for a lot of people to relate to a priest, but a priest with a hoe in his hand or a chicken in his hand levels out the playing field just a bit. It's not like I depend on that garden or my chickens for my livelihood, but it's a bridge.

"Many of the parents in my parish come from rural areas of Latin America. They remember the chickens in their back yards. Their kids are city kids—they don't. On the weekends, I have a lot of kids and teens who like to visit my chickens. They like to feed them with their hands. During Holy Week, we had several teens come over and help us plant flowers, plants and trees around the parish."

The humility and personal outreach of Father O'Mara connects with people, says Juan Silva, a member of the parish.

"A lot of parishioners don't speak English, and he makes them feel exceptionally welcome by speaking to them in Spanish," says Silva, who volunteers his gardening and photography skills to the parish.

"For the Latino parishioners, they identify with him having his chicken coop and his small garden. That's what it was like for a lot of us who left our families back in Mexico. It's smart of him to do this. He's truly a good, good man. We think the world of him."

A growing spirit

That connection with his parishioners is at the heart of two of Father O'Mara's favorite stories.

The first one involves the tremendous effort at the parish in creating a grotto that honors Our Lady of Guadalupe.

For years, there was a space between the church and the rectory that was marked by weeds, broken sidewalks and two large Blue Spruce trees, including one that had been uprooted in a storm.

"We got the idea to make it a garden," Father O'Mara recalls. "The project was done by both parishioners and professionals, with literally hundreds of people involved in the grotto—planting, creating a fountain and placing the statue. It is now a place of prayer and contemplation."

The second story shows the spirit that has grown within the inner-city parish.

"One time, a doctor in the parish was commenting about his volunteer effort [as a landscaper] in the parish to some other people," Father O'Mara says. "One of them said, 'Your skills should be used for other things. That's a waste for you to be doing manual labor.' He responded, 'That's not how our parish works. At the parish, we are all equal.'"

"As he told me that story, I thought, *Yes*. The doctor works beside the landscaper. The one who dines at a fine restaurant works beside the one who washes his plates. The one who buys the groceries works beside the one who works in the field."

And all are led by the pastor who plants tomatoes, grows pumpkins and raises chickens.

"We are one body," Father O'Mara says, "each one sharing his or her gifts." †



Above, as pastor of St. Mary Parish in Indianapolis, Father Michael O'Mara, right, talks with parishioner Juan Silva about the grotto that parishioners created in honor of Our Lady of Guadalupe. Silva says that Father O'Mara's efforts to grow flowers and vegetables create a special connection with many of the parish's Spanish-speaking members.

Left, Father Michael O'Mara says he experiences moments of wonder, comedy, spirituality and adventure as he takes care of 15 chickens in a roost near the rectory of St. Mary Parish in Indianapolis.

Sister's love of gardens nurtures her life of faith

By John Shaughnessy

When she leads garden retreats, Benedictine Sister Angela Jarboe asks people to share their favorite garden story and how it connects to their faith experience.

She also shares her own story and perspective.

"One of my favorite garden stories happened right here at this monastery," Sister Angela says as she gives a tour of the colorful gardens at Our Lady of Grace Monastery in Beech Grove.

"Sister Mary Sue Freiburger and I were watering her garden one summer. As the sun was going down, we were dirty and sweating. I looked over to the building, and there was this clump of tall, yellow flowers that was not blooming when we first went in the garden. They were so beautiful. We were both stunned. 'What are these? What happened?' We went to take a look, and I immediately recognized them as a clump of wild evening primroses.

"I figured they had to bloom between 7:30 and 9 at night. So, the next night, I gathered a group of sisters to see them. At 7:30, we had a whole bunch of sisters lined up by the flowers. All of a sudden, the first one popped open, and the next one. Then flowers were blooming all over the place."

A look of wonder glows from Sister Angela's face as she remembers that moment.

"It was so amazing—the discovery of it. We realized that every day, new flowers would bloom. And the blooms would die the same day. Our community was in retreat at the time. It made a nice meditation on creation."

That moment resonates from a faith perspective for Sister Angela.

"In your life, you have to learn to appreciate those God moments," she says. "I've learned many things from flowers—patience, nurturing skills, compassion, humility, and reverence for God and who Jesus is, his death and resurrection. Every time I see a flower die and come back the next year, it reminds me of the Paschal Mystery."

The moment also reminds her of the fragility of life.

"I take no living thing for granted," says Sister Angela, who has been a Benedictine for 44 years. "Everything God creates is unique. Everything has a life cycle. In our lives, we have to learn that we are only temporary. While we are living, we need to be images of God. When other people see us, they should be able to see God."

Sister Angela's love for nature began as a child when she joined her father on hiking and canoeing adventures.

She shares her love for flowers with many of the sisters who plant and nurture the gardens at Our Lady of Grace Monastery, including Benedictine Sisters Cathy Anne LaPore, Norma Gettelfinger and Susan Elizabeth Rakers.

Sister Angela also shares the belief that while she nurtures the flowers, they also sustain her, especially in the tough times of life.

"Everything in nature gives me hope," she says. "I went through a period of crisis in my life. Hiking into the woods to see the wildflowers got me out of it. When you're in hard times, watching something grow gives you hope. Christians should be hopeful people. Hope gives life." †



Above, an angel overlooks one of the colorful gardens that the Benedictine sisters tend at Our Lady of Grace Monastery in Beech Grove.

Left, even in the tough times of life, Benedictine Sister Angela Jarboe finds touches of faith, hope and promise in caring for flowers.

Washington rally brings 2,000 together in support of religious freedom

WASHINGTON (CNS)—In prayerful celebration, more than 2,000 Catholics from all regions of the Archdiocese of Washington gathered on June 24 as part of the local Church's "Fortnight for Freedom" campaign in support of the United States' "first and most cherished freedom"—religious liberty.

The U.S. bishops dedicated June 21 to July 4 as days to encourage Catholics nationwide to focus on prayer, education and action in defense of religious freedom.

For the rally, held at George Washington University's Smith Center, Cardinal Donald W. Wuerl of Washington was joined by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, Washington Auxiliary Bishop Barry C. Knestout, and dozens of priests, religious sisters and laity.

The event, which included prayers, patriotic and religious hymns as well as videos highlighting the nation's strong Catholic heritage, concluded with solemn Benediction of the Blessed Sacrament.

Speaking about the election of Blessed John Paul II as pope, Cardinal Wuerl recalled when he celebrated his first public Mass, the new pontiff called upon the faithful to open wide their hearts to Christ, to put aside fear and "be not afraid."

"The challenge 'Be not afraid' should move us to engage our culture, our neighbors, our family and our friends," said Cardinal Wuerl. "The call is not just for priests to preach, but for the laity to respond. The response is threefold—prayer, education and action. The most important is prayer."

Throughout the service, the more than 50-member St. Augustine Parish Choir led the congregation in rousing renditions of some of the country's most beloved anthems, "My Country 'Tis of Thee" and "The Battle Hymn of the Republic," as well as religious hymns, such as "I've Come This Far By Faith." Other hymns were led by the Schola of the Blessed John Paul II Seminary and the Sister Servants of the Lord and the Virgin of Matara.

Videos highlighted the Catholic Church's deep roots of religious freedom, its history and impact in the United States from the nation's earliest days to the present.

A range of stirring images were displayed, from American Catholic saints and heroes—such as Archbishop John Carroll and St. Katharine Drexel—to the waves of immigrants who built the nation to the 18th- and 19th-century anti-Catholic sentiment, to Catholics defending freedom in wars, to the Church's staunch support of the civil rights movement, and concluding with the Catholic Church's present-day vital services in hospitals, schools and charities.

Father William Byrne, pastor of St. Peter Parish on Capitol Hill and archdiocesan secretary for pastoral ministry and social concerns, was master of ceremonies.

"We have much to celebrate. We celebrate that we live in a great country, a great land," he said. "We celebrate the vital contributions [that] we've made and a call to faithful citizenship. We are proud to be Americans and faithful Catholics."

Father Byrne also praised the work of women religious, who, throughout American history, have been the "hands and heart of Christ, serving the poorest of the poor," founding thousands of hospitals and schools all over the nation.

"We serve others not because they are Catholic, but because we are Catholic," he said.



