



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



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Photo by Sean Gallagher

Three men are ordained priests for archdiocese during historic liturgy on May 18

By Sean Gallagher

SS. Peter and Paul Cathedral in Indianapolis was brimming with joy on May 18 when Fathers John Kamwendo, Douglas Marcotte and Martin Rodriguez were ordained priests to serve the Church in central and southern Indiana.

During the many ancient rituals involved in a priestly ordination, the expression of that joy was held in check.

But at the conclusion of the ordination rite, the three new priests, clad for the first time in their priestly vestments, exchanged a heartfelt sign of peace with each other.

See more ordination photos, pages 8A-9A.

That show of love among the new brother priests opened

the floodgates. The standing-room-only congregation soon rose to their feet in sustained applause.

"That was [a] powerful moment," said Father Rodriguez. "I wasn't expecting it. It just felt like the love of the people was shown in that applause."

While Father Rodriguez felt the love of the people in the congregation in their applause, minutes before that ovation Archbishop Joseph W. Tobin exhorted the men he was about to ordain to show their love for the faithful through remaining close to them.

He said that they would "be able to speak to the hearts of your people only if you know their joys and sorrows, their anxiety and their hope."

"You must never let the burden of administration or the pursuit of your own interests deafen you to the cry of our sisters and brothers who, like you, search for God and hunger for God's word," Archbishop Tobin said.

Later, Archbishop Tobin said that the love with which the new priests would carry out their ministry flowed from Jesus Christ.

In light of this reality, the archbishop

See **ORDINATION**, page 2A

With transitional deacons, dozens of priests and Bishop Christopher J. Coyne standing behind him, Archbishop Joseph W. Tobin prays the prayer of consecration during a May 18 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Kneeling before Archbishop Tobin are transitional Deacons Martin Rodriguez, left, John Kamwendo and Douglas Marcotte, whom he ordained as priests during the liturgy.



Photo by Natalie Hoefler



Photo by Sean Gallagher

Above, newly ordained Father John Kamwendo, second from left, smiles while newly ordained Fathers Douglas Marcotte and Martin Rodriguez exchange a joyful sign of peace during the ordination Mass.

Left, Father Douglas Marcotte distributes Communion during the ordination Mass.

Pope Francis prays for victims of Oklahoma tornado

VATICAN CITY (CNS)—As the death toll rose from the massive tornado that struck near Oklahoma City on May 20, Pope Francis offered a special prayer for the victims during his early morning Mass on May 21 and later offered his condolences through his Twitter account.



Pope Francis

See related story, page 7A.

The tornado reportedly stayed on the ground for more than 40 minutes, leaving a 20-mile path of

death and destruction. Dozens of people were reported killed, and the death toll was expected to rise. Two elementary schools were struck by the tornado.

A few hours after the Mass, Pope Francis also used his @Pontifex Twitter account to express his concern for the Oklahoma victims and survivors.

"I am close to the families of all who died in the Oklahoma tornado, especially those who lost young children. Join me in praying for them," he told the 2.5 million people who follow his English-language Twitter account and the 2.4 million who follow his Spanish-language account. †

Two girls stand in rubble after a tornado struck Moore, Okla., on May 20. The mile-wide tornado touched down near Oklahoma City, killing dozens of people, destroying homes, businesses and a pair of elementary schools in the suburb of Moore.



CNS photo/Gene Blevins, Reuters



'Keep always before your eyes the example of the Good Shepherd who came not to be served but to serve, and who came to seek out and save what was lost.'

—Archbishop Joseph W. Tobin

ORDINATION

continued from page 1A

encouraged them to remain close to Christ and to “carry out the ministry of Christ the Priest with constant joy and genuine love, attending not to your own concerns but to those of Jesus Christ.

“Keep always before your eyes the example of the Good Shepherd who came not to be served but to serve, and who came to seek out and save what was lost,” Archbishop Tobin said.

Although the May 18 ordination was marked by joy, Archbishop Tobin was realistic in referring to the challenges that will lay ahead for the new priests.

But he assured them that these obstacles need not overwhelm them, telling them that they can “assume their responsibilities with great confidence since God’s will never takes us to a place where his grace cannot sustain us.”

