Aug. 1 comes and goes with little effect on most Americans’ health plans

WASHINGTON (CNS)—Although Aug. 1 was a key date in implementation of the Patient Protection and Affordable Care Act, it simply marked the first possible date when health plans could be required to cover eight new preventive services for women—including all Food and Drug Administration-approved contraceptives.

But most Americans saw no change in their health insurance that day because their plans renew on another date, are covered by a one-year "temporary enforcement safe harbor" or by a "grandfathering" provision that delays changes.

The requirement to provide abortifacients, sterilizations and contraceptives free of charge has prompted an outcry by Catholic leaders and others who object to the mandate on moral grounds and see it as a violation of their religious freedom. Catholic leaders do not oppose the other mandated preventive services for women, which include well-woman visits, breast-feeding support and counseling, and domestic violence screening and counseling.

Those services "pose little or no medical risk themselves, and they help prevent or ameliorate identifiable conditions that would pose known risks to life and health in the future," Deirdre McQuade, assistant director for policy and communications at the bishops’ Secretariat for Pro-Life Activities, pointed out for policy and communications at the bishops’ Secretariat for Pro-Life Activities, pointed out in 2011 to an Institute of Medicine panel charged with making recommendations to the federal Department of Health and Human Services (HHS).

But the use of prescription contraceptives “actually increases a woman’s risk of developing some of the very conditions that the ‘preventive services’ … are designed to prevent, such as stroke, heart attacks and blood clots,” she said.

By John Shaughnessy

As another school year starts, so does another year of CYO sports—a tradition in the archdiocese that many Catholics consider a major part of their educational experience.

In celebration of that tradition of the Catholic Youth Organization, The Criterion offers this list of "The 50 Best Things about CYO Sports." (Feel free to add your own favorite things.)

1. Prayers before and after games.
2. The smell of popcorn in a gym.
3. Playing time for everyone.
4. More than 20,000 participants on 1,500 teams in 14 sports for boys and girls.
5. "Lucky" rivals, including one by a football player who wore his "lucky" Halloween pajamas under his uniform during games because every time he did his team won.
6. Teaching the fundamentals of a sport.
7. Teaching the fundamentals of life: teamwork, commitment and respect.
8. A player asking a coach at the end of the game, “Did we win?”
9. Girls putting ribbons in their hair before a kickball game.
10. Teams wearing their uniforms at Mass and getting blessings from the priest and prayers from the congregation.
11. The price of admission is usually free or a few bucks at most.
12. More than 7,000 volunteers.
13. A coach declaring, “Everything we do is to honor and serve the Lord.”
14. A referee who asks a basketball coach at the end of the regular season, "Who on your team hasn’t scored yet this year?" and then makes sure that player gets a chance to score when it doesn’t affect the outcome of the game.
15. Teammates rejoicing together after a special win.
16. Teammates consoling each other after a tough loss.
17. Teammates walking off a field or court or track and saying, "We did our best. Everyone did their best. We won. We lost. We are family.

Religious leaders express solidarity, offer prayers for Sikh community after Wisconsin shooting

MILWAUKEE (CNS)—Milwaukee Archbishop Jerome E. Listecki joined other religious leaders in offering condolences and prayers to the people of the Sikh Temple of Wisconsin in suburban Oak Creek following an Aug. 5 shooting spree that left six of the temple’s members dead and at least three others seriously wounded.

“Our prayers go out to the congregation at the temple and to the entire Sikh community. It is in times like these that we turn to God who is the consolation and hope for all of us,” he said in a brief statement.

According to police, the shooter entered the temple during a religious service and shot into the gathering using an automatic weapon. He killed four people inside the temple and two more outside, then he wounded a police officer. A second officer shot and killed the gunman, who was later identified as Wade Michael Page.

Archbishop Listecki, in an interview with WTMJ 620 Newradio, urged people to reach out to one another in peace, especially to those of a different religious faith.

He told the station’s multimedia reporter Jay Sorgi on Aug. 5 that everyone needs to "reach out to our brothers and sisters" and try to walk in their shoes to understand them better. He urged people to pay closer attention to what God wants from us in this life."

He also said, "No person of religious values—Christian, Sikh, Muslim or Jew—in any way would condone actions like" the shooting.

See PRAYERS, page 2
WASHINGTON

The mandate does not apply, however, to plans that are “grandfathered”—those that have remained substantially unchanged since March 23, 2010, in terms of benefits, co-pays, deductibles and employer contributions—or those covered by what the U.S. bishops and others have said is a narrowly drawn religious exemption.

There also is a one-year “temporary enforcement safe harbor” for nonprofit organizations that oppose the mandate for religious reasons but do not fit the exemption. After the safe-harbor period ends, these employers will have to cover contraceptive services even if their policies still have grudgingly supported them.

Grandfathered plans, including the one offered by the Archdiocese of Indianapolis, can keep that status if they make only routine changes, including cost adjustments to keep pace with medical inflation, add new benefits, making modest adjustments to existing benefits, voluntarily adopting new consumer protections under the new law, or making changes to comply with state or federal labor laws.

HHS officials have estimated that up to 87 percent of the 133 million Americans who get their health insurance through large employers (those with 100 or more workers), and 80 percent of the 43 million more who get insurance through small employers remained in grandfathered plans in 2011. The numbers go down to about 66 percent for large employers and 51 percent for small employers in 2013.

Of the roughly 17 million people who receive coverage through a local non-profit individual market, HHS estimates that 40 percent to 70 percent will change plans within a one-year period and therefore will not have a grandfathered plan.

Even grandfathered plans have to abide by certain requirements of the Affordable Care Act. They must have no lifetime caps, must not drop insured people if they get sick and must extend parents’ coverage to their young adult children up to age 26. Most grandfathered plans also are not permitted to make pre-existing conditions or coverage limits for children with pre-existing conditions from coverage or to set annual limits on coverage.

The federal government has exempted from the abortifacient, sterilization and contraceptive mandate only religious organizations that meet four criteria—“it has the religious beliefs of its as its purpose; primarily employs persons who share its religious tenets; primarily serves persons who share its religious tenets; and is a nonprofit organization” under specific sections of the Internal Revenue Code.

That definition applies only to a relatively small group of schools and some schools associated with them, but not to more than the Catholic hospitals, charitable agencies and institutions of higher education that serve and employ people of many faiths or none.

To be eligible for the temporary enforcement safe harbor, an organization must self-certify that it meets three criteria:

• It is organized and operates as a nonprofit entity.

• Because of the religious beliefs of the organization, it has not provided contraceptive coverage in the health plan or plans it offers to employees at any time since Feb. 10, 2012.

• It has notified employees that contraceptive coverage will not be provided under the plan for the first plan year beginning on or after Aug. 1, 2012. Each organization must document that it meets the criteria by filing a certification with HHS.

But Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, said the yanking “is not simply means that the Obama administration “is saying that we have a year to figure out how to violate the conscience of the faith.”

The exception also leaves out for-profit employers and employees who oppose the mandate and who do not want their health insurance premiums used to provide contraceptives to others. So the court battles in various parts of the country will continue.

Cardinal urges Congress to act on HHS mandate before year's end

WASHINGTON (CNS)—Since the courts will not act quickly enough to protect the religious liberty concerns prompted by the Obama administration’s abortifacient, sterilization and contraceptive mandate, Congress must “address this urgent and fundamental issue before it completes its business this year,” Cardinal Daniel N. DiNardo told members of the House and Senate.

“Timely and unambiguous protection of these rights cannot be expected from the current lengthy judicial process,” said the cardinal in an Aug. 3 letter to members of Congress. He is archbishop of Galveston-Houston and chairman of the U.S. bishops’ Committee on Pro-Life Activities.

Cardinal DiNardo described the mandate as “unprecedented and misguided federal policy.

“The Catholic bishops of the United States continue to advocate for life-affirming health care for all, especially for poor and vulnerable people,” he wrote. “We will continue to press this policy as a step in that direction.”

Cardinal DiNardo said that despite “widespread opposition to this coercive policy by religious organizations, lawmakers and the general public, Congress has still taken no action to counter it.”

“The time for such action is, to say the least, overdue,” he added. “The fundamental importance of the religious freedom issue at stake demands a timely congressional response.”

The cardinal said the required action to provide sterilization procedures, contraceptives and abortion-inducing drugs to their employees free of charge will likely affect for-profit business owners first. He noted that four of the lawsuits against the mandate have been filed by Catholic business owners.

“These are devout individuals and families who own and operate businesses who, without any word of protest from employees, have been offering health coverage covering contraception and sterilization,” he said.

“In effect, if an organization is ‘for-profit’ it is not allowed to be ‘for’ anything else.”

“The owners who have imbued their companies with faith-based commitments to employee well-being, community service and social responsibility strongly disagree,” Cardinal DiNardo said.

“And at a time of grave concern over business and banking scandals, does anyone think that rewarding businesses obsessed solely with company profits is sound government policy?”

The cardinal noted that a federal judge had granted a temporary stay to Hercules Technologies, a Denver based business owned by the Catholic Newman family, ruling that the federal policy is unconstitutional. “But the mandate is ‘countered,’ and indeed outweighed, by the public interest in the free exercise of religion,” he added.

“However, this welcome and sensible initial decision marks only the beginning of embryo cases that may come our way. Congress must act,” he said. “It does not affect companies filing suit in other states, or even the many thoroughly religious nonprofit organizations whose religious character has always been obvious to most people.

“Legislation that affirms the fundamental rights of these individuals and organizations may take years of litigation,” he added.

Cardinal DiNardo said the mandate and the narrow religious exemption to it represent “an approach to religious freedom that is more grinding and arbitrary than any yet seen in federal law.”

