prosecutors and law enforcement didn’t have any kind of life,” she said. “I see these young girls who, it would seem, before the judge, accepting her instructions showed little emotion when appearing drinking, fighting or truancy, the girls life was there was gone,” Hickson said. “It was just heartbreaking that I would see these 12- and 13-year-old girls with the ‘look of Epidemic of child sexual exploitation gets Atlanta community’s attention

ATLANTA (CNS)—Sitting on the bench of the Fulton County Juvenile Court in 2000, then-Judge Nina Hickson saw 12- and 13-year-old girls with the “look of death” in their eyes. Their eyes were empty as if “whatever life was there was gone,” Hickson said. Usually repeat offenders for underage drinking, fighting or truancy, the girls showed little emotion when appearing before the judge, accepting her instructions with barely a nod or a word. “It was just heartbreaking that I would see these young girls who, it would seem, didn’t have any kind of life,” she said. Hickson started asking court officials, prosecutors and law enforcement authorities why the girls were in the court in the first place. What she learned, she said, was shocking. In many cases, the girls were victims of sexual exploitation, recruited by predators running sex trafficking networks as a business. Hickson learned that Georgia law for prosecuting the predators was weak. “It didn’t seem right that [the girls] were being brought into the system and for prosecuting the predators was weak. The revelations led to an awakening in Atlanta that has resulted in wide-scale collaboration among child advocates, prosecutors, law enforcement officers, court officials, Churches and faith-based organizations to oppose the commercial sexual exploitation of children and find new ways to assist victims rebuilding their lives. Children today are taught about the competition between men and society. The ruling marked the first positive outcome in the nearly two dozen lawsuits brought by Catholic dioceses, religious organizations and employers against the HHS mandate, which takes effect on Aug. 1 for health maintenance plans that are not faith-based. The result is that there are several news agencies that are coming together to provide more coverage of issues that are important to the community. The ruling is a win for those who are fighting against the mandate and a loss for those who are supporting it. For more information on the ruling, please visit www.catholicnewsagency.com. Enforcement of HHS mandate blocked for Catholic-run business

DENVER (CNS)—A Colorado firm owned by a Catholic family won a temporary injunction on July 27 against enforcement of the Department of Health and Human Services’ (HHS) mandate. Senior Judge John L. Kane Jr. of the U.S. District Court for the District of Colorado said the HHS requirement that employers provide contraceptives, including some abortion-inducing drugs, and sterilizations free of charge to their employees, even if they have objections based on their religious beliefs, has potential for violating the family’s religious freedom. He said the government’s arguments in favor of the mandate “are countered, and indeed outweighed, by the public interest in the free exercise of religion.” But Kane emphasized that his ruling only applied to the case brought by five members of the Newland family and the company they own, Hercules Industries, a manufacturer of heating and air-conditioning equipment that has 265 full-time employees in Colorado. “The government’s arguments are largely premised upon a fear that granting an exemption to plaintiffs will necessarily require granting similar injunction to all other for-profit, secular corporations voicing religious objections to the preventive care coverage mandate,” the judge wrote. “This injunction is, however, premised upon the alleged substantial burden on plaintiffs’ free exercise of religion—not to any alleged burden on any other party’s free exercise of religion.” “It does not enjoin enforcement of the preventive care coverage mandate against any other party’s free exercise of religion.” The ruling marked the first positive outcome in the nearly two dozen lawsuits brought by Catholic dioceses, religious organizations and employers against the HHS mandate, which takes effect on Aug. 1 for health maintenance plans that are not faith-based. Priest and couple honored for liturgical music leadership

By Sean Gallagher

Three leaders in liturgical music in central and southern Indiana were recently honored by the National Association of Pastoral Musicians (NPM) for their ministry. Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, received the organization’s Outstanding Pastor Award, and Charles and Dianne Gardner were given its Virgil C. Funk Stewardship Award on July 26 during its annual national convention held this year in Pittsburgh. That award is named after NPM’s founder, a retired priest of the Diocese of Richmond, Va. According to the organization’s president, J. Michael McMahon, the award is intended to honor people “who have given of themselves, especially through liturgy and music, to the Church. They’re usually also great supporters of and have contributed a lot to NPM.” Father Davis said he was stunned when he learned earlier this year that he was to receive his award. NPM honors one pastor each year who shows leadership in fostering good liturgical music and works well with pastoral musicians in their parish. “I was flabbergasted. I was very surprised,” he said. “I thought, ‘Somebody’s made some mistake.’ “ But Bogdan Minut, director of music ministry at St. Bartholomew, knew that Father Davis was deserving of it because he serves the parish community in Columbus so well. “He is a superb pastor,” Minut said. “He has the ability to communicate well with people, to minister to everyone in need. From the first time that you meet with him, he is so approachable and knowledgeable of various things regarding Catholicism and the liturgy and all the ministries of the Church. He is devoted to his work.”

Minut also said that Father Davis fosters a strong music ministry at St. Bartholomew first by personally leading the way. “Even though he is modest about it, he is a very good singer,” Minut said. “He always tries to do his best to chant at Mass, to sing along in the congregational singing. That sets a good example.” Behind the scenes, Father Davis also does much to encourage his parishioners to put their musical talents to use in the faith community’s liturgies. The result is that there are several leaders in the faith community’s liturgies.”}

See HHS, page 2

See LEADERSHIP, page 9

See CHILDREN, page 8

See LEADERSHIP
Federal judges in the District of Columbia and Lincoln, Neb., have dismissed similar suits filed by Belmont Abbey College in North Carolina and the attorneys general of seven states, respectively, saying that Holmes had been charged and convicted of murder. Members of the group dismissed the suit on July 26, saying that Holmes had been charged with murder and that the government would order the family to provide insurance for drugs we use to run your business? We’ll end up with businesses operating with no ethical or moral principles at all.

The whole premise that family businesses are prevented from bringing morals and principles into business is such a dangerous slope to start going down,” he added. “The question becomes, what ethical and moral principles do you use to run your business? We’ll end up with businesses operating with no ethical or moral principles at all."
Cardinal affirms black Catholic experience in the U.S.

By Mary Ann Garber

“The black Catholic experience in the United States is very important,” Cardinal Daniel N. DiNardo, archbishop of Galveston-Houston, told National Black Catholic Congress participants during his homily on July 20 in Indianapolis. “It has a richness of both action and contemplation,” he said. “It has survived much and done much.”

“Faith is a gift that’s given,” Bishop DiNardo said, “but you need some discipline. You need some work. You need some witness. It’s called ‘being engaged.’”

That requires “total trust in the Lord,” he said. “We need basic theology. We need to have words for our faith … Powered by the grace of God, we commit ourselves to conversion and holiness.”

As national chairman of the U.S. bishops’ Pro-Life Activities Committee for three years, Cardinal DiNardo asked the congress participants to “remember the human person in the beginning stages when that [unborn] person may not have a name, and at the end stages when that person may have forgotten [his or her] name. Please don’t forget their names.”

Addressing vocations in the black community, he emphasized that, “For the sake of the Catholic Church, we need some more parishes, people, to not be afraid to approach our young people” about vocations to the priesthood or religious life.

During a break in the congress programs on July 19, Bishop Joseph N. Perry, auxiliary bishop of Chicago, noted that Christ is “the glue that keeps us together” in a very diverse Church.

“Africans have been part of the Church since apostolic times, ever since Philip baptized the Ethiopian,” he said. “In the United States and in your own community, … we need more priests and religious that are African-American. … We need more joyful priests, and we need, God you holy people, to not be afraid to approach our young people about vocations to the priesthood or religious life.”

Black Catholic groups affirm liberating power of the Gospel in the African-American community

By Nicole Windmon

“Africans have been part of the Church since apostolic times, ever since Philip baptized the Ethiopian,” Bishop Perry said his prayer for the congress to be: “we take what we have seen and heard, and go back to our communities and let them know that we have to build up our Church—our African-American, our black Church—so that we can continue to be a part of the broader Church, and let the Church know that we’re here, that we’re alive.”