Father Marcotte said that the joyful thoughts etched into his memory during the ordination will be important for him in the years to come.

“This moment was something that was powerful,” he said. “It will be a day that I will be able to cherish and go back to over and over in my mind whenever challenges present themselves. It will be good to draw on what’s happened here today.”

What happened on May 18 in the cathedral was also historic for the Archdiocese of Indianapolis. It was the first time that men born in Mexico and in Africa were ordained priests for the Church in central and southern Indiana.

Father Kamwendo, who was born in Tanzania, said the international nature of the ordination highlighted the universality of the Church. He experienced this reality in a concrete way, he said, when he and the other newly ordained priests prayed different parts of the eucharistic prayer.

“You could tell by hearing the different accents,” said Father Kamwendo with a laugh. “It started with Martin with his accent. And then I came in with mine. And then Doug came. That struck me. It really cemented the fact that this is a universal Church.”

Although the bilingual ordination Mass was historic for the Church in central and southern Indiana, Father Rodriguez said that it really wasn’t new.

The feast of Pentecost, which was celebrated the day after the ordination, is centered on the coming of the Holy Spirit on the Apostles 2,000 years ago and their subsequent preaching in Jerusalem to people of various languages and cultures from across the Mediterranean.

“It’s a sign of the continuity of the Church,” Father Rodriguez said of the ordination. “Ever since the beginning of the

Church, we’ve had different tongues being united in the Church by the Holy Spirit. Ordinations are especially a great time to see it.”

If joy overflowed from the congregation as a whole during the ordination, it filled the hearts of the family members of the new priests even more.

“It was awesome,” said Irene Marcotte, mother of Father Marcotte and a member of St. Michael Parish in Greenfield. “It’s hard to put into words how you feel. We’ve been waiting for this moment for six years. Now it’s here and we just feel so blessed.”

The moment will come again for the Marcotte family next year when transitional Deacon David Marcotte, Father Marcotte’s brother, will be ordained a priest. During the May 18 ordination, Deacon Marcotte ritually called out the names of those to be ordained, including his brother.

From his place in the sanctuary, Deacon Marcotte had a good vantage point to see his brother experience the various ordination rituals.

“It was awesome to be able to see all those things take place with my brother, especially to see the archbishop lay his hands upon my brother’s head,” Deacon Marcotte said. “I was filled with joy because I knew that we had just gained another great priest and because I knew this was something that Father Douglas had been desiring for a long time.”

Martin Rodriguez, Father Rodriguez’s father, also witnessed the ordination from up close, seated in the front row of chairs in the cathedral.

“I saw everything,” he said. “But I saw a lot of happy people, too, enjoying it with me. I feel something inside of me in my heart. It’s going boom, boom, boom—really fast. I’m very excited.”

Father Rodriguez’s mother, Ninfa, was equally excited.

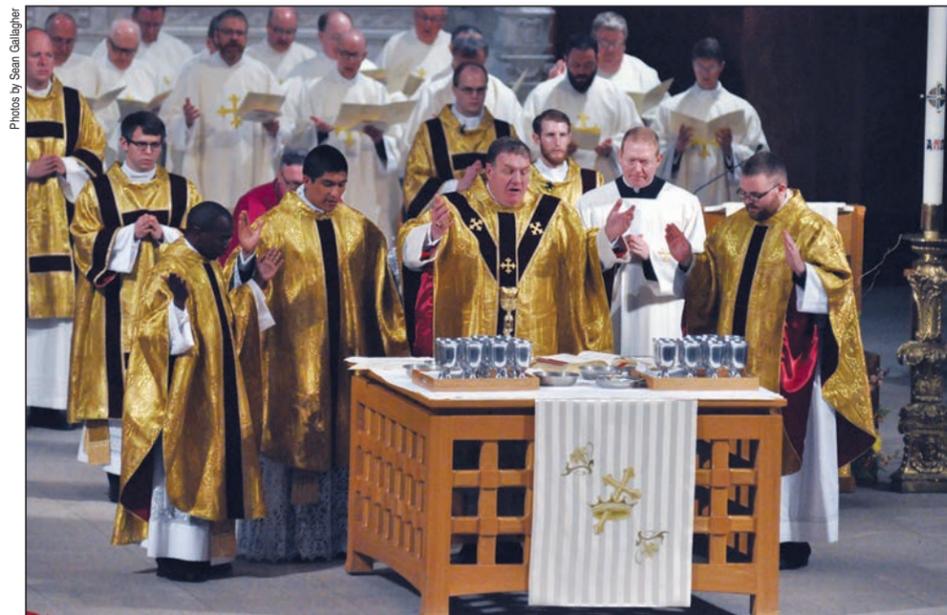
“It was an emotional adventure, very big,” she said through a translator. “I felt like I was flying in the clouds.”

