



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## It's All Good

Columnist Patti Lamb reflects on spending some quiet time with God and walking away refreshed, page 12.

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## 'An Epidemic of Tragic Proportions'

1.6 million children run away from home annually.

70-90% have a history of sexual abuse.

1 in 3 teens will be approached by an exploiter within 48 hours of becoming homeless.

77% of adult prostitutes were trafficked as children.

100,000+ web sites offer child pornography.

### CHILD EXPLOITATION

Experts indicate that up to 300,000 children are at risk of commercial sexual exploitation each year in the U.S.



SOURCES: U.S. Department of Justice, Girls Educational and Mentoring Services, National Center for Missing and Exploited Children, "The Commercial Sexual Exploitation of Children In the U. S., Canada and Mexico," report by Richard J. Estes and Neil Alan Weiner.

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## '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 the adults exploiting them, nothing was happening to them," she told Catholic News Service.

Hickson's discovery led her to write an op-ed column for *The Atlanta Journal-Constitution* newspaper under the headline "An Epidemic of Tragic

Proportions." It served as a call to the community to create awareness and fight what is now widely known as the commercial sexual exploitation of children or CSEC.

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 expose the shadowy world of exploitation and find new ways to assist victims rebuilding their lives.

Children today are taught about the danger signs. Stricter penalties against predators and buyers have been enacted

See CHILDREN, page 8

## 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," he added.

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 insurance plans that are not grandfathered.

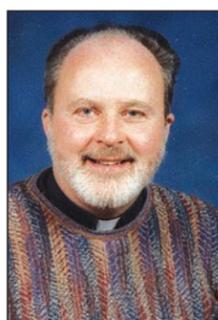
See HHS, page 2

## 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



Fr. Clement Davis

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 24/7."

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

See LEADERSHIP, page 9

# HHS

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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 the plaintiffs had not proven that they would be harmed by the mandate.

The Obama administration granted a one-year “temporary enforcement safe harbor” to religious organizations that do not qualify for a religious exemption under the administration’s four-pronged test. The test requires exempt organizations to serve and hire only members of their own faith, among other things.

“We never imagined the federal government would order our family business to provide insurance for drugs we object to covering,” said Andrew Newland, vice president of Hercules Industries, at a news conference shortly before the injunction was granted.

“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.”

The Newlands are being represented in the case by the Alliance Defending Freedom, formerly known as the Alliance Defense Fund.

“Every American, including family business owners, should be free to live and do business according to their faith. For the time being, Hercules Industries will be able to do just that,” said Matt Bowman, legal counsel for the alliance.

“The cost of freedom for this family could be millions of dollars per year in fines that will cripple their business if the Obama administration ultimately has its way,” Bowman added. “This lawsuit seeks to ensure that Washington bureaucrats cannot force families to abandon their faith just to earn a living. Americans don’t want politicians and bureaucrats deciding what faith is, who the faithful are, and where and how that faith may be lived out.” †



James, Paul, William and Andrew Newland, who run Hercules Industries in Denver, a manufacturer of heating and air-conditioning equipment, are pictured in an undated photo. The Catholic family won a temporary injunction on July 27 against enforcement of the Department of Health and Human Services’ abortifacient, sterilization and contraceptive mandate.

## If mental illness is a factor, shooting suspect might be ‘troubled soul’

WASHINGTON (CNS)—In the days following the shootings at an Aurora, Colo., movie theater that left 12 people dead and 58 others wounded, speculation arose about the mental state of the suspected shooter, James Eagan Holmes.

Days after the July 20 tragedy, word was leaked to news outlets that Holmes reportedly had been seeing a psychiatrist at the University of Colorado and had sent his therapist a package that included a description of a planned shooting spree.

That possibility of such a package reveals a “cry for help” and perhaps indicates the suspect “was a troubled soul,” according to Connie Rakitan, chair of the Chicago Archdiocesan Commission on Mental Illness,

told Catholic News Service on July 26.

Sending it to a psychiatrist and not to police, “points to the bigger issue of mental pain and mental illness,” she added.

A day after Rakitan spoke to CNS, court papers filed by Holmes’ attorneys and made public on July 27 confirmed he was seeing a psychiatrist and had sent the doctor a package, although whether it had been received before the shootings was in dispute. Holmes’ lawyers said the package contained communications between their client and his psychiatrist that should be kept from the public.

Holmes was formally charged on July 30. He faces 142 counts, which include a first-degree count for each of the 12 who died and attempted murder charges for those injured. It was not yet clear if his lawyers will mount an insanity defense.

Janice Benton, executive director of the Washington-based National Catholic Partnership on Disability, told CNS it was rare for a mentally ill person to be so violent. But she also noted recent tragic shootings carried out by young men—who are “at an age when schizophrenia and other illnesses develop”—highlight what can happen when people can’t find the services or help they need.

Benton said in the aftermath of the Colorado tragedy, her office was reiterating a statement it released following the 2011 shooting outside a Tucson, Ariz., supermarket where a gunman shot 18 people, six of them fatally.

After that incident, her office said that it seemed evident the shooter “was and had for some time been experiencing a mental illness. We are saddened by the knowledge that with appropriate treatment this tragic act likely could have been avoided.”

The statement also noted that “most people with mental illness suffer silently, often hiding to escape the stigma of being known as a person with this condition,

## In Review

- **July 20—James Holmes kills 12 people and wounds 58 others in a movie theater in Aurora, Colo.**
- **July 27—Court papers confirm Holmes was seeing a psychiatrist and had sent the doctor a package.**
- **July 30—Holmes is formally charged on 142 counts.**

sometimes hiding in full view. Regrettably, such individuals often are unable to find access to needed services due to under-funded mental health systems incapable of delivering proper care. They often experience stigmatization, stereotyping and isolation from society.”

Benton and Rakitan said recent shootings highlight the need for communities—Church communities in particular—to be proactive in taking steps to help those experiencing mental illness by breaking down stigmas and making sure that people get the support and help they need.

Rakitan noted that in the wake of such tragedies, the general public’s reaction to possible links to mental illness has not been as negative as it would have been a few decades ago because there has been a growing understanding of mental illness.

“But the fact remains that this man allegedly did what he did, so clearly there is a long way to go,” Rakitan said.

Commenting before it was confirmed that Holmes had been under the care of a university psychiatrist, she told CNS the issue could be about untreated mental illness.

The work of the Church in this regard, she said, is to look at “what prevents people from receiving treatment and how they can better access mental health care.” †



Shooting suspect James Eagan Holmes sits with public defender Tamara Brady during his first court appearance in Aurora, Colo., on July 23. Holmes is accused of shooting and killing at least a dozen people and injuring many more during a midnight showing of the new Batman movie *The Dark Knight Rises*.

## Official Appointments

Effective immediately

**Rev. Minh Quang Duong**, Diocese of Quy Nhom, Vietnam, and ordained on March 4, 2005, appointed associate pastor of St. Joseph Parish in Indianapolis with particular ministry as chaplain to the Vietnamese Catholic Community.

**Rev. Simon Felix Michalski, O.P.**, a member of the Province of St. Albert the Great, Order of Preachers, appointed associate pastor of St. Paul Catholic Center in Bloomington.

*These appointments are from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis.* †

## Correction

After Crossroads Pro-Life walker Andrew Moore of Concord, Calif., was killed on July 20 during the central walk along U.S. 40 near Stilesville, collegians participating in all four walk routes continued their journeys across the U.S. and Canada. The U.S. walkers will participate in a pro-life rally on Aug. 11 at the U.S. Capitol. †



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# 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" by God, Cardinal 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 of life."

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 in the United States and in your own community, ... we need more priests and religious that are African-American. ... We need joyful priests, and we need you, God's holy 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

early centuries of the Church, it was very vibrant in North Africa. ... I hope people [today] will take to heart the faith experience of their brothers and sisters who are of a darker complexion, and have the courage to delve into that."



Nicole Windmon

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

Criterion staff report

In a joint statement issued for the National Black Catholic Congress XI on July 19-21 in Indianapolis, four African-American organizations noted that "the Church, in its diversity, reflects God's Trinitarian life," and must embrace "the liberating power of the Gospel in the African-American community."

The National Black Catholic Clergy Caucus (NBCCC), National Black Sisters' Conference (NBSC), National Association of Black Catholic Deacons and Spouses (NABCD) and National Association of Black Catholic Administrators (NABCA) stated that, "We believe that the [U.S.] Church in her newness is evolving. It is browner and poorer, more feminine, more collegial, more concerned about charity and justice, more multilingual and polycentric.

"What we have seen and heard, we are now called in faith to speak in love and truth," the statement noted. "As a people of sojourn, we have fought to be Catholic. However, in the Catholic Church, at this moment, we are



Opal Easter-Smith, from left, Margo Butler and Adrienne Curry from the Archdiocese of Chicago pray during the National Black Catholic Congress Mass on July 20 in Indianapolis. During the congress, Benedictine Father Cyprian Davis of Saint Meinrad Archabbey in St. Meinrad was honored with a lifetime achievement award.

Bishop Perry said his prayer for the congress is that "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 Church, 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 be a part 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.

"I liked it 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.

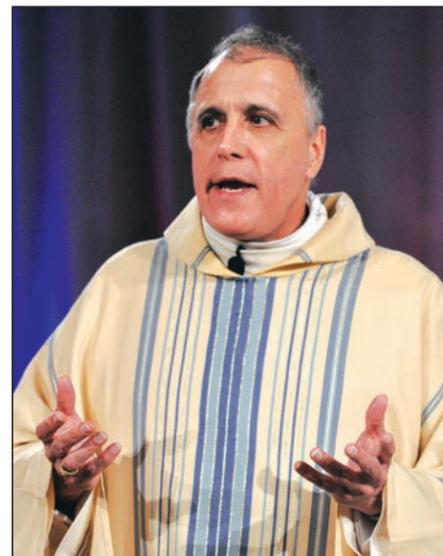
"I wanted to look back at my life and see how God led me to this point," Windmon said, "and just be thankful for everything that God has given me."

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 have 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



Cardinal Daniel N. DiNardo of Galveston-Houston welcomes National Black Catholic Congress participants to the eucharistic liturgy on July 20 in Indianapolis. During his homily, he said "the black Catholic experience [in the United States] ... has a richness of both action and contemplation. It has survived much and done much."

parishes in the archdiocese], whether we're singing in the choir or volunteering to do other things," Wright said, "there is a sense of pride that says, 'Welcome to our home.'"