The African-American culture has “been vibrant for hundreds of years,” he said. “But I think we need to constantly build that hope and build that faith, and continue to use the talents that we’ve been given, the faith that we’ve been given, as African-Americans to help the Church stay alive, to help enculturate the Church, to help make the Church a little more brown and a little more white of the universal Church.”

University of Notre Dame graduate student Nicole Windmon of Coconut Creek, Fla., took a break from studying for her Ph.D. in organic chemistry to participate in the National Black Catholic Congress. She currently lives in Mishawaka, Ind., near the university, is a member of St. Pius X Parish in Granger, Ind., and is discerning a call to religious life.

“Last year, when Cardinal DiNardo asked the young people to open their hearts to God’s call,” Windmon said after the Mass on July 20. “I think that’s exactly what happened to me. I was at a point in my life when I was completely open to God, and I just started feeling like God was calling me to be in service to the Church. I didn’t know what that meant so I enlisted the help of a spiritual director.”

In July, she took time from her studies to participate in a silent retreat at a Franciscan community’s motherhouse.

“I wanted to look back at my life and see how God led me to this point,” Windmon said, “and just be thankful for everything that God has given me.”

Carrie Stivers participated in the congress with a group of parishioners from St. Joseph Proto-Cathedral in Bardstown, Ky., in the Archdiocese of Louisville.

“I think we’re heart people,” Stivers said on the opening day of the congress. “… We have the spirit. Our young people are really catching on. They will do what they see done, and we have to be an example for them … Our parents held on to their faith and we learned it from them. And we learned to hope for a better future as black Catholics.”

Holy Angels parishioner Lori Wright of Indianapolis entered into the full communion of the Church in 2001, and was excited about participating in the national congress on July 19.

“For those of us that are here [from a paragraph about those that are interested in the national congress and the Archbishop Daniel N. DiNardo, Archdiocese of Indianapolis]

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There is still time to comment on the proposed National Black Catholic Congress XI Pastoral Plan of Action for 2012 through 2017. National Black Congress participants discussed a draft of the five-year pastoral plan during listening sessions held as part of “Faith Engaged: Empower, Equip, Evangelize” on July 19-21 in Indianapolis.

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, said Father Stephen Thorne of Philadelphia will compile online comments about the plan. He said the pastor of St. Martin de Porres Parish in Philadelphia will complete the final version of the plan for review by the congress board of directors then it will be released to the public on the National Black Catholic Congress website.

Earlier this year, the Archdiocese of Indianapolis and other dioceses across the country scheduled reflection days to discuss and help prepare the preliminary draft.


For more information about the plan, log on to the congress website. To request a digital copy of the 16-page plan and to comment on it, send an e-mail to nbccc@nbccc.org.
What do Mormons believe?

With Mitt Romney running for president, some people are concerned about his religious faith. He is a Mormon, a member of the Church of Jesus Christ of Latter Day Saints. We believe that he is irrelevant when it comes to deciding whether or not to vote for him. One should not vote for or against a person just because he is a Mormon any more than one should vote for or against a person just because he is a Catholic.

During the primary elections, some evangelical Protestant leaders urged their followers to vote against Romney because, they said, Mormonism isn’t a Christian religion. Is that true?

The Mormon Church’s website says plainly, “Jesus Christ is the Savior of the world and the Son of God. He is our Redeemer.” It continues, “Jesus suffered and was crucified for the sins of the world. He rose from the dead and ascended to His Father in heaven.”

That having been said, it should be noted that, in response to a question put to them in 2001, members of the Vatican’s Congregation for the Doctrine of the Faith said that Mormon baptism is invalid because they deny the doctrine of original sin and because their leaders call a Christian "someone who is actively searching for a living God." Mormonism is considered a "false religion" by the office of the Congregation for the Doctrine of the Faith.

The world offers the sensual body, the empty amusements and idle chatter. Our endless hours of television, Internet, and other forms of entertainment are titillated—notice the passive voice. Someone who is actively searching for God will not be entertained, will find real value in a half-hour of conversation with a thoughtful guide. A prophet like Archbishop Sheen would be out of place in such a world. Preachers like him appeal to people who think their lives have a meaning, that life’s questions have true and false answers.

We market self-centeredness and lustful eye and pride of possession. We tend to use our wealth as a means of attempt to set oneself apart from the primary essence of life. We live in a culture disdained to self-discipline or radical self-denial and detachment from things that don’t bring us closer to God.

Inordinate attachments deprive a person of spiritual joy and calm. Delight in God is the key to true joy. We believe that much of the dire aspects of our economy are due to greed. The resistance to grace is the reason for the absence of growth in the spiritual life. In our market self-centeredness and pleasure-seeking like they are little gods. We idolize the wealth, and celebrate the rich and famous. We often desire something, not who they are.

We tend to use our wealth as a means of enhancing the importance of self-image. We generally invest little energy in matters that have no impact on self-image. In our daily activities, we tend to examine how much prayer, personal enrichment and will to the good of another have been included in our favor of endless hours of television, Internet, empty amusements and idle chatter. Our attachments draw the strength we need to pursue God in an effective way.

We have to change our way of thinking and adopt an attitude of stewardship and not necessarily ownership. We must learn to live a life of expectations of television audiences or producers. The archbishop’s show demanded more of the viewer than today’s programs, which expect to be entertained or titillated—notice the passive voice.

The Sunday night lineup, where Archbishop Sheen once appeared, now runs such lary lazy fare as “Big Brother” and “Extreme Makeover: Weight Loss Edition.” Recently, it included “Desperate Housewives.”

Compare this to a program that Archbishop Sheen in 1950 about glomm as a neurosis. He discussed the theme of despair in modern literature. He reminded viewers how French existentialist Jean-Paul Sartre’s “No Exit ends with the observation that “hell is other people,” and observed that the intense egotism of such works leads to a curious kind of self-pity.

“Life is Worth Living” also came with a distinct point of view. Archbishop Sheen argued for objective moral standards in society, and maintained a certainty about religion. He condemned Josef Stalin and communism, favoring the Soviet leader’s death one week before it happened. He condemned racism and the excesses of capitalism.

In today’s television scene, the only permissible philosophical premise is that each person has his own truth. What’s right or good for me may not be right or good for you. It is a tragic thing, but this assumption, the only necessary virtue is tolerance, and the only vice is hypocrisy.

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The tax man cometh: How will Church institutions pay for health care reform?

The text, structure and history of the [Affordable Care] Act show that tax credits and subsidies are not available in federally run exchanges. The IRS rule is contrary to congressional intent and cannot be justified on other legal grounds.

—Jonathan H. Adler of Case Western Reserve University School of Law in Cleveland and Michael F. Cannon of the Cato Institute
August 3
Sacred Heart of Jesus Church, 1500 W. 36th St., Indianapolis. Lumen Dei meeting, Mass, 8:30 a.m., breakfast following Mass, Sisters’ Place 2, 9-11 a.m. Terrace Ave., Indianapolis. Information: thomcret99@yahoo.com

August 3-4
St. Joseph Parish, 2605 S. Roe Road, Sellersburg, Parish yard sale, 8 a.m.-11:30 a.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

August 4
Carmelite Monastery, 59 Alleenden, Terre Haute. Helpers of God’s Precious Infants, prayer vigil, prayer, vigil, 7 a.m. to 7 p.m., 24-hour vigil. Information: 812-357-5533.

August 5
St. Lawrence School, 6905 E. 46th St., Indianapolis. Open house, 1-3 p.m. Information: 317-543-4923.

Marian University, Ruth Lilly Student Center. 3200 Cold Spring Road, Indianapolis. Monthly gathering of Lay Franciscans, People of Peace O.E.S. Fraternity, 12-3 p.m. Information: 317-955-6775 or rwgobishi@marian.edu

St. Bernard Parish, 7600 Highway 37, Frenchtown. Parish picnic, 10 a.m.-11:30 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 1551 N. State Road 545, Paoli. Parish picnic, 10 a.m.-6 p.m., famous soup, quilts, Information: 812-357-5533.

August 8
Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. “What is Catholicism Anyway? The Sequel,” session four of five, 6 p.m. Information: 317-548-7861.