In addition, he said, “few really know what religious conscience exemption will be accepted by the government or not.”

He acknowledged that some speculated the shooting was prompted by religious intolerance and hatred. “There certainly is that reality,” he acknowledged.

The chairman of the U.S. bishops’ Committee on Ecumenical and Interreligious Affairs expressed the archdiocese’s prayerful solidarity with the U.S. Sikh community in an Aug. 6 statement.

“In the wake of the recent murder of our Sikh brothers and sisters,” said Auxiliary Bishop Denis J. Madden of Baltimore, “we offer our prayers of solidarity with the U.S. Sikh community in this Aug. statement.

“May the peace that we share with our Sikh brothers and sisters,” said Auxiliary Bishop Denis J. Madden of Baltimore, “May the peace of our God be all around them and bring comfort and peace to all people of faith and to every soul that is hurting in the community of all people, some still troubling and difficult to comprehend.

“The U.S. bishops stand with the Sikh community and reject all violence, particularly violence inflicted out of religious intolerance,” the bishop continued. “We are especially concerned that this horrendous act was carried out in a house of worship against people joined together as a family to worship God.”

“Vindication of the fundamental rights to employee well-being, community service and social responsibility strongly disagree,” Cardinal DiNardo said.

“We are especially concerned that this horrendous act was carried out in a house of worship against people joined together as a family to worship God.”

The Washington-based Shoulder-to-Shoulder organization is comprised of 28 national religious, faith-based and interfaith organizations, including Christians, Jews and Muslims. An AP story said Page, described as being 40 years old, spent six years in the U.S. Army and was discharged in October 1998. Before he left the Army, he reportedly was demoted from the rank of sergeant to specialist.

Page was originally from Milwaukee and received his initial training at Fort Sill, Okla. He then was stationed at Fort Bliss in Texas, where he worked as a gunner for Hawk missiles, but later became a specialist in psychological operation and was assigned to Ft. Bragg.

Sikhism traces its roots to 1521 in the Punjab region of present-day India and Pakistan. The first Gurdwara or Sikh temple was held by Guru Nanak, the first’s first guru. Today’s temples function as both houses of worship and community centers, which also include a free kitchen—a concept first realized by Sikhism’s third guru, Amander.

There are an estimated 25 million Sikhs worldwide and more than 500,000 in the U.S. They began immigrating to the United States in the 1900s. The first U.S. “gurdwara”—or Sikh congregation—was set up in 1906 in California, which still has one of the most sizable Sikh communities.

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LOS ANGELES (CNS)—Eileen Furtos has always been drawn to Mary.

A member of the Parish in Garden Grove, she said she often prays with the image of Our Lady of Guadalupe—"the wave," and every now and then, it’s the reason that Michelle Le boarded a bus in Orange County on Aug. 5 during the Our Lady of Guadalupe celebration at the Los Angeles Memorial Coliseum.

"I’m just here to honor her," said Le, a member of Sacred Heart Parish in Ventura. "To Jesus, through Mary—that’s what I always say."

Sponsored by the Archdiocese of Los Angeles, the Knights of Columbus and the Mexican nonprofit organization Instituto Superior de Educación Guadalupana, the event coincided with the 10th anniversary of the canonization of St. Juan Diego on July 31, 2002. Juan Diego was the indigenous man to whom Our Lady of Guadalupe appeared, and upon whose cloak, or "tilma," her image appeared.

"The Guadalupe Celebration was a celebration in the literal sense. Attendees passed the time before the event began by doing "the wave," and every now and then an attendee would cry out, "Guadalupe! Guadalupe!"" [Long live the Virgin of Guadalupe!]" to a resounding response of "Viva!"

But faith was the focus—and it’s the reason that Michelle Le boarded a bus in Orange County to travel into Los Angeles.

"Mother Mary put it in my heart that I have to attend," said Le, the member of St. Columban Parish in Garden Grove. "So when I hear about the event, I couldn’t sleep!" she told the Orange County Catholic newspaper of the Diocese of Orange. It was Le’s first time attending such an event, and she wasn’t totally sure what to expect—so the living rosary was a surprise. Formed by dozens of people from the Archdiocese of Los Angeles, the rosary processed onto the field. Members of the Knights of Columbus carried a massive cross to a stand, and others bore a massive centerpiece with the image of Our Lady of Guadalupe’s face on it.

But the “beads” were people, individuals and small groups, who carried open umbrellas beneath the sunny sky, blue for the Hail Mary beads, and white for the Our Father beads.

"We needed that," said Le. "We are very united in the rosary. Unity was the overwhelming impression that Diana Contreras had as well. A native of El Salvador, the Los Angeles resident is a member of St. Thomas the Apostle Parish. "I always come to all the events for Our Lady of Guadalupe because I like them," she said in Spanish.

"We all come together for the same reason—to remember that she is our mother. It doesn’t matter where we’re from."

For some attendees, the celebration was a taste of what they hope one day to experience at the Basilica of Guadalupe in Mexico, where the tilma is displayed above the altar.

"We have not been there yet," said Carlos Letrondo, who traveled to Los Angeles on a bus from La Purisma Church in Orange. He and his wife, Norma, wanted to be a part of the celebration to get the flavor of a pilgrimage to the Mexico City basilica.

But this Guadalupe Celebration also included traditional dances, with dancers in vibrant costumes and headaddresses, which Carlos enjoyed. Norma was thrilled by the re-enactment of Our Lady’s appearance to Juan Diego. “It’s a miracle,” she said simply.

And their friend, Vergie Moebius—a neighbor from back in the Philippines—was simply excited to share the experience with them.

The Cathedral of Our Lady of the Angeles in Los Angeles is home to the only known relic of St. Juan Diego’s tilma in the United States—and the relicurgy containing the tiny piece of fabric was displayed throughout the event, borne into the coliseum by Baltimore Archbishop William E. Lori, supreme chaplain of the Knights of Columbus.

At the start of the celebration, he knelt before the relic and prayed to the Mother of the Americas, as Our Lady is also known. “Our Lady, we wish to be entirely yours.”

Father William, Archdiocese Jose H. Gomez echoed that sentiment, saying of “La Morenita,” a affectionate name the Hispanic community often gives to Our Lady of Guadalupe—“She is our mother.”

And that is why the coliseum was filled with enthusiastic Catholics from every generation, from all across Southern California. As Furtos put it, “I’m just here to honor [Our Lady]. I want to renew my faith through her.”

Sister Mildred Wannemuehler helped build St. Agnes Church in Nashville

By Mary Ann Garber

Benedicteine Sister Mildred Wannemuehler, a former prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove and former longtime parish life coordinator of St. Agnes Parish in Nashville, died on Aug. 4 at the monastery. She was 82.

The Mass of Christian Burial was celebrated Aug. 4 at a monastery chapel. Burial followed by her order’s cemetery.

Benedictine Sister Juliana Babcock, prioress, said Sister Mildred was a gifted teacher, principal, pastoral administrator, spiritual director and retreat presenter during 63 years of religious life.

“I think one thing that stands out about her is that she was a born teacher,” Sister Juliana said. She started her ministry among the Native American children at grade schools and later at high schools in Evansville, [Ind.], Indianapolis and [Floissant, Mo., near] St. Louis. She loved to teach.

From there she moved to teaching and leadership skills in her ministries at parishes as well as at the monastery. Sister Juliana said, where she served as formation director then as prioress for eight years.

“Her teaching enjoyed all of us what it meant to be a Benedictine,” Sister Juliana said. “She modeled what she taught. She lived the Benedictine life. She loved it, and she lived it, and she taught it.”

As one of the early parish life coordinators in the archdiocese, Sister Mildred enjoyed serving the people at St. Agnes Parish in Nashville.

“She helped when they were moving the parish and building the church,” Sister Juliana said. “She worked hard with the people to find the right plot of land—and that wasn’t easy—then worked with them to get the church built [at 1008 McClary Road in Nashville in 2001]. She loved the people there. She loved her family… her Benedictine life and her parish life, and gave her all to them.”

In the archdiocese, Sister Mildred also ministered at St. Anthony of Padua Parish in Clarksville and the former Our Lady of Grace Academy in Beech Grove.

Sharing Benedictine hospitality with others was one of her favorite ministries, Sister Juliana said. “I think our Benedictine hospitality was a value that she emulated. She loved people, and the more people she could be around the happier she was.”

Sister Mildred will be remembered for her deep spirituality and her joy in serving others, Sister Juliana said. “She was very prayerful, very faithful to her daily prayer life. Her love for God was very evident. She was extremely devoted to praying the Liturgy of the Hours every day.”

She started “the practice of prayer” Morning Prayer with the parishioners at St. Agnes.

Each day, Sister Mildred prayed for all of the people that she encountered in her ministries, Sister Juliana said. “She would ask God to bless them and bless her work… It was a litany of gratitude,” she called it, and she did that “every day.”

Lucille Matilda Wannemuehler was born on March 16, 1930, in Evansville, Ind., and entered Monastery Immaculate Conception in Ferdinand, Ind., on Sept. 7, 1947. She was invested with the Benedictine habit as a novice on June 7, 1948, then made her first monastic profession on June 13, 1949, and perpetual monastic profession on Aug. 10, 1952. She became a founding member of the monastery in Beech Grove in 1960.

Sister Mildred earned a bachelor’s degree in education at the former St. Benedict Normal College in Ferdinand, Ind.; a master’s degree in education at the University of Notre Dame in Notre Dame, Ind.; a master’s degree in theology at St. John’s University in Collegeville, Minn.; and a master’s degree in spirituality at Holy Name College in Oakland, Calif.

She ministered as a teacher and principal as well as a junior director, novice mistress and prior at the monastery then as a pastoral associate and parish life coordinator.