(Criterion reporter Sean Gallagher contributed to this story.) †

## Comments still being accepted for National Black Catholic Congress Pastoral Plan of Action

By Mary Ann Garber

There is still time to comment on the proposed National Black Catholic Congress XI Pastoral Plan of Action for 2012 through 2017.

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 ([www.nbccongress.org](http://www.nbccongress.org)).

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

Topics addressed in the plan include "Holiness of Life," "Life and Dignity of the Human Person," "Walking with the Saints," "Engaged in Parish Life and Evangelization," "Faith Informed," "Schools Too Valuable to Sell," "Reaching Out to the Next Generations," "Vocations—Every Catholic's Priority," "Getting Married and Staying Married," and "The Social Apostolate."

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 [nbcc@nbccongress.org](mailto:nbcc@nbccongress.org). †



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## Editorial



Republican U.S. presidential candidate Mitt Romney shakes hands with supporters at his Super Tuesday primary election night rally in Boston on March 6. Romney is a Mormon, a member of the Church of Jesus Christ of Latter Day Saints.

## 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 that 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, though, 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, giving each of God's children the gift of repentance and forgiveness. Only by his mercy and grace can anyone be saved."

Anyone who truly believes this should be called a Christian.

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 considered invalid because they deny the doctrine of original sin and because their understanding of the Trinity is fundamentally different from the Catholic Church's teaching on this essential part of the faith.

Therefore, Mormons who seek to become Catholic need to be baptized, unlike members of most Protestant congregations, whose baptism the Church sees as valid.

Catholics and Mormons also diverge in their beliefs in what Mormons believe happened after Christ's resurrection. They believe that the followers of Christ, and the Church that was established, were not faithful to his teachings.

The Mormons call this period the Great Apostasy, when there was a "falling away" from the Gospel that Christ organized. They say that the apostolic authority to bestow priesthood and to receive revelation for the Church was lost along with many precious teachings. Errors about his teachings crept into the Church.

However, they believe, all was not lost because, after his resurrection, Christ appeared to the Nephites, a branch of the House of Israel that supposedly inhabited the American continent at that time. They had been led to America after the Jews were defeated by the Babylonians.

Then, they believe, in September of 1827, a heavenly messenger named Moroni appeared to Joseph Smith, and gave him golden metallic plates on which was engraved a book that told the story of the Nephites. Moroni had been a Nephite prophet, the son of another prophet named Mormon, who had compiled the record.

This was the *Book of Mormon*, published at Palmyra, N.Y., in March of 1830.

According to this book, America is the "Land of Zion," where the New Jerusalem will be built by a gathering of scattered Israel before the second coming of the Messiah. The labors of such men as Columbus, the Pilgrim Fathers and the patriots of the Revolution are pointed out as preparatory to that consummation.

The Mormons are known for their emphasis on family life. Their website says, "God organizes us into families so that we can grow up in happiness and safety, and so that we can learn to love others selflessly—the key to true joy. Within the family is the best place to learn to love others the way [the] Heavenly Father loves each one of us."

Mormons are encouraged to have a "family night," usually Monday, when the family enjoys activities together. Divorce rates among Mormons are lower than among those of other religions in this country.

It is partly because of their devotion to family life that they began to explore genealogies. Today, at the Mormon headquarters in Salt Lake City, Utah, a building is dedicated to helping people discover who their ancestors were.

There was a time when Mormons practiced plural marriage, a form of polygamy. It was considered a religious duty and such marriages reached a peak about 1860. In 1890, after the U.S. Supreme Court ruled against the Mormons, the Mormon president disavowed plural marriages. In 1904, another Mormon president ordered them to cease. Today, Mormons who practice plural marriages are excommunicated.

Mormons are known for their missionary efforts. Many young men spend two years as missionaries, spreading Mormonism throughout the world.

Mormon politicians range in their political views from those of Mitt Romney to those of Sen. Harry Reid.

—John F. Fink

## Be Our Guest/John Garvey

### Fulton Sheen, apostle of television

In late June, the Vatican's Congregation for Saints' Causes recognized the life of Archbishop Fulton J. Sheen as one of heroic virtue and granted him the title "venerable."



It is a step toward beatification. He now needs a miracle attributed to his intercession to proceed.

Archbishop Sheen graduated from The Catholic University of America in 1920. He received his doctorate in philosophy at the Catholic University of Louvain, Belgium, in 1923, and earned the Cardinal Mercier Prize for International Philosophy, given once each decade. He then taught at The Catholic University of America from 1926 to 1950.

He was a force of nature. By 1940, in addition to his classes, he was accepting 150 speaking engagements per year. He also recorded the "Catholic Hour" radio show to which he first owed his celebrity. It was heard by millions from 1930 to 1950.

Evangelist Billy Graham called him "one of the greatest preachers of this century." Catholic Church historian Msgr. John Tracy Ellis said

Archbishop Sheen was the 20th-century's most famous Catholic preacher.

In 1951, Archbishop Sheen began his television career. His half-hour ABC show "Life Is Worth Living" was a media sensation. The archbishop would talk straight through the show with no notes, no props—except his blackboard.

My earliest memory of television is sitting at my great-grandparents' home on Sunday evening watching that program in black and white with my great-uncles and great-aunts. Archbishop Sheen won an Emmy for Most Outstanding Television Personality, besting Edward R. Murrow, Lucille Ball and Arthur Godfrey.

It is hard to imagine someone like Archbishop Sheen even appearing on television today, let alone winning an Emmy. Some might say he couldn't measure up to modern shows in entertainment value. I doubt this.

I think it has more to do with the changed

expectations of television audiences or producers. The archbishop's show demanded more of the viewer than today's programs, which viewers watch to be entertained or titillated—notice the passive voice.

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

Compare this to a program that Archbishop Sheen did in 1956 about gloom as a neurosis. He discussed the theme of despair in modern literature. He reminded viewers how French existentialist writer 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 distinctive point of view. Archbishop Sheen argued for objective moral standards in society, and maintained a certainty about religion. He condemned Josef Stalin and communism, famously presaging the Soviet leader's death one week before it happened. He denounced 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, and that's OK. In a world governed by this assumption, the only necessary virtue is tolerance, and the only vice is hypocrisy.

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.

Someone who is actively searching for those answers, not passively waiting to be entertained, will find real value in a half-hour of conversation with a thoughtful guide.

Archbishop Sheen earned his popularity, I think, by paying his viewers the compliment of supposing that that is what they were looking for.

(John Garvey is the president of The Catholic University of America in Washington.) †

## Letters to the Editor

### Pursue God in an effective way

This I know to be true. Egocentric desires are illusory. They are lies. They are a lying use of reality.

We live in a culture disinclined 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 cannot co-exist with the seeking of pleasure not in God.

I believe that much of the dire aspects of our economy are due to greed, and the resistance to grace is the reason for the absence of growth in the spiritual life.

We market self-centeredness and pleasure-seeking like they are little gods.

We idolize the wealthy, and celebrate the rich and famous for what they have, not who they are.

We tend to use our wealth as a means of entrenching the importance of self-image. We generally invest little energy in matters that have no impact on self-image.

In our daily activities, we need to examine how much prayer, personal enrichment and will to the good of another have been canceled out in favor of endless hours of television, Internet, empty amusements and idle chatter. Our attachments drain 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

willingness and not willfulness, and not blur the line between the two.

Willingness implies surrender. Willfulness connotes control. The former is the surrendering of one's self-separateness, and the latter is an attempt to set oneself apart from the primary essence of life.

The world offers the sensual body, the lustful eye and pride of possession. Because we have in large part bought into these things, we cannot unring the bell.

**Kirth N. Roach**  
Order of Carmelite Discalced Secular Indianapolis

### Thank you for wonderful story on Providence Sister Susan Dinnin

It was wonderful to see Providence Sister Susan Dinnin on the front page of the July 13 issue of *The Criterion*.

I have not seen her face since I was a first-grade student at St. Paul School in Sellersburg. Her kind eyes and wonderful smile have not changed.

She was such a great teacher, and really loved all the kids. How many teachers jump right in and play kickball in a skirt?

She is one of a kind! Best wishes, Sister, on your next adventure!

**Amy Meyer Drury**  
Floyds Knobs

## No 'middle ground' possible with LCWR on key issues, Bishop Blair says

WASHINGTON (CNS)—There can be no "middle ground" on matters of faith and morals, the bishop who conducted the Vatican-ordered doctrinal assessment of the Leadership Conference of Women Religious (LCWR) said in an interview that aired on July 25 on National Public Radio's "Fresh Air" program.

Bishop Leonard P. Blair of Toledo, Ohio, one of two U.S. bishops assisting Archbishop J. Peter Sartain of Seattle in providing "review, guidance and approval, where necessary, of the work" of LCWR, was responding to a call for dialogue by Franciscan Sister Pat Farrell, LCWR president, on the same program on July 17.

"If by dialogue they mean that the doctrines of the Church are negotiable and the bishops represent one position and the LCWR presents another position, and somehow we find a middle ground about basic Church teaching on faith and morals, then no," he said. "I don't think that is the kind of dialogue that the Holy See would envision.

"But if it's a dialogue about how to have the LCWR really educate and help the sisters to appreciate and accept Church teaching, and to implement it in their discussions and try to hear some of the questions or concerns they have about these issues, then that would be the dialogue," he added.

But the bishop said that "up till now there's been a lot of just denial" by LCWR on the concerns raised by the Vatican.

Named in April 2008 to carry out a doctrinal assessment of LCWR, Bishop Blair submitted an eight-page report to the Vatican in July 2010. In April 2012, the Vatican announced a major reform of LCWR, citing "serious doctrinal problems which affect many in consecrated life."

The Maryland-based LCWR has about 1,500 leaders of U.S. women's religious communities as members and represents about 80 percent of the country's 57,000 women religious. Its canonical status is granted by the Vatican.

The assessment said reform was needed

to ensure LCWR's fidelity to Catholic teaching in areas that include abortion, euthanasia, women's ordination and homosexuality.

Bishop Blair expressed "great disappointment" at Sister Pat's comments on abortion in the earlier NPR program. She said the work of U.S. women religious is "very much pro-life," but they would question "any policy that is more pro-fetus than actually pro-life."

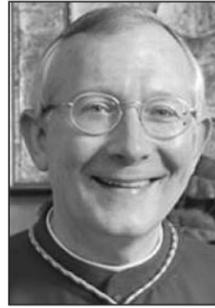
"You know, if the rights of the unborn trump all the rights of all those who are already born, that is a distortion, too," she said. "There's so much being said about abortion that is often phrased in such extreme and such polarizing terms that [we] choose not to enter into a debate that is so widely covered by other sectors of the Catholic Church—and we have been giving voice to other issues that are less covered, but are equally important."