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Spiritual directory internship program, reflection day, orientation, 9-11 a.m. Information: 317-788-7851 or www.benedictinestrust.org

August 17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Pray Your Way to Happiness,” midweek retreat, Benedictine Brother Maurus Zeller, presenter. Information: 812-357-6855 or mazarl@archindy.org

August 20

Our Lady’s Chapel in the Meadow, Camp Atterbury, Edinburgh. Italian Heritage Society, 22nd annual Italian P.A.N. reunion, Mass, pitch-in picnic, 11 a.m. Information: mcapo@1001.com or visit ourladyatutu.com

St. Mary Parish, 2500 S. Mary’s Drive, Lanesville. Parish picnic, 10 a.m.-11 p.m. Information: 812-952-2853 or Fatima@archindy.org

August 11-12
St. Paul Parish, 9798 N. Deerborn Road, Gulfport. New Altar! Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-11 p.m., chicken and ham dinners, 11 a.m.-4 p.m. Information: 812-623-1094.

August 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Discalced Carmelites Secular Order meeting, noon. Information: 317-855-5098.

August 14-15

Our Lady’s Chapel in the Meadow, Camp Atterbury, Edinburgh. Italian Heritage Society, 22nd annual Italian P.A.N. reunion, Mass, pitch-in picnic, 11 a.m. Information: mcapo@1001.com or visit ourladyatutu.com

St. Paul Parish, 9798 N. Deerborn Road, Gulfport. New Altar! Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-11 p.m., chicken and ham dinners, 11 a.m.-4 p.m. Information: 812-623-1094.

August 14
St. Christopher Parish, 5301 W. 16th St., Indianapolis. Scripture study, 7 p.m., $100 for 30 sessions. Information: 317-241-9169 or jenismu@jengay.net

St. Paul Parish, 9798 N. Deerborn Road, Gulfport. New Altar! Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-11 p.m., chicken and ham dinners, 11 a.m.-4 p.m. Information: 812-623-1094.

August 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Abortion’s Feast: A Movie Night with Father Julian Peters,” $20 per person includes a light dinner. Information: 317-543-7681 or marcia.johnson@archindy.org

August 21-23
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “The Letter of James,” Benedictine Father Eugene Hensell, presenter. Information: 812-357-6855 or mazarl@archindy.org

August 22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest: Silent Non-Guided Day of Reflection,” $40 per person. Information: 317-545-7681 or marcia.johnson@archindy.org

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “What is a Benedictine?” Benedictine Brother Luke Waugh, presenter. Information: 317-857-6855 or mazarl@archindy.org

August 24-26

August 24
Fr. Matthias Neuman, O.S.B. at Saint Meinrad Archabbey. Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Attorney Angelo Vitale, Brother Flavian Schwenk and Father Matthias Neuman. Information: 812-357-6855 or mazarl@archindy.org

Father Stephen Giannelli, left, archdiocesan vicar for clergy and parish life coordinators: formation and personnel, poses on July 10 with staff members of St. Vincent Salem Hospital in Salem. They are, from left, Monica Terrell, Betty Sease, Mary Hacker and Nancy Kessens. Also pictured at right are Salem resident Paul Dinklocker and Father Louis Manna, pastor of St. Patrick Parish in Salem and American Martyrs Parish in Scottsburg. He was taken away as St. Bartholomew Parish in Columbus.

mbroom.tom@gmail.com

August 17

August 18-17
Nativity of Our Lord Jesus Church, 4711 N. 52nd St., Indianapolis. "Missions Helping Missions" Women’s, 12:30 p.m.-6 p.m. Information: 317-885-5098.

St. Joseph University Church, 113 S. 5th St., Terre Haute. Parish Mass, 5:15 p.m. Information: mbroom.tom@gmail.com

God be with you, prayer, 5:30 p.m.-6:30 p.m. Information: 317-253-1461.
The petition reads, “We, the undersigned citizens of the United States of America, respectfully request that candidates, the media, and other advocates and commentators involved in the public policy arena employ a more civil tone in public discourse on political and social issues, focusing on policies rather than on individual personalities. For our part, we pledge to make these principles our own.”

In announcing the initiative, Anderson said, “Since our elected officials work for and represent the American people, this petition is a step forward in making our voice heard and in making clear to our public servants how we would like them to conduct themselves.” He noted that “all of us have friends with whom we disagree, and we long ago learned how to have civil relationships despite our differences.”

Other poll results showed:

- Two-thirds of Americans—66 percent—believe that candidates spend more time attacking their opponents than talking about the issues.
- By a nearly 20 point margin, Americans believe that campaigns are mostly uncivil and disrespectful—56 to 37 percent.
- Nearly two-thirds of Americans say that negative campaigning harms our political process a great deal or a significant amount—64 percent.

The survey of 1,010 adults was conducted by telephone. It has a margin of error of plus or minus 5 percentage points.

The Marist Institute for Public Opinion, a survey research center, is home to the Marist Poll. †
Atlanta's faith community unites to tackle exploitation of kids

NORCROSS, Ga. (CNS)—Crystal Ward works to help people think in new ways about the commercial sex industry and its victims.

Youth who are being forced to sell themselves for sex are not prostitutes, she told a group of 30 Church leaders from throughout metro Atlanta. The girls are victims of sexual exploitation in illegal networks run by men either on the streets or online.

Ward, a former police officer specializing in sex crimes who now is lead trainer for the New York-based Girls Educational and Mentoring Services, said that the girls being victimized have virtually no choice in the matter. Helping people realize that is her goal.

“Our main mission is to go around and just educate people that this is a problem. It’s not a hidden problem. It’s more of an ignored problem because people don’t see it as sexual exploitation.” Ward told Catholic News Service during a break in the three-day training program in mid-June.

Girls Educational and Mentoring Services, or GEMS, serves girls and young women who have been trafficked for commercial sexual exploitation. It conducts training nationwide on the commercial sexual exploitation of children, called CSEC. Ward said the training helps bring light to a dark subject.

This particular GEMS training was sponsored by Street GRACE, an alliance of Christian churches, community groups and volunteers working to end sexual exploitation. It brought together leaders of church congregations and community agencies that already have outreach programs to trafficked children.

The program examined the demand for the sale of children for sex, precursors to sexual exploitation, among children, the psychological and physical effects of sexual exploitation on victims, signs that a child may be a victim, medical and mental health care for exploited children, and investigating CSEC in local communities.

Amy Walters, programs director at Street GRACE, told CNS that the tragedy of child sex trafficking requires people of faith to step up in response.

“Our human nature a lot of the time will be to look at a trafficking situation and say how can that happen, and we become heartbroken and we wonder, ‘Where is God?’ “ she said. “But I think, in the midst of a lot of these tragedies, if we just sit back and do nothing, God in turn looks at us and says, ‘Where are my people?’

“We have an opportunity to be servants to those who need help and servants to children who are the homeless children, who are children at risk,” Walters added.

Our Lady of Lourdes Parish, located near downtown Atlanta, is one of Street GRACE’s partners. Working through the national Stand Up For Kids program at its downtown outreach center, parishioners started parenting classes for homeless teenagers trying to raise children on their own.

Parishioner Brenda Lewis said the work is important because the teenagers benefit from having an adult in their lives.

“I know how important it is to get the kids now, to talk to them, to let them know what dangers are out there, and hopefully point them in the right direction and away from being exploited by predators,” Lewis said.

“They’re just like everybody else. They’re no different. They’re still kids and they happened to be homeless. They have different issues, but at the bottom of everything they’re just kids,” she added.

Another faith community, Transfiguration Parish in suburban Marietta, also has connected with Stand Up For Kids, which has programs in 38 cities. Several parishioners volunteer at the outreach center while others spend one night a week walking throughout the southern part of the city’s downtown looking for homeless teens to tell them about the center’s services.

Deacon Phil Miles, parish finance director, is one of the street team members. He says the parish’s involvement in Stand Up For Kids began after Church leaders were told to hear about the dangers that kids face being on the street alone from parishioners who had completed the social ministry program Just Faith.

“It’s what Jesus told us to do,” Deacon Miles said. “When I was in diocesan school, I had to ask my pastor what he wanted me to do after I was a deacon, and he said ‘the corporal works of mercy.’ So we try to do the best we can.”