Josephine Kamwendo, a sister of Father Kamwendo who traveled from Tanzania for the ordination, was also filled with joy during the liturgy.

“I was shivering with excitement,” she said through a translator. “I felt so excited.”

In his opening remarks at the ordination, Archbishop Tobin summed up the joy and sentiments of many who attended the liturgy by saying that “the world will be a better place because of what happens today.”

(To view a video of the May 18 ordination and photo galleries from it, log on to www.CriterionOnline.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Archbishop Joseph W. Tobin is joined in praying the eucharistic prayer during a May 18 priesthood ordination Mass at SS. Peter and Paul Cathedral in Indianapolis by Fathers John Kamwendo, left, Martin Rodriguez and Douglas Marcotte, at right, who were ordained during the liturgy. Assisting during the liturgy is Father Patrick Beidelman, archdiocesan director of liturgy, second from right.



Above, Father Kenneth Taylor, left, pastor of Holy Angels Parish in Indianapolis, exchanges a sign of peace with newly ordained Father John Kamwendo.



Right, Archbishop Joseph W. Tobin and scores of priests process into a filled SS. Peter and Paul Cathedral in Indianapolis on May 18 at the start of the ordination Mass.



Fathers Eric Johnson, left, Stephen Giannini and Eric Augenstein ritually lay hands on transitional deacons Martin Rodriguez, left, John Kamwendo and Douglas Marcotte during the May 18 ordination Mass.

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Miter Society members find appeal in helping beyond parish

By Natalie Hoefler

Mary Horn received a life-lasting message from her mother about giving.

“My mother always shared with us as we were growing up that whatever you give, you get back five times in return. I always remembered her philosophy toward giving,” she said.

“So any time my husband [Allan] and I have looked at giving to a major campaign, there are situations when—whether through spiritual growth or a financial bonus—something we weren’t expecting came back to us.”

Yet, receiving is not what prompted the Horns, members of St. Charles Borromeo Parish in Bloomington, to donate to the “United Catholic Appeal: Christ Our Hope” annual appeal. It was their desire to see the increased potential of their gift when combined with others.

“We as an archdiocese, as a central and southern Indiana Church community, can do so much more to help struggling parishes, Catholic education, seminarian education and more, by pooling our resources,” Horn noted.

The Horns were among Miter Society members who attended a Mass at SS. Peter and Paul Cathedral and a reception at the Archbishop Edward T. O’Meara Catholic Center, both in Indianapolis, on May 1.

Archbishop Joseph W. Tobin was the principal celebrant at the liturgy and hosted the reception afterward to thank the 788 members of the Miter Society—those who give \$1,500 or more to the “United Catholic Appeal: Christ Our Hope” annual appeal—for their contributions.

The number of Miter Society members is up from 443 in 2008—an increase of nearly 80 percent.

Those 788 members were responsible for contributing 40 percent of the \$4.9 million raised by the annual appeal.

Funds raised by the appeal are distributed throughout the archdiocese to assist with Catholic education and faith formation, Catholic Charities, vocations and care for retired priests.

The appeal’s archdiocesan-wide

scope appealed to Michael and Linda Eagan, members of Holy Spirit Parish in Indianapolis.

“The Church is bigger than our parish. We are one Catholic Church. We know there are many things the archdiocese provides for folks that a parish can’t,” said Michael.

Linda agreed. “We can reach people we could never reach just within our parish.”

During the reception, Archbishop Tobin thanked those in attendance—more than 250 people—for helping the archdiocese carry out Christ’s mission in central and southern Indiana.