Noting that Blessed John Paul II said "all other human rights are false and illusory if the right to life ... is not defended with maximum determination," Bishop Blair said, "so to kind of relativize or say ... the right to life of an unborn child is a preoccupation with fetuses, or it's relative in its importance, I can't agree with that.

"And I don't think that represents the Church's teaching and the focus of our energies in trying to deal with this great moral issue," he added.

Asked whether he thought it was hypocritical for the bishops to be "cracking down" on LCWR in light of their own failures in the area of clergy sexual abuse, Bishop Blair said, "I think that the sexual abuse scandal is a great shadow over the Church and over the hierarchy that we have to live. But we also have to keep going on as a Church with integrity.

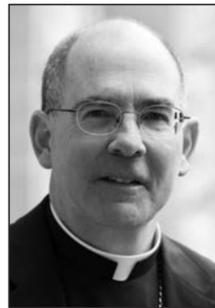
"I don't think you or anyone would suggest that because there is this scandal, and because there were tremendous failures, and we have to live with that and try to make reparation for it, that doesn't mean that the Catholic Church now is somehow



*'But if it's a dialogue about how to have the LCWR really educate and help the sisters to appreciate and accept Church teaching, and to implement it in their discussions and try to hear some of the questions or concerns they have about these issues, then that would be the dialogue.'*

—Bishop Leonard P. Blair

going to cease to exist or that the bishops can no longer exercise their responsibility for being teachers of the faith, for



Archbishop J. Peter Sartain

proclaiming the Gospel, for celebrating the sacraments, for speaking to the world about Christ," he said.

He also disputed that the Vatican action was a crackdown, saying it is "meant to be an effort to work with [women religious] to

have them enter into dialogue with us in order to remedy what we feel are serious doctrinal concerns."

Bishop Blair said the Catholic Church does not ordain women to the priesthood "because women are somehow unfit to carry out the functions of the priest," but because "it's not the choice that our Lord made when it comes to those who act in his very person as the Church's bridegroom.

"If one comes to it with the approach that unless women are ordained priests, they are somehow subservient, or that this is a male-dominated patriarchy that is corrupt and has no credibility with the Gospel, well, if that's the approach, that's

not going to be compatible with Catholicism," he added.

The bishop said he thought women religious should be supportive of the Church's opposition to artificial contraception.

"It doesn't mean that we expect the Leadership Conference of Women Religious constantly [to] be having programs devoted to Church

Sr. Pat Farrell, O.S.F.

teaching on contraception," he said. "But we certainly would expect that over the years—and particularly since part of the organization's role is to provide enrichment and theological formation for their members—that this issue would come up in a positive way that explains Church teaching."

Asked how he would like to see the situation resolved, Bishop Blair said, "I would like the LCWR leadership to acknowledge that the bishops' questions have merit, that they can appreciate why we are concerned, ... and that they would be willing then to help their members to appreciate and accept the teachings of the Church on these matters." †

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

WASHINGTON (CNS)—As the head of a small evangelical college serving 2,400 undergraduates and 600 graduate students, the Rev. Philip Graham Ryken



has no quarrel with contraception on religious grounds, but doesn't want any part of a health insurance plan that offers certain drugs that can cause abortions.

So the president of Wheaton College in Illinois has vowed to resist requirements under the new health care law to provide all



Rev. Philip Graham Ryken

contraceptives approved by the Food and Drug Administration—including two that can prevent implantation of a fertilized egg—free of charge to its employees.

If the school is unable to offer health coverage which complies with its moral and religious beliefs, that position could put him in line for taxes and penalties totaling \$1.4 million a year for faculty and staff alone, Rev. Ryken said at a recent teleconference announcing a lawsuit against the contraceptive mandate.

"This is a time to be cutting costs, not adding costs to university budgets," he said.

Beginning on Jan. 1, 2014, employers with 50 or more full-time employees that do not offer health insurance will be subject to a fine of \$2,000 per employee, excluding the first 30 employees, if any employee receives a premium tax credit.

Those tax credits will be available to individuals and families with income between 133 percent and 400 percent of the federal poverty level. In 2012, the federal

poverty level was \$11,170 for an individual and \$23,050 for a family of four, meaning that tax credits could go to families of four with income as high as \$92,200.

With more than 107,000 faculty and staff members at more than 200 U.S. Catholic colleges and universities, the total potential tax liability in Catholic higher education could be staggering if they feel compelled to drop their insurance.

Add to that the nation's 629 Catholic hospitals employing more than 640,000 people, and the 381,000 people who work in 3,300 local Catholic Charities offices around the country, and the costs could swamp an already financially beleaguered U.S. Catholic Church.

But the penalty on employers is far from the only tax contained in the Patient Protection and Affordable Care Act. The best known is the individual mandate, affirmed by the U.S. Supreme Court as a tax, which could cost those without health insurance up to \$295 or 2.5 percent of taxable income, whichever is greater, by 2016.

Taxes related to the individual mandate—assessed by the Internal Revenue Service—begin at \$95 per person or 1 percent of taxable income in 2014 and go up from there. Those without coverage for less than three months, American Indians, prisoners, undocumented immigrants, those who have religious objections to obtaining health insurance and those whose incomes are below the tax filing threshold will be exempt.

One of the first taxes to take effect after the March 2010 passage of the Affordable Care Act was a 10 percent tax on indoor tanning services, imposed since July 1, 2010.

Among the others:

- An increase in Medicare payroll taxes from 1.45 percent to 2.35 percent on earnings over \$200,000 for individuals and \$250,000 for married couples filing jointly,

*'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

effective on Jan. 1, 2013.

- An excise tax of 40 percent to be imposed on so-called "Cadillac coverage" health insurance plans valued at \$10,200 for individual coverage and \$27,500 for family policies, beginning on Jan. 1, 2013. The tax will apply only to amounts above the thresholds and will be levied on insurers and self-insured employers, not directly on employees.

- Annual fees of up to \$4.1 billion—in 2018—on the pharmaceutical manufacturing sector. The fee for 2012-13 was \$2.8 billion.

- Annual fees of up to \$14.3 billion—in 2018—on the health insurance sector. The first fee, of \$8 billion, is to be imposed in 2014.

Those who itemize deductions on their tax returns will see the threshold for medical deductions rise from 7.5 percent of adjusted gross income to 10 percent beginning in 2013, except for people 65 and over. Contributions to flexible spending accounts for medical expenses will be capped at \$2,500 a year in 2013, with any later increases pegged to the cost of living.

Other taxes and penalties are likely to arise as various federal agencies issue their final regulations related to the health

care law.

Jonathan H. Adler of Case Western Reserve University School of Law in Cleveland and Michael F. Cannon of the Cato Institute contend that the IRS has erred in ruling that those who live in states that decline to establish state insurance exchanges can get the same tax credits and subsidies as the participants in state-run exchanges.

Although the health reform law calls for the establishment of a federal insurance exchange for those not covered by a state exchange, it does not allow for the extension of tax credits, Adler and Cannon said in an article to be published in an upcoming issue of *Health Matrix*, a journal that focuses on the intersection of law, ethics, medicine and policy.

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

And because the tax credits can trigger fines on employers who do not provide health insurance, they added, the IRS rule is likely to end up in court—joining some two dozen other lawsuits challenging aspects of the health reform law. †

## Events Calendar

**August 3**  
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](mailto:rhumper69@yahoo.com).

**August 3-4**  
St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8 a.m.-3 p.m. Information: 812-246-2512.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Parish festival**, 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner. Information: 317-485-5102.

**August 4**  
Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil**, Mass, 7:30 a.m., Planned Parenthood, 30 S. 3rd St., 9:30 a.m., prayer, St. Patrick Adoration Chapel, 1807 Poplar St., 10 a.m., Divine Mercy Chaplet. Information:

[mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).  
**August 5**  
St. Lawrence School, 6950 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.F.S. Fraternity**, 12:30 p.m. Information: 317-955-6775 or [rwgolobish@marian.edu](mailto:rwgolobish@marian.edu).

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic**, 10 a.m.-3 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

**August 8**  
Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **"What is Catholicism Anyway? The Sequel,"**

session four of five, 7 p.m. Information: 317-888-2861.

Pearl Street Pizzeria and Pub, 65 E. Pearl St., Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: [mfaley@archindy.org](mailto:mfaley@archindy.org).

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

**August 11-12**  
St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. **Parish festival**, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, Sun. 11 a.m.-6 p.m., chicken dinner, 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:

317-545-7681.

Our Lady's Chapel in the Meadow, Camp Atterbury, Old Hospital Road, Edinburgh. **Italian Heritage Society, 22nd annual Italian P.O.W. reunion**, Mass, pitch-in picnic, 11 a.m. [accetturo1003@gmail.com](mailto:accetturo1003@gmail.com) or [jdivia@marian.edu](mailto:jdivia@marian.edu).

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

**August 14**  
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Scripture study**, 7 p.m., \$100 for 30 sessions. Information: 317-241-9169 or [jansenml@iquest.net](mailto:jansenml@iquest.net).

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

**August 14-September 11**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Office of Family Ministries, "Divorce and Beyond" program**, six sessions, 7-9 p.m., \$30 per person. Information: 317-236-1586 or 800-382-9836, ext.1586.

**August 15**  
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**August 16**  
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Adult religious education classes**, 7 p.m. Information: 317-291-7014.

St. Joseph University Church, 113 S. 5th St., Terre Haute. **Pro-life Mass**, 5:15 p.m. Information: [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

**August 17**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Public Library—Called to Service in the Community," Jackie Nytes, CEO of the Indianapolis Public Library, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**August 17-18**  
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 5K walk/run, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"SausageFest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461. †

## Retreats and Programs

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

**August 14**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spiritual direction internship program, reflection day**, orientation, 9-11:30 a.m. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

**August 17**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Father Julian Peters,"** \$20 per person includes a light dinner. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

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

**August 19**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, 1:15-6 p.m., \$45 registration fee. Registrations: [www.archindy.org/fatima](http://www.archindy.org/fatima).

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

**August 20**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Spiritual Reading in Faith,"** session one of four, Judith Cebula, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

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

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

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



Benedictine Brother Angelo Vitale, left, and Benedictine Brother Flavian Swank pose in front of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. The brothers, along with Benedictine Father Matthias Neuman (not pictured), recently celebrated 50 years as monks of Saint Meinrad Archabbey.

## Priest and two brothers celebrate 50 years as monks of Saint Meinrad

Special to *The Criterion*

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad recently celebrated the 50-year jubilees of monastic profession for Brother Angelo Vitale, Brother Flavian Schwenk and Father Matthias Neuman.