The commercial sexual exploitation of children also has gained the attention of the Atlanta Archdiocese, which partners with STREET GRACE.

Kat Doyle, director of social justice ministries, told CNS that occasional workshops on the topic are conducted for priests. The training opens with an explanation of Catholic teaching and the call to respond to a particular social need.

Another session offers parishioners a “reality check” from individuals working with the victims of such exploitation to explain the difficulties that exploited youngsters face.

“The problem is just scary,” Doyle said.

(Information on the work of STREET GRACE can be found online at http://streetgrace.org.)

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Children

Illustrating the concern, data compiled by the Governor’s Task Force on Children and Families in Georgia showed that between 200 and 500 underage girls a month were sexually exploited in the state between August 2007 and August 2011.

On the demand side, some 7,200 women knowingly or unknowingly buy sex from adolescent girls in Georgia monthly, according to youthSpark, an Atlanta-based initiative that assists at-risk teens.

Nationwide, the Bureau of Justice Statistics reported that between January 2008 and June 2010, a total of 2,515 suspected trafficking cases were investigated with 40 percent involving sexual exploitation of children and 48 percent involving allegations of adult prostitution.

The New York-based Girls Educational and Mentoring Services estimates that at least 300,000 children are at risk of sexual exploitation. Crystal Ward, the program’s lead trainer, said the figure is likely much higher.

She and other child advocates say the average age of a child entering the world of commercial sexual exploitation is 12 to 14 years old.

In 2005, the FBI listed Atlanta as one of the top 14 U.S. cities for sex trafficking—children and adults included. No up-to-date list exists.

FBI spokesman Stephen Emmett said Atlanta’s high incidence of sex trafficking can be attributed to the city’s status as a popular destination for conventions and sporting events and a major transportation hub: Hartsfield-Jackson Atlanta International Airport is the world’s busiest, and the interstate highway system makes it easy for predators to smuggle kids into and out of town.

Such statistics are staggering to longtime child advocates such as Dale Allen, executive director of the Children’s Advocacy Center of Georgia, and Kaffie McCullough, deputy director of youthSpark.

Allen said schools and parents must undertake efforts to warn all children about what to be aware of when they are approached by a seemingly “friendly” individual who is bent on adding another teenager to his illegal network.

She said predators are savvy and can spot a potential victim easily.

“It really hit home for me when I heard a former pimp express that he could tell who was vulnerable by going into a mall and looking at the girls and giving them a comment. The ones who were able to look him in the face and say, ‘I’m fine, how are you?’ he knew were pretty strong kids,” she said.

But children who were not able to look at him or looked down, they know how to peg into the weaknesses of children,” she said.

McCullough said improvements are needed in addressing the demand by men for sex with women and underage girls. A first step, she said, is to start telling young boys that buying sex from anyone is wrong.

“We have to be doing some strong work around the cultural acceptance of men buying sex,” McCullough told CNS. “We have to start looking at how we raise our young boys, that somehow when they become men [they think] that it’s OK to buy sex. Young or old, there’s something strange about buying another human being for your own personal pleasure.”

McCullough also called for stronger enforcement effort against buyers.

“If we don’t stop arresting buyers, we pretty much are always going to have pimps and we’re always going to have victims. They’re just going to have different faces,” she said.
Parishioners help homeless teens, runaways avoid sexual exploitation

**LEADERSHIP**

(continued from page 9)

Music ensembles active there, whom Minut describes as his “10 choirs of angels,” that play and sing a broad variety of music styles.

“I don’t know of any other parish that would have this diversity and flexibility and style,” Minut said.

Charles Gardner, who has fostered excellence in liturgical music in the archdiocese since the early 1980s, has been a part of the leadership in this field since Father Davis became pastor of St. Monica Parish in Indianapolis in 1983 then began his service as pastor of St. Bartholomew in 1997.

“His support of approaching liturgy and leadership of liturgy in such a collaborative way with other leaders, and especially musicians, is just very exemplary,” Gardner said. “It’s really good to see somebody that not only works well with musical leaders in the parish, but also just goes the extra mile to really be supportive of them, which he definitely does.”

If Gardner is able to recognize leadership in liturgy and music in other people, it may be because he and his wife, Dianne, have provided so much of it themselves for some 40 years in the church.

J. Michael McMahon, president of NPM, described the couple as “the heart and soul of liturgical and musical service.”

“I’ve known them for a long, long time,” McMahon said. “And I’ve seen how they’ve contributed at the parish level, and the kind of parents and grandparents they are, the parishioners they are and the diocesan leadership that they’ve exhibited.”

Charlie Gardner has served for many years as archdiocesan executive director for spiritual life and worship and director of liturgical music. Prior to that, he was music director at St. Therese of the Child Jesus (Little Flower) Parish in Indianapolis.

Dianne Gardner currently serves as director of liturgical music at Nativity of Our Lord Jesus Christ Parish in Indianapolis. She has previously served in similar positions at St. Pius X and St. Mark the Evangelist parishes, both in Indianapolis.

Charlie received the “Pastoral Musician of the Year” award from NPM in 1998 and twice previously chaired its board of directors. He and Dianne also co-chaired the NPM conventions held in Indianapolis in 1997 and 2007.

The leadership that he and Dianne have provided in liturgical music both in the archdiocese and beyond is rooted in their belief that such music has been “crucial in enabling the liturgical reforms of the Second Vatican Council to take root and develop,” Charlie said.

“I believe in a Church that is both rooted in tradition and always in need of reform, and it is to that Church that I want to continue to give myself especially through the dynamic sign of music,” he added.

Charlie said receiving the Virgil C. Funk Stewardship Award along with Dianne “had special meaning because of sharing music ministry with her for so long in different places.

“We both have made commitments to the association and have been part of it for many years, going back to the first convention [in 1978],” he said.

“It was actually a little overwhelming,” Dianne said of receiving the award. “We have so much history with the organization that I could not help but think about the highs and lows we have been through, and how we’ve weathered it together.”

“I felt a real sense of solidarity in the room during the applause. And for me, it just doesn’t get much better than that. It was wonderful to be affirmed in such a way by our colleagues.”

**ATLANTA (CNS) — Scanning the crowded terminal of the Greyhound bus station on the edge of downtown Atlanta, Breon Haskett homed in on a lone teenage girl standing in line waiting to buy her ride out of town.

Haskett, a tall, broad-shouldered Marine Corps vet who now works as the youth minister at Transfiguration Parish in suburban Marietta, mentions the girl to his partner on the Stand Up For Kids street team this evening, Michele Rothstein. The girl seems a bit uncertain about her surroundings. She checks her purse repeatedly, looks up at the clock on the wall near the glass-enclosed ticket window and fidgets with her travel bag.

Rothstein and Haskett approach the girl, easing into a conversation about why she is in town and what help she might need.

She says her name is Megan, and she is from Texas. She left home because she didn’t get along with her parents, and came to town looking for a roommate she connected with on the Internet. That didn’t work out so she is headed to Dalton, 90 miles north.

Not wanting to pry, Haskett gently tries to find out more. But she doesn’t answer. She doesn’t offer how old she is. So Haskett hands her a purple plastic card with the words "We care." The card is one of about a dozen cards Haskett and Rothstein hand out over their two-hour stint combing the streets for homeless young people.

“If you find yourself in a tough spot, call,” Haskett tells Megan. She thanks Rothstein and Haskett, and they move on.

“Some room,” where Haskett tells Rothstein once they are out of Megan’s earshot. He suspects the girl got into a bind and decided to leave town, that the roommate might have been a predator and decided to leave town, that the

The work of Haskett and Rothstein is part of Atlanta’s unified and growing campaign involving Churches, social service programs, nonprofit groups and government agencies to fight the commercial sexual exploitation of children.

The Atlanta site operates an outreach center that is open two nights a week. It is a place where young people can get a hot meal, shower, do their laundry, pick up new clothes, check e-mail and phone messages, get help obtaining an identification card, undergo GED training, receive tutoring for class work if they are still in school, search for employment and learn parenting skills to help raise children of their own.

Several members of Our Lady of Lourdes Parish, located near downtown Atlanta, are among the volunteers who prepare a meal once a month. Parishioners also are involved in the center’s programs.