Through the appeal, he said, “... we can continue to serve the poor, educate our children, seminarians and deacons, and continue to care for our retired clergy.”

Many people who attended the Mass and reception see their contributions as nothing more than giving back for abundances they have received through God and his Church.

Dr. Ralph Pratt counts his health among his blessings.

“I’m 92, and I’m still able to be up and active,” said the member of Prince of Peace Parish in Madison.

As a member of prior years’ annual appeal board of trustees, Pratt said he “saw needs years ago, but the needs are so much greater today.”

In the years since converting to Catholicism—more years than he said he can remember—Pratt has received one strong message: “We need to support our churches and the work of the archdiocese. ... The Church has needs and we have to support it. We’re called to do that by the Bible and by our Church leaders.”

Andreas Sashegyi of SS. Peter and Paul Cathedral in Indianapolis has received the same message.

“I know it sounds like a standard response, but [giving to the appeal] is really giving back of my good fortune.”

Sashegyi attributed the standard response to a consistent and repeated message.

“[We are] reminded Sunday after Sunday in the homilies about the Christian responsibility, doing what Christ did. And

Photos by Natalie Hoefler



Above, Deacon James Miller of the Richmond Catholic Community prepares to proclaim the Gospel during the Miter Society Mass at SS. Peter and Paul Cathedral in Indianapolis on May 1.

Right, Mike and Melissa Gossman of St. Malachy Parish in Brownsburg hold hands during the Our Father at the Miter Society Mass at SS. Peter and Paul Cathedral on May 1.



it just seems to me that over time there’s an unmistakable message: this is not just a nice thing to do,” Sashegyi explained. “Each giving to their own ability is not something we ought to do—it’s what we’re called to do.

“I find it hard to walk out of church and say, ‘Well, I heard it, but the message is not for me.’”

Returning to the message that Horn shared from her mother about receiving five times what is given, Horn noted that the gift is “sometimes nothing more than

feeling really good that we are helping someone who needed help.

“That’s the best reward of all—feeling good because you helped.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, or to contribute to the appeal, log on to www.archindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of annual major giving, at 317-236-1462 or 800-382-9836, ext. 1462.) †

At Pentecost vigil, Pope Francis shares personal stories of his faith

VATICAN CITY (CNS)—With humor and passion, Pope Francis shared highlights of his personal faith journey and explained some key points of his teaching to an enthusiastic crowd of representatives from Catholic lay movements.

Celebrating a vigil on the eve of Pentecost with an estimated 200,000 people singing, chanting and waving their groups’ banners, Pope Francis focused on the importance of parents and grandparents educating their children in the faith, the knowledge that God wants a relationship with each person, the importance of caring for the poor and the need to pray for people who are denied religious freedom.

Without using a prepared text, the pope responded to questions presented to him prior to the May 18 event.

Pope Francis, who often talks about the beauty of God’s mercy and the sacrament of confession, told the crowd about one confession that he said changed his life.

“It was [on] Sept. 21, 1953. I was almost 17 years old,” he said. In Argentina, it was the first day of spring. He said he felt the need to go to confession and entered

his parish church where there was a priest he had never met before.

“I found someone waiting for me,” he said. “I don’t know what had happened, I don’t remember why that priest was there or why I felt the need to confess, but the truth is, that someone was waiting for me and had been waiting a while.

“After that confession, I felt something had changed. I wasn’t the same,” he said. “It was like a voice, I felt a call. I was convinced I had to become a priest.”

Pope Francis said people talk a lot about the need to seek God, but the truth is that God always seeks people out first, that he is always waiting for them and always ready to love them.

Implying that he would like to hear confessions in Rome parishes like he did as archbishop of Buenos Aires, he said, “but I can’t because to leave to hear confessions—there is no way out of here,” he said, leading to great laughter in St. Peter’s Square.

He told the crowd that often when he heard confessions in Buenos Aires, he would ask penitents if they had given alms to those begging on the church steps. If they said yes, he would ask if they looked the person in the eye and if they touched the person or just threw coins at him or her.

Catholics, he said, must “touch the body of Christ, take on the suffering of the poor. For Christians, poverty is not a sociological or philosophical or cultural category, it is a theological category” because Christ made himself poor in order to walk the Earth, suffer, die and rise to save humanity.