Brother Angelo is a native of Connellsville, Pa. In 1958, he enrolled at St. Placid Hall at Saint Meinrad, a school for those interested in becoming brothers in the monastic community.

He joined the monastery in 1960 and made his profession as a Benedictine monk on May 13, 1962.

Since then, he has served in several capacities, including as a baker, barber, cobbler and tailor.

Currently, Brother Angelo works in the tailor shop, where he sews and repairs the monks' habits, and also fixes shoes and other leather goods.

Brother Flavian is a native of Jasper, Ind. He entered the monastery in 1961, and professed vows as a Benedictine monk on May 13, 1962.

He has served in various capacities at Saint Meinrad, including as an assistant plumber, monastery house prefect, mail and

delivery driver, and caretaker for the monastery rock garden. He also is an artist, and specializes in wood-burning creations.

Father Matthias is a native of Huntingburg, Ind. He enrolled at Saint Meinrad's former seminary high school in 1955, later studied at the former Saint Meinrad College then earned a Master of Divinity at Saint Meinrad Seminary and School of Theology in 1967.

He later earned licentiate and doctorate degrees in systematic theology at Sant' Anselmo in Rome.

Father Matthias joined the monastery in 1961 and professed vows as a Benedictine on Aug. 15, 1962. He was ordained a priest on Sept. 24, 1967.

He taught theology at Saint Meinrad Seminary and School of Theology from 1969 to 1981.

The next year, he began an eight-year stint as professor of theology and director of the pre-theology program at the former Saint Meinrad College.

His other ministry assignments included director of the Summer Session Program, director of continuing education, and associate pastor and pastoral resource theologian for the Diocese of Nashville, Tenn.

Currently, he serves as chaplain at Our Lady of Grace Monastery in Beech Grove, and as an adjunct professor at Saint Meinrad Seminary and School of Theology. †



## Chapel blessing

Father Stephen Giannini, 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, second from left, Maxine Terrell, Betty Sease, Mary Hacker and Nancy Kessans. 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. The photo was taken after the blessing of the hospital's new chapel. The standing-room-only blessing and Mass was attended by several hospital staff members, St. Patrick parishioners and Catholics from as far away as St. Bartholomew Parish in Columbus.

# Poll shows Americans frustrated with tone in political campaigns

NEW HAVEN, Conn. (CNS)—Nearly eight in 10 Americans say they are “frustrated with the tone in politics today,” and nearly three-quarters of Americans say that campaigns have become more negative over the years.

Those attitudes were among the responses in a new Knights of Columbus-Marist Poll conducted from July 9 to July 11. The Knights released the results on July 26 from the international fraternal organization’s headquarters in New Haven.

In response, the Knights of Columbus has launched a national, nonpartisan initiative “to give voice to Americans’ desire for civility in public discourse.”

“The American people want and deserve civility, and a conversation on the issues rather than personal attacks,” Supreme Knight Carl Anderson said in a statement.



Carl Anderson

The initiative includes a series of full-page national newspaper ads—with the first one appearing in the July 26 issue of *USA Today*—to encourage readers to sign an online petition at [www.CivilityinAmerica.org](http://www.CivilityinAmerica.org).

Facebook users can show support for the effort by “liking” the petition at [Facebook.com/CivilityinAmerica](https://www.facebook.com/CivilityinAmerica).

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.

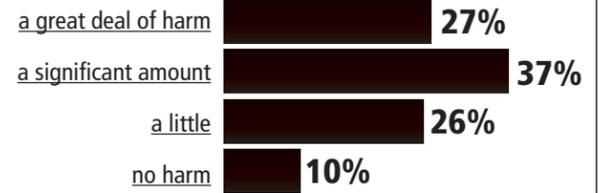
The survey of 1,010 adults was conducted by telephone. It has a margin of error of plus or minus 3 percentage points.

The Marist Institute for Public Opinion, a survey research center, is home to the Marist Poll. †

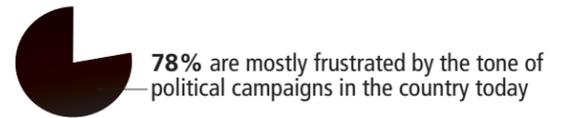
## Tone in Politics Today

**74%** see a more negative tone in political campaigns **19%** see more positive

**EFFECT** that personal attacks and negative ads in political campaigns has on the nation’s political process:



**66%** say the candidates spend more time attacking their opponents than talking about the issues.



Telephone survey of 1,010 U.S. adults conducted from July 9-July 11, 2012. Source: Knights of Columbus-Marist Poll ©2012 CNS

# London Catholic churches open hospitality centers for Olympic visitors

MANCHESTER, England (CNS)—The peal of church bells across London for three minutes beginning at 8:12 a.m. on July 27 signified that after seven years of intense preparation the 2012 Olympic and Paralympic Games had at last reached England’s capital.

The mass bell-ringing was an initiative in which all of the city’s churches were invited to take part. Even “Edward,” the massive bell of the Catholic Westminster Cathedral, was among those that rang out to herald the arrival of the games.

Big Ben, the bell of St. Stephen’s Tower at the Houses of Parliament, rang for three minutes for the first time since the funeral of King George VI in 1952.

But as the bell tolling ended and the focus switched with anticipation to the opening ceremony later that day, three Catholic churches in particular understood that the chimes signaled the start of a very busy time.

The churches are serving as hospitality centers for visitors to the games, which run from July 27 to Aug. 12.

One church, St. Francis of Assisi Parish,

stands just a quarter-mile east of the Olympic Park. Two large marquees have been erected and fitted with big-screen televisions in the church parking lot to broadcast all events live. Free refreshments were to be offered from 10 a.m. to 10 p.m.

“It is a very casual hospitality suite,” Frank van Velzen, assistant Catholic coordinator for the games, told CNS on July 26.

“We have got table tennis and badminton and games for the youngsters to play, but there is also a quiet prayer garden for people to get away from the noise,” he said.

St. Francis of Assisi Parish will see its clergy increase more than threefold as local pastors are joined by friars from Italy and Portugal so confessions can be heard in several languages, and Mass and Benediction can be celebrated with unusual frequency.

The church was to be open around the clock for eucharistic adoration.

On July 29, athletes and their families packed the church when Archbishop Roberto Gonzalez Nieves of

San Juan, Puerto Rico, celebrated Mass for the Puerto Rican national team.

The hospitality effort not only was to provide spiritual comfort to visitors, but also to make the churches better known to the wider London community.

Father Michael Dunne, pastor of Our Lady and St. Catherine of Sienna Parish, also hosting a hospitality center, is aware of the witness the church would give to people who pass by during the games.

The church is situated on one of the main thoroughfares running west from the Olympic Park to central London, and thousands of people will walk past its doors each day.

“We are very excited and want to share the faith,” Father Dunne said.

“It is very important that we witness to Christ among us,” he explained. “This is faith-sharing on the maximum scale.”

Parishioners and volunteers were planning to stand outside the church, offering visitors free bottles of water and votive candles, and inviting them into the church. Sporting events were to be shown on a big-screen television in the church

hall. The parish garden, with 48 varieties of roses and a large statue of Mary, will be open for prayer.

The hospitality center that was to be burning the midnight oil, however, was at Notre Dame de France Parish, situated off Leicester Square in the heart of the West End entertainment, shopping and dining district.

As part of its attempt to offer hospitality, the Marist-run parish was planning a “Praise Marathon” from 3 p.m. on Aug. 4 and running through Aug. 5.

Anne-Marie Salgo, parish evangelization project coordinator, said the West End was often busiest in the early hours of the morning, and that the parish wanted to offer a “welcoming service centering on the games.

“We believe that welcome is a very special charism of the Catholic Church in our location,” she told CNS in a July 26 telephone interview.

“The Church of Notre Dame de France is an oasis of peace, and a chance for people to get away from all the noise and to reflect on the deeper things in life.” †

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# August ravaganza

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**August 17**  
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**August 17 & 18**  
4:00 pm—Midnight  
Monte Carlo • Raffle • Food & Drink  
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Corn Hole Tournament (Sat. 6:00 pm)

Live Entertainment  
8:00 pm - 11:00  
Woombies (Fri.) Third Generation (Sat.)

**August 18**  
Nativity Fit 5K Run/Walk (9:00 am)  
(8:00 am race day registration)  
Catered Dinner  
Knights of Columbus Hog Roast  
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# Atlanta's faith community unites to tackle exploitation of kids

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

Young girls being forced to sell themselves for sex are not prostitutes, she told a group of 30 Church leaders from throughout metropolitan 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.



Latisha Burrell, 20, receives a meal from Our Lady of Lourdes Parish volunteers, including Ron Chandonia, left, at the Stand Up For Kids center in Atlanta on June 11. Two nights a week, the center opens its doors to homeless and at-risk youths. They can get a hot meal, a shower, do their laundry, pick up new clothes, check e-mail and phone messages, and get assistance with job training and employment.

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 heard about the dangers that kids face being on the street alone from parishioners who had completed the

social ministry program JustFaith.

"It's what Jesus told us to do," Deacon Miles said. "When I was in diaconate 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 parishes. 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>.) †

*"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?'"*

— Amy Walters, programs director at Street GRACE

## CHILDREN

continued from page 1

into law. Police now call social workers when a CSEC victim is taken into custody rather than incarcerate them for prostitution.

Still, all those steps are not enough. The epidemic that so concerns Hickson, now Atlanta's ethics officer, is growing. Predators have remained a step or two ahead of efforts to coral CSEC, especially with the advent of Internet advertising that allows them to sell underage victims without ever having to put them on the street.

The Internet is the virtual street of the 21st century, Hickson said.

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 men 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 Alton, executive director of the

Children's Advocacy Center of Georgia, and Kaffie McCullough, deputy director of youthSpark.

Alton 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. 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 start 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. †

**SEX TRAFFICKING** accounted for 82 percent of all trafficking cases investigated by the Department of Justice from 2008 to 2010.

OF THE 2,515 INVESTIGATED CASES:



94%  
INVOLVED  
FEMALES



48%  
INVOLVED  
ADULTS



40%  
INVOLVED  
CHILDREN

Sources: U.S. Department of Justice

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# Parishioners help homeless teens, runaways avoid sexual exploitation

ATLANTA (CNS)—Scanning the crowded terminal of the Greyhound bus station on the edge of downtown Atlanta, Breon Haskett hones 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 learn more. But Megan doesn't say much. She doesn't offer how old she is. So Haskett hands her a purple plastic card with the toll-free phone number for Stand Up For Kids, which helps abused and runaway kids. It 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 roommate," 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 looking to sell her on the street for sex. She is lucky to be able to leave, he says, but he worries about what she will run into wherever she is headed.