“We do it because there are people in need, very vulnerable people. Even though we’re downtown, I don’t think we realized how many people were involved [in being sexually exploited],” said Ron Chandonia, chairman of the parish’s life issues committee.

“One of those vulnerable points is where people are at risk, people on the streets who don’t know where their next meal is to come from and where they are going to sleep or somebody is enticing them to get involved in sexual trafficking,” he added.

“Let’s talk,” Haskett tells the young woman. He finds that a lot of the young people taking advantage of the outreach center services come from families with serious challenges—drug or alcohol abuse, physical abuse, crime or long-term unemployment. Many of the young people have criminal records themselves, she said.

Volunteers are careful not to take on a parental role though, Chandonia explained.

“We’re in more of a mentoring role, much more so than as a parent. We don’t really want to take a parent-child relationship with these kids because they’re pretty proficient in surviving on the streets. They are not going to be like our kids,” she told CNS.

Since beginning to make the rounds on the street two years ago, Deacon Phil Miles, Transfiguration Parish’s finance director, said many of the homeless young people have come to recognize him and his fellow volunteers as supporters and advocates. In a sense, they says, he have become friends.

“You always think I’m going to go down there to help and you wind up getting so much more yourself,” he said. “It is always a surprise to me when I come back and I’m just feeling so spiritual because I’ve met people who are close to Christ even though they have no money, no possessions.”

(A CNS video on the street teams can be viewed online at http://becove.me/mycwkhq. More information on Stand Up For Kids is posted online at www.standupforkids.org.)

Above, Breon Haskett and Michele Rothstein walk the streets of downtown Atlanta looking for at-risk youths on June 11. Once weekly, the volunteer team with Stand Up For Kids scouts the streets looking for runaway and at-risk youths, talking with them and providing contact information for help.

Right, volunteer Breon Haskett visits with Tim Moore, 21, at the Stand Up For Kids center in Atlanta on June 11, a youth minister at Transfiguration Parish in Marietta, Ga., spends one night a week at the center and on the streets looking for runaway and at-risk youths, talking with them and providing contact information for help.
VATICAN CITY (CNS)—Asked about how he would handle the controversial case of the SSPX, the new head of the Vatican’s doctrinal office said, “For the future of the Church, it’s important to overcome ideological conflicts from whatever side they come.”

German Archbishop Gerhard L. Muller, named prefect of the Congregation for the Doctrine of the Faith in early July, told the Vatican newspaper that the congregation’s discussions with the traditionalist Society of St. Pius X (SSPX) would focus on the fact that being Catholic means believing what the Church teaches.

Although he has been a member of the congregation for five years, Archbishop Muller told L’Osservatore Romano, the Vatican newspaper, that it would take him some time to get up to speed on all of the congregation for five years, Archbishop Muller told the Vatican newspaper that the congregation’s discussions with the traditionalist Society of St. Pius X (SSPX) would focus on the fact that being Catholic means believing what the Church teaches.

But in the interview published on July 25, the archbishop was asked what he thought about the ongoing discussions aimed at bringing the traditionalist SSPX back into full communion with the Church and about the congregation-ordered reform of the LCWR, the organization that brings together the superiors of most religious orders of women in the United States.

Apparent references to the talks with the SSPX, which rejects certain reforms introduced by the Second Vatican Council, Archbishop Muller said, “One cannot make reference to the tradition of the Church, and then accept only parts of it.”

In an apparent reference to the LCWR, Archbishop Muller said that it would be unjust and unwise to “ignore an important aspect of priestly ministry,” which is “one cannot profess the three religious vows [poverty, chastity and obedience] and not take them seriously.”

Speaking about the role of women in the Church, the archbishop said, “For the Catholic Church, it is completely obvious that men and women have the same value.”

Many supporters of the ordination of women, he said, “ignore an important aspect of priestly ministry,” which is “one cannot make emancipation will occur only when everyone can occupy that role, he said.”

The Vatican newspaper said it interviewed Archbishop Muller in his office, but it also asked him about what he thought about the Pope Benedict XVI not only chose him, but decided to give him the apartment where he had lived as Cardinal Joseph Ratzinger and where he still keeps many of his books.

Archbishop Muller, 64, said he would define the 85-year-old pope as “a paternal friend since he’s older than I am by a generation.”

He said that his job in Rome would be “to relieve part of his work, and not bring him problems that can be resolved” at the level of the congregation.

The Holy Father has the important mission of proclaiming the Gospel, and confirming his brothers and sisters in the faith,” he said. “It’s up to us to deal with the less pleasant matters so that he will not be burdened with too many things, although, naturally, he will always be informed of important matters.”

Archbishop Muller said he knows the problems and challenges facing the Church are serious, including “the problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the so-called right or left—that problem of groups—of the 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It seems fitting that Father Francis “Frank” Bryan lives in a house that his family has owned for 107 years—just as it seems natural that the house opens to a backyard garden filled with trees, plants and flowers.

That blend of tradition and openness captures the essence of Father Bryan, who is celebrating 50 years as a priest in the archdiocese.

A longtime fan of classical music, the 75-year-old priest laughs as he confesses to “a serious addiction to Greek music, especially the songs of Willie Nelson.”

A theology professor at Marian University in Indianapolis, Father Bryan is also committed to reading all the 38 plays of Shakespeare “as a way of dealing with the chemo and the cancer.”

Then there is his quality of his priesthood. Father Bryan enjoyed his 12 years of seminary formation from 1950 to 1962 in the pre-Vatican II era, even offering a laughing assessment of the six years that he studied Latin and the four years he studied Greek. “I liked it. I wasn’t your normal kid.”

At the same time, when Vatican II opened a new era of the church, he embraced the changes.

“He has a deep sense of how to live life,” says Andy Hohman, chairperson of Marian University’s theology and philosophy department. “He’s always had a deep love, respect and commitment to theology, but he doesn’t see it as just being an academic pursuit. Theology is a way of talking about life for him, and about the way it was meant to enrich our lives.”

Dealing with the questions of life

While Father Bryan has thoughtfully considered the questions of life, it was a short series of abrupt questions from his professors that first drew him to philosophy. He was one of the teachers at the former Assumption School in Indianapolis that made him think seriously about becoming a priest.

“We were lined up on the sidewalk for church one day when I was in the eighth grade,” Father Bryan recalls. “Sister Sylvester took the collar of my coat and asked me, ‘Where do you plan to be next year?’ Have you ever had that question? It made me think about the priesthood?” He laughs and adds, “I wonder if she hadn’t brought it up it if would have happened.”

His family was surprised that he wanted to start high school at Saint Meinrad Seminary in St. Meinrad in the fall of 1949, but his parents were always supportive. He completed 12 years at formation at the seminary, then was ordained on May 6, 1962.

That day changed his life. The start of the Second Vatican Council in October of 1962 changed his life forever.

“It changed everything,” he says. “Celebrating Mass in English [instead of Latin] was the least of the changes. It was an exciting time to be in the Church. After about a year of the council, I felt I needed to go back to school. I went to [The] Catholic University [at Washington, D.C.] for five summers. That really helped me. Our generation certainly grew as we embraced Vatican II enthusiastically.”

That thirst for learning, especially in the study of Scripture, developed into a growing commitment to share his knowledge about the Catholic faith with students.

“I always thought of myself as a teacher,” he says. “I never considered myself a theologian. I saw myself as someone who could be more of a shepherd spiritually, but not necessarily giving it a more theological and bring it to the level of the group. It’s enjoyable when someone has an interest in a chapter of a book.”

The questions that students posed in class became more personal when they visited him as his college’s chaplain and counselor. “They would stop by the office and talk,” notes Father Bryan, who retired in 2008. “They could sometimes come for confession or for faith issues. Sometimes it was about getting along with roommates or girlfriend or boyfriends or situations. Oh, they’re in deep trouble for something at school.”

The essence of life

His reputation for helping students at Marian was well-known, according to Hohman.

“Students perceived that he listened to them and heard them on a personal level,” Hohman says. “I think that quality came from his life not always being easy. So he’s sympathetic and empathetic. He’s someone who creates a space where you feel free to talk to him. And he’s able to hear your fears, your worries, your pain and your love.”