Sister Mildred served her religious community as formation director and then as prioress from 1977-85. In 1986, Sister Mildred began her ministry as parish life coordinator of St. Agnes Parish in Nashville, where she served until her retirement in 2005.

She celebrated her 60th jubilee on June 21, 2009. Just before her death, she wrote a book, The Real Color of Nashville, about the people of Brown County.

Surviving are a sister, Ruth Weekly of Mogadore, Ohio; and two brothers, Lee Wannemuehler of Holmen, Wis., and Gil Wannemuehler of Evansville, Ind.

Memorial gifts may be sent to the Sisters of St. Benedict, Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107.
Believing is seeing through the eyes of others

Jesus said to [Thomas], “Have you come to believe because you have seen me? Blessed are those who have not come to believe because you have seen God’s words of truth, comfort, courage—witnesses to the death and resurrection of the Lord who were so willing to sacrifice their lives to proclaim his good news to the whole world.

When we accept their testimony, we allow ourselves to see through the eyes of others amazing things that we cannot see for ourselves!

We believe that God exists; that he made each one of us and cares for us individually. How do we know this? We didn’t see it for ourselves. We have been given the gift of “new sight,” which allows us to see through the eyes of Jesus what we could never see on our own.

Jesus shows us the Father. He reveals to each of us the loving care that God shows to every one of his creatures—especially to those of us who are made in his image and likeness.

We believe that Jesus Christ, a man like us in all things but sin, is the Son of God, the Second Person of the Holy Trinity. We could never have come to this conclusion all by ourselves.

We have been given the testimony of others—witnesses to the death and resurrection of the Lord who were so convinced of what they saw and heard that they were willing to sacrifice their lives to proclaim his good news to the whole world.

Hearing their testimonies, we see for ourselves what they saw. We hear with our own ears the words they have repeatedly spoken during 2,000 years of Christian history.

We believe in the Holy Spirit who no one has ever seen, except in symbolic images, and whose very nature is to be invisible and intangible and to whisper—to others who are hearing—God’s words of truth, comfort, courage and peace.

The Lord promised to send his spirit, and we believe him. The Holy Spirit “touched” us when we were baptized, confirmed and received our first holy Communion. He teaches, sanctifies and leads us through life’s confusing byways, and we see him not with our own eyes but through the eyes of parents, family members, friends and mentors who show us the path to Christ, the way, the truth and the life.

Believing is seeing through the eyes of others. That’s why there’s no such thing as a purely private faith. That would be a contradiction in terms.

Faith requires trust, the willingness to accept what another tells us—not because we can see it with our own eyes, but because we willingly surrender our supposed autonomy and allow ourselves to be in the judgment of people we love and respect.

How do I know that God knows me and loves me as an individual person? Jesus tells me this, and I believe him. How do I know that by following Jesus I will find happiness and peace—in spite of all my sins and the sins of the world? Christian witnesses, including martyrs who sacrificed their lives for what they believed, have spent 2,000 years evangelizing people like me. When I look through the eyes of others, I see what I could never imagine. I see Christ himself reaching out to me and letting me see him, touch him and hear his voice.

This fall, Catholics in every corner of the globe will begin to observe The Year of Faith. We will celebrate, in a very public way, all those things that we do not see ourselves but because of our trust in the witness of others.

As we prepare for this year of reflection, let’s thank God for all the people who have served as our teachers and mentors in the faith. They gave us their eyes and ears so that we could see and hear more completely the truth that sets us free.

May God bless each one of them. And may he strengthen us all in our efforts to surrender our practical prejudices so that we can believe with the eyes of faith what we don’t actually see.

—Daniel Conway

Reflection

Chick-fil-A controversy shows the challenge of living the faith consistently

A few years ago, I tried to make my way through a mobbed food court in the Circle Centre Mall in Indianapolis prior to an Indianapolis Colts football game. It was a late Sunday morning, and the place was filled with fans standing in long lines at various restaurants trying to get a bite of lunch before the big game. When I saw how long the wait would be, I decided to forgo lunch and head over to the stadium. But what I saw in the crowded food court as an inconvenience, the restaurant owners surely saw as a tremendous opportunity to increase their revenue.

All of them seemed to perceive it that way except for the operators of one restaurant. Right in the middle of the food court was a Chick-fil-A that was closed. I knew that the chicken restaurant chain was owned by a Christian family that took their faith seriously enough that they chose to keep their stores closed on the Lord’s Day, even though Sunday is one of the most lucrative days of the week for retailers. But seeing that shuttered store in the midst of such a throng of customers ready and willing to give them their money made that choice all the more powerful.

Unlike many business owners, the Cathy family that founded and still owns Chick-fil-A put their faith before profits. A choice like this should be praised in the middle of a society that too often sees wealth as the criterion of success and unfettered capitalism as its guiding star. Now, however, the Cathy family is finding itself vehemently criticized by many people across the country. It’s not because of their refusal to open their restaurants on Sundays.

Instead, it’s in reaction to the family’s support for the definition of marriage, based on Scripture and natural law, as between a man and a woman. Prominent mayors and aldermen who favor the redefinition of marriage to include same-sex couples have gone so far as to say that Chick-fil-A should not be allowed to open new restaurants in their cities.

Now, mind you, Chick-fil-A is not refusing to serve such couples in their restaurants. They aren’t acting like owners of lunch counters in the south in the time of the Civil Rights Movement that refused to serve black customers.

Much of the current furor directed at the Cathy family came about as the result of comments by Dan Cathy in a Baptist Press article. In the article, Cathy, the president of Chick-fil-A, only spoke in support of the biblical understanding of marriage. He never said anything disparaging of those who promote the redefinition of marriage.

What he and his family support—the traditional definition of marriage and allowing their employees to worship and spend time with their families on Sundays—all flow consistently from their life of faith. They are concrete expressions of their faith.

And that was enough for them to be threatened with seemingly unconstitutional limits being placed on their ability to expand their business and, in the process, give jobs to more people.

But this sad situation should remind all Christians that living out our faith with consistency will inevitably lead to being shunted and even persecuted. After all, Jesus said, “If they have persecuted me, they will persecute you also” (Jn 15:20).

Frustration of us, this will not happen in such a public way as it is happening to the Cathy family, but it may mean strained relationships with our family, friends and co-workers.

When this happens, though, Jesus would have us show love to those with whom we disagree, “Love your enemies,” he said, “and pray for those who persecute you” (Mt 5:44).

Pray also for yourself and other Christians that, when facing situations in which being consistent with your faith can be challenging and make us feel uncomfortable, we will remain faithful in a loving and positive way, giving those around us a convincing witness to Christ.

(Sean Gallagher is a reporter and columnist for The Criterion, newspaper of the Archdiocese of Indianapolis.)

Religious Liberty Topic

How much Catholics say they have heard about the bishops protesting government policies that they believe restrict religious liberty.

Of those who have heard a lot or a little... 56% agree with the bishops’ concerns

36% do not agree with the bishops’ concerns

Based on telephone interviews June 28-July 9, 2012, among a national sample of 2,973 adults.

The sampling error for the Catholic group is plus or minus 4.6 percentage points.

Source: Pew Research Center

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Heard a Lot

Heard a Little

Heard Nothing/
Don’t Know

42%

36%

36%

12%
Federal appellate court blocks Arizona's ban on late-term abortions

PHOENIX (CNS)—In a blow to Arizona's recently enacted late-term abortion ban, a three-judge panel of the U.S. Court of Appeals for the 9th Circuit in San Francisco has blocked a key provision of the law from taking effect.

The Mother's Health and Safety Act, passed by the Arizona Legislature and signed into law by Gov. Jan Brewer, was supposed to go into effect on Aug. 2. The new law, which would make most abortions after 20 weeks, was challenged by three doctors who provide abortions, represented by the American Civil Liberties Union (ACLU) and New York based Center for Reproductive Freedom. The ACLU and the executive director of the Arizona Catholic Conference, the public policy arm of the state's Catholic bishops.

Last February, a three-judge panel of the 9th Circuit affirmed a temporary restraining order or an injunction to prevent the law from going into effect. Judge James A. Teilborg ruled in San Francisco has blocked a key provision of the law from taking effect.

In a blow to Arizona's recently enacted late-term abortion ban, a three-judge panel of the U.S. Court of Appeals for the 9th Circuit has blocked a key provision of the law from taking effect.

On Aug. 1, just hours before the new law was to have become effective, the appeals court ordered that Arizona cannot prohibit most abortions after 20 weeks, pending a trial.

Both sides will file a brief with the court.

“I think it’s very unfortunate, but it’s also something that we’ve come to expect from the 9th Circuit,” said Ron Johnson, executive director of the Arizona Catholic Conference.

In his July 30 ruling, Teilborg said the court.

“Their failure to recognize the humanity of the unborn child and the health needs of the mother point out the problem of our current judicial system,” he added.

In his July 30 ruling, Teilborg said the court.

Supporters of the measure said the bill that would have banned abortions in the District of Columbia after 20 weeks failed to pass the U.S. House of Representatives on July 30. The vote was 220-154 in favor of the bill, but according to an AP story it was being considered under “special rules,” which required a two-thirds vote to pass. It will not be taken up by the Senate.

Congress took up the measure because it has jurisdiction over the District of Columbia.

Opponents of the bill said it was an “extreme, and that its reform measures “could compromise” the group’s ability to fulfill its mission.

Archbishop Robert J. Carlson of St. Louis will deliver the opening greeting at LCWR’s assembly on Aug. 7.

LCWR’s custom is to ask the bishop of the diocese where the assembly is being held to attend the opening of the assembly and welcome the participants, Sister Annmarie Sanders, a member of the Sisters, Servants of the Supreme Mary, and LCWR’s director of communications, told CNS.