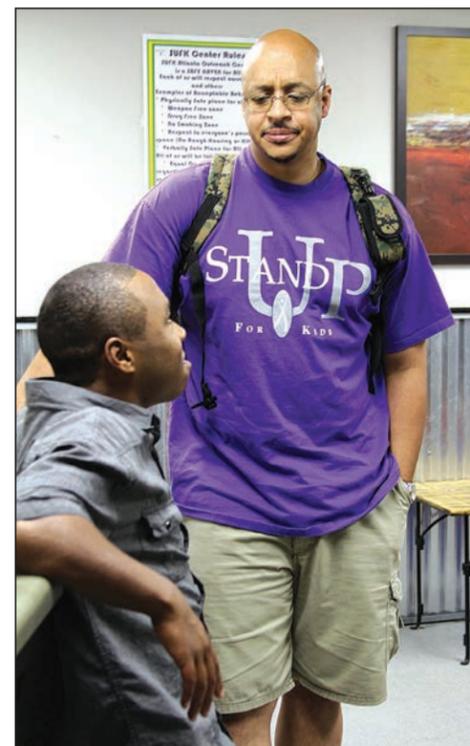
Haskett and Rothstein are among the volunteers who spend one evening a week—a Monday or a Wednesday—on Atlanta's streets.

Clad in matching purple T-shirts, Haskett and Rothstein follow a route that takes them to "Spaghetti Lot," an asphalt parking lot nicknamed for the pasta often served to the homeless who congregate there at night; "Seven Bridges," where a tent city under a confluence of interstate highways is home to dozens of people; Underground Atlanta, a well-known place for entertainment, shopping and dining; the Gateway Center



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 scours the streets looking for runaway and at-risk youths, talking with them and providing contact information if they find themselves in a bind or in trouble.

Right, volunteer Breon Haskett visits with Tim Moore, 21, at the Stand Up for Kids center in Atlanta on June 11. Haskett, 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.



shelter for homeless women and children; and Woodruff Park, a neatly manicured and wooded six-acre plot of green space popular among office workers on weekdays.

For Haskett, 46, seeking homeless teens and young adults is a race against time.

"Forty-eight hours, unfortunately, is about how long the kids will be on the street before they run into a situation where they're going to have to do what we call 'rescue sex' or maybe sex for food," Haskett explained in an interview with Catholic News Service. "We try to find kids who are fresh to the area so we can avoid them having to go to those extremes for their needs."

The volunteers carry hygiene and food packs that they give to newfound homeless kids in an effort to stave off perpetrators who use their street smarts to lure kids into the commercial sex trade by offering basic necessities or even drugs and alcohol.

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 or CSEC. The FBI considers Atlanta a major CSEC hub, one of 14 in the country.

Founded in 1990, Stand Up For Kids is run almost entirely by volunteers. With headquarters in Atlanta, it now reaches into 38 cities. Its programs assist young people 14 through 22 years old.

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. "That's a life issue."

Julie Binney, a volunteer from Transfiguration Parish and retired teacher who runs GED classes at the center, has found that almost all of the young people taking advantage of the outreach center's 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, Binney 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, he says, they 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's 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://bcove.me/mycswk7q>. More information on Stand Up For Kids is posted online at [www.standupforkids.org](http://www.standupforkids.org).) †

## LEADERSHIP

continued from page 1

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.

Charlie Gardner, who has helped foster excellence in liturgical music in the archdiocese since the early 1970s, has appreciated the priest's leadership in this field since Father Davis became pastor of St. Monica Parish in Indianapolis in 1983 then began his service as



File photo by Sean Gallagher

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 archdiocese.

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

Charlie and Dianne Gardner pose at Nativity of Our Lord Jesus Christ Church in Indianapolis on May 18, 2011. The couple received the Virgil C. Funk Stewardship Award from the National Association of Pastoral Musicians. Dianne serves as the director of liturgical music at Nativity Parish. Charlie is archdiocesan executive director for spiritual life and worship and director of liturgical music.

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.

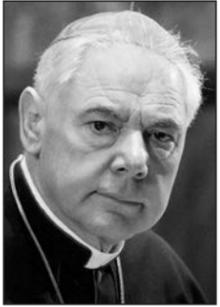
"We both have made commitments to the association and have been part of it for many years, going back to the first convention [in 1978]," he said.

"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 have 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." †

# New Vatican doctrinal chief talks about SSPX, LCWR discussions

VATICAN CITY (CNS)—Asked about how he would handle the most controversial cases he inherited, 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."



Archbishop Gerhard L. Muller

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) and the U.S. Leadership Conference of Women Religious (LCWR) 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 details of the congregation's work.

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.

Apparently referring 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, he said,

"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 that it is not a position of power. It's a mistake to think "emancipation will occur only when everyone can occupy" that role, he said.

"The Catholic faith knows that we are not the ones to dictate the conditions for priestly ministry, and that behind being a priest there is always the will and the call of Christ," he said. The Church strongly and formally teaches that the Church cannot change the male-only priesthood because Christ chose only men to be his Apostles.

The Vatican newspaper said it interviewed Archbishop Muller in his office, but it also asked him how it was that 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 will 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 always will 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 occupy much of our time and attention."

However, he said, a bigger danger is losing sight of "our principal task, which is to proclaim the Gospel and explain in a concrete way the doctrine of the Church."

The newspaper also asked Archbishop Muller about his annual trips to Peru, and his friendship with the liberation theologian Dominican Father Gustavo Gutierrez, with whom he wrote a book. In the 1990s, the doctrinal congregation had asked the Dominican to write and rewrite articles clarifying some of his theological and pastoral positions.

The archbishop said he was invited to participate in a seminar with Father Gutierrez in 1988, and he went "with some reservations" because the doctrinal congregation had criticized aspects of liberation theology that it said were too influenced by Marxist ideology.

"One must distinguish between an erroneous and a correct liberation theology," Archbishop Muller told the newspaper. "I maintain that a good theology is involved with the freedom and glory of the children of God."

While a Catholic must reject Marxist ideas and analysis, he said, "we must ask ourselves sincerely: How can we speak about the love and mercy of God in the face of the suffering of so many people who do not have food, water, medical care, who don't know how to give their own children a future, where human dignity really is lacking, where human rights are ignored by the powerful?"

The archbishop said that for the past 15 years he has spent a month or two each year in Peru or other parts of Latin America, living simply and getting to know people.

In his travels, he said, "this is what I've experienced—you can be at home anywhere. Where there is an altar, Christ is present. Wherever you are, you are part of God's big family." †

# Poor may lack 'powerful lobbies,' but have 'greatest needs,' bishop says

WASHINGTON (CNS)—The head of the U.S. bishops' Committee on Domestic Justice and Human Development urged the Senate to retain tax credits that keep low-income Americans from sinking into poverty, saying it would be "unjust and unwise" to let them lapse while addressing tax-cut proposals for higher-income Americans.

"It would be unjust and unwise to fail to renew improvements and extensions of low-income tax credits as the Congress addresses tax cuts for middle-income and wealthy Americans," said Bishop Stephen E. Blaire of Stockton, Calif., the committee's chairman, in a July 25 letter addressed to members of the Senate.

"Poor working families and their children may not have the most powerful

lobbies, but they have the greatest needs and the most compelling claim," he said.

At issue are extending the earned income tax credit and the refundable child tax credit.



Bishop Stephen E. Blaire

The earned income tax credit was part of a Senate bill, the Middle Class Tax Cut Act, which passed the upper chamber 51-48 on July 25. The bill now goes to the House, where its chances for passage are slimmer. A bill introduced on July 24

by Rep. Richard Neal, D-Mass., that would, among other things, extend certain

improvements in the child tax credit and the earned income tax credit was referred to the House Ways and Means Committee.

The Census Bureau estimated in 2011 that the earned income tax credit, in place since 1975, lifted 5.4 million Americans out of poverty in 2010.

The credit was found to have cost the federal government more than \$36 billion in 2004. A 2010 federal study found that between 22 and 30 percent who receive the credit do not qualify for it, a cost of \$8 billion to \$10 billion. But 15 to 25 percent who are eligible for it never claim it.

The child tax credit, increased in 2004 to \$1,000 and extended two years ago through 2012, will revert to \$500 next year without congressional action.

"Poverty in this country is historically high and growing. Currently, more than 46 million Americans live in poverty, [and] more than 16 million of them are children. In America today, the younger a person is, the more likely they are to live in poverty," Bishop Blaire said. "Low-income tax credits are pro-work, pro-family and some of the

most effective anti-poverty programs in our nation."

Bishop Blaire cited the *Compendium of the Social Doctrine of the Church* in his argument for keeping the tax credits. He said it "clearly states the importance of ensuring that workers make a family wage, 'a wage sufficient to maintain a family and allow it to live decently.'"

The compendium says, "There can be several different ways to make a family wage a concrete reality. Various forms of important social provisions help to bring it about, for example, family subsidies and other contributions for dependent family members."

"These tax credits that help low-income families live in dignity are important steps in this direction," Bishop Blaire said.

The issue of tax credits is likely to be part of a budget package that would consider tax rates and potential federal budget cuts later this year.

He asked Congress to "strengthen the bipartisan commitment to assist those working families who struggle the most." †

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Join Fr. Jim Farrell, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, as he reflects on a book written by Fr. Ed Hays who has sold over 40,000 books focusing on prayer. Fr. Jim will invite participants as guided by Fr. Ed Hays, to pray with all of your senses, creatively and at all times. Learn how to pray with your eyes, your nose, your taste buds, your hands and your feet. "Pray Always."

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# Father Francis Bryan celebrates 50 years of priestly ministry

(Editor's note: Four archdiocesan priests are celebrating their 50-year jubilees in 2012. This week, we feature Father Francis "Frank" Bryan.)

By John Shaughnessy

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 late-life conversion" to country music, especially the songs of Willie Nelson.

A theology professor at Marian University in Indianapolis for 36 years whose knowledge of Scripture is extensive, Father Bryan was also the approachable, down-to-earth chaplain and counselor who many students confided in during times of need and doubt.

Diagnosed with cancer when he was 53, he endured 25 radiation treatments and weekly chemotherapy sessions for a year—a life-threatening, soul-searching time when he also committed to reading all the 38 plays of William Shakespeare as "a way of dealing with the chemo and the cancer."