Father Bryan gives the credit for that approach to his spiritual director at the seminary.

“This priest was talking about confessions,” Father Bryan recalls. “He said, ‘One of the things you will discover in confessions is not the horrible things that people will confess. Instead, you will be struck by the goodness and holiness of people—the humanity, the honesty and the efforts that people make to be near God!’

“He also stressed another thing. If you have a moral issue in which there are several responsible theological positions, you cannot oblige someone to the stricter. From those viewpoints, he always has a sense that he has always tried to live his priesthood through the example of Christ the Servant. Someone who lives for others. Someone who wants to bring them close to God. Someone who has known suffering.”

In retirement, Father Francis “Frank” Bryan continues to make praying the Liturgy of the Hours a part of his life.

When he returned to work at Marian, a student newspaper reporter interviewed him, asking him if he had questioned God during that time.

“I said I never thought of it in terms of, ‘Why me, God?’” he recalls. “Then I told her, ‘If I come face to face with God someday, I may bring it up’—said it in a funny way.”

That blend of thoughtfulness and down-to-earth warmth makes Father Bryan a terrific friend, says Father David Lawler, who is also celebrating 50 years as a priest in the archdiocese.

“We met at Saint Meinrad,” Father Lawler says. “He was probably top of the class in theology and I was at the other end. Frank was really an excellent student and he introduced me, but once you get him, you can’t get rid of him.”

“We have great conversations. He’s really quite the horticulturist. Working in the yard is one of his hobbies.”

Just as being a priest is the essence of his life.

“I’m probably happiest when I’m functioning as a priest sacramentally or counseling and teaching,” Father Bryan says. “Even now when I go to a parish on weekends, I get him going he’s great company to be around. If you understand people—theology and bringing it to the level of the group. It’s enjoyable when someone has an interest in a chapter of a book.”

“People who have made retreats and confessions tell me, ‘How did you do it’?” he asks. “I said it in a funny way.”

“As a Redemptorist brother for 43 years, I find it interesting that he got into beekeeping early in his religious life and now later in his priest life. The bees treat me well even though I am a more senior presence with them at this time in my life.”

The bees we work in perfect communal harmony. It is rather spiritual to work with them throughout the spring and summer months—they actually teach me a lot.”

As a Redemptorist, you work in a team. He often thought that if he entered unexpectedly early in his religious life, he had entered into unexpectedly early in his religious life.

Saying he was transfused in 1969 when stationed at our high school seminary in Edgerton, Wis., he explained. “The brother taking care of the bees was transfused and asked if I would be interested in taking over the 10 bee hives that were at that facility. I responded, ‘Absolutely.’

He got a crash course in beekeeping, read everything he could find on the subject, and found beekeeping to be not only calming and enjoyable, but also a great success.

Later on, the high school seminary closed. Brother Gerry sold the bee hives and hives. He invited Father Bryan to Holy Redeemer Parish in Detroit, and served there for the next 17 years.

In 2003, Brother Gerry was transferred back to Wisconsin to direct the Oconomowoc facility, and beekeeping once again become part of his life.

“In 2005, with the encouragement from a man that attended our retreats, and was also a beekeeper, I once again began the project of beekeeping,” he told the Catholic Herald, Milwaukee’s archdiocesan newspaper. “I started out small with three hives, and gradually increased them to the 14 [that] I now tend.”

Brother Gerry began selling the honey he helped to support the center. People coming for retreats showed great interest in purchasing it so he began thinking of other ways to use the honey and beeswax in products to sell for additional revenue.

“I receive a monthly beekeeping magazine and in it there have been frequent articles on using the products from the hives for soap-making and also making lip balm,” he said. “I began that hobby, and the all-natural soap and lip balm I make are also in great demand in our gift shop at the retreat center. People love the natural soap with the natural glycerin in each bar. People with skin problems using store-bought soap tell me that their skin responds beautifully to it.”

Our gift shop at the retreat center offers Brother Beekeeper’s products, including honey, soap and lip balm, as well as a wide selection of other handcrafted goods. People buying our products are supporting the retreat center and spreading the word about the importance of bees.

Brother Beekeeper’s products, made from our own bees, are available in our gift shop at Holy Redeemer Parish in Detroit, and at our retreat center. People coming for retreats showed great interest in purchasing it so he began thinking of other ways to use the honey and beeswax in products to sell for additional revenue.

“I receive a monthly beekeeping magazine and in it there have been frequent articles on using the products from the hives for soap-making and also making lip balm,” he said. “I began that hobby, and the all-natural soap and lip balm I make are also in great demand in our gift shop at the retreat center. People love the natural soap with the natural glycerin in each bar. People with skin problems using store-bought soap tell me that their skin responds beautifully to it.”

When you buy our products, you are supporting the retreat center and spreading the word about the importance of bees.
Spend some quiet time with God and walk away refreshed

Last week, my 4-year-old daughter, Margaret, caught a glimpse of her older brother’s “SpongeBob SquarePants” special and it terrified her. She hid under the kitchen table, saying that the pink and yellow animal to shield her eyes. I tried ineffectively to coax her out of her hiding place by employing logic and explaining that it all was pretend. It was no use.

Later that night, she climbed into our bed and nestled herself under the covers. When I tried to return Margaret to her own bed, she pleaded, “Oh, please, let me stay. I’m so scared.”

Thoughts of that green pirate tormented her, and they puzzled me.

I put my arm around her, and within three minutes she was snoring. My husband and I were able to rest, too.

Spent the following morning explaining that it was all pretend. It was no use.

That loss could grow to as much as $5.8 billion so far. That means just being there for someone in need is such a thing as the ministry of presence. If you can’t make it to adoration, you can just sit in God’s presence. And it terrified her.

It took me back to younger days. When I was a child, my parents said I was not going to bed. All the answers to my prayers and problems, but I leave knowing that there is someone there who is not afraid.

It’s All Good

Consider This/It’s All Good/From the Editor Emeritus/John F. Fink

My parish offers it on Fridays so I have it during the week. My friend’s husband passed away after her pirate nightmares—refreshed and a bit less afraid.

We have family and friends turn to for help. The family found out that Crystal is a mother of four young children who lost her husband after his long battle with cancer. He was the family’s sole breadwinner and had a poor health insurance plan so his extended illness exhausted the family’s savings and put them into huge debt.

While we

What a blessing it is for the Holy Family Shelter in Indianapolis, where Crystal is living, working hard to find a job that will provide the resources to weather many of the storms that come our way. We have family and friends bring about a similar crisis in the lives of many Hoosiers—most notably our children.

Sometimes a single storm in a family, such as the loss of a job, can put the family on the streets even more abruptly, and frequently whose life savings and put them into huge debt.

Bobby is 9 years old, and his father was recently put in jail after his mother hospitalization. He did not graduate from high school, and has never held a steady job. He turn to for help. The family found out that Crystal is a mother of four young children who lost her husband after his long battle with cancer. He was the family’s sole breadwinner and had a poor health insurance plan so his extended illness exhausted the family’s savings and put them into huge debt.

While we

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The The Sunday Readings

Sunday, Aug. 5, 2012

• Exodus 16:2-4, 12-15
• Genesis 41:17, 20-24
• John 6:24-35

The Book of Exodus provides us with the first reading in this weekend’s Liturgy of the Word. As the name implies, this book of the Bible traces the path of the Hebrews as they fled Egypt under the leadership of Moses and proceeded across the desolate Sinai Peninsula en route to the land that God had promised them.

A trip across the Sinai Desert today, even on a paved highway and in modern vehicle, is no delight. The land in general is unoccupied. It is arid and unappealing.

When the Hebrews entered this territory, the circumstances were even more forbidding. They were traveling on foot, and they were exposed to the day and chill of the night. The peninsula offered little by way of food or drink for them.

Nevertheless, Moses urged them onward. Constantly, he reminded them that God had prepared a place for them, a “land flowing with milk and honey.”

Following Moses at times seemed to the Hebrews to mean that they were wandering farther and farther away from civilization and security. Deeper and deeper they marched into the unknown territory, the circumstances were even unending Love.