People say the Pledge of Allegiance during a gathering organized by the Archdiocese of Washington on June 24 at George Washington University as part of the "Fortnight for Freedom" observance called for by the U.S. bishops. More than 2,000 people from across the archdiocese attended the event. The June 21-July 4 "Fortnight" encourages Catholics in the U.S. to pray and take action in defense of religious freedom.

At the conclusion of his address and prior to Benediction, Cardinal Wuerl said, "In the presence of our Lord, we will kneel. There is a time to be on one's knees. There is also a time when we need to stand—to stand up. Today, there are things that should mean enough to all of us, including our religious liberty, that we simply need to stand—to stand up for what is right, to stand up for what is ours, to stand up for freedom of religion."

During the 90-minute rally, Catholics—from elderly to young children—listened intently, applauded and gave standing ovations in support of the Church, the clergy, women religious and audience members who served in the armed forces.

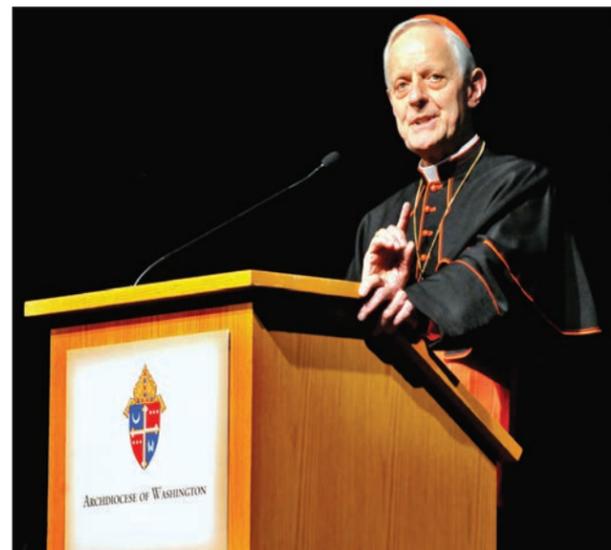
Attendees interviewed by the *Catholic Standard*, Washington archdiocesan newspaper, said they appreciated the cardinal's message and his leadership. They also said they believe religious liberty in America is at stake at this moment in time, and Catholics must speak out in its defense.

"Young people really do care about this issue. It's what our country was founded on," said Harlan Friddle, a University of Maryland student who came to the rally with about 15 of his classmates. "It's important because we shape the future and we have to teach our children what [religious freedom] means."

Charles Luckett, a third-year seminarian at The Catholic University of America's Theological College, said, "Our religious freedom is very important and is something that has been eroding for years. If we don't take a stand now, it will continue to collapse."

"This is a wonderful opportunity to be witnesses for our faith," said Patricia Kisicki, a member of St. Patrick Parish in Rockville, Md. "It is very worrisome to think we could lose our freedom of religion."

Mary Beller, a member of St. Bernadette Parish in



Cardinal Donald W. Wuerl of Washington addresses a June 24 gathering at George Washington University organized by the Washington Archdiocese as part of the "Fortnight for Freedom" observance called for by the U.S. bishops.

Silver Spring, Md., said, "Our religious freedom means everything to us. This is what our mothers and fathers came to this country for, and we need to preserve it for our children. We have to be united in this cause."

The closing Mass for the "Fortnight for Freedom" was scheduled to be celebrated on July 4 at the Basilica of the National Shrine of the Immaculate Conception. The main celebrant was to be Cardinal Wuerl, and the homilist was Archbishop Charles J. Chaput of Philadelphia. †

What was in the news on July 6, 1962? A growing concern about eliminating God from public schools, and Vatican Council plans full use of modern equipment

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 6, 1962, issue of *The Criterion*:

- Seek to prevent elimination of God from public schools

"Washington—Americans now must work to prevent the Supreme Court's prayer decision from being used to force God completely out of public education, a national committee of Catholic school superintendents has urged. ... [The committee] hopes that 'the strange decision' of the high court will arouse the nation to consider the implications of schools which have no religion. Although the court's decision technically may be confined to prayers composed by government officials, it is nevertheless 'a further deterioration of our American tradition.' ..."

- Dedication slated at Little Flower
- Carmelite novena rites open July 8
- Admits 'errors': Envoy pledges fair deal for Spain's Protestants
- Paris priests may wear suits
- The performing arts: the struggle for survival
- More Church recognition of artist recommended

- Not all public school prayers are prohibited
- Anti-clericalism label hit by Bishop Pursley
- Weaknesses in business pinpointed by Jesuit
- Cardinal ordains one of his 'sons'
- More Negro priests seen badly needed
- Home of St. Peter unearthed in Rome
- End sports rivalries, school official urges
- 200 U.S. Negroes included among religious brothers
- For Peru missionaries: Departure rite is held at Saint Meinrad
- Council plans full use of modern equipment

"VATICAN CITY—Punched card ballots, electronic analysis machines and multipurpose chairs like seats in commercial airliners will expedite the work of the 21st and largest ecumenical council in the Church's history. These devices are a few of the many details worked out by three groups now preparing for the council. They are a part of the physical and regulatory side of the historic assembly, the smooth running machinery which must accompany the grave and complex business awaiting the almost 3,000 council participants."

- Holy Office issues warning about writings of the late Father Teilhard de Chardin, S.J.
- Goa imposes curbs on religion classes

(Read all of these stories from our July 6, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Father Pavone allowed to minister outside Diocese of Amarillo

AMARILLO, Texas (CNS)—A Vatican decree allows pro-life activist Father Frank Pavone to minister outside the Diocese of Amarillo, where he was incardinated in 2005, but he still must obtain specific permission to do so from Amarillo Bishop Patrick J. Zurek.

The decree from the Congregation of the Clergy was dated on May 18, and became public about a month later.

Bishop Zurek said in a June 20 statement that the congregation "has sustained Father Frank A. Pavone's appeal of his suspension from ministry outside the Diocese of Amarillo.

"As a gesture of good will, I will grant permission to him in individual cases, based upon their merits, to participate in pro-life events with the provision that he and I must be in agreement beforehand as to his role and function," the bishop added.

The priest, who is national director of Priests for Life, also must continue his ministry as chaplain to the Disciples of the Lord Jesus Christ, a religious order in Channing. He was appointed chaplain by the bishop.

A June 26 statement on the Priests for Life website said the group was "happy to announce that the Vatican has upheld Father Frank Pavone's appeal, and has declared that Father Pavone is not now nor has ever been suspended. Father Pavone remains a priest in good standing all over the world." †

Deacons, nuns, laity and even athlete-priests to be Olympic chaplains

'I am looking forward to the business of meeting people from other countries and being able to welcome them and being friendly. That's an important part of our Christian tradition, to show hospitality and welcome.'

—*Servite Sister Petronia Williams, a nun who is volunteering as an Olympic chaplain in London*

MANCHESTER, England (CNS)—Some people are simply gifted at sports. They excel at any challenge involving a ball, a stick or a physical contest nearly as soon as they turn their hands to it.

One such person is Father Geoff Hilton, a priest from Salford Diocese in northern England, who will be serving as a chaplain to athletes competing in the 2012 Olympic Games in London.

It was because of his sporting prowess that the former police officer from Manchester was hand-picked to become one of 16 official Catholic chaplains appointed by the Olympics organizing committee.

Over the years, Father Hilton has distinguished himself as a badminton player on a national level—losing in the men's final in Madrid when he was a seminarian at the English College in Valladolid—as a soccer and a rugby league player, and later as a rugby league referee, working in two World Cups.

Now, at the age of 55, he takes time from his duties as pastor of St. Osmund Parish in Bolton to compete as a professional crown green bowler, a sport usually played only in northern England.

For him, the chance to minister to athletes at the Olympic Village on July 27-Aug. 12 was an opportunity too good to pass up.

"It won't happen again in my lifetime, the Olympics coming to England, and I'm very much looking forward to it," Father Hilton told Catholic News Service in a June 20 interview at the Red Lion bowling green in Westhoughton, near Manchester.

"I might have to give up my bowling for two-and-a-half weeks, but I can manage that," he said.

"I am interested in most sports," he continued, "and as a young man I was involved in a number of these sports."

He said that he would be available throughout the Olympics for "anyone who

needs spiritual support," to celebrate Mass, hear confessions and confer blessings.

But the Church should separately also offer pastoral support to athletes who have ended their careers, he added.

"I understand how a lot of athletes suffer from depression," he said. "It is a worry. A lot of them seem to be discarded after they finish their professional careers. People need to know that they need support when they're no longer performing at the top level."