Pope Francis said the current global financial crisis is about much more than the economy. It is a crisis caused by a lack of values and by putting money ahead of concern for people.

“Today—and it pains me to say this—a homeless person dying in the cold doesn’t make the news” nor do the millions of children around the globe who go to bed hungry each night.

“This is serious. This is serious,” he told the crowd.

“We cannot rest easy while things are this way,” and Christians cannot say, “‘Well, this is the way things are.’ We cannot become stodgy Christians, so polite, who speak of theology calmly over tea. We have to become courageous Christians and seek out those who are the flesh of Christ, those who are the flesh of Christ.”

Asked how he came to have faith, Pope Francis responded, “I had the grace of growing up in a family in which the faith was lived simply and concretely; but it was especially my grandmother—my father’s mother—who marked my faith journey. She explained things to us, spoke to us about Jesus, taught us the catechism.

“We don’t find the faith in the abstract,” he said. Faith is something one learns about from another person, and usually that person is a mother or grandmother.

The pope said he draws strength from praying the rosary each day and from praying in front of the Blessed Sacrament each night—“sometimes I nod off, it’s true ... but he understands. And I feel such comfort knowing that he’s watching me.”

Pope Francis, who has spoken often at his morning Masses about the need for the parishes to have a strong outreach, returned to the theme with the lay movements, many of which focus on evangelization.

A parish that is focused only on being well organized and keeping members close to others who think and live like they do runs a great danger, he said. “When the church becomes closed, it becomes sick, sick.

“Think about a room closed up for a year,” the pope said. When someone finally enters, there is an odor and nothing feels right. “A closed Church is the same way. It’s a sick Church.”

While Jesus stands at the door and knocks, trying to get into people’s hearts and lives, he said, there is also a possibility that Jesus is shut up inside a parish and “knocks at the door to get out and we don’t let him out because we’re insecure.”

The Church is called to be a light to the world, he said. The world needs Christians’ witness to the Gospel, its “witness of fraternal love, solidarity and sharing.” †



Pope Francis greets a child after celebrating Mass on the feast of Pentecost in St. Peter’s Square at the Vatican on May 19.

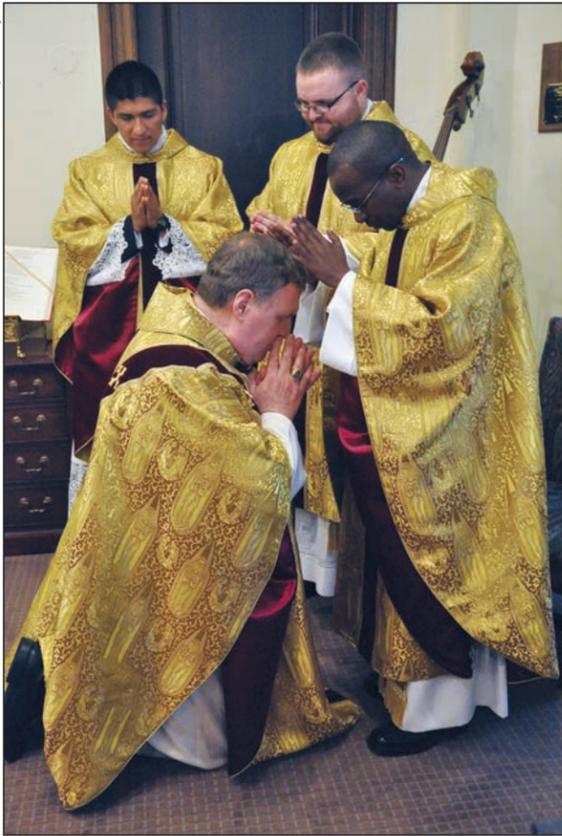


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Editorial



Archbishop Joseph W. Tobin receives a blessing from newly ordained Father John Kamwendo after a May 18 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Also pictured, from left, are newly ordained Fathers Martin Rodriguez and Douglas Marcotte.

Local Church's diversity on display at priestly ordination on May 18

The spontaneous moment moved the nearly 1,000 people in attendance to enthusiastically applaud with appreciation.

The smiles that filled SS. Peter and Paul Cathedral were genuine, too.