My Journey to God

Lessons

It seems to me that once given life, we appear in this world fresh and wide-eyed—upon to soak it up like a sponge, cared for at first, but soon striking out on our own, adventure upon us.

Autonomy is the lesson. Flexing and stretching into growth, youth is always looking forward, moving into the stream of life, thinking that it moves in a straight line—or should anyway.

We scramble into it, hungry for experience, for knowledge, for sensuality.

We make assumptions about what is normal, and what is normal, assuming how a product of my own mind and nothing more, wanting to see in the dark.

I lived in the darkness now, yet the motion here, I feel it. The circle carries me on a return journey back into my own uniqueness.

By Cindy Leppert

Church has never allowed men to marry after their ordination to the priesthood

Rationale for discipline of priestly celibacy: is threefold:

• It most closely mirrors Christ, who was unmarried.
• It demonstrates that love can be real and strong without being physical, which is said to reflect the eternal life of heaven.
• And, as St. Paul indicated in the First Book of Corinthians (1 Cor 7:32), it allows a man to be free from the cares of raising a family so that he can focus all of his energies on the ministry of the Lord.

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Some priests, I suppose, do harbor a bit of envy that those newly ordained as Catholic priests could do so and remain married.

Since then, about 100 men in the United States have been ordained as Roman Catholic priests, according to this provision.

Many Catholics do not know that there was a practice in the Roman Catholic Church of some priests in certain places being married up until the First Lateral Council in 1123 when celibacy became the rule for all Latin-Rite Catholic priests.

The rationale for the discipline of priestly celibacy is threefold:

• It most closely mirrors Christ, who was unmarried.
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• And, as St. Paul indicated in the First Book of Corinthians (1 Cor 7:32), it allows a man to be free from the cares of raising a family so that he can focus all of his energies on the ministry of the Lord.

Some priests, I suppose, do harbor a bit of envy that those newly ordained as Catholic clergy under this provision can continue to enjoy family life with a wife and children, a choice that was not open to us when we were ordained.

But, for the majority, Catholic priests seem grateful that they will be helped in their ministry by this new pool of clergy.

What bothers a fair number of longtime priests is that there are several thousand and men in the U.S. who left the active ministry of the Catholic priesthood—mainly in the 1960s and 1970s—to marry, and whose talents and background would render them equally suitable for ministry or more so.

However, it should be noted that there has never been a tradition in the Church of men being allowed to marry after they have been ordained.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)
Rest in peace

Blessed Kateri’s shrine

A statue of Blessed Kateri Tekakwitha stands amid trees on the grounds of the shrine dedicated to her in Fonda, N.Y., on July 14, her U.S. feast day. The 17th-century Mohawk-Algonquin woman will become the first member of a North American tribe to be declared a saint when she is canonized on Oct. 21.

Supercentenarian Emelie Weil of Milan was the 21st oldest person in the world at age 112

Franciscan Sister Mary Ammann taught at Catholic high schools in Indiana and Ohio

Franciscan Sister Mary Ammann, the former Sister Rosella Ann, died on July 18 at St. Clare Hall, the health care facility for the Sisters of the Third Order of Francis, in Oldenburg. She was 94.

St. Charles Borromeo parishioner and supercentenarian Emile (Esaias) Weil of Milan died on July 2. She was 112 and was the world’s 21st oldest person.

She was born on Nov. 20, 1899, in Crescent Springs, Ky. Her life spanned three centuries.

Emile Weil

Franciscan Sister Mary Ammann taught at Catholic high schools in Indiana and Ohio

Franciscan Sister Mary Ammann, the former Sister Rosella Ann, died on July 18 at St. Clare Hall, the health care facility for the Sisters of the Third Order of Francis, in Oldenburg. She was 94.

The Mass of Christian Burial was celebrated on July 20 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery.

She was born on Jan. 6, 1918, in Cincinnati, and entered the Oldenburg Franciscan community on Feb. 2, 1939.

Sister Mary professed her final vows on Aug. 12, 1965. She taught biology and physical education at Catholic high schools in Indiana and Ohio. She also served as a coaching instructor.

In the archdiocese, she taught for several years at Father Thomas Secemka Memorial High School in Indianapolis. She also taught at the Oldenburg Academy of the Immaculate Conception at the motherhouse for 33 years, and served the academy as the school’s first athletic director for 16 years.

Before entering the convent, Sister Mary taught at Our Lady of Angels School and Mount St. Joseph College, both in Cincinnati.

In 1996, Sister Mary entered semi-retirement at the Oldenburg motherhouse. In 2002, she began her full retirement and moved to St. Clare Hall, the health care facility for the sisters.

Surviving are two sons, Robert Weil of Milan and Stephen Weil of Nicaragua; three daughters, Rita Caldwell of Rockbridge, Fla., Ann Grandson of Loveland, Ohio, and June Mather of Hyde Park, Ohio; two sisters, Elizabeth Brosnan of Greenfield, Ohio, and Anne Hufeldt of Hyde Park, Ohio; 27 grandchildren and 49 great-grandchildren.

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Priests and religious show in their lives a total dedication to God

Missouri bishops support proposed ‘right to prayer’ amendment on August ballot

JEFFERSON CITY, Mo. (CNS)—A proposed “right to pray” amendment to the Missouri Constitution “would affirm each citizen’s right to religious liberty and to pray, both in private as well as public settings,” said the state’s Catholic bishops.

“Increasingly, it seems, religious values are becoming marginalized in society,” the bishops said in a statement released by the Missouri Catholic Conference in Jefferson City. “People of faith need assurance that they remain free to exercise and express their religious beliefs in public, provided just order be observed, without threat of external pressure to conform to societal norms.”

“Amendment 2 would protect the right to religious freedom while assuring that ‘neither the state nor any of its political subdivisions shall establish any official religion,’” they said, encouraging Catholics to review the measure and vote for it. It appears on the statewide ballot on Aug. 7.

The statement was signed by: Bishop Robert J. Carlson, who is executive chairman of the Catholic conference, the public policy arm of the state’s bishops; Bishop Robert W. Finn of Kansas City-St. Joseph, vice chairman; Bishop John R. Gaydos of Jefferson City, and Bishop James V. Johnston of Springfield-Cape Girardeau.

A news release from the conference said the proposed amendment would add a new section to the state constitution’s bill of rights. In addition to affirming every citizen’s right to acknowledge God according to his or her conscience, the amendment allows “ministers, clergy and other individuals to offer invocations or prayers at sessions of the Missouri General Assembly and before other governing bodies.

The measure also “affirms the right of students to express their religious beliefs in academic assignments. Students also cannot be compelled to participate in academic assignments or projects that violate their religious beliefs. Voluntary and private prayer in public schools is also protected,” said the conference.

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By Weston Spalding

Special to The Criterion

The people that God chooses to lead us in Mass, pray for us in seclusion and guide us in our society in general help us to see Christ in all aspects of our lives. Their actions, faith and love show us what life on this world could look like.

They prove that while the kingdom of God may not be fully realized here on earth, that we believe in one with God in heaven, the attitudes and lifestyle that Jesus wishes for us can bring peace and happiness on Earth—but only if we find God for ourselves.

When priests facilitate transubstantiation, they act “in persona Christi” (“in the person of Christ”), meaning they stand in for Christ who is not physically present.

Priests always act in the person of Christ, however. They show his qualities of love, obedience and faith. They are meant to guide us, teach us and help us in all ways possible. They are always meant to act in the person of Christ, to remind us of how we are supposed to be.

Bishop John Paul II said in “In Unum Consecratum” (“The Consecrated Life”) that there have been people in every age who are called and are strong enough to answer the call.

He said that, through this calling, the many blessings bestowed upon them and their “uncondoned” dedication to God and their brothers and sisters, they “make the mystery and mission of the Church shine forth” (#1). He said that they make the desires of God visible to the rest of society, and help us to make it a reality in our own lives.

The best leaders throughout history have been those that have lived through their own example. People like Mahatma Gandhi and Martin Luther King Jr. showed that nonviolent protest was possible, and changed the world’s view on how protest could occur.

Even leaders like George Washington or Clara Barton—who was involved in helping wounded Civil War soldiers and started the Red Cross—in the same ways that religious are supposed to by their own example. Similarly, priests are meant to lead us to God by their own example.