Overall, there will be 190 chaplains to serve followers of the world's religions at the Olympics. The number of Catholic chaplains is expected to increase to 24 when the teams of such countries as Italy and Poland bring their own chaplains with them.

At the Olympic Village in London, five rooms will be set aside for Christian, Jewish, Muslim, Hindu and Buddhist chaplaincies, while Sikhs, Zoroastrians, Baha'i and Jains will share a space.

The Catholic chaplains have been selected from a range of backgrounds and include priests, deacons, sisters and laypeople, who will work eight-hour shifts beginning a week before the games open and up to a week after they close.

Besides athletes from all over the world, they will offer spiritual support to more than 50,000 unpaid volunteers and about 25,000 journalists.

The chaplains include Deacon Roger Stone, who will be chaplain to the sailing and water sports on the south coast, and Frankie Mulgrew, a former stand-up comedian who was scheduled to be ordained a transitional deacon in Birmingham, England, on June 30 ahead of his priestly ordination next year.

Mulgrew, 34, told CNS in a June 27 telephone interview that he volunteered to be a chaplain because, as the son of the popular British comedian Jimmy Cricket, he had spent his life with people in the public eye, and had an "affinity" for them.

The chaplains also include Servite Sister Petronia Williams, a nun based near the Olympic Park who usually works with Gypsies and Irish Travellers.

Sister Petronia told CNS in a June 21 telephone interview that she volunteered because she thought work as an Olympic chaplain would offer a "golden opportunity" to fulfill St. Paul's injunction to "welcome the stranger."

"I'm very excited," she said. "I presume I will be welcoming people, and I expect that some will want to pray with me before they race."

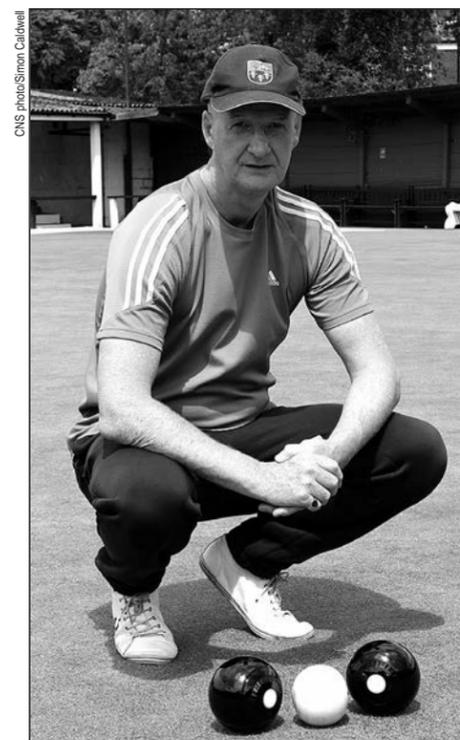
"I am looking forward to the business of meeting people from other countries and being able to welcome them and being friendly," she said. "That's an important part of our Christian tradition, to show hospitality and welcome."

Father Christopher Jamison, a Benedictine monk of Worth Abbey, in southern England, is the only Catholic priest to serve as a chaplain to the 25,000 journalists who will converge on the Olympic media center for the games. He will be assisted by a Catholic laywoman.

"I am very pleased that the Church is involved," Father Christopher told Catholic News Service in a June 26 telephone interview. "It [the Olympics] is a vast migration into the heart of London, and it would be quite wrong if the Church did not reach out to support those who are coming here."

James Parker, the Catholic Church's executive coordinator for the 2012 Olympics, said he would serve as "the first ever lay Catholic chaplain to the Paralympic Games."

"The picture on our TV screens can move rapidly from one Olympic event to another," he told CNS in a June 27 e-mail. "The camera rarely covers the days and hours leading up to an athlete's event, and



Father Geoff Hilton, a priest of the Salford Diocese in England, is pictured at the Red Lion Crown Green Bowling Green in Westhoughton in mid-June. Father Hilton will serve as chaplain to athletes competing in the 2012 Olympic Games in London.

never fully covers how an athlete might respond to losing.

"This could mean coming last, fourth, or even winning a 'mere silver or bronze medal' in place of the gold," Parker said. "The accumulation of literally years of training and the pressure of national expectations can come crashing down on thousands of people within a very short space of time. As chaplains, we need to be ready to respond." †

Serra Club vocations essay

Priests, religious give inspiration to seek God's kingdom first in our lives

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

By Nicholas Tomlin
Special to The Criterion

In his Sermon on the Mount, Jesus told his disciples, "But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt 6:33).

The message to his followers is simple. We are to seek the spiritual gifts of God over the material things of this world.

When we do so, God will provide for us. These instructions seem easy to follow. But they can be difficult to put into practice with all the distractions in our lives.

In the world we live in, a lot of emphasis is placed on our material possessions and status.

We admire celebrities for how they look and what they own, not for their character. We try to imitate them by wearing the right type of clothing, owning the latest gadgets, and hanging out with the coolest people.

Jesus tells us to forget these earthly pursuits and worry about whether our time and energy is spent seeking God. Instead of modeling ourselves after celebrities, we should model ourselves after the spiritual leaders of our Church.

Blessed Teresa of Calcutta is the embodiment of what it means to seek first the kingdom of God.

As a teenager, she left her family to become a teaching nun. After a few years, she discovered that her true calling was to serve and comfort the poor, sick, orphaned and dying.

She left the safety of her convent to start the Missionaries of Charity. In the early years, she encountered a lot of hardship and had to beg for food and supplies.

Her work soon attracted volunteers and charitable donations. By the time of her death, her ministry had 4,000 nuns running charity centers for the poor worldwide. Mother Teresa spent her life sharing the spiritual gifts of God with others.

Every day, our religious brothers and sisters are living examples of how to seek first the kingdom of God.

Priests and brothers in religious orders and nuns take vows of poverty, chastity and obedience. They vow to make God first above all other things, and they spend the majority of their time in the service of God and God's people. As Jesus promised in his sermon, their earthly needs are provided for by the Church.

When we find ourselves becoming overwhelmed with concerns about our material wealth, we should look to our spiritual leaders for inspiration.

Listen to the words of Mother Teresa. "Let us more and more insist on raising funds of love, of kindness, of understanding, of peace. Money will come if we seek first the kingdom of God—the rest will be given."

(Nicholas is the son of James Tomlin and Kerri Wilkinson. He is a member of Holy Family Parish in New Albany. He completed the seventh grade at Holy Family School in New Albany last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2012 John D. Kelley Vocations Essay Contest.) †

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CRS president embraces Gospel challenge of new position

By Mary Ann Garber

Scrolling through digital photographs saved on her cell phone, Dr. Carolyn Woo found the picture that had captured her heart.

The new president and chief executive officer of Catholic Relief Services in Baltimore had taken the photo during a trip to Port-au-Prince, Haiti, to view the U.S. Church's emergency assistance projects two years after a devastating 7.0-magnitude earthquake decimated the capital city on Jan. 12, 2010.

Smiling, she looked at the image again then showed it to a reporter during a June 21 interview in Indianapolis.

It was a picture of a message printed in large block letters with white chalk on the plywood wall of a small, temporary shelter erected by CRS workers at a tent city in Port-au-Prince.

"God is good," the words proclaimed.

Woo said she will keep this message in her phone and her memory because it illustrates the healing power of God, and how much good can be done by the Church's relief agency because people support its disaster assistance and humanitarian aid efforts.

"You think about how these individuals have gone through so much trauma," she said, "and how what they have is simple compared to what we have. But there is that sense of livelihoods being restored, families coming back together again and ... blessings portrayed in such simple writing."

Woo visited Indianapolis to present a keynote speech during the Catholic Media Conference held on June 20-22, and said she was glad to return to the state where she lived for most of her adult life.

"I have been in Indiana since 1972 when I came over [from Hong Kong] for school," she said. "I only left Indiana in January of 2012 to take the Catholic Relief Services position. There were two years within that period where I worked someplace else, but otherwise I've been a Hoosier all my adult life."

"... All the opportunities I had up to now were provided to me at either Purdue University [in West Lafayette, Ind.] or the University of Notre Dame [in northern Indiana]," Woo said. "Six of my seven years of schooling were made possible by scholarships at Purdue, and that offered me a great set of opportunities. In my Ph.D. studies, I had an incredible major



Catholic Relief Services president and chief executive officer Carolyn Woo, a former Hoosier, poses for a photograph on June 21 in front of a poster featuring the lifesaving work of the U.S. Church's international humanitarian aid organization. Woo was a keynote speaker at the Catholic Media Conference in Indianapolis.

professor then my faculty positions and administrative positions. Being mentored by the provost and the [former] president of Purdue University, Steven Beering, and also by the board chair at that point, Tim McGinley, gave me invaluable ... opportunities."