But the scene also clearly demonstrated the diversity of the Church in central and southern Indiana.

When Fathers John Kamwendo, Douglas Marcotte and Martin Rodriguez exchanged a sign of peace and embraced after the ordination rite during the May 18 liturgy where they dedicated their lives to Christ as priests, the joyful scene on display put into clear focus how people of different cultures are becoming more and more a part of our Church family in the Archdiocese of Indianapolis.

Yes, we have Father Marcotte, the longtime Indiana resident who grew up at St. Michael Parish in Greenfield and later graduated from Indiana University in Bloomington, where his vocation began to blossom. His brother, transitional Deacon David Marcotte, God willing, will join him as a priest next year.

We also have Father Rodriguez, who moved to Indiana from his native Mexico in 2002, and felt called to pursue his vocation in the U.S. after a near-death experience, which resulted in the loss of a close friend.

Finally, we have Father Kamwendo, a native of Tanzania, who had his seed for priestly vocation planted early in life, but didn't see it fully take root until he moved to southern Indiana.

The day was historic for several reasons. It was the first time that men born in Mexico and Africa were ordained priests for the Church in southern and central Indiana.

The three were also the first men that Archbishop Joseph W. Tobin ordained to the priesthood as shepherd of the Archdiocese of Indianapolis.

That two of the three new priests were born outside the U.S. should come as no surprise. In its 17th annual survey of ordinands commissioned by the Secretariat for Clergy, Consecrated Life and Vocations of the U.S. Conference of Catholic Bishops, the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington released a study showing that three out of every 10 new priests being ordained this year were born outside the U.S.

What it also reveals, as Father Kamwendo said after the ordination Mass, is the universality of the Church.

Father Rodriguez took the unique quality of the class even a step further, pointing to how the Church celebrates Pentecost—in this case the day after the ordination—each year to recognize the gifts of the Holy Spirit.

“Ever since the beginning of the Church, we’ve had different tongues being united in the Church by the Holy Spirit,” he said after the bilingual Mass. “Ordinations are a great time to see it.”

While each man brings unique gifts—and languages—to his priestly ministry, they also have at least one thing in common: A desire to serve our Church as happy, holy priests, and to help each of us grow in our lives of faith.

Though there was much to celebrate on May 18, Archbishop Tobin warned the men that challenges will be a part of their priesthood.

But the archbishop also told them they can “assume their responsibilities with great confidence since God’s will never takes us to a place where his grace cannot sustain us.”

Our prayers, too, can help sustain these new priests and all who serve our Church.

In today’s secular world, living out a priestly vocation isn’t easy.

But with God’s grace and our prayers, all things are possible.

—Mike Krokos

Be Our Guest/John Garvey

Two messages about sex

At The Catholic University of America, where I serve as president, we have been working on some revisions to our code of student conduct. We’re finding that it’s challenging because we need to send students two different messages about sex that can at times clash awkwardly.

One pertains to sexual abuse—rape, sexual assault, sexual battery. The message here is fairly obvious. It is both a crime and a sin against justice and charity. Its distinguishing mark is the element of coercion—of forcing sex on an unwilling victim.

Sexual abuse is not only forbidden by state criminal law. It is also addressed by federal laws that apply to colleges—Title IX, the Violence Against Women Act, and the Clery Act, which requires colleges to report sex offenses near campus.

College student conduct codes will usually tell students that the difference between sex and sexual abuse is the element of consent. And they will use a formula something like this to define consent: “Consent is informed, freely given, mutually understandable words or actions that indicate a willingness to participate in sexual activity.”

But that’s not the end of the story from a Catholic perspective. Consensual sex between students matters, too. It’s not a crime (fortunately), but it is a sin against chastity when it takes place outside of marriage.

Chastity is an unfashionable virtue nowadays, but the idea is not hard to understand. Casual sex is harmful even if there is no coercion. It plays at love for sport. It makes promises that the players don’t intend to keep. It insults the dignity of the other person by treating him or her as a sex toy rather than a child of God. It divorces sex from the creation of new life and the unity of a family.