When they live out the commandments and teachings as Jesus intended to us, they show us how we need to behave and encourage us to act that way. Even the religious brothers and sisters that we do not see on a regular basis provide an incredible example of devotion that many of us can hardly understand.

To see another human commit themselves so fully based solely on faith causes us to evaluate ourselves and our own faith. In a way, they passively encourage us to find God personally, privately and socially.

The religious of the world show us it is possible to live for God more than anything else. Through them, we glimpse the kingdom of God and the existence that the Creator designed for us.

Through them, we gain insight into the true, undying and incomparable love of God.

(Weston and his parents, Jim and Catherine Spalding, are members of Our Lady of Perpetual Help Parish in New Albany. He completed the 11th grade at Our Lady of Providence HS/High School in Clarksville last spring, and is the 11th-grade division winner in the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

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NEW YORK (CNS)—When she qualified for the Olympic Games in June, swimmer Lisa Neal, a rising senior at the Convent of the Sacred Heart School in Manhattan, said she felt like it was a dream.

On July 28, she and her three teammates on the U.S. swimming team returned a bronze medal in the women’s 4x100 freestyle relay in London, and afterward Neal told reporters that the experience was beyond her expectations.

Neal secured her spot for the relay after qualifying for the 100-meter freestyle at the U.S. Olympic trials in Omaha, Neb., in late June. There, she swam a personal best of 54.33 seconds for her leg of the relay.

“After touching the wall, I immediately turned to look at the clock for my time,” she told Catholic New York on July 9. “When I saw that I had come in fourth, I was in disbelief, and just when it began to make sense, I started bawling!”

“Even now when I tell people I’m going, I don’t say ‘the Olympics.’ I say ‘London’ instead. I still feel like I’m in the dream state,” the 17-year-old athlete said in an interview via e-mail with New York’s archdiocesan newspaper.

“I’m so glad and excited to have made the Olympic team because I know just how many people have been cheering for me, praying for me to make it,” she said. “I feel like I’m out of my body. I feel like I’m looking at myself, but also for everyone from school, parents, friends, and I hope to represent Sacred Heart, New York and the United States well.”

Her classmate, Isla Hutchinson Maddox, also qualified for the Olympic team at the age of 16. Both girls will serve as senior co-captains this school year. “We’re very proud of both girls,” said Joseph J. Cincaglini, head of the Convent of the Sacred Heart School.

“They’re both great students, extremely respectable. I really couldn’t ask for better representatives of the school.”

Neal became the first student in school history to compete at the Olympics. The girls’ school was founded in 1891.

She also has made history on the national stage as the second African-American woman swimmer representing the U.S. at the Olympics. Her father, Rome, is African-American and her mother, Stu, is Chinese-American.

Cincaglini gave high marks to Neal’s comportment in and out of the pool.

“She worked very hard for this. She’s maintained a full academic load and has managed a very demanding training regimen,” he said, noting that she participates in a Manhattan swim club besides swimming for her school.

Her reference is Madeline Sophat Barat, who founded the Society of the Sacred Heart, the religious order that established the school. She advocated that students be “contemplatives in action.”

Neal “brings that very gentle, thoughtful, loving attitude toward people with her and, at the same time, she’s a fierce competitor when she hits the water,” added Cincaglini.

“She’s a tremendously hard-working young woman,” said Brad Dexter, Neal’s coach at the school and Barat swimmer, and when she speaks, she speaks with clarity and confidence. On deck, she positively reinforces the coach’s line-up as well as encourages other swimmers to swim with confidence. She’s a teacher, in a way.”

Neal started swimming last summer age 6, “but before then I played around in the water with my parents, riding on my dad’s back.”

Over the years she has had her ups and downs in swim meets, but that drives her competitive spirit, she said.

But it’s not all work and no play. She said she enjoys “going away for swim meets, meeting new friends and getting to be with your teammates every day.”

“Swimming takes a lot out of you, but also gives back in generous amounts. It’s an endless cycle of giving and taking back, in the end, you benefit from it more.”

Lia Neal, bottom, and Isla Hutchinson Maddox, seniors at Convent of the Sacred Heart School in Manhattan, take a break from their training in this 2010 photograph. Both girls qualified for the U.S. Olympic trials in Omaha, Neb., in June. Lia advanced to the 2012 Summer Olympics in London, where she competed on July 28 in the 4x100-meter freestyle relay.

“Every dollar that we spend on repairing things like this is a dollar that we don’t spend on helping people.”

—Pat Jerrell

Thieves, vandals target food pantry that helps 3,100 families in need each week

By John Shaughnessy

Thieves and vandals have struck the Society of St. Vincent de Paul food pantry in Indianapolis, making it harder for the all-volunteer organization to provide help to people in need, according to its president.

On the night of July 27, vandals caused an estimated $12,000 in damage by smashing the windows and blasting the tires of three trucks that the organization uses to pick up food donations from across the city.

The vandalism occurred in an incident in March when thieves broke copper condenser coils from six rooftop air conditioning units at the food pantry at 3001 E. 30th St. That crime cost the organization about $10,000 in unexpected costs from the theft and the vandalism.

The thefts and vandalism have frustrated the organization’s mission of help and hope. He recited that this is having on hungry people in the community. “There are numbers of stories we can tell you about the negative impact whoever is doing this to think about the negative impact they may have heard about the people who committed the crimes.

“We don’t understand why people are targeting us,” Jerrell said. “We’re trying to help people. We ask whoever is doing this to think about the negative impact that this is having on hungry people in the community.”

Despite the crimes, Jerrell still focuses on the organization’s mission of help and hope. He recited one of his favorite Bible verses from St. Paul’s Letter to the Romans: “Affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured into our hearts through the Holy Spirit.”

“We have hope in the Holy Spirit,” Jerrell said.

“Every dollar that we spend on repairing things like this is a dollar that we don’t spend on helping people.”

—Pat Jerrell

(Anyone wishing to make donations to help with the unexpected costs from the theft and the vandalism may check mail to Society of St. Vincent de Paul, 3001 E. 30th St., Indianapolis, IN 46218 or donate online at www.svdpindy.org.)

‘Not a luxury’: Lay apostolate termed essential to Church

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 August 3, 1962, issue of The Criterion.

• Cardinal Bea hopeful between faiths

• Religious liberty issue up for council discussion

• Laity urged to read Bible, join in Church renewal

• Swiss Catholic women get church council vote

• Liturgist’s proposal: Early parts of the Mass seen as prayer

• Lay apostolate termed essential to Church

We should be … grateful to Judge Yale McFate of the Arizona Superior Court who, in emotional circumstances that must have almost overwhelmed him, fearlessly upheld the State law forbidding abortion. A popular young Phoenix mother and nurse fought exemption from the abortion law to prevent the birth of a child she feared might be malformed… We Americans profess a belief in the dignity of man. By that we mean that every human being regardless of his color or size, or of his physical or mental abilities, has a value, a worth, a dignity inestimably greater than any very great expense could ever put upon it… This is the foundation of our entire law, the basis of our civil liberties, the inspiration of our democratic republic. … So convinced are we of this dignity of man that every one of our fifty states has a law against abortion and spends a considerable sum each year keeping alive in institutions for their frightened and ill-equipped human beings, not one of whom is of any ‘human’ use to society. There are times when our emotions and sensibilities tempt us to forget this fundamental conviction. … The birth of a deformed baby would be a family tragedy. But the weakening in American of respect for the dignity of man would be a world tragedy.”

—Liturgist’s proposal: Early parts of the Mass seen as prayer

• Laity urged to read Bible, join in Church renewal

• New St. Louis school will be open to all

• German Catholics to help refugees

• Family Clinic: How should she handle a date who gets fresh?

• Largely urged to read Bible, join in Church renewal

• Lay apostolates now in judicature

• Native of Terre Haute will teach in Panama

• Dismissed at rendition of chant by U.S. choir

• Not a luxury: Lay apostolate termed essential to Church

(Read all of these stories from our Aug. 3, 1962, issue by logging on to our archives at www.CriterionOfColumbus.com.)