Then there is this 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 purpose. 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 one of his 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 thought about the priesthood?'" He laughs and adds, "I wonder if she hadn't brought it up if it 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 1950, but his parents were always supportive. He completed 12 years of 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 as a priest.

"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 [of America in Washington] for five summers. That really helped me. Our generation of clergy 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.

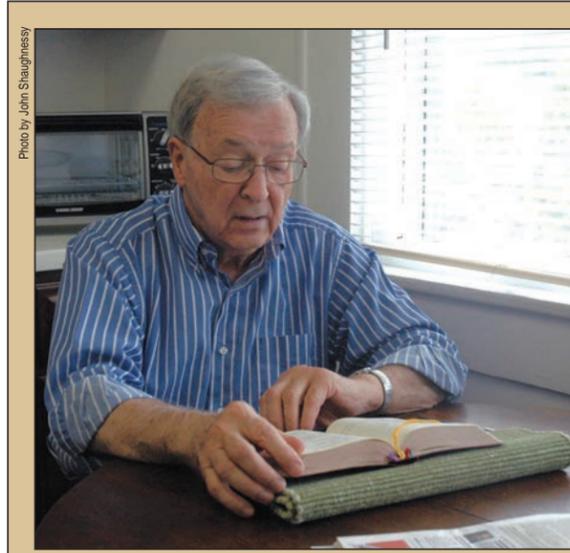
"I always thoroughly enjoyed teaching," he says. "I never considered myself a theologian. I saw myself as someone who could comprehend what was going on theologically and bring it to the level of the group. It's enjoyable when someone has an interest, a challenge or a question."

The questions that students posed in class became more personal when they visited him as the college's chaplain and as a counselor.

"They would stop by the office and talk," notes Father Bryan, who retired in 2008. "They would sometimes come for confession or for faith issues. Sometimes it was about getting along with roommates or girlfriend or boyfriend situations. Or they'd be in deep trouble for something at school."

## The essence of life

His reputation for helping students at



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

## Fr. Francis "Frank" Bryan

- **Age:** 75
- **Parish where he grew up:** Assumption Parish in Indianapolis
- **Family:** the fifth of seven children of Frank and Agnes Bryan
- **Favorite prayer:** The Lord's Prayer
- **Favorite Bible verse:** "The Lord takes delight in his people" (Ps 149:4).
- **Favorite book:** "I'm a big fan of Shakespeare."
- **Hobbies:** "I've been a gardener. Classical music. I like Willie Nelson, too." †

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 fear, your worry, 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 humility, 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 views, Father Bryan says 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.

Twenty-three years ago, Father Bryan suffered through his treatments for cancer.

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.' I said it in a funny way."

That blend of thoughtfulness and down-to-earth humor make 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 academically, and I was at the other end. Frank was really an excellent student and he's introverted, but once you get him going he's great company to be with. We have great conversations. He's also quite the horticulturist. Working in the yard is clearly 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 the weekend to preach, celebrate Mass and hear confessions, I feel I have a reason to live. The priesthood has been everything to me." †

## Beekeeping is a spiritual endeavor for Wisconsin Redemptorist brother

OCONOMOWOC, Wis. (CNS)—If one roams the Redemptorist Retreat Center's 20 acres of natural woodlands, the only sounds to be heard breaking into the silence are those of nature.

Listen closely, and the hum of honeybees busy at work may draw even



Dressed in protective garb, Jim Molnar looks over a honey comb in 2011 at the Redemptorist Retreat Center in Oconomowoc, Wis. He assists Redemptorist Brother Gerry Patin, director of the center, who raises funds for the retreat facility by selling honey, lip balm and soaps made with products from the hives.

the most unnerved a bit closer.

Several hives in a corner of this Oconomowoc haven contain thousands of bees. They fly out, they fly in, collecting pollen from the sweet-smelling columbine, lilies and other wildflowers that line the property.

Affectionately known as Brother Beekeeper, 62-year-old Redemptorist Brother Gerry Patin, director of the retreat center, lovingly tends his bees.

Each of his 14 hives contains between 50,000 to 60,000 bees during the honey flow season, and can weigh more than 100 pounds by the end of summer. Each colony has a queen, tens of thousands of workers who make the honey, and hundreds of drones who mate with the queen then die. To that, add the weight of the comb with eggs, brood and larvae, pollen stores and honey.

In general, beekeeping is easy and fun, according to Brother Gerry, and while considered a hobby, it was one that he entered into unexpectedly early in his religious life.

"It was 1969 when stationed at our high school seminary in Edgerton, Wis.," he explained. "The brother taking care of the bees was transferred, and I was 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 equipment and hives. He was transferred 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 to help 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 my soap."

Honeybees are lumped in with other

stinging creatures that invade late summer picnics and other outdoor activities, but they have been given a bad rap, insists Brother Gerry.

"I enjoy the beekeeping because the honeybee is often overlooked in today's busy world. The amount of good that the honeybees do is more far reaching than just the honey they provide," he said. "Many fruits and vegetables require the pollination that only the honeybees can provide."

"The bees 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 brother for 43 years, Brother Gerry finds it interesting that he got into beekeeping early in his religious life and now later in his religious life.

"The bees treat me well even though I am a more senior presence with them at this time in my life," he said.

"People who have made retreats and friends of the retreat center sometimes come out, and I suit them up and show them the inside workings of a beehive," he said. "It is an opportunity that doesn't come along too often in today's busy world."

(For more information on Brother Beekeeper's products, including honey, soap and lip balm, log on to [www.brotherbeekeeper.org](http://www.brotherbeekeeper.org) or call 262-269-6125.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: The books of Amos and Hosea

For the next two weeks, the biblical readings in the Office of Readings are taken



from three of the 12 minor prophets—Amos, Hosea and Micah. I will discuss only the first two in this column.

Amos and Hosea were prophets in the northern Kingdom of Israel, although Amos was a native of the southern Kingdom of Judah. They lived in the eighth century B.C., and were the earliest prophets who have books named after them.

Amos was a shepherd who prophesied in Bethel near the border of the two kingdoms. At that time, Israel was prosperous. People built large homes and sometimes two homes—one for the summer and one for the winter—and decorated them luxuriously.

Amos recognized social injustice in the increasing disparity between the rich and the poor. (Sound familiar? Some things never change.) As a shepherd, he also was astonished by the corruption in the marketplace.

It's All Good/Patti Lamb

## 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 television show and it terrified her.



Although it was only a cartoon, the green pirate on an episode of "SpongeBob Squarepants" scared her so badly that she ran and hid under the kitchen table, using her stuffed animal to shield her eyes.

I tried ineffectively to coax her out of her hiding place by employing logic and explaining that it was all 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, "Puh-lease, let me stay. I'm so scared."

Thoughts of that green pirate tormented her, and she sought refuge.

I put my arm around her, and within three minutes she was snoring. My husband and I didn't get much sleep that night, but I can assure you that Margaret slept like a baby.

It took me back to younger days. When I was little and the world was wrong, all I

His prophecies began with descriptions of God's justice that would be sent on the countries surrounding Israel—Aram, Philistia, Tyre, Edom, Ammon, Moab and Judah. His audience undoubtedly nodded in approval. But then, Amos reserved God's harshest judgment for Israel and his hearers' attitude changed.

While proclaiming the woes that would come upon Israel, Amos also told of his visions in which he foresaw the threat to Israel that would come from Assyria. Israel would be destroyed as a divine judgment on the injustices rampant in the country.

But a remnant, those who persevered in justice, would be preserved. In the Acts of the Apostles (Acts 15:15-18), St. James quotes the end of this book as a prophecy that the Gentiles would be converted to the Lord.

Hosea came along a few years after Amos during a war between Israel and Judah followed by the occupation of Galilee by Assyria in 732 B.C. However, Hosea probably did not witness the fall of Israel in 721 B.C.

Hosea had a terrible marriage. His wife, Gomer, was unfaithful to him, either before or after the wedding, and she might even

would have to do is curl up in my mother or father's lap to find some peace. There wasn't anything that my parents said to make it all better. It helped just knowing that they were there for me.

Something my sister said prompted me to remember the virtue in "being there."

After my friend's husband passed away within two weeks of their daughter's birth, I told my sister I felt like nothing I could say would make it better. She told me that there is such a thing as the ministry of presence. That means just being there for someone in their time of need.

The ministry of presence is one we all practice. We do it for more people than we realize.

"I'm here if you need anything," we say.

I'm learning that there's also a great way we can experience the presence of God—in Adoration of the Blessed Sacrament. Simply stated, it's when you sit before God—who is present in the Eucharist—in silence.

My parish offers it on Fridays so I have been going when possible. Usually, I go before God with a long list of petitions and prayers. But after I've exhausted my list, I just sit quietly and listen.

For a few minutes, I can hear myself think. I shut out the noise of the world and

something worthwhile instead of being spent on millions for TV commercials. It could produce seminars and real debates where candidates are forced to deal with substantial issues.

The House Agricultural Committee proposed cutting \$16 billion from the program once known as food stamps. Several Catholic agencies, in a letter to the committee, said the cuts "will hurt hungry children, poor families, vulnerable seniors and struggling workers." The Senate's version of the bill, passed in late June, cut \$4 billion from the program. The committee said this could be achieved by eliminating waste, fraud and abuse with the nonchalance of the late Sen. Everett Dirksen's often quoted line: "A billion here, a billion there, pretty soon, you're talking real money."

Through financial deals too complex to understand, we have become accustomed to large figures. Losses from a trade cost J.P. Morgan Chase Bank \$5.8 billion so far this year. That loss could grow to as much as \$1.7 billion more by the end of the year.

A cavalier attitude toward vast sums masks social priorities. Money as the score keeper skews priorities and values.

Should an athlete, actor or musician be

have been a temple prostitute as was not uncommon in Israel at that time although the Lord, through Moses, had earlier banned such a practice. Hosea and Gomer also had rebellious children.

Hosea uses his marriage as an analogy for God's relationship to Israel. The kingdom of Israel had been unfaithful to God in their practice of injustice.

Furthermore, Canaanite practices had become part of Israel's worship as the people prayed to Baal as the god of fertility.

"It is love that I desire, not sacrifice, and knowledge of God rather than holocausts," Hosea quotes God as saying (Hos 6:6).

Despite Gomer's unfaithfulness, God demanded that Hosea renew his marriage to her. Likewise, Hosea said, God was willing to take Israel back. His chastisement, Israel's destruction by Assyria, would be the punishment of a jealous lover. But God would win Israel back during their exile.