Archbishop Carlson told the St. Louis Review, the newspaper of the Archdiocese of St. Louis, that his presence at the gathering “would only indicate my love for the Church, and my hope that the concerns of the Holy See—which I support—and the memory of my Holy See—which I support—and the memory of my Holy See—which I support—and the memory of my Holy See—which I support.”

In a July interview on National Public Radio, Sister Pat discussed how LCWR might proceed, noting that the group could comply with the mandate, not comply and form a separate organization, or “look for some way” to refuse to just define the mandate and the issues in such black-and-white terms.

Sister Pat, whose term as president ends at the close of the assembly, told reporters on Aug. 2 that the group was “business as usual and not business as usual.”

The gathering will be the first time the organization has gathered since the doctrinal assessment was initiated in April 18 by the Vatican’s Congregation for the Doctrine of the Faith.

LCWR’s members are the 1,500 leaders of more than 80,000 women religious representing about 80 percent of the country’s 57,000 women religious.

The assessment was needed to ensure LCWR’s fidelity to Catholic teachings in areas that include abortion, euthanasia, women’s ordination and the role of women in religious life.

The organization’s canonical status is granted by the Vatican.

When the assessment was first announced, LCWR’s leaders said they were “stunned” and “taken by surprise.” But a majority of members denounced the suggestion the sisters had been taken entirely by surprise by the assessment, and LCWR revised its initial statement to say, “We were taken by surprise by the gravity of the mandate.”

A letter from the prefect of the doctrinal congregation had informed LCWR leaders in early March that they would hear the results of the assessment at their annual meeting at the Marriottmoor in St. Louis Aug. 7-10 in St. Louis, it will be “business as usual and not business as usual,” according to the group’s president.

At the beginning of the assembly, the organization will discuss the Vatican’s assessment of LCWR and its calls for the organization’s reform.

“We don’t want the assessment to take over our agenda,” Sister Pat told reporters on Aug. 2 in a telephone press briefing. But she also noted that the sisters intend to review the document in depth and discern their response to it.

During the gathering, one of the keynote speakers will be Barbara Marx Hubbard, an author, speaker and facilitator.

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She will be succeeded by Franciscan Sister Florence Berkey, Calif.

U.S. District Judge D. relevance of Arizona’s Proposition 8, a 2008 voter-approved ban on same-sex marriage. The panel, and after the full court, stayed the ruling pending appeal.

In July, it was appealed to the U.S. Supreme Court.

“I’m hopeful that in the end, we’ll prevail on this very important [Arizona] law which we believe is of a common-sense nature and which is constitutional and very much needed.”

—Ron Johnson, executive director of the Arizona Catholic Conference

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Executive director of the Arizona Catholic Conference.
**August 10-11**

**August 11**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Seventh annual “Missions Helping Missions” bazaar and family picnic, 10 a.m.-6 p.m., noon-7 p.m. Information: 317-545-7651 or FatherJeremyKing@archindy.org.

St. Roch Parish, Family Life Center, 3605 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

**August 11-12**
St. Paul Parish, 9798 N. Deardorff Rd., Guilford/New Alcove. 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: 317-823-1094.

**August 12**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Discalced Carmelites Secular Order meeting, noon. Information: 317-545-7681.

Our Lady’s Chapel in the Meadow, Camp Atterbury, Old Highway Road, Indianapolis. Italian Heritage Society’s 22nd annual Italian P.O.W. reunion, Mass, pitch-in picnic, 11 a.m. Information: mccort66001@gmail.com or diana@marianu.edu.

St. Mary Parish, 2500 S. Mary’s Drive, Lawrenceville. 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. Information: 317-249-1619 or jmsenelm@august.com.


Nativity of Our Lord Parish, 1402 Southern Ave., Beech Grove. Church, 9:30 a.m. Information: 317-354-7681 or marcia.johnson@archindy.org.

**August 21-23**

**August 22**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Come Away and Rest–Silent Non-Guided Day of Reflection,” $40 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

**August 24-26**

**August 27**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Friends of Fatima” monthly Mass, breakfast and social, Mass, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

**August 31-September 2**
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Vatican II–Rediscover the Church,” presentation Father Jeremy King, presenter. Information: 812-357-6558 or mzoeller@Saintmeinrad.edu.

**September 14-16**

**September 30**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Pre Cana Conference,” marriage preparation program, 11 a.m.-5 p.m. $45 registration fee. Registrations: www.archindy.org/retreats.

**August 20**
Benedictine Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Catholic Identity and Doctrine–Spiritual Reading in Faith,” session one of four, Judith Cebula, presenter. Information: 317-788-8500 or information@archindy.org.

**August 27**
St. Francis of Assisi Parish in Piqua, Ohio. He was a member of the Franciscan Order of St. Damiano, Council 22, St. Francis of Assisi Parish, Columbus, Ohio.

**September 12-13**
Benedictine Father Jeremy King, program coordinator. Information: 317-545-7681 or marcia.johnson@archindy.org.

**September 21**
St. Christopher Parish, 5301 W. 16th St., Indianapolis. Scripture study, 7 p.m. Information: 317-249-1619 or jmsenelm@august.com.

**September 26**

**September 27**

St. Gabriel the Archangel Parish, 6000 W. 54th St., Indianapolis. Adult religious education classes, 7 p.m. Information: 317-291-7014.

St. John University Church, 113 S. 5th St., Terre Haute. Pro-Life Mass, 5:15 p.m. Information: mcbroom.tom@gmail.com.


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

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. “Sausage Fest,” food, music, Fri. 6 p.m.-midnight, Sat. 10 a.m.-midnight, Information: 317-253-1461.

**Two Novices to be Received into Saint Meinrad Archabbey**

In a brief ceremony at the monastery entrance on Aug. 5, Bradley Jensen and Matthew Sprather were clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad.

The two novices now begin a year of monastic formation, including study of the Rule of St. Benedict and monastic history.

Novice Bradley, 29, is a native of Iowa City, Iowa, where he was a member of St. Mary of the Visitation Parish. He earned a bachelor’s degree in business administration from the University of Iowa and a master’s degree in accounting science from Northern Illinois University.

Novice Matthew, 26, is from Piqua, Ohio. He was a member of St. Francis of Assisi Parish in Centerville, Ohio. Novice Matthew is a 2006 graduate of Ohio University, where he earned a bachelor’s degree in computer science. He has more than five years of expertise in software development for the defense industry.

As novices, they will take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk.

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad.
What was in the news on August 10, 1962? Anglicans and Catholics meet to discuss the possibility of unity.

“The Church does not seek to impose but to propose,” McCarron said. “Every time we get together, it is very meaningful, and those who could not be here were listening in.”

One learns so much from colleagues with varied experiences and backgrounds,” Tebbe said. “The speakers are experts that provide background and insights which help me better explain Church teachings and apply it in the cultural and political context in which we work.”

Daniel J. Loar, director of the Baton Rouge-based Louisiana Conference of Catholic Bishops, said it is helpful for some states to learn from larger states who are involved in contemporary public policy analysis in a fast-moving environment.

“We learn strategies and techniques from each other,” Loar said. “Florida is a leading-edge state and you [encounter] things that we don’t get right away. It is great to meet with our peers and to later be able to pick up the phone. We have [an online] Listerw where we share discussions on a variety of topics.”

Robert F. Gilligan, executive director of the Catholic Conference of Illinois, said it can be daunting to work on public policy today, but the challenges are tied together.

“If you could put one theme that ties all the challenges together it is the secularization of our culture and how everything seems to be relative today; there are not enough people who see objective truth and objective evil,” Gilligan said.

“Politicians, he added, are often not leaders of culture but rather followers of cultures, and we are here to develop strategies and ideas to help us in the public arena recognizing that with some of these challenges we have to do the best we can with what resources we have.”

What was in the news on August 10, 1962? Anglicans and Catholics meet to discuss the possibility of unity from Pope John

• Liturgical Week expected to draw many non-Catholics
• Most accurate council forecast seen in Pope John’s own words
• Grant will support microfilm project
• Pope praises American choir boys
• Lack of planning for marriage bit
• Says U.S. Catholics do not contemplate
• Cuban preparing leaders for post-Castro efforts
• Council newsmen may take courses
• Pope urges more aid for emigrants
• Experts study effects of birth control drug
• Spanish architect: Church would oppose harmful State actions

(Read all of these stories from our August 10, 1962, issue by logging on to our archives at www.CriterionOnline.com)
Celebrating the CYO Spirit

- a court together with their arms around each other.
- Concession stands.
- Getting money from your parents to spend at the concession stand.
- The “follow your own drummer” player who gets a hot dog and nachos at the concession stand 10 minutes before a game.
- A crowd erupting in cheers when a player makes her first basket ever in a game.
- Priests who show up at games to cheer for their parish teams.
- Dads and moms telling their children that they’re proud of them.
- Coaches who believe in players.
- Coaches who believe in the potential of each child as someone who makes a difference to their families, friends and others.
- A coach becoming a father figure or a mother figure to a child who doesn’t have one.
- When the kickball team at one parish held a fundraiser so the kickball team at another parish could participate in the sport.
- Running special plays so every child gets to feel part of the team.
- Knowing that the success of Catholic high school sports teams in the archdiocese directly reflects the tradition and quality of coaching that players get at the CYO level.
- Leaving the gym after a “Christmas holiday” basketball tournament game to see snow starting to fall.
- Getting a “personal best” time at a track or a cross country meet.
- Giving a child the experience of playing a sport.
- Giving a child confidence.
- Team parents.
- Co-ed soccer teams.
- Volunteer coaches arranging their work schedules so they can get to their team’s game on the other side of the city during rush hour.
- A player getting a high-five or a hug from an older sibling.
- The searing intensity of playing kickball on the south side of Indianapolis.
- Prayers before and after practices.
- Riding to games in a car or van packed with teammates.
- Making the sign of the cross before stepping into the batter’s box or taking a foul shot.
- Getting the opportunity to practice Catholic principles—such as forgiving others and praying for the souls of others—when the occasional opposing coach does something that instinctively makes you picture him in a fiery setting operated by a guy with a pitchfork.
- Coaches who take the time and the interest to ask their players, “How are you doing in school?”
- The feeling a coach gets when a former player stops, smiles and talks to him or her years later.
- Former players who grow up to coach CYO sports because they had such a great experience when they played.
- End-of-the-season team parties.
- End-of-the-season team parties when parents play their children in the sport—and learn the game isn’t as easy as it looks from the stands.
- Realizing the wisdom of a coach who said, “Playing CYO is probably more important for the kids who won’t get to play in high school. This is their chance to understand what sports is about, and how it builds character.”
- Having fun.
- Making friends and creating memories—some that last a lifetime.†
Sixteen Sisters of the Third Order of St. Francis of Oldenburg are celebrating jubilees this year.