Her next administrative position was dean of the Mendoza College of Business at the University of Notre Dame, where she helped the business school achieve top national rankings for excellence.

"At Notre Dame, [there was] another platform to do work that I deeply believe in, which is the combination of values and the rigor for success in business ... in a faith context with a focus on service and the common good," she said. "That was a privilege and an incredible joy to see thousands of our students coming into their own both as successful individuals, but also as people with a sense of giving back, a sense of what is the right way to succeed."

Now, Woo's focus is directed at helping the poorest people in the world through her new ministry at CRS.

"The needs of the world never end," she said, citing the dire plight of the African people living near the sub-Saharan region as well as in South Sudan, Somalia and Kenya

as areas of critical concern for CRS in 2012.

"There is a famine in the Sahel [Desert], the band that stretches across Africa above the sub-Saharan," Woo said. "It does not get enough attention, but rainfall is below average and, compounded by some conflict situations, the people there are just not getting the food that they need."

"As always, we're still very concerned with the South Sudan situation," she said, "and particularly, as more refugees move into South Sudan, we want to be ready to have assistance there. And the whole area of Somalia and Kenya, where they are still having a famine issue, is a concern. East Africa is also a concern, but the situation there has not become drastic yet. In those areas, food scarcity is of great concern to us."

Woo said she hopes that more Catholics will embrace the lifesaving work of Catholic Relief Services in developing countries throughout the world.

"What I would like to have the Catholics in this country understand, first of all, is that Catholic Relief Services belongs to them," she said. "... It was founded by the U.S. bishops and so it belongs to the U.S. Church."

"The second thing I would like them to know is that the work CRS does is

extraordinary in their name," Woo said. "They should be proud of it."

"The third thing is that we do this work because of the Gospel message, particularly Matthew 25," she said, "... and that this work is never done because there will always be people in need. Christ never said, 'Take a rest.' And also for them to remember that this work would not have been possible without the support of U.S. Catholics."

Only one-third of the work of Catholic Relief Services is emergency relief, Woo said. CRS assistance goes well beyond that to enable people to help themselves.

"We follow the principle that our work is not just about emergency relief, but also is about stabilization—getting people's lives back to normal," she said. "The third thing we do is transformative change. We make sure that the systems and structures which we create [in disaster areas and drought regions] allow people to be much more resilient, much more self-sufficient, so that the next time a disaster hits they will not be vulnerable in the same way."

"The majority of our work is really to change lives for the better," Woo said, "and to create solutions which are owned by the beneficiaries and which allow them to have long-term sustainable improvements." †

Illinois Catholics rejoice over 'venerable' decree for Archbishop Sheen

PEORIA, Ill. (CNS)—The Vatican's June 28 decree that U.S. Archbishop Fulton J. Sheen lived a life of heroic virtues and should be considered venerable—

advancing his sainthood cause—prompted much rejoicing in his home state of Illinois.

"This is a great day for the Catholic Diocese of Peoria and

the Catholic Church in America," said Bishop Daniel R. Jenky of Peoria, who added that the "heroic virtues of a son from central Illinois and a priest of Peoria have been recognized by the Catholic Church."

"Fulton Sheen's zeal, wisdom and holiness should help us build our faith," he said.

Msgr. Stanley Deptula, executive director of the Archbishop Fulton John Sheen Foundation in Peoria, said it was "not a coincidence that the Church would render its decision on the heroic virtue of Archbishop Sheen on the same day as the Supreme Court issues its decision on the health care plan."

He said the timing of the announcement shows how the Church in the United States "needs heroes," and that Archbishop Sheen can "be an inspiration and a consolation to our bishops and other Church leaders" since he was "a man of courage and priest of prayer."

The decree issued by the Congregation for Saints' Causes and signed by Pope Benedict XVI said Archbishop Sheen should be considered venerable because he heroically lived Christian virtues.

In general, the Church must then confirm two miracles before sainthood is declared. The

first miracle is needed for beatification and the second for canonization.

The decree came just more than 13 months after Bishop Jenky, as head of Archbishop Sheen's home diocese, presented Pope Benedict with two thick volumes about the life of the prelate.

Archbishop Sheen, who was born in Illinois in 1895 and died in New York in 1979, was an Emmy-winning televangelist. His program, "Life is Worth Living," aired in the United States from 1951 to 1957.

Last September, a tribunal of inquiry was sworn in to investigate the allegedly miraculous healing of a newborn whose parents had prayed for the archbishop's intercession.

"We are all living through this wonderful moment," said Andrea Ambrosi, postulator of the cause for canonization of Archbishop Sheen.

"As you can tell, the cause is taking a special road—and quite quickly thus far. This is due to the importance of this cause for Fulton Sheen's sainthood to the American Church and all the faithful. We hope to go on with continued momentum," he said.

Father Andrew Apostoli, a Franciscan Friar of the Renewal from New York who is

vice postulator, said he was "excited by this news."

He similarly noted the significance of the announcement falling on the same day as the Supreme Court decision on health care law, pointing out that Archbishop Sheen was a "great leader of the faith, a defender of the freedom of religion and of our rights as Americans."

He said Archbishop Sheen "certainly had much to say in defending religious freedom—not just in our country but around the world."

Oblate Father Andrew Small, national director of the Pontifical Mission Societies, pointed out that Archbishop Sheen's role as head of the American branch of the Pontifical Society for the Propagation of the Faith from 1950 to 1966 enabled him to spread the Gospel message "far and wide—from Peoria to Pretoria, New York to New Delhi."

"He teaches us still that the Church is missionary by her very nature," he added.

Bishop Jenky announced that he will celebrate a public Mass of Thanksgiving to honor Archbishop Sheen on Sept. 9 at Peoria's Cathedral of St. Mary—the same cathedral where the archbishop was ordained to the priesthood. †



Above, a woman prays at the tomb of Archbishop Fulton J. Sheen in the crypt of St. Patrick's Cathedral in New York in this Dec. 9, 2009, file photo. Pope Benedict XVI has approved the heroic virtues of Archbishop Sheen, declaring him "venerable" and clearing the way for the advancement of his sainthood cause. The announcement came on June 28 from the Vatican.



Right, U.S. Archbishop Fulton Sheen is pictured in an undated file photo. As a priest, he preached on the popular "The Catholic Hour" radio program and went on to become an Emmy-winning televangelist.

From the Editor Emeritus/John F. Fink

Biblical readings: King David's troubled reign

Next week, the biblical readings in the Office of Readings tell us more about the reign of King David, and then quickly tell us something about King Solomon. They include readings from the Second Book of Samuel, the First Book of Kings, the First Book of Chronicles and the Book of Sirach. Obviously, much in those books is omitted.

The readings pick up the story in Chapter 12 of the Second Book of Samuel after Bathsheba gives birth to David's son. David had sinned with his adulterous affair with Bathsheba, and then compounded his sin by arranging for her husband to be killed then taking her for his wife.

David repented and God forgave him, but he punished David with the death of his son. David tried to avert his son's death by fasting and praying, but the sentence remained. Then David and Bathsheba had another son, Solomon.

The readings next week pass over the

seamier chapters, but the author wanted to show how the violation of God's commandments resulted in the wreckage of David's family.

First, David's oldest son, Amnon, raped his half-sister, Tamar. Then David's second son, Absalom, revenged the rape by killing Amnon.

Then Absalom rebelled against his father David. David fled from Jerusalem, which seems to have been unnecessary.

This gave us the story of a man named Shimei, from Saul's clan, cursing David and throwing stones at him and his soldiers. David refused the suggestion that a soldier "lop off his head," saying, "Suppose the Lord has told him to curse David" (2 Sm 10).

Eventually, there was a battle against Absalom's forces. Although David ordered that Absalom's life be spared, Joab, David's commander, killed him. When he learned of Absalom's death, David mourned. It is a touching scene.

The readings then jump from Chapter 18 to 24, where David decides to take up a census. This was considered wrong because a census was usually taken in order to determine the size of the army

and implied a lack of faith in God. Again, David repented and again God forgave him, but again punished him by sending a pestilence over Israel. It is interesting the way God punishes David by taking it out on others.