At The Catholic University of America,

as at other universities, there should be exact and uncompromising justice for the crime of sexual abuse. At the same time, we want to steer our students toward something better than merely avoiding violence. We want them to embrace virtue and avoid vice.

Risk managers (accountants and lawyers) want us to be very clear with our students about what counts as sexual abuse: “Make sure your partner is a willing participant in any sexual activity. Get consent for every move you make.” If we’re not explicit about this, they say, we may be guilty under Title IX of creating a hostile environment, and risk losing federal funds.

That makes some sense. But if we do follow the accountants’ and lawyers’ advice, it’s a bit awkward to turn around then and say, “But wait—that sexual activity we told you to get consent for? You should not be doing it at all.”

There is no logical inconsistency between the goals of preventing sexual violence and promoting chastity. The two are actually quite harmonious. The awkwardness in explaining this arises because our culture doesn’t want to hear the message it needs. It wants to prevent violence while preserving promiscuity. It is forbidden to consider that for some subset of the population, the latter can lead to the former.

Casual sex is a disordered activity. If you engage in it, it creates terrible habits in you and degrades your partner. For some, it will also create a sense of entitlement to sex without commitment. And this sense of entitlement is quite dangerous. To discuss such topics as date rape without providing this context is to play a game of pretend.

Like all virtues, chastity produces good habits in those who practice it. The promise to avoid and prevent sexual violence is one we can all keep. We can keep it more easily if we practice and respect this old-fashioned virtue.

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

Letter to the Editor

When do we become a human being?

It is perhaps a sad indicator of the depth of the moral swamp into which we have descended that recently Marc Thiessen of the American Enterprise Institute found it necessary to argue that a baby born alive after a failed abortion attempt should be spared execution at that point.

Lest one thinks that Thiessen is making an unnecessary argument, he cites the recent gruesome statistic of at least seven born alive infants murdered by Philadelphia abortionist Kermit Gosnell.

Even more disturbing was Thiessen’s citing of two bioethicists who argue that if the attempted abortion was somehow “ethically permissible,” then the post-delivery murder of the infant should be also.

In such cases, they point out the term “infanticide” is inappropriate because the “moral status” of that particular infant is only comparable to that of a fetus. The utter moral depravity of their position goes beyond words.

The key issue here, of course, is the question of when a human life begins. Arbitrary and conflicting legal and moral arguments regarding this issue have swirled around ever since the horribly misguided 1973 *Roe v. Wade* U.S. Supreme Court decision in which seven unelected men decided that a “right to privacy” somehow justified the killing of a human being in the womb.

It is almost impossible to understand how the highest court in the land could so easily trump the most fundamental

right of all—the right to life—without seriously confronting the equally fundamental question of when human life actually begins.

Ultimately, the only way out of the current “culture of death” is for this nation to accept the full implication of divine and natural law, and accept that each unique human life is created by God at the moment of conception for reasons that only God fully understands.

I salute constitutional amendment efforts under way in several states to recognize personhood at conception, and urge citizens of this state to strongly support such efforts.

Surely this nation—blessed beyond any others by God—must confront and put an end to the abominable stain of homicide in the womb.

Dr. David A. Nealy Greenwood

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The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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CYO volunteers honored for service to Church, community

By John Shaughnessy

In the world of youth sports, it was one of those moments when a coach's perspective is tested and a young player's confidence hangs in the balance.

The softball pitcher for the team from St. Pius X Parish in Indianapolis had just released a pitch that soared over the head of the batter and kept rising until it rattled against the top half of the backstop.

Embarrassed, the girl began to lower her head until her coach, Paul Weaver, shouted from the dugout, "Nice job mixing up your pitches! Way to keep them guessing!"

A smile flashed across the pitcher's face and the game continued—a game where a coach's emphasis on giving encouragement, building self-esteem and keeping sports in perspective set the tone for the season.

That approach recently led the archdiocese's Catholic Youth Organization (CYO) to give its highest honor—the St. John Bosco Award—to Weaver and four other people for their longtime commitments and contributions to youth.

Sandy Clegg, Tom Hayes, Phil Kenney and Mary Jo Reed also received the St. John Bosco Award during the CYO's Volunteer Awards Ceremony on May 7 at SS. Peter and Paul Cathedral in Indianapolis. Here is a brief look at how each of these honorees makes a difference to young people.