Sister Dorothy Stecker is marking her 80th year with the community, and Sister Adele Zahn is celebrating 75 years. Six sisters are celebrating their 60th anniversary as Franciscans, and eight sisters are marking a half century with the women's religious order.

Sixty-year jubilarians are Sisters Mary Laurel Haughtem, Doris Holohan, Mary Paul Larson, Myra Peine, Janice Scheidler and Marietta Sharkey.

Fifty-year jubilarians are Sister Patricia Bietsch, Myra Grathwohl, Diane Janusen, Markline Kochert, Margaret Maher, Carol Ann Mause, Datta Mitchell and Barbara Riemensperger.

Sister Dorothy Stecker, formerly Sister Bernarda, is a native of Nesbit, Ind.

From the archdiocese, she taught at St. Gabriel School in Connersville, St. Joseph School in Shelbyville, St. Mary School in Laneview and Our Lady of Perpetual Help School in New Albany.

Sister Dorothy also ministered at St. Lawrence School, St. Mark the Evangelist School and St. Michael the Archangel School, all in Indianapolis.

She also taught at Catholic schools in Ohio, Kentucky and Missouri.

In later years, Sister Dorothy served in parish ministry. She resides at St. Clare Hall, the health care facility at the motherhouse.

Sister Adele Zahn, formerly Sister Mary Karen, earned a masters degree and doctorate in French at Fordham University in New York.

She ministered at Marian University, the former Marian College, for 55 years as a humanities, French and honors professor, dean of students in Clare Hall, dean of the college, organizer of the honors program and professor emeritus.

In 2009, Sister Adele retired to the motherhouse. She resides at St. Clare Hall.

Sister Mary Laurel Haughtem, formerly Sister Louan, taught in the archdiocese at Holy Family School in Richmond as well as at Catholic schools in Ohio and Illinois.

From 1996 until 2002, Sister Mary Laurel ministered as co-director of communications and public relations for the congregation.

She is retired and resides in Batesville.

Sister Doris Holohan taught in the archdiocese at St. Mary School in New Albany, St. Mary School in Aurora and St. Louis School in Batesville as well as at Catholic schools in Cincinnati.

From 1966 until 1971, Sister Doris served at the Oldenburg Franciscans’ mission in Papua New Guinea.

During 45 years of ministry there, she served as a teacher for primary and intermediate students, co-coordinator of in-service courses, religious educator, regional coordinator and adviser for the Franciscan Sisters of Mary.

In 2011, Sister Doris retired and returned to the motherhouse. She resides at St. Clare Hall.

Sister Mary Paul Larson, a native of Vincennes, Ind., taught in the archdiocese at the former Holy Family School in Oldenburg, the former St. Joseph School in St. Mein and Holy Family School in Richmond.

She also taught at St. Michael the Archangel School, the former Holy Trinity School, Our Lady of Lourdes School and Marian University, all in Indianapolis.

She also taught at Catholic schools in Ohio, Michigan and Montana.

Sister Mary Paul is retired and resides at the motherhouse.

Sister Myra Peine, a native of Brookville, taught in the archdiocese at the former St. Rita School in Indianapolis.

She also taught and served as principal at a Catholic school in Missouri.

From 1983 until 2009, Sister Myra ministered at the motherhouse in the occupational therapy department and later as activity coordinator and a member of the coordinating team.

She resides at the motherhouse and assists with ministries.

Sister Janice Scheidler, a native of Millhouse, Ind., taught in the archdiocese at Our Lady of Lourdes School in Indianapolis and St. Joseph School in Shelbyville.

She also taught at Catholic schools in Ohio and Missouri.

After serving as assistant treasurer at the motherhouse, Sister Janice ministered as assistant treasurer at Marian University in Indianapolis from 1985 until 1998.

She resides at Marian University and serves as the madrassa coordinator.

Sister Marietta Sharkey, a native of Indianapolis, taught in the archdiocese at Holy Family School in Richmond and St. Monica School in Indianapolis.

She also taught at Catholic schools in the Evansville Diocese and in Cincinnati, where she also ministered as director of religious education.

She resides at the motherhouse and assists with ministries.

Sister Patricia Bietsch, formerly Sister Mary Martha, taught in the archdiocese at St. Christopher School in Indianapolis, St. Lawrence School in Indianapolis, Holy Family School in Oldenburg and Oldenburg Academy of the Immaculate Conception.

She also taught at Catholic schools in the Evansville Diocese, and in Illinois, Missouri, Montana, Ohio and New Mexico.

She resides in Tohatchi, N.M., where she serves in Native American ministry.

Sister Marya Grathwohl taught at Catholic schools in the Evansville Diocese, and in Missouri and Montana.

In 1986, she was elected to a six-year term as a member of the congregation’s leadership team.

In later years, Sister Marya ministered as an intern in global studies in New York and at the California Institute of Integral Studies in San Francisco.

From 1998 until 2006, she ministered at Earth Hope director and environment consultant at the Prayer Lodge in Busby, Mont.

Also an author, Sister Marya resides in Dayton, Wyo., where she serves as Earth Hope director and an educator at San Benito Monastery.

Sister Diane Jamison, formerly Sister Gabrielle, taught in the archdiocese at Holy Name School in Brench Grove and Our Lady of Perpetual Help School in New Albany.

She also taught at Catholic schools in Michigan and Ohio.

In later years, Sister Diane served in retreat ministry and spiritual direction.

From 1989 until 1993, she ministered as coordinator of spiritual development at Our Lady of Fatima Retreat House in Indianapolis.

Sister Diane also served in pastoral ministry in the Diocese of Fort Wayne-South Bend and in Minnesota.

She resides at the motherhouse and ministers as director of formation and ongoing formation.

Sister Marlene Kochert, formerly Sister Alicia, is a native of Lansingville.

She taught in the archdiocese at the former St. Bernadette School in Indianapolis, Our Lady of Perpetual Help School in New Albany and St. Louis School in Batesville.

Sister Marlene also ministered as director of religious education at St. Gabriel Parish in Connersville as well as in Cincinnati and New Mexico.

She resides in Tohatchi, N.M., where she serves as parish minister at St. Mary Mission.

Sister Margaret Maher, formerly Sister Catherine Siena, taught in the archdiocese at St. Christopher School in Indianapolis.

She also taught at Catholic schools in Ohio.

In 1986, Sister Margaret was elected to a six-year term as a member of the congregation’s leadership team.

She resides at the motherhouse, where she completed her leadership term in July.

Sister Carol Ann Mause, formerly Sister Rosarita, served as a teacher, principal and pastoral minister.

In the archdiocese, she ministered as principal of Oldenburg Academy of the Immaculate Conception.

Sister Carol Ann also served in the Evansville Diocese, and in Cincinnati and Missouri.

She resides in Ripley, Ohio, where she ministers as a Catholic school principal.

Sister Daria Mitchell, formerly Sister Alisa, taught at the archdiocese at St. Joseph School in Shelbyville.

She also ministered as a teacher and principal at Catholic schools in Cincinnati.

She resides in St. Bonaventure, N.Y., where she serves as managing editor of Franciscan Institute Publications at the Franciscan Institute of St. Bonaventure University.

Sister Barbara Riemensperger, formerly Sister Cabrini, taught in the archdiocese at St. Louis School in Batesville and St. Lawrence School in Lawrenceburg.

She also taught at Catholic schools in Ohio.

In later years, Sister Barbara earned a bachelor’s degree in nursing at Miami University in Hamilton, Ohio.

Her next ministry assignment was as clinical nurse coordinator of the motherhouse infirmary at St. Francis Hall.

Sister Barbara also served as a member of the motherhouse coordinating team from 1984 until 2009.

She resides at the motherhouse, where she serves the sisters with memory loss at St. Clare Hall.
Priests, deacons and religious help us through life’s ‘peaks and valleys’

(Edited note: Following is the sixth in a series of articles featuring the winners of the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

By Grace Hendrickson
Special to The Criterion

In our daily lives, we find constant reminders of God’s love for us—the brilliance of a sunrise, the concern of a friend or the unity of 1,200 students joined together in the celebration of Mass.

Each of these experiences, in a unique and powerful way, serves to remind us of God’s message to love and seek the kingdom of heaven.

But the most poignant and complete example of Christ’s call lies in the example of service lived by those who have chosen to serve God through a religious vocation.

As members of God’s family, we tend to reach out to priests, deacons, and men and women religious during the peaks and valleys of our lives.