The readings then move to Chapter 22 of the First Book of Chronicles. This tells how David made preparations for his son, Solomon, to build a house for the Lord, the Temple, to house the Ark of the Covenant.

However, Solomon almost didn't become king. The beginning of the First Book of Kings tells us that David's son, Adonijah, wanted to be king and secured the support of some of the court officials. But Nathan and Bathsheba went to David, now elderly. David called his officials and ordered them to anoint Solomon. Thus, Solomon became king.

The final reading next week is from the Book of Sirach (Sir 47:12-25). It tells us, quite briefly, of Solomon's reign. He reigned during an era of peace and built the Temple, but he also abandoned himself to women. The kingdom was split after his death into the kingdoms of Judah and Israel. †



It's All Good/Patti Lamb

Remember, God always finds us lovable—no matter what

Weeks ago, my 7-year-old son, Henry, made a not so great choice as we all do at times.



But part of my job as his mom is to provide discipline so I took away some of his most prized privileges like video games and television time.

This only made his mood worse, and prompted him to

produce angry glares and eye rolls whenever I walked through the room. Once, he stuck his tongue out at me from behind a Lego box, but I pretended not to see him.

The looks waned, but then he gave me the silent treatment for the remainder of the day.

That night, as I tucked him into bed, I said, "Good night" and "I love you."

He remained quiet.

"Good night, Henry," I said again and, this time, I stressed the "I love you."

He gave no response.

One final time, I said, "I love you."

Finally, he gave a muffled, "Night," and rolled away so his back was toward me. He would not acknowledge my love.

It stung.

Later that same night, I checked my e-mail and my cousin had sent me a beautiful Swedish proverb. It said, "Love me when I least deserve it because that is when I really need it."

I thought about my son's behavior that day and how, for very different reasons, there are times when all of us can make ourselves a bit difficult to love.

Perhaps we are stressed out with work and, as a result, we snap easily at others. Or maybe we are grieving a loss, and consequently lose our confidence and spunk. I speak from my own mistakes and experience when I say that there are days—and even weeks—when we are not our best selves.

But I always find particular hope in the parable of the prodigal son (Lk 15:11-32). When the son doesn't make the greatest choices and strays, the father never loses his love for the son. In fact, when the son returns, his father throws a party and rejoices.

The good news is that God always finds us lovable even when we aren't necessarily deserving of love by human standards.

St. Paul tells us that nothing will separate us from the love of God (Rom 8:38-39).

God will not give up on us. This simple truth renews my hope, especially when I mess up, which is more often than I would

like to admit. I usually don't realize how important it is to extend forgiveness to others until I'm in need of it myself.

And this brings me to one of my favorite quotes. "Finish each day and be done with it. You have done what you could. Some blunders and absurdities have crept in; forget them as soon as you can. Tomorrow is a new day. You shall begin it serenely, and with too high a spirit to be encumbered with your old nonsense."

That quote is attributed to Ralph Waldo Emerson, but I'm certain the Holy Spirit inspired him to say it.

God is with us and behind us even when we least deserve his love. So, instead of carrying around the guilt and shame, we must get right with God in our hearts and then shake off that unlovable feeling. We must start again.

I returned to my son's room. He was still awake.

"Today was a doozy," I said, "so let's start fresh tomorrow—both of us."

"What do you say?" I asked.

He nodded.

I winked.

It was settled.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Consider This/Stephen Kent

How a cosmic event helps us reflect on insignificance

If watching a small pea cross a rather large pumpkin for seven hours is your form of entertainment, then one day early last month was ideal.

That was when the transit of Venus occurred. It is a relatively rare astronomical event when Venus moving in front of the sun can be seen from Earth. That

will not happen again until 2117. Virtually all who saw this one will be gone, and those who will see it have yet to be born.

The transit of Venus attracted interest from outside the astronomical community for being not only rare, but for being beyond human control in a time when humans attempt to control the universe.

It was not man-made so it lacked the "we put that up there" element. Its greater value was providing a reflection on insignificance.

The pea-pumpkin analogy is appropriate because, seen in front of the sun, Venus covers about 3 percent of the solar disc.

If you watched via computer or TV or through welder's goggles, there were many things to contemplate.

The average distance from Earth to the sun is 93 million miles. Expressed in light years—the distance light travels at 186,000 miles per second—that is slightly more than eight light minutes away.

Earth is the place we call home and believe to be the center of the universe. The sun is one of billions of stars in the universe and among the smaller. NASA puts the size of Earth to the sun in perspective like this: Suppose the radius of Earth were the width of an ordinary paper clip. The radius of the sun would be roughly the height of a desk, and the sun would be about 100 paces from Earth.

So the sun puts Earth in insignificance. But wait, there is more.

The star Arcturus has a diameter 26 times the size of the sun. It, in turn, is dwarfed by Antares, which is listed as the 15th brightest star in the universe and is hundreds of light years from Earth. For all we know, it ceased to exist, no longer sending out light, but we are still seeing it in 2012.

When compared to Antares, our sun is a mere pixel on a map. And Antares is not even the largest star. Canus Majoris is about 2,000 times the size of the sun. And the universe is believed to be some 13 billion years old.

This provides rich matter for prayerful reflection. It puts in perspective a population crammed into a pixel.

God, who brought all this about, sent his Son to this insignificant planet, the size of an atom in comparison to other planets.

We have yet to fully appreciate how God gave infinite significance to what could have been an insignificant microscopic cosmic dot by blessing it with his Son.

Size, distance and time in almost incomprehensible amounts are all created by God, who calls each of us by name. Yes, it can make us feel insignificant. But for people of faith, it is reason to feel even more grateful and blessed.

(Stephen Kent writes for Catholic News Service. He can be contacted at considersk@gmail.com.) †

Faith, Hope and Charity/

David Siler

Planning under way for Indiana Catholic Poverty Summit

Planning has just begun for an Indiana Catholic Poverty Summit that will be held sometime in the spring of 2013.

Led by the Center for Social Concerns at the University of Notre Dame, other partners in the initiative include Catholic Charities from four of our five dioceses, Catholic health care, Catholic schools, the

Catholic business community, St. Vincent de Paul Society and other social service providers, religious congregations and the Indiana Catholic Conference. The groups will seek to join forces in a focused fashion to significantly reduce poverty in our home state.

Inspired by Catholic Charities USA's "Campaign to Reduce Poverty in America," which was launched in 2007 with the goal of reducing poverty in our country by 50 percent by the year 2020, and the U.S. Conference of Catholic Bishops' PovertyUSA initiative, we propose that the Church in the state of Indiana come together to do our part in achieving this worthwhile and ambitious goal.

We propose to call together the leaders of these various Catholic institutions in the state for a day of visioning for a future Indiana with a significantly declining rate of suffering due to the effects of material poverty.

We believe that the Church is in a unique position to lead the way in eliminating poverty because we have experience serving the poor of every kind, and the moral authority and Gospel mandate to do so.

Catholic Charities and other Catholic social service providers, together with Catholic health care and Catholic schools, stand on a set of values—namely Catholic social teaching—that offer a tremendous framework to lead the way in reducing poverty in our state.

Although these various institutions have their own unique missions, we share this set of values and guiding principles that bind us together.

We do not propose to exclude people from beyond the Catholic community from this work.

However, we see the need to come together as Catholics first to develop our vision into which we will invite others after we become clear about how we will lead. This vision will be deeply grounded in our faith and values.

Catholic institutions have been actively serving the needs of the poor and leading the way in advocating for just social structures for our entire history. We can be proud of the presence and the impact of the Church in Indiana. But could we be even more effective if together we developed a common vision that inspires us through the year 2019?

We believe that this effort is worthwhile because it is a moral outrage that 15.3 percent of Hoosiers are poor—that is 962,775 people—including 21.7 percent of Indiana's children—342,172 of them!

The way that we measure poverty has not kept pace with economic realities and, by more realistic measures of quality of life, the numbers are much worse. By any standard, this is unacceptable. And we can do much better.

We will endeavor to act boldly. Solutions that only focus on the alleviation of the symptoms of poverty are certainly important, and Catholic institutions will continue to serve those in need, but it is time to take a hard, honest assessment of how we have gotten to this place and to create a pathway for long-term, sustainable positive change targeted at the root causes of poverty.