The New Testament often uses marriage as a symbol to describe the relationship of God to his people. Jesus referred to himself as the bridegroom, and St. Paul used the symbol of marriage to describe the union of Christ with his Church. †

just sit in God's presence.

And it always leaves me feeling recharged. I don't walk away with all the answers to my prayers and problems, but I leave knowing that there is someone there if I need anything.

If you can't make it to adoration, you can talk to God right in your own home. Wherever you are—that's where he is, too.

Sometimes our schedules and life's demands might not allow us to make it to adoration, although there are several parishes in the archdiocese with adoration chapels open 24 hours a day. But I find that closing the bedroom door and sitting quietly before God is beneficial and renewing, too.

Make the time to spend a few quiet minutes with God occasionally, and you might walk away like my 4-year-old did after her pirate nightmares—refreshed and a bit less afraid.

Though there might still be scary green cartoon pirates—or even scarier and more real fears to face when we grow older—it's nice to know that there is someone we can go to who can make it all OK.

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

Faith, Hope and Charity/

David Siler

## A forecast of hope

This summer's oppressively high temperatures and incredibly dry conditions following the



disastrous spring tornadoes surely demonstrate our world of extremes.

While we adjust to a now two-month

drought, we can join in solidarity with our brothers and sisters in parts of Africa who have been experiencing a drought for over two years!

The world over, we witness the extremes of Mother Nature and the havoc that it wreaks on people's lives.

In the same way, economic extremes right here in Indiana bring about a similar crisis in the lives of many Hoosiers—most notably the lives of our children.

Sometimes a single storm in a family, such as the loss of a job, can put them on the streets. Other times, storms combine—such as a job loss, health crisis, addiction, the death of a family member or a prison sentence—to cause as much destruction as a tornado.

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.

Their bank has taken the family home and Crystal had no family to turn to for help. The family found their way to Holy Family Shelter in Indianapolis, where Crystal is working hard to find a job that will provide for her family.

Bobby is 9 years old, and his father was recently put in jail after his fourth drunk driving arrest. His mother did not graduate from high school, and has never held a steady job. Bobby's grandparents live in town, but have several health problems of their own and live on a very small, fixed monthly income.

Bobby comes to Ryves Youth Center in Terre Haute nearly every day just to have something stable and normal in his life. The youngster said that he is worried about his mother, and that he now needs to be the man of the house.

Most of us have the resources to weather many of the storms that come our way. We have family and friends, perhaps a savings account, good health insurance, a good education or the skills to find a new job quickly.

However, many of our neighbors in central and southern Indiana suffer from a lack of resources of every kind.

What a blessing it is for the thousands of individuals and families that make their way to Catholic Charities, the Society of St. Vincent de Paul, Catholic hospitals and many of our parish outreach programs every year to gain the resources and support that they need to get through their personal storms—creating a forecast for "hope!"

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

Consider This/Stephen Kent

## Show me the money or show me the values?

The lack of any negative comments about overpaid athletes following the signing of the largest contract in the history of the National Football League says something about how accustomed we have become to large sums of money.



New Orleans Saints quarterback Drew Brees signed a five-year, \$100 million contract

that will pay him the highest average annual salary in NFL history—\$20 million. Not that there is anything wrong with that. Brees is extremely good at what he does, and would be foolish not to negotiate the best deal he could. But money has become the way to keep score.

With the amounts raised for the campaigns of President Barack Obama and former Massachusetts Gov. Mitt Romney running into the hundreds of millions of dollars each, observers predict the totals by November could well surpass the \$1 billion mark.

But what is it spent on?

The vast amounts raised for political campaigns could be justified if used for

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

# The Sunday Readings

Sunday, Aug. 5, 2012

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

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



Liturgy of the Word.

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

God had promised them.

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

When the Hebrews crossed this territory, the circumstances were even more forbidding. They were traveling on foot, and were exposed to the heat of 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 and the inhospitable.

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

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

Modern scholars do not know exactly what this substance was that they suddenly found on the ground. In any case, the vital point for the Hebrews was that this substance arrived precisely when they needed food, and precisely after they had prayed for food.

God provided for them. God primarily

works through nature. The fact that the manna likely had a natural origin in no way diminishes the fact of the miracle.

For the second reading, the Church offers St. Paul's Epistle to the Ephesians.

Paul calls upon the Christians of Ephesus to recognize Jesus, the Lord, as the source of all wisdom. He is the source of all goodness.

St. John's Gospel offers the last reading.

As was the case with the Hebrews in the story from Exodus, the contemporaries of Jesus looked for signs and wanted salvation on their own terms.

In this reading, the Lord presents salvation as God's gift. Jesus bears this salvation. He is the "bread of life."

In Exodus, earlier in these readings, was the story of the manna, which rescued the starving Hebrews when they fled from Egypt. Without this manna, they would have died. But God provided for them. God gave them life.

Exodus did not use the term "bread of life" in referring to the manna. Nevertheless, the connection between the event in Exodus and the words of Jesus would have been clear to the people when Jesus spoke them.

God is the giver of life. We consume whatever life-giving provisions that God gives to us.

Then Jesus states, "I am the bread of life."

## Reflection

The first verses in the reading from John are very informative. Jesus and the Apostles have left the crowd.

The people search for them. The crowd wants to be with Jesus because he means so much to them. They need Jesus, and they know it, although their knowledge is not that crisply focused.

We need Jesus because we are vulnerable to death and, specifically, to spiritual death.

These readings are not gloomy reminders of this possibility. Rather, with excitement and hope, they reassure us. Again and again, God has answered our needs. He has given us access to everlasting life.

Jesus is the "bread of life" given to us by God's love. If we accept Jesus, if we worthily consume this bread in the Eucharist, Jesus is part of us. He lives in us. We live in Jesus. †

the beginning.

I did not notice as the circle curved away from life as I knew it and the lesson became Letting Go, and Solitude became my companion.

It was the herky-jerky of slowing down and changing gears like a freight train putting on its brakes that was noticeable.

I began remembering the admonition that Another giveth and taketh away.

What I thought was mine was not, really. My opinion was generally irrelevant. My expectations were the product of my own mind and nothing more. Looking ahead amounted to trying to see in the dark.

I live in the darkness now, yet the motion is there. I feel it. The circle carries me on a return journey back into my own unknowing.

This lesson is about Trust, and I find that I am not alone anymore.

The next lesson may be about unending Love.

By Cindy Leppert

## My Journey to God

### Lessons

It seems to me that once given life, we appear in this world fresh and wide eyed—open to soaking 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 it, thinking that it moves in a straight line—or should anyway.

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

We make assumptions about what is mine and what is yours, assuming how a thing should be done, gathering things, attaching to people, deciding what is important, taking a stand.

The lesson is Mastery.

We think that's all there is, busy as we are in our own self-defined space.

Sooner or later, the lesson of the circle of life looms in the distance.

Forever bending, always in motion, the lesson of the circle is the constancy of change and the return to the beginning from

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis.)

## Daily Readings

Monday, Aug. 6

The Transfiguration of the Lord

Daniel 7:9-10, 13-14

Psalms 97:1-2, 5-6, 9

2 Peter 1:16-19

Mark 9:2-10

Tuesday, Aug. 7

St. Sixtus II, pope

and his companions, martyrs

St. Cajetan, priest

Jeremiah 30:1-2, 12-15, 18-22

Psalms 102:16-23, 29

Matthew 14:22-36

or Matthew 15:1-2, 10-14

Wednesday, Aug. 8

St. Dominic, priest

Jeremiah 31:1-7

(Response) Jeremiah 31:10-13

Matthew 15:21-28

Thursday, Aug. 9

St. Teresa Benedicta of the

Cross, virgin and martyr

Jeremiah 31:31-34

Psalms 51:12-15, 18-19

Matthew 16:13-23

Friday, Aug. 10

St. Lawrence, deacon and

martyr

2 Corinthians 9:6-10

Psalms 112:1-2, 5-9

John 12:24-26

Saturday, Aug. 11

St. Clare, virgin

Hebrews 1:12-2:4

Psalms 9:8-13

Matthew 17:14-20

Sunday, Aug. 12

Nineteenth Sunday in Ordinary Time

1 Kings 19:4-8

Psalms 34:2-9

Ephesians 4:30-5:2

John 6:41-51

Question Corner/Fr. Kenneth Doyle

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

Q Lately, a fair number of clergy from other Christian communities who



have converted to Catholicism have been permitted to become Roman Catholic priests and retain their marital status.

This raises the following question: If the Catholic Church is allowing this, why

not change the celibacy requirement and permit all Catholic priests to marry?

I'm wondering, first, what the rationale is for the rule of celibacy and, second, how Catholic priests ordained as celibates feel about this new permission. (Columbia, Mo.)

A In 1980, Pope John Paul II issued a "pastoral provision" that said some Protestant clergymen who wished to become 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 some places being married up until the First Lateran 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.

- 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.

Your question as to how Catholic priests ordained as celibates feel about this pastoral provision is a good one, and I can only answer it anecdotally from random conversations that I've had with priests.

### 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.

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 most part, 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 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](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, NY 12208.) †

# Rest in peace

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

**ALLEN, Donald M.**, 94, St. Mark the Evangelist, Indianapolis, July 21. Husband of Ruth (Suttles) Allen. Father of Victoria Musick, James and John Allen. Brother of Rosemary Heidelberger, Everett, Richard and Robert Allen. Grandfather of nine. Great-grandfather of 16.

**BATH, Donald**, 78, St. Lawrence, Lawrenceburg, July 11. Husband of Shirley Bath. Father of Pam Folke and Randall Bath. Grandfather of six. Great-grandfather of three.

**BULLOCK, John Robert**, 89, St. Lawrence, Indianapolis, July 18. Father of Diane and Lawrence Bullock. Brother of Anita Cornelius, Mary Cook, Ruth Gremore and Betty McFarling. Grandfather of four.

**CRISP, Margaret Ann (Roesinger)**, 72, St. Matthew the Apostle, Indianapolis, July 15. Wife of Robert Crisp. Mother of Elizabeth-Anne King and John Crisp. Sister of Mary Beth Adams, James and Stephen Roesinger. Grandmother of five.

**DAGON, John R., Jr.**, 68, St. Matthew the Apostle, Indianapolis, July 20. Husband of Patricia Dagon. Father of Matthew Dagon. Brother of Mary Field. Grandfather of two.

**DOYLE, William**, 90, St. John the Apostle, Bloomington, July 22. Father of Beverly Chinn, Brian and Robert Doyle. Grandfather of 11. Great-grandfather of several.