In baptism and marriage, we look to our clergy for initiation and wise counsel. At the end of our lives, we look to them for peace and consolation. Between these peaks and valleys, we rely upon religious to teach us to live in a way that truly answers Christ’s call to us.

In service to others, clergy seize opportunities and comforts that many of us take for granted, like a competitive salary, a family, and an abundance of personal experiences and possessions.

Jesus said, “Seek first the kingdom of God” (Mt 6:33). We look to our priests, deacons, and religious sisters and brothers to teach us to seek God above all things through their love for others.

Perhaps the most powerful example of seeking God in my lifetime lies in the work of Blessed Teresa of Calcutta. Mother Teresa was an Albanian nun who, after receiving a call from God, moved to Calcutta, India, and dedicated her life to serving the sick and the poor.

In 1950, Mother Teresa founded the Missionaries of Charity. It began as a small order with only 13 nuns, but today has grown to more than 4,000 sisters from around the world. Mother Teresa taught us that, “Love begins at home, and it is in reality much we do, but how much love we put into that action.”

She put all her love into following God’s path by caring for “the hungry, the homeless, the crippled, the blind, the lepers, and all who feel unwanted, unloved, and uncared for throughout society.”

Like other religious orders, Mother Teresa had to fight for everything she had to follow the way of the Lord.

Mother Teresa said, “Love is a fruit in season at all times, and within reach of every hand.”

By following the example of Mother Teresa and the religious in our community, we all are invited to put love into the world and seek God above all things.

(Grace and her parents, Mark and Kathy Hendrickson, are members of St. Simon the Apostle Parish in Indianapolis. She completed the 12th grade at Cathedral High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club’s 2012 John D. Kelley Vocations Essay Contest.)

U.S. State Department report shows dangers to religious freedom on the rise

WASHINGTON (CNS)—A bomb attack in July that targeted Israeli tourists in Bulgaria and killed six is part of a trend, according to the 2011 International Religious Freedom Report. Ambassador Suzan Johnson Cook released the findings at a press briefing on July 30 at the U.S. State Department in Washington.

The annual report covers the status of religious freedom in 199 countries and territories. It allows the Office of International Religious Freedom to monitor religious persecution and discrimination worldwide, and recommend policies that encourage religious freedom.

Johnson Cook, ambassador at large for international religious freedom, pointed to eight countries that exhibited widespread religious persecution. They include a major U.S. Middle East ally, Saudi Arabia, and a major U.S. trading partner, China, as well as North Korea, Iran, Sudan, Eritrea, Myanmar and Uzbekistan.

Authoritarian regimes in many countries were using religious persecution for political ends, said Johnson Cook, noting that Russia and Uzbekistan have invoked national security as a pretext for restricting the rights of peaceful religious groups.

Johnson Cook noted that religious freedom, especially in Arab Spring countries, was in flux and needed to be closely monitored. The report points to successes in Libya, where the interim constitution has for the first time included protections of free worship. However, in Egypt, there was a notable rise in anti-Semitism and sectarian violence against Coptic Christians.

The report said the rise of technology has had an impact on religious relations around the globe. Social networking and peer mass communication have allowed protests of human rights violations to be more easily organized, but also give governments the tools to more effectively persecute individuals.

“This February,” Johnson Cook noted, “a young blogger, Hamza Kashgari, was arrested for questioning his faith on Twitter, and he still remains in jail without charge.”

This happened in Saudi Arabia, a country where disagreeing with the Wahabi interpretation of Islam could legally result in death.

Later, at a briefing for the press and others in a different building, Secretary of State Hillary Clinton addressed the importance of the report’s findings and safeguarding international religious freedom.

“Free exercise of religion is the first freedom enshrined in our First Amendment, along with the freedoms to speak and associate. Because where religious freedom exists, so do the others,” said Clinton.

“Like all human beings and all human rights, they are our birthright by the mere fact of us being who we are—thinking, acting human beings—men and women alike. They are not granted to us by any government. Rather, it is the responsibility of government to protect them,” Clinton identified two types of religious persecution that she said is pervasive in intolerant countries.

The first, secular government’s refusal to recognize non-state-run religions, is epitomized by China appointing its own Catholic bishops, and refusing to recognize bishops appointed by the Vatican.

The second is a government’s refusal to defuse religious tensions within its own borders, embodied in the junta’s tolerance for religious violence between Buddhist Bamar and Muslim Rohingya ethnic groups in Myanmar. The State Department remains the country’s “But there is not only a limitation to the way of the Lord.”

Clinton called that rationale the “tyranny of the majority,” and explained the necessity of human rights protections in constitutions. Democracy, she explained, cannot exist without religious freedom.

“Genuine democracies use principles to guide us to protect the rights of citizens equally,” said Clinton.

One area struggling with the question of democracy is Egypt and its new Muslim Brotherhood-run government. Coptic Christians, which make up 10 percent of the nation’s population, fear implementation of Shariah, or Islamic law.

Clinton, who had recently visited Egypt, said President Mohammed Morsi has promised to place women and Christians in high-ranking government positions. Despite growing religious tensions worldwide illustrated in the report, Clinton remained optimistic about religious freedom.

“We saw that capacity vividly in Tahrir Square when Christians formed a circle around Muslims in prayer, and Muslims clasped hands to protect Christians celebrating a Mass,” she said. “I think that spirit of unity and fellowship was a very moving part of how Egyptians and all of the rest of us, responded to what happened in those days in that square.”
VATICAN CITY (CNS)—The Catholic Church teaches that beauty can be a path to God, and in an attempt to make that path easier for visitors to follow, the Vatican Museums have assigned two priests to guide the searching. Or just to talk.

“Art and faith: A priest for you” reads the sign on the table where a priest from Togo and another from Nigeria took up their posts on Aug. 1 on an experimental basis.

Bishop Giuseppe Sciacca, general secretary of the Vatican governor’s office, told Catholic News Service on July 30 that, “Especially as the Year of Faith is about to begin, it seemed opportune to take this pastoral initiative.”

With thousands of visitors passing through the museums each day, “we decided a discreet presence should be offered for those who feel a need to talk or seek advice. Who knows, it could even lead to a confession,” he said.

“Art is a path to beauty and truth, and therefore to God,” the bishop said.

The two pioneer priest-guides are members of religious orders—one is a Sacred Heart missionary, and the other is a member of the Orione Fathers. Both are studying at pontifical universities in Rome, and speak Italian, English and French.

Msgr. Paolo Nicolini, managing director of the Vatican Museums, said the Vatican is calling the assignment an experiment because “it’s something absolutely new.

“The necropolis has been a part with the father—only an anthropologist can interpret that,” he said. †

Spinola said the necropolis has been a goldmine for anthropologists studying ancient Roman burial practices and, particularly, family relationships.

“Frequently, part of the children’s remains were buried with the mother and part with the father—only an anthropologist can interpret that,” he said.

Spinola said working with Italian and French specialists, he said, the Vatican is using geo-radar to map the contours of areas still buried, probably by mudslides in ancient times.

Much of what has been uncovered in the necropolis remains where it was found, including several skeletons of children and a few of adults. The area also is filled with terracotta jars containing cremated remains.

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“Frequently, part of the children’s remains were buried with the mother and part with the father—only an anthropologist can interpret that,” he said.

Art and the meaning of life: Priests help visitors to Vatican Museums
For the Editor Emeritus/John F. Fink

Amos and Hosea, the prophets in the northern lowland. They also were contemporaries of the Assyrians were threatening the southern kingdom of Judah. However, Isaiah lived in Jerusalem while Micah lived in the Judean lowland. They also were contemporaries of Amos and Hosea, the prophets in the northern kingdom of Israel, whom we met last week.

The seven chapters in Micah have traditionally been broken down into three parts. The first consists of an announcement of God's judgment followed by a declaration of God's promise for Judah.

When Assyria was threatening Judah and desolation because of its crimes, mainly sins against social justice. Like Amos, Micah was appointed by the Lord to go to the kingdom of Judah. The desolation will be followed by God's gathering his scattered sheep into one flock.

The second part focuses on the corruption of Judah's leaders. This is followed by God's promise of Zion's future restoration.

The third part presents a lawsuit against Judah for breach of covenant in which God is portrayed as both judge and director of the covenant. The covenant will be satisfied with the people's repentance and God's healing of Jerusalem.

In the Book of Jeremiah, written about a century later, the leaders in Jerusalem recalled that Micah's warnings at the time of King Hezekiah caused the people to “entreat the favor of the Lord, so that he repented of the evil with which he had threatened them” (Jer 26:18-19).

But the New Testament, Matthew's Gospel uses Micah's prophecy in his account of the magi who came from the East to adore the newborn Jesus and consult with King Herod, he assembled the chief priests and scribes to learn where the Magi were to be born. They told him, “In Bethlehem of Judæa, for thus it has been written through the prophet: ‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel’” (Mt 2:5-6). They were quoting Micah (Mi 5:1) who believed that the Immanuel would come from the little city of Bethlehem, King David's birthplace.

We also have this advice from Micah: “You have been told, O man, what is good, and what the Lord requires of you: Only to do the right and to love goodness, and to walk humbly with your God” (Mi 6:8). †

For the Journey/Effie Caldera

Joining the fight for accurate images of women and girls

If you're looking for a hero in a civil life career these days, I have a name. Her name is Julia Bluhm. She’s only 14, but she obviously has a good bit of common sense and a wackiness to take action.

The Christian Science Monitor reports that the teenager launched an organization called Seventeen magazine to stop using Photoshop to alter published photos of girls’ bodies and faces. Her efforts have paid off. More than 80,000 signatures, have led Seventeen to promise that it will leave bodies alone, using Photoshop only to remove the stray hair or the errant pimple.