I will keep you posted as the summit takes shape and after the vision is launched. In the meantime, if you would like to add your input to the conversation, contact me at dsiler@archindy.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.) †

Fourteenth Sunday of Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 8, 2012

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6

The Book of Ezekiel furnishes the first reading.

The prophet speaks in the first person.



Ezekiel says that he literally heard God speaking to him, directing him to go among the Israelites, who had rebelled against God's holy law, so that they would forsake their disloyalty and return to God.

God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn, and they can be blind. Blindness prompts them to choose their way rather than the way of God.

St. Paul's Second Epistle to the Corinthians supplies the second reading.

As an aside, this reading includes Paul's revelation that he had been given "a thorn in the side."

For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might, in fact, have been. Was it a chronic illness or disability, perhaps epilepsy, as Paul seems possibly to suggest that he experienced seizures? Or was it simply temptation to sin? No one has a conclusive answer.

Regardless, life had its challenges for Paul just as life has challenges for everyone.

It is important to remember that, in the pious Jewish mind of the time, everything bad, including physical problems, came from sin. The loving, merciful God could never will such misfortunes upon people.

So when Paul writes that Satan brought this burden upon him, he was speaking from this context.

The message is not simply that Paul had difficulties, whatever they were. It is not just that he persevered despite these difficulties. He persevered, but God's strength empowered him.

The Apostle encouraged the Corinthian Christians, and also encourages us, to be faithful to God, who will provide for us.

For its last reading this weekend, the Church presents a Scripture passage from

St. Mark's Gospel.

In this reading, Jesus speaks in the synagogue. Synagogues are not the Jewish version of churches, and they properly were not places of worship in the time of Jesus.

For the Jews at the time of Jesus, there was one place of worship—the temple in Jerusalem.

Synagogues were and are places of prayer, but then they were especially places to learn and discuss the Scriptures. Hence, Jesus stood and spoke to the people who were assembled there. So did others.

Jesus amazed everyone. His wisdom was profound. He healed the sick. He made no secret about being the Son of God, sent into human life by God.

Nevertheless, in their human limitations, many people did not recognize Jesus as the Son of God. They had no faith. This theme recurs in the Gospel of Mark. Anyone without faith cannot see.

Again as an aside, some short explanation of the reference to the "brothers and sisters" of Jesus is needed. Since Jesus is identified as the "son of Mary," it is presumed that Joseph was dead by this time. But who are these brothers and sisters?

From the earliest times of Christianity, the strongest belief has been, as the Church officially teaches, that Mary was a lifelong virgin. Jesus was her only child.

An ancient tradition holds that these "brothers and sisters" were Joseph's children by a previous marriage. If so, they legally and culturally would have been regarded as siblings of Jesus even if their mother was not the Lord's mother.

Reflection

Two strong and very enlightening lessons come from these readings. All humans are like the ancient stubborn and rebellious Israelites or the imperceptive people of Nazareth, who were unable to put two and two together, made mistakes, were inclined to resist the truth, yielded to sin and fumbled in misguided self-interest.

Humans wander, stumble and at times even fall off cliffs. But God always reaches out to guide them, and rescue them from their mistakes and mishaps.

In divine love and mercy, God sent Ezekiel to call the people back. God most especially sent Jesus to show us all the way to eternal life. †

Daily Readings

Monday, July 9
St. Augustine Zhao Rong,
priest
and companions, martyrs
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 10
Hosea 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 11
St. Benedict, abbot
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 12
Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 13
St. Henry
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 14
Blessed Kateri Tekakwitha,
virgin
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 15
Fifteenth Sunday in Ordinary
Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or *Ephesians 1:3-10*
Mark 6:7-13

Question Corner/Fr. Kenneth Doyle

Using an iPad during Mass could enhance the experience of prayer

Recently, my wife and I attended Mass at a small parish church in the southwestern part of England.



The priest's homily was fine, and the congregation participated with enthusiasm. In fact, it was the first Mass that I can remember where no one left the church until the priest left the altar.

But the priest used an iPad for the liturgical readings as well as the Mass prayers. There were no liturgical books in sight. This struck me as very different, although it clearly accomplished the task.

Is it permissible now to use an iPad instead of the *Lectionary* and *Roman Missal*? (Roanoke, Va.)

The "General Instruction of the *Roman Missal*," which serves as a preface to the book that you see at the celebrant's chair and on the altar during Mass, provides the "rules" for the celebration of the liturgy.

That instruction—not surprisingly—makes no mention of iPads or other electronic devices, but refers only to the "liturgical books."

Prior to Mass, the priest is directed to set out the *Roman Missal* at the presider's chair and the *Lectionary* on the ambo, the reading stand.

It is noted in #349 of the "General Instruction of the *Roman Missal*" that these books, used to proclaim the word of God, should be "truly worthy, dignified and beautiful."

In 2010, Father Paolo Padriani, a consultant to the Vatican's Pontifical Council for Social Communications, designed an iPad application, which offered the text of the *Roman Missal* in several languages.

At the time, he said the use of the iPad would not detract from liturgical decorum, noting that "as far as I can see, there is no liturgical rule saying a printed instrument must be used," and that is where the matter still stands.

I have participated in many Masses where, instead of using a *Lectionary*, all of the readings were typed ahead of time and included in a plain but presentable loose-leaf binder placed on the lectern. This seemed to contribute to the smooth flow of the service because

readers did not have to flip through the pages of a large book to find the proper place.

Recently, I led a parish pilgrimage to the Holy Land and Italy, and the deacon who accompanied us had downloaded the *Lectionary* and *Roman Missal* onto his iPad.

This proved to be invaluable since we couldn't find English-language liturgical books in some of the places where we wanted to celebrate Mass. Still another advantage for the graying clergy population is that the font size on an iPad can be expanded for easier reading.

Objectors may point to the Vatican's 2001 document "*Liturgiam Authenticam*," which requires that the liturgical books "should be marked by such a dignity that the exterior appearance of the book itself will lead the faithful to a greater reverence for the word of God and for sacred realities."

But it would seem that this aim could be achieved by covering an iPad in a red leather case, which would also mask the manufacturer's logo.

In the early history of the Church, bound books began to replace scrolls. In recent years, Pope Benedict XVI has called repeatedly for creative use of new media in the Church's efforts toward evangelization.

It may well be that, after an appropriate period of adjustment, the use of an iPad at Mass could actually enhance the experience of prayer.

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

My Journey to God



CNS file photo/Paul Haring

Retreat

So many, many places,
So many, many moments
On the go,
How could I not say "Yes"
To the bench that beckons,
"Sit and rest awhile,"
To the sky whose wide open arms
Inspire me to dream,
To the million rustling leaves
Waving, "Be free,"
And to the God whispering, "I love you.
Won't you spend time with me?"
How could I not say "Yes"
To a place,
To moments,
Like this?

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A woman relaxes with her shoes off in the scenic gardens of the Franciscan Monastery in Washington, D.C., on July 13, 2007.)

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, Indianapolis, IN 46202-2367 or e-mail to criterion@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.

BACK, Irene, 89, St. Michael, Brookville, June 21. Mother of Margo DeBrosse, Kathleen Hils and Ken Back. Sister of Florence Brelage and Marge Scudder. Grandmother of 11. Great-grandmother of 14.

FREDERICK, James, 83, St. Agnes, Nashville, June 14. Husband of Barbara Frederick. Father of Benedictine Sister Ann Frederick, David, Jay, Mark, Matthew, Neil, Shawn and Tom Frederick. Brother of Rita Vernia. Grandfather of 13. Great-grandfather of one.

HIMMELHAVER, Mildred L., 87, St. Mary, Lanesville, June 23. Mother of Laura Causey and Dan Himmelhaver. Sister of Rosemary Schueler and Melvin Himmelhaver. Grandmother of five. Great-grandmother of two.

HODGENS, Joseph Robert, 95, St. Rita, Indianapolis, June 10. Father of Willa Hodgens, Claudia Long, Charles and William Carver.

HUGHES, Elizabeth Rae, 90, St. Luke the Evangelist,

Indianapolis, June 8. Mother of Jane Clark, Julia Cooney, Catherine Hughes-Domont, Cindy, John and Jim Hughes. Grandmother of eight. Great-grandmother of one.

LAMPING, Daniel J., 47, St. Anne, Hamburg, June 21. Son of Eydie Lamping. Brother of Diane Fullenkamp. Donna Hoeng, Cindy, Greg and Mike Lamping.