The essence of life

Mary Jo Reed has always told her players that they need to rely on each other to be successful. She's also told them that they can count on her in the tough times. She even kept that commitment on one of the most devastating days of her life.



Mary Jo Reed

On a morning in February of 2010, Reed was diagnosed with breast cancer.

"I was scared at first. I cried," she recalls. "Then it was the attitude of how do we go forward, how can we beat it?"

Twelve hours later, Reed was in the gym at St. Luke the Evangelist Parish in Indianapolis, coaching her girls.

"I had strength, and I had faith, and I didn't want my girls worried about me."

That combination of strength and faith has guided Reed in 16 years of coaching girls in basketball and volleyball. She strives to pass along that combination to her players.

"I don't have any children of my own. When we're together, I look out for them as my own kids. I've had kids on my teams whose parents are going through a divorce or they have an eating disorder. They know they can come to me in tough times. I care about them so much. After all these years, they make sure I know where they are, what they're doing, and what life goals they are pursuing."

"Clean" of cancer three years later, Reed lives the one essence of life that she always wants her girls to practice—faith.

"I've had struggles, but I have faith. It's something I want to pass on to them. Faith is something deep within that you practice all your life. You use it through life's obstacles and with life's blessings."

'It's part of giving back'

Phil Kenney remembers Camp Rancho Framasa in Nashville as the first place he spent away from home as a child.

"It was a little scary at first, but when you got involved with everyone in your group, it was a great experience," recalls Kenney, the president of F.A. Wilhelm Construction Co. in Indianapolis.

For three generations, the family construction business has been a friend of the CYO and its camp that serves about 5,000 children each year. In recent times, the company has made repairs and improvements to the camp's facilities, bridges and pool.

"It's part of giving back," notes Kenney, a member of Our Lady of Lourdes Parish in Indianapolis. "Those who have should give back, whether it's through your time or your know-how, to provide others with an opportunity. The camp serves kids of all sizes, shapes and colors. It's also set up for kids with disabilities. Any child can have a great experience there now."

Kenney says he and his cousin, Chris Wilhelm, are continuing the CYO connection that began with the commitment of his grandfather, F.A. Wilhelm, and his uncles, Phil and James "Tippy" Wilhelm.

Kenney is now part of another family tradition. He is the sixth member of his family to receive the St. John Bosco Award from the CYO. Besides his grandfather and his two uncles, his father, Dr. David Kenney, and his wife, Colleen Kenney, have earned the honor.

"My wife made it very clear that she won it five years earlier than I did," Kenney says with a laugh. "She thought it was really neat for me."

'Lead like Jesus'

For a moment, all the girls could see was that the scoreboard showed their team had lost the match in the



Four of the 2013 St. John Bosco Award recipients pose for a photograph with Archbishop Joseph W. Tobin during the Catholic Youth Organization Volunteer Awards Ceremony on May 7 at SS. Peter and Paul Cathedral in Indianapolis. They are, from left, Phil Kenney, Paul Weaver, Sandy Clegg and Tom Hayes. The fifth recipient, Mary Jo Reed, wasn't able to attend the ceremony because she was traveling out-of-state.

volleyball tournament. Tears flowed and shoulders sagged until the players saw the face of their coach, Sandy Clegg.

"We got beat, but I wasn't disappointed because we played like a team," recalls Clegg, who has coached volleyball for 12 years at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "It didn't matter what the score was because they did everything right. They went out trying their hardest."

Clegg's perspective led CYO executive director Ed Tinder to praise her "lead like Jesus" approach to life and faith.

"That's a term that's been going around Little Flower," Clegg says. "We teach our students to 'lead like Jesus.' Little Flower has embraced that whole philosophy—that you need to be an example of how you want people to be."

Beyond coaching, Clegg lives that approach in her volunteer work at Holy Family Shelter in Indianapolis and her involvement in the children's Liturgy of the Word at Little Flower.

"I have two things that I always preach to my players," Clegg says. "All of our talents are gifts from God that we have to share. I also tell my kids that when something negative happens, something positive will come from it. God gave us his Son, and he had to die for us. That's the ultimate of something positive coming from something bad."