If you’ve looked at teen magazines lately, you’ve noticed the difference. The Seventeen magazine, you’ve missed a lot of really staggering photo altering. Many websites post screen shots of the before and after photos. It’s absolutely amazing.

Have you picked up a fashion magazine and noticed that the woman on the cover has毫不粉色ly attacked herself? I come from a family where we lament the bags under our eyes, which develop with age. I’m pretty clearly aware that some women in fashion magazines miraculously do not have the slightest wrinkle or lines beneath their eyes. The Quick Interchange, to use a Hemingway-type phrase. Scientists say, and after photos of women whose faces look normal and lived in—a slight bag here, a laugh line there. Magically airbrushed away, these women’s faces on magazine covers now give Gone with the Premature Wrinkles Association, a nonprofit organization, to ask and ask, “What happened to me?” That is, if you believe what you see in those magazines. Effie has discovered that the sophistication and maturity to ignore these false presentations. But, for kids, it’s often a different story. Millions of teenage girls read magazines that present pictures that tout inhuman perfection.

I’ve always admired those English actors who seem to live beautifully into their own skins. In the movie The Best Exotic Marigold Hotel, you see examples of women—from among them Maggie Smith of Dowling Abbey fame. Judi Dench—agaging gracefully and beautifully. Obviously, they are women who take care of themselves, stay healthy and fit, yet honest in showing the signs of the years that they’ve lived.

As we age, do we aspire to look like Jean Harlow with her self-admitted 40 percent loss of plastic surgeries, or Judi Dench? I’ll take Dench. For our kids have any role models with those values? What does watching these representations do to a kid’s self-image? Can we even begin to imagine that a young American grows more weight eating, disorders among the young increase dramatically?”

The Christian Science Monitor quotes Lynn Greff, president of the National Eating Disorders Association, as noting “a substantial improvement of new cases of anorexia are girls aged 15 to 19. This distortion of the body, and the abuse that comes with it, casts a shadow over how we see Christian Catholics, and it impacts our daughters’ mental health. Let’s join with the Catholic Church to influence more teen magazines, and have a conversation with our kids about what they’re reading.”

(Cynthia Dewes writes for Catholic News Service.)

Perspectives

Twenty Something/Christina Cappecchi

Mom’s first pedicure: The theology of thrift

In 1963, my mother was a second-grader at St. Mary’s School in Inver Grove Heights, Minn. When sister Marie Pauline, her teacher, asked her to stay after school, her heart skipped a beat. She lined sheet of paper bearing the intaglio letter MM in No. 2 pencil. It was her pedicure examination. My mother turned the sheet over and pointed to the bottom third, which was blank. “Your nails are not long enough or manicured,” Sister Marie Pauline said.

So began Mom's education in waste-not-want-not-theology, a Great Depression mentality stretched to the Baltimore Catechism in an era of big families and small houses and clowned nuns living out a vow of poverty with bare faces and flat shoes.

Mom never forgot the after-school reprimand. She went on to use cloth diapers on her babies, training us to get four blows out of one diaper. She pruned our nails and used paper. She resues tea bags and breaks sticks of gum in half. She mines free bars at garage sales and hand-me-downs. She is the queen of Walgreen’s rebates.

Somewhere along the way, Mom’s cost cutting started to look a bit more pleasant, trimming a little bit of the context from her own vow—a first-rate mother consigned to the second hand.

Throughout his life, Hemingway had commented on children's lack of line. He was involved in child welfare, which developed to inhibit a point Gilbert in his career, he visited and sent books and gifts to the dying teenage son of friends, he began to answer their questions, he invited a first-time youth to his home for writing advice. Just as he was ecclesiastical, with an eye to the spiritual and medically and socially, he managed to write a tender letter of encouragement to the sick, ill all of an acquaintance in Spain. The themes in Hemingway’s work reflect the great concerns of the human condition, including fear, passion, understanding of nature, beauty, and a sense of place. He was a flawed man who tried to do what he thought was good, but often failed.

Sound familiar?

When we read stories about the world or ourselves, we are made to reflect on our own human condition. God gave Ernest Hemingway a great gift, which, as damaged a person as he was, he shared so beautifully with us.

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

Mom turned a soap-polish—OP’s. It’s my Prague-atte— and I opted for a neon orange—

“Do you have a coupon?” she whispered.

We slid onto our chairs, and the buffing began. “Do you have a coupon?” she whispered. “Do you have a coupon?” she whispered. The sound of the buffer was in a place where I was comfortable displaying the signs of the year’s they’ve lived.

Some began Mom’s education in waste-not-want-not-theology, a Great Depression mentality stretched to the Baltimore Catechism in an era of big families and small houses and clowned nuns living out a vow of poverty with bare faces and flat shoes.

Mom selected a copper-polish—OP’S. It’s my Prague-atte— and I opted for a neon orange—

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The Sunday Readings

Sunday, Aug. 12, 2012

1 Kings 19:4-8
Find the 430-52
John 6:41-51

The First Book of Kings provides this weekend’s Liturgy of the Word with its first biblical reading. Unified Israel’s kings are the central figures in these books, however, the prophets, such as Elijah, receive more prominent marks. This weekend’s reading mentions Elijah. He was the named first half of the ninth century B.C.

In the reading, Elijah speaks in the first person. He is weary and discouraged. He even asks God to take his life then he falls asleep. When he wakes up, a hearty cake and jug of water are at his side. He eats and drinks. Next, an angel comes, indicating that this restoring sustenance is from God. The angel orders Elijah to continue his journey. Elijah obeys the angel.

The second reading this weekend is from St. Paul’s Epistle to the Ephesians. This context surrounds the whole. Living the Gospel of Jesus was not easy at every side.

Christians in Ephesus faced a special challenge. They lived in a thriving seaport and commercial center amid many vices and distractions. Ephesus also was a major pagan shrine. Pilgrims who came to worship at its great temple to Diana, the Roman goddess, filled the city.

The reading is very practical. It calls upon the Christian Ephesians to rise above gossip and malice. After the people are rid of their sins, it calls upon them to rid themselves of all bitterness and anger, and above all, to be compassionate and forgiving.

The Assumption of the Virgin Mary was not easy. Many vices and commercial center amid many vices and distractions. Ephesus also was a major pagan shrine. Pilgrims who came to worship at its great temple to Diana, the Roman goddess, filled the city.

This is a reading that God sustains and strengthens us just as he sustained and strengthened Elijah, who was no dearer to God than we are today.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He bears human nature with us. Born of Mary, a human, Jesus is as human as we are. He is the “bread of life.” Aply, this reading is associated with the Eucharist. The food mercifully given by God is more than material food, although it appears as bread and wine. It is the Body and Blood of the Lord. It refreshes our souls.

The last element in this weekend’s lesson comes again from Elijah. Life continues, often with hardships. As disciples seeking eternal life, we must continue our long walk to the mountain of God. More often than not, it will be an uphill journey. But God will give us strength. He awaits us with everlasting life and peace.

Reflection

Everyone can identify with Elijah, the prophet featured in the reading from the First Book of Kings. Whatever the circumstance, life for any of us can be wearying and distressing. Any of us can be reduced to desperation as was Elijah. In this realization, in the face of the quite human and very universal reality, the Church speaks this weekend with great consolation and reassurance. First, it recalls for us, through the first reading, that God sustains us and strengthens us just as he sustained and strengthened Elijah, who was no dearer to God than we are today.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He bears human nature with us. Born of Mary, a human, Jesus is as human as we are. He is the “bread of life.” Aptly, this reading is associated with the Eucharist. The food mercifully given by God is more than material food, although it appears as bread and wine. It is the Body and Blood of the Lord. It refreshes our souls.

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Question Corner

Kerry Doyle

All intercessory prayer is praiseworthy, whether it is general or specific by name.

Is it right to tell someone that you will pray for them when, in fact, you will never mention them by name when you pray? I am an ordinary minister of holy communion at a local hospital. I do not wish to appear as though I am in competition with the priests who bless and give the sacrament at the bedside of the sick. I promise that day to pray, and this, too, is meritorious.

If you are going to do is pray for the whole world in a generalized way, it doesn’t seem right to pledge prayers for a specific individual. (Maldive, Utah)

All intercessory prayer is praiseworthy, whether it be general or specific. The ideal, I believe, is to mention particular individuals by name when you pray because when you picture those persons in your mind it is as though you are carrying them before God in their need. It also, I think, deepens our compassion when we reflect ever briefly on someone else’s trials.

There are, though, plenty of people who—usually before they go to bed—include in a general way all those for whom they have promised that day to pray, and this, too, is meritorious.

At our parish’s weekend Masses, I have on occasion included in the prayer of the faithful petition that says: “For all who have asked for our prayers, for those to whom we have promised to pray and for people most in need of prayer, we pray to the Lord.”

When my husband and I attend Mass as we travel on our vacations, we notice some interesting and varied practices. At one church in the Diocese of Phoenix, the words to the congregational hymns were projected onto the wall behind the altar. At another church in that same diocese, video monitors were placed toward the rear of the church to help those people who did not have a clear view of the altar.

Both of these accommodations seemed to us to be good ideas.

Recently, though, we saw a liturgical variation that caused us to wonder about its propriety.

In a small parish church in Alaska, at the end of the Mass, the priest of approaching the priest with a cruet of water and a lavabo dish, the altar server brought up a bottle of hand sanitizer and squirted a few drops of the fluid into the priest’s hands. What do you think of that practice? (Oconomowoc, Wis.)

If the only purpose of the lavabo rite—From the Latin for “I will wash”—were to clean the priest’s fingers, perhaps you could argue for the hand sanitizer.

In fact, though, this ritual has a far deeper significance.