MORRISON, Mary C., 90, St. Joan of Arc, Indianapolis, June 18. Wife of Jack Morrison. Mother of Salle Huber, Eileen, Michael and Tom Morrison. Grandmother of eight.

NOBBE, Virgil, 73, St. Michael, Brookville, June 9. Husband of Geraldine Nobbe. Father of Denise Broughton, Deborah Doddridge, Darlene Ertel, Dina Marshall, Donna Monroe, Dawn Murphy and Dale Nobbe. Brother of Bernice Burkhardt, Leona Martin, Roselyn Volz, Cliff, Greg, Leonard and Urban Nobbe. Grandfather of 14.

RENN, Donald W., II, 50, St. Joseph, Clark County, June 21. Son of Donald Renn. Brother of Patricia Scanlan, Deborah and Stephen Renn. Stepbrother of Jim Scott and Mark Wood. Uncle of several.

RUDZATS, Ausma (Pilks), 87, St. Matthew the Apostle, Indianapolis, May 30. Sister of Rita Gailitis and Anita Terranova. Aunt of several. (correction)

STILLER, Howard J., 68, Holy Family, New Albany, June 7. Husband of Lois (Riddle) Stiller. Father of Sally Goss,

CNS photo/Max Rossi, Reuters



American pilgrims

Pilgrims from the U.S. hold an American flag while they seek shelter from the sun under an umbrella as Pope Benedict XVI leads the *Angelus* from the window of his private apartment at the Vatican on June 17.

Susan Metka and Sarah Stause. Brother of Janete Grantz, Marguerite Hartlage, Priscilla Lausterer, Linda Loesch, Michelle Mires and Jim Stiller. Grandfather of seven.

STORZ, Mary Frances, 93, St. Augustine, Jeffersonville, May 24. Aunt of several.

STOUT, Mary J., 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 5. Mother of Susan Alloway and Marianna Wilson. Grand-

mother of six. Great-grandmother of five.

TOSCHLOG, Pauline, 99, Holy Family, Richmond, May 23. Mother of Barbara Hieger, Donald and James Toschlog. Grandmother of nine. Great-grandmother of nine.

VAAL, Urvin H., 96, St. Meinrad, St. Meinrad, June 9. Husband of Anna Vaal. Father of Eileen Emerson, Diana Gogel, Margie Rothgerber, Brenda Wheatley, Charles, Delbert and

Marvin Vaal. Grandfather of 16. Great-grandfather of 22.

WICKENS, John Patrick, 94, St. Bartholomew, Columbus, June 9. Brother of Theresa Bruns, Mabel Byers, Kathleen Daeger, Virginia and Hugh Wickens.

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

YEAGER, Elvira, 93,

Sacred Heart, Clinton, June 6. Mother of JoAnn Ball, Karen Schuchman and Diana Schmidt. Grandmother of four. Great-grandmother of eight.

ZIELINSKI, Roseann, 73, Mary, Queen of Peace, Danville, May 30. Wife of Daniel Zielinski. Mother of Karen, Sharan, Dan and Ted Zielinski. Sister of Chuck Roach. Grandmother of three. †

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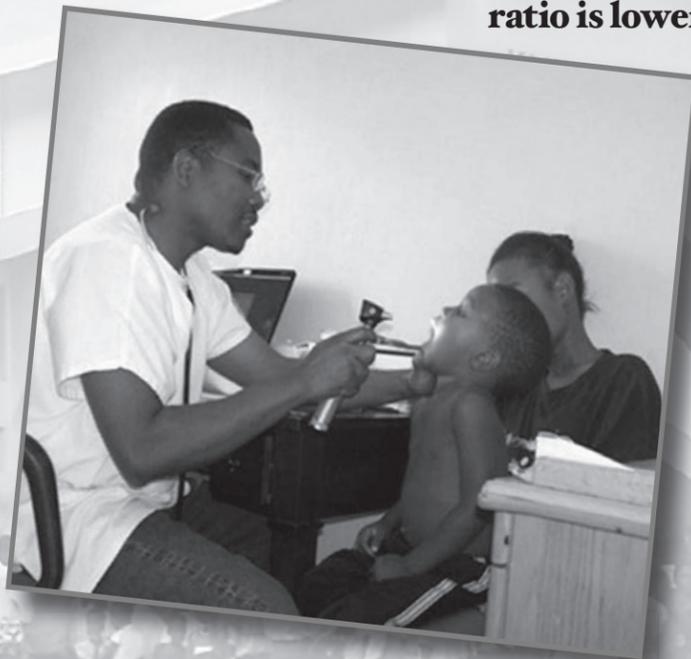
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Unique camp offers life lessons to middle school students

By Alison Graham

The bus bumped along the road as the children inside it belted the lyrics to popular songs playing on the radio.

Yet, these 31 children were not on a fun field trip, and they were not headed to the neighborhood pool. Instead, even in the laidback months of summer vacation, they chose to serve the community through a new program called IntenCity Summer Service Camp.

The program was offered to sixth- through eighth-grade students by Bishop Chatard High School in Indianapolis on June 18-22.

The idea for the service camp was developed by Indianapolis North Deanery youth ministers and Tyler Mayer, director of student life at Bishop Chatard.

"There are a lot of students who have time in the summer, and we thought it would be a good way for them to be productive and learn a little more about life," Mayer said. "My goal is that just one student from this camp changes the way they live their life, and they make their life about service."

Each day, the middle school students were taken to a different service organization to help distribute and organize food, do clean-up work or visit with elderly people. The Indianapolis venues included Food Link, the Cathedral Soup Kitchen, A Caring Place and St. Mary's Child Center.

Sarah Herman, a member of St. Simon the Apostle Parish in Indianapolis, volunteered at

A Caring Place, an adult day care center, on the first day of camp.

"It was cool meeting people with special needs because they all have different stories," Sarah said. "I hope we're being role models and showing people it's not hard to make a difference. The people we helped will be glad that the next generation is so caring."

The students made lunches at Bishop Chatard to hand out to the homeless in downtown Indianapolis on June 19.

"I think this was the best activity because from beginning to end the students had a part in it," Mayer said. "They made the lunches, gave them out and talked to the people receiving them."

"One of my favorite parts is seeing the junior high students getting to learn from those they are serving. The hungry and homeless on the street have taught them a lot in the brief time they spent with them."

Bishop Chatard students also volunteered to help lead the camp by serving with the campers and assisting them with their activities and service.

"I thought it'd be a great idea to help young kids," said Philip Nicholas, a senior at Bishop Chatard. "I want them to love service as much as I do and really get hooked on it."

During the first half of each day, the campers occasionally attended Mass and ate lunch. In the afternoons, they enjoyed swimming, bowling, miniature golf and other fun activities as a reward for their

intense volunteer work. These activities were included to bring a balance to the service camp, Mayer said.

"We are doing some pretty serious service," he said. "In my brief experience, this kind of 'serious' service can be hard for people to process, and these fun activities can be a real ease."

Beyond the service and fun, the students encountered many different people and witnessed various hardships throughout the week.

"The hardest part is seeing the people who are suffering," said Clare Behringer, an eighth-grade student at St. Luke the Evangelist School in Indianapolis. "We saw people with scars on their faces, and children and babies at Food Link. It's hard to see how their clothes aren't like ours, and they have to come to Food Link to get food."

Despite the hardships, the students still made a difference in the community.

"The people we fed won't go home hungry for once," said Lauren LaMothe, an eighth-grade student at St. Luke School.

"I hope it inspires all people, young and old, to find ways to do just a little more," Mayer said. "There is a lot of suffering in our city that could be lessened significantly if more people found creative ways to show love to those who are suffering."

(Alison Graham, a senior at Bishop Chatard High School in Indianapolis, is a summer intern at The Criterion.) †



Above, Brian Allspaw, right, an eighth-grader at St. Lawrence School in Indianapolis; Mia Pursell, a seventh-grader at Westlane Middle School in Indianapolis; Marta Schmitz, a sixth-grader at Immaculate Heart of Mary in Indianapolis; and Janie Gleaves, a seventh-grader at Immaculate Heart of Mary School, serve drinks, salad and fruit at the Cathedral Soup Kitchen in Indianapolis on June 19. The group traveled to the soup kitchen as part of their IntenCity Summer Service Camp.