**GREENWELL, Wilma**, 87, St. John the Apostle, Bloomington, July 11. Mother of Pat Eimer, Linda Lamirand and Joe Greenwell. Sister of Colleen Burris and Betty Doyle. Grandmother of seven. Great-grandmother of 17.

**HARRIS, Kermit**, 87, Holy Family, Richmond, July 15. Husband of Catherine Harris. Father of Kurt Harris.

**HOLENSBE, Robert A.**, 92, St. Lawrence, Lawrenceburg, July 12. Brother of Velma Wood.

**HORTON, Mary Elizabeth**, 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 1. Sister of Julie Crist, Carolyn Riensche and Louis Horton.

**KELLER, Alice Hope**, 88, St. Barnabas, Indianapolis, July 16. Mother of Gregory Keller. Sister of Wilfred Deaton. Grandmother of two. Great-grandmother of two.

**MATTINGLY, Mary Jane**, 86, St. Barnabas, Indianapolis, July 12. Mother of Jane Robins, Andrew, Bill, Casey, Patrick and Tom Mattingly. Grandmother of six. Great-grandmother of three.

**MULCAHY, Richard Anthony**, 78, St. Lawrence, Indianapolis, May 23. Father of Maureen Grant, Allison Melton, Brian, Kevin, Michael and Tim Mulcahy. Brother of Patricia Kiergan, Aileen May and Kathleen Mulcahy. Grandfather of 10.

**POPE, Jimmie L.**, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 15. Father of Joyce Crane, Janice Dye and James Page. Grandfather of eight. Great-grandfather of 12.

**SHAGLEY, Mary Ann**, 92, St. Patrick, Terre Haute, July 15. Mother of Sarah Lacey, Ann Sharp, Elizabeth Wolfe, Earl III and Richard Shagley. Sister of Herman Rassel. Grandmother of 12. Great-grandmother of 14.

**SMITH, Ralph G., Sr.**, 90, St. Jude, Indianapolis, July 20. Husband of Marjorie Smith. Father of Linda Dunn, Michael, Ralph Jr. and Thomas Smith. Brother of Mary and Robert Smith. Grandfather of 18. Great-grandfather of 37. Great-great-grandfather of four.

**SPARKS, Johnie Lee**, 71, St. Michael, Greenfield, July 20. Husband of Peggy Sparks. Father of Christie Facker and Tommy Sparks. Stepfather of Kelly Bertram and Gary Oliver. Stepson of Don Agnew. Brother

CNS photo/Nancy Phelan-Wiebeck



## 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.

of Sharon Williams. Grandfather of one. Step-grandfather of 12. Step-great-great-grandfather of two.

**STAGGS, Margaret Ann**, 58, St. Patrick, Terre Haute, Feb. 18. Mother of Chad and Lee Chrisman. Daughter of Harold Staggs. Sister of Janet Campbell, Linda Johnson and Mike Staggs.

**VAAL, Urvin H.**, 06, St. Meinrad, St. Meinrad, June 9. Husband of Anna Vaal. Father of Eileen Emerson, Diana Gogel, Margie Rothgerger, Brenda Wheatley, Charles, Delbert and Marvin Vaal. Grandfather of 16. Great-grandfather of 22.

**VESPO, Daniel E.**, 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 13. Father of Maria Harr, Angela Hill and Paul Vespo. Brother of Mary Jo Chandler. Grandfather of seven.

**WARTH, Leroy James**, 85, Holy Family, New Albany, July 20. Husband of Ruth Ann (Caufield) Warth. Father of Karen Jerrell, Daniel, David, Joseph, Phillip and Tom Warth. Grandfather of 11. Great-grandfather of two. †

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



Emilie Weil

St. Charles Borromeo parishioner and supercentenarian Emilie (Seissiger) 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.

Weil was the mother of eight children, and worked as a nurse and teacher.

Surviving are two sons, Robert Weil of Milan and Stephen Weil of Nicaragua; three daughters, Rita Caldwell of Rockledge, Fla.; Ann Griesdorn of Loveland, Ohio; and Jane Maher of Hyde Park, Ohio; two sisters, Elizabeth Broering of Groesbeck, Ohio; and Anne Hulefeld of Hyde Park, Ohio; 27 grandchildren and 49 great-grandchildren. †

## 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 St. 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, 1959.

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 Sceccina 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 1998, 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 a brother, Richard Ammann of Cincinnati, and many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

## Serra Club vocations essay

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

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

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 life.



Weston Spalding

Their actions, faith and love show us what life on this world could be.

They prove that while the kingdom of God may not be fully realized until we are 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 live.

Blessed John Paul II said in "Vita Consecrata" ("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 "undivided" 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 guide 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—led in the same ways that religious are supposed to be 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 us to, 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 incomprehensible 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 Jr./Sr. 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.) †

## Missouri bishops support proposed 'right to pray' 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 our 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 changing 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 St. Louis Archbishop 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 has a 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

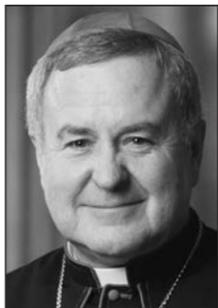
private prayer in public schools is also protected," said the conference.

Opponents say the Missouri Constitution already protects public prayer and accused supporters of the measure of trying to wear away Church-state separation.

The bishops' statement, released in early July, said that the proposed amendment was "consistent with Catholic Church teaching affirming individual rights of conscience and the right to immunity from coercion in matters of religious belief."

They quoted the Second Vatican Council's Declaration on Religious Freedom ("Dignitatis Humanae"), which stated that "the human person has a right to religious freedom," and true religious freedom requires "freedom from coercion on the part of individuals and of social groups."

"True religious freedom does not just constitute freedom to worship on Sunday," the bishops said, "but also includes the freedom to express one's faith publicly through acts of mercy, and through prayerful witness to matters of importance to the common good of society as a whole." †



Archbishop Robert J. Carlson

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**Roger Helmkamp**  
Director of Religious Education  
St. Elizabeth Seton Catholic Church  
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317-846-3850

roger.helmkamp@seas-carmel.org

A complete job description can be found on the parish website at [www.seas-carmel.org](http://www.seas-carmel.org).

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# For Olympic swimmer, 'sense of humility' is key to all her accomplishments

NEW YORK (CNS)—When she qualified for the Olympic Games in June, swimmer Lia 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 claimed a bronze medal in the women's 4x100 freestyle relay in London, and afterward Neal told reporters the experience was beyond her expectations.

Neal secured her spot for the relay after placing fourth in 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 around 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 where 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 not only going into the games for 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 trials in Omaha but did not advance to the games. Both athletes, varsity swimmers at Sacred Heart since seventh grade, will serve as senior co-captains this school year.

"We're very proud of both girls," said

Joseph J. Ciancaglini, head of the Convent of the Sacred Heart School. "They're both great students, extremely respectful. 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 1881.

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, Siu, is Chinese-American.

Ciancaglini 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.

He referenced St. Madeleine Sophie 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 Ciancaglini.

"She's a tremendously hard-working young woman," said Brad Dexter, Neal's coach at school. "She's a thinker, and when she speaks, she speaks with clarity and confidence. On deck, she positively reinforces the coach's lineup as well as encourages other swimmers to swim with confidence. She's a teacher, in a way."

Neal started swimming lessons at age 6, "but before then I played around in the water with my parents, riding on my dad's back," she told *Catholic New York*.

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



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.

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 but, in the end, you benefit from it more,"

she said.

Neal, a member of Sacred Heart Parish in Brooklyn, said she is grateful for all of her accomplishments.

"I think one of the most important things is to be humble and have a sense of humility in whatever one does," she said. "I also tend to think of and thank God whenever I accomplish something great." †

## 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 slashing the tires of three trucks that the organization uses to pick up food donations from across the city.

The vandalism followed an incident in March when thieves removed copper condenser coils from six rooftop air conditioning units at the food pantry at 3001 E. 30th St. That crime cost the organization about \$15,000 in "out of pocket expenses" after insurance coverage, said Pat Jerrell, president of the society's Indianapolis Archdiocesan Council.

The thefts and vandalism have frustrated the organization's volunteers and hurt the effort to help the 3,100 families—or about 10,000 people—that the food pantry serves each week.

"Every dollar that we spend on repairing things like this is a dollar that we don't spend on helping people," Jerrell said. "We don't have money to spare. It's going to

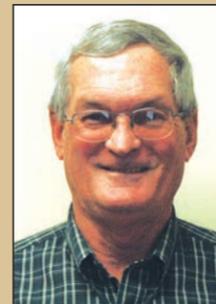
be difficult to continue our mission on this level if we have unforeseen expenses from crimes committed against us. Our volunteers are frustrated. Our leadership team is frustrated."

Besides replacing the air conditioning units, the organization has installed security equipment that includes lights, cameras and tampering sensors that are wired into the air conditioners and connected to the pantry's alarm system.

Pantry managers have told the clients about the crimes and have also asked them for any information 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 out into our hearts through the



*'Every dollar that we spend on repairing things like this is a dollar that we don't spend on helping people.'*

—Pat Jerrell

Holy Spirit that has been given to us" (Rom 5:3-5). "We have hope in the Holy Spirit," Jerrell said.

(Anyone wishing to make donations to help with the unexpected costs from the theft and the vandalism may mail checks to Society of St. Vincent de Paul, 3001 E. 30th St., Indianapolis, IN 46218 or donate online at [www.svdtpindy.org](http://www.svdtpindy.org).) †

## What was in the news on Aug. 3, 1962? Arizona judge upholds state abortion ban

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 council will narrow gulf between faiths**

- **CAIP backs Kennedy: Peace group supports easing of trade curbs**
- **Personal friendliness seen vital to solution of social problems**
- **European community warned of egotism**
- **How to acquire a parish hall**
- **Plan special gifts drive for Fatima Retreat House**
- **Archdiocese announces high school tuition hike**
- **Mass on Telstar?**
- **Future Cardinal Gibbons: American was youngest at 1st Vatican Council**

- **Dialogue growing: Coming council spurs unity talk**
- **Religious liberty issue up for council discussion**
- **Editorial: Abortion case**

"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 radio star sought 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 incalculably greater than any price that could ever be 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 care malformed 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 read from lectern**
- **Swiss Catholic women get church council vote**
- **Schools may face suits over 'substitute' prayers**
- **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?**
- **Laity urged to read Bible, join in Church renewal**
- **Pope authorizes new indulgences**
- **Native of Terre Haute will teach in Panama**
- **Dismayed at rendition of chant by U.S. choirs**
- **'Not a luxury': Lay apostolate termed essential to the Church**

(Read all of these stories from our Aug. 3, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