It may be true, as some liturgical historians think, that the ritual grew from the practical necessity of cleaning the priest’s hands after the congregation had brought forward fresh baked loaves of bread and vessels of wine.

But the real significance of the ritual as the Church has reflected on it over the centuries is to show the purity of heart needed by the priest—and the people, too—as they approach the transcendental sacrifice of the Eucharist.

The General Instruction of the Roman Missal which serves as the rule book for the Mass, says, “Then the priest washes his hands at the side of the altar, a rite in which the desire for interior purification finds expression.”

The words of the priest as he washes his hands are, “Wash me, O Lord, from my iniquity and cleanse my hands from sin.”

That symbolism is more clearly conveyed, I would submit, by the server’s pouring water from a pitcher over the priest’s hands and into a basin than by squeezing a few drops of sanitizer on his hands.

The sanitizer may be put to a different use. At other parishes, I would submit, I make a generalized way, it doesn’t seem right to pledge prayers for a specific individual. (Maldive, Utah)
RIP

The reception of Mary into heaven is depicted in the center section of a rose window at SS. Peter and Paul Cathedral in Providence, R.I. The feast of the Assumption of the Blessed Virgin Mary on Aug. 15 celebrates the Church’s belief that Mary was taken body and soul into heaven at the end of her life.

Rose window

Providence Sister Norene Golly taught at schools in three states

Providence Sister Norene Golly, the former Sister Charlotte Ann, died on July 22, the 62nd anniversary of her entrance into the congregation, at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on July 27 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.


Sister Norene earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Indiana State University in Terre Haute.

During 62 years as a Sister of Providence, she ministered as a teacher for 29 years at Catholic schools in Chicago, Indiana, Illinois and Oklahoma.

In the archdiocese, Sister Norene taught at the former St. Patrick School in Indianapolis from 1953-57.

After retiring in 2008, she lived in Chicago and served her sisters at the community’s motherhouse.

In March 2012, Sister Norene returned to the motherhouse and dedicated herself to the ministry of prayer with the senior sisters.

Surviving is a brother, Jerome Golly of Carol Stream, Ill.

In memory of her life, a memorial Mass will be offered July 22 at the Church of the Immaculate Conception at the motherhouse.

To donate:

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Cardinal Tarcisio Bertone, Vatican Secretary of State, in a papal message praised the Knights of Columbus' efforts to protect religious freedom.

The message went to the Knights through the papal spokesperson for Benedict XVI’s prayers for the Knights’ annual gathering and his thanks to the fraternal organization, was published at the Vatican on August 2.

Writing on behalf of the pope, Cardinal Bertone thanked the Knights for helping Catholics “recognize and respond to the unprecedented gravity of these new threats to the Church’s liberty and public moral witness.”

The Knights of Columbus, which include about 1.8 million members in the United States and elsewhere, has actively supported the U.S. bishops’ campaigns to strengthen traditional marriage, defend the traditional definition of marriage and defend religious freedom. The Knights also have publicly opposed efforts to force the most Catholic employers to incorporate contraception, abortifacients and sterilization in the health insurance plans they offer employees.

“By defending the right of all religious believers, as individual citizens and in their institutions, to work responsibly in shaping a democratic society inspired by their deepest beliefs, values and aspirations, your order has proudly fought up to the highest religious and patriotic principles which inspired its founding,” said the message sent to Supreme Knight Carl A. Anderson.

“The challenges of the present moment are, in fact, yet another reminder of the decisive importance of the Catholic laity for the advancement of the Church’s mission in today’s rapidly changing social context,” the message said.

It praised the Knights’ efforts to educate their members in the faith and to help them give witness to their beliefs in their daily lives and community involvement.

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To perform this job successfully the development officers must have knowledge of and commitment to the mission of Marian University. Bachelor’s degree from four year college or university and the willingness to travel, preferably, in a college or university environment; ability to write, analyze, and interpret giving information, financial reports, and legal documents and utilize this information in planning processes; ability to effectively present (written and verbal correspondence) information and respond to questions from internal and external constituents; ability to collect data, evaluate results of research, draw conclusions and must be able to incorporate these conclusions/into strategic and tactical plans; a willingness to work an “irregular” schedule (nights and weekends) and travel; must have and maintain a valid Indiana Driver’s License without restrictions; Center for Fundraising Executive (CFRE) certification preferred; must have strong communication skills, both oral and written, and outstanding interpersonal skills; and must be well-organized, self-directed, collaborative and work with members of the Institutional Advancement team individually and in groups.

Marian University is an EOE.
Historic Shelby County parish celebrates 175 years

By Sean Gallagher

To the average motorist driving on Interstate 74 in rural Shelby County, St. Vincent de Paul Church might look like any ordinary country church sitting adjacent to a highway.

That’s not obvious to the naked eye, however, is the long and sometimes troubled history of the Batesville Deanery faith community located a few miles southeast of Shelbyville.

Founded in 1837, St. Vincent soon became the hub for the tireless ministry of Father Vincent Bacquelin, its founding pastor.

Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, who later became the Archbishop of Indianapolis, met Father Bacquelin on a trip to France when the priest was still a seminarian. Bishop Bruté convinced him to finish his priestly formation in the U.S. and be ordained for the fledgling diocese on the edge of the American frontier.

Although assigned as pastor of St. Vincent Parish, Father Bacquelin ministered to Catholics in such far flung places as Anderson, Cambridge City, Columbus, Indianapolis, North Vernon, Richmond and Rushville.

He traveled from his base at St. Vincent by horseback to all of these places and it was on such journeys that he died. As he returned from visiting a sick Catholic in Rushville in June 1846, his horse was spooked by a swarm of bees and threw him against a tree. The fall resulted in fatal injuries to him and it was the final priestly acts of the Diocese of Vincennes.

The story of Father Bacquelin and the rest of the 175-year history of St. Vincent de Paul Parish is recounted in an updated booklet co-authored by Bette Lux and Elva Nieman and her husband, John, both parishioners.

The founding pastor’s circuit riding ministry was also recalled during a June 24 pitch-in picnic at St. Vincent that kicked off a series of celebrations honoring the 175th anniversary of its founding. Father Paul Landwerlen, the parish’s administrator, rode a horse onto the parish grounds and read a proclamation about its history.

“I’ve ridden horses many times in my life,” Father Landwerlen said. “I thought that it was a good idea. I enjoyed it.”

Bishop Christopher J. Coyne, apostolic administrator, is scheduled to be the principal celebrant of an anniversary Mass at 2 p.m. on Sept. 16.

Lux, 85, had been a lifelong St. Vincent parishioner until moving into the retirement facility at St. Paul Hermitage in Beech Grove last year. She was born three years after another challenging moment in the history of the parish—the burning of its church by an arsonist.

Although local authorities never pressed charges against anyone for the crime, Lux said that, both at the time and for decades afterward, parishioners and the broader community believed that members of the Ku Klux Klan, which had great power in the state in the early 1920s, were responsible for it.

“I think that the authorities were probably too afraid to pursue any prosecution,” Lux said. “That’s just my opinion. The people were afraid because sometimes they’d come home and would find a cross burning in their yard. It was terrible.”

Although Klan members tried to strike fear in the hearts of Hoosier Catholics at that time, St. Vincent parishioners remained undaunted, completing the building of a new church by 1926.

Lux said that the parish showed a lot of togetherness in rebuilding their church then in protecting it.

“That was at a time when we didn’t have much money,” she said. “They all worked together to help build the new church. And for a long time, a lot of the guys had their shotguns and stood guard wondering what was going to come next.”

In addition to being vigilant, the parish and the priests and religious who staffed it also showed compassion.

That was true especially for Lux, whose mother died when she was a toddler. Members of the Oldenburg-based Sisters of St. Francis, who taught in St. Vincent’s school until it was closed in 1971, took her under their wings.

“The sisters kind of mothered me because they knew that I didn’t have a mother,” Lux said. “I had nothing but love for those sisters. Whenever they’d ask me to help them [clean the sanctuary of the church], I thought that was really great to get up there close to the altar and help them out.”

The members of St. Vincent Parish today honor their past, especially in a stained glass created for the parish’s church when it was renovated in the 1980s that features an image of Father Bacquelin on horseback and fire blazing through the church roof.

Father Landwerlen, 85, honors that past simply by ministering there.

His great-grandfather, John Landwerlen, emigrated from the Alsace-Lorraine region of Germany to the area around St. Vincent Parish in the early 1840s, becoming one of its earliest parishioners.

“I was excited about coming back here and ending my priesthood here,” said Father Landwerlen, who has ministered at St. Vincent since 1996.

“We never know what’s going to happen in the future. Here I am, a great grand coming back to minister at the parish when he’s the first priest.”

Although St. Vincent parishioners value their past, they look forward to the future of their faith community.

Debbie Nieman, 25, does that especially for her 2-month-old daughter, Jessica.

“Nieman and her husband, John, both grew up in the parish. Many of the children that she grew up with at St. Vincent are now starting families of their own.”

“I’m excited to be able to raise her there in the same church and start that history of our family,” Nieman said.

“We see the same people every Sunday.”

One of those people is Father Landwerlen, who has been her pastor since she was a grade school student.

“She sees lots of vitality in his ministry and the way he preaches.

“When he gets all excited and gets his arms going during homilies, it’s hard not to get excited and listen intently to what he’s got to say,” said Nieman, who also appreciates the presence of young families who have moved into the parish in recent years.

Lux said that St. Vincent has been in the past and remains today a friendly community that appreciates both longstanding families and newcomers.

“My parish family is very important for me,” she said. “That’s where I get a lot of my love. It’s always been a huggable place, a good place for hugs.”

(To learn more about St. Vincent de Paul Parish in Shelby County, log on to www.svdpcc.com)