Left, Lauren LaMothe, an eighth-grader at St. Luke the Evangelist School in Indianapolis, washes the dishes after serving the homeless at the Cathedral Soup Kitchen in downtown Indianapolis on June 19.

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Media hears how blogging is another way for Church to evangelize

By Sean Gallagher

Blogging offers the Catholic Church one more way to evangelize while reaching new audiences, especially young people, a panel of Catholic bloggers told a packed room during the Catholic Media Conference in Indianapolis.

The panelists, which included Bishop Christopher J. Coyne, apostolic administrator, a frequent user of Twitter, agreed that while not all bloggers are official Church representatives, the relatively new but quickly growing form of communication has influenced how the Church spreads its message.

They also said during the June 22 session that blogging, like any communication tool, must be used responsibly.

Elizabeth Scalia, managing editor of the Catholic portal at Patheos.com and writer of a blog named "The anchoress," said that traditional print publications, such as diocesan newspapers, with a strong Internet presence can act quickly to clarify misperceptions about the Church in the mainstream media.

She suggested that the newspaper blogs could track a story and make corrections in real time, providing an overview of an event until publication day.

While the longevity of blogs may be short-lived, Scalia said that their impact can be long term.

"Put your stuff on the Internet and, for better or worse, it's there forever," she said. "And in a way, that gives the Holy Spirit some room to work. A thing you wrote three years ago and forgot about may come up in the Google search of someone who really needs to see it, and suddenly evangelization, tailor-made for that person, happens."

Rocco Palmo, writer of the widely followed blog of Church news and rumors called "Whispers in Loggia," said he began blogging in 2004 "for three readers."

Today, the cumulative hit count on "Whispers" is more than 23 million.

Because of the popularity of Catholic blogs, Palmo said that the Church has much to offer people involved in social media. In particular, he cited Pope Benedict XVI's message for World Communications Day 2012, observed on May 20, which emphasized the need for silence in good communications.

"It was risky because it could have been read, 'Pope to bloggers: Shut up.' It could have been spun that way," Palmo said. "But it wasn't. ... It struck a nerve in our [media] inundated society about when you should turn off [digital devices]. It's important to unplug."

The pope's message marked one of the first times that the Church's message about technology and society was taken up after



Bishop Christopher J. Coyne, apostolic administrator of the archdiocese, speaks during a panel discussion on blogging on June 22 at the Catholic Media Conference in Indianapolis. Also on the panel was Deacon Greg Kandra, executive editor of *One*, the magazine of the Catholic Near East Welfare Association, who also maintains his own blog, "The Deacon's Bench."

many years of perception that the Church was behind the times, he said.

Bishop Coyne said he sees himself as a missionary on the Internet.

"I approach the new social media both as a means of evangelization, and I'm also trying in my own way to evangelize the new social media, to make it more of Christ, more of God, more of the good," he said.

Although he frequently posted to his blog—www.thoughtsofacatholicbishop.blogspot.com—as a priest and early on after his episcopal ordination, he said that he posts items less frequently now in part because blogging is more of a passive medium that people must choose to visit.

"In terms of Facebook and Twitter, it's going out," Bishop Coyne said. "Now, granted, people have to follow you. But there is more movement [going] out there, which I think is more in keeping with [Christ's command to] go out to all the world and spread the Good News. It's more directive from me."

Many in the Church, including panelists in the blogging discussion, see the Internet and social media as avenues through which the Church can reach youths and young adults. Bishop Coyne suggested that Catholics can learn from some evangelical communities, which have brought youths together through social media networks.

Deacon Greg Kandra, executive editor of *One* magazine and writer of the blog

"The Deacon's Bench," said he started blogging in 2007 because "I really did not recognize the Church that I knew in a lot of the blogs that I was reading. They were very partisan. A lot of them were angry."

"One of the things that I wanted to impart was the idea that it's a big Church and that the body of Christ is huge," he said. "It's everybody from Mother Angelica to Madonna and everybody in between."

Deacon Kandra recently decided to suspend indefinitely the ability of readers to comment on his blog posts because the comments had become "very toxic and very hateful and very argumentative."

Nonetheless, he said, traffic to his blog has remained steady, and readers still can comment on his posts on his Facebook page. He noted that the comments were more civil there because people could not do so anonymously on Facebook.

After listening to the other panelists' remarks, Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications, said that the blogosphere is "marked by extraordinary freedom."

"We need to see the positive in that," Msgr. Tighe said. "For a lot of people who are able to express themselves and have found an arena that allows them to say things that are important, to say things that may be annoying, may be heartfelt, but things that are working for them."

"If we can go in there and keep a spirit of listening, it's a very privileged arena for us

Rocco Palmo

Blog: "Whispers in Loggia"

- Blog panelist
- Member of the Archdiocese of Philadelphia Pastoral Council



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The Catholic Media Conference was co-sponsored by the Catholic Press Association of the United States and Canada and the Catholic Academy of Communications Professionals. †

Media adviser role is positive step for Vatican, says new U.S. appointee

VATICAN CITY (CNS)—The establishment of a new post of senior communications adviser is a step in the right direction to help the Vatican deal with the challenges of a sound-bite culture, said the American journalist appointed to the job.

Greg Burke, 52, was named to the newly created position in the Vatican's Secretariat of State and will start in July. The announcement was made on Vatican Radio on June 24.

Burke, a native of St. Louis, told Catholic News Service on June 25 that his job will be to help "shape the message" coming out of the Vatican, and make sure everyone there "stays on message."

It is a role similar to the White House's director of communications, who supplements the work of a more visible spokesperson, Burke said, as he described some of the challenges he plans to address.

"What's the message we want to get out? How do we get it out?" And how does the Vatican respond to issues getting traction in the media?

The communications strategy "sounds very simple, but its execution will be very complicated," he said.

He will also help develop and strengthen lines of communication among the Holy See's numerous communications outlets, which include TV, radio, a newspaper, a book publishing house and a press office.



Greg Burke

He will work with Archbishop Angelo Becciu, the No. 3 official at the Vatican Secretariat of State, and U.S. Msgr. Peter B. Wells, assessor for general affairs.

Burke, who is a graduate of Columbia University's school of journalism, has spent the past 24 years based in Rome as a journalist—with the *National Catholic Register*, *Time* magazine and, for the past 10 years, the Fox News network.

While he is not an expert in PR or communications, Burke said his experience covering news events at the Vatican, and throughout Europe and the Middle East, means "I know what journalists are looking for and what they need, and I know how things will play out in the media."

A good example of a past media storm that could have been avoided, he said, was during Pope Benedict XVI's speech on Islam in Regensburg, Germany, in 2006. The pope quoted a medieval Byzantine emperor, who said the prophet Mohammed had brought "things only evil and inhuman." The pope later acknowledged that the quotation was open to misinterpretation as he had not meant it as an endorsement of the emperor's words.

If such a speech had been restricted to a small group of scholars, there might have been no problems, Burke said, but as a talk televised to the world, "in a sound-bite, headline culture, it's a whole different thing."

Burke said he has been covering the Vatican long enough "to know that no one walks in and changes things" overnight. But he said he hopes "this post is a step in the right direction," and that he will be able to alert the right people in advance of any potential message mix-ups.

A lifelong Catholic and numerary member of Opus Dei,

Burke said he wouldn't have taken the job if he didn't put all his faith and trust in God. Numeraries are celibate and contribute a large part of their salaries to the prelature.

When he was first approached about the new position, Burke declined, but then over the course of a week he went with "a gut feeling" to finally accept the job.

"I had a great job at Fox, just the right mix of time in Rome and travel. I was in my comfort zone," he said.

It took him some time to "get the courage up" and take the chance rather than risk living with the nagging feeling he could have been able to make a difference, he said.

The appointment is likely to provoke comparisons between Burke and Joaquin Navarro-Valls, another Opus Dei member who served as Vatican spokesman during Blessed John Paul II's pontificate.

Burke said that he didn't know whether being a numerary of Opus Dei was a factor in his hiring, but he noted, "I wasn't hired at Fox because of Opus Dei," but rather for his knowledge and experience.

Being a native speaker of English, which is the working language of much of the global media, was perhaps a more critical factor in his favor, he said.

Despite the Vatican's communications' challenges, Burke said the Church "still has got a great message" that needs to get out there.

"It's a message of spread the love, which often gets lost in a lot of the static," he said.

While he doesn't have "a magic wand" or feel he has all the answers, Burke said the Church's direction should be based on being clear and open with the world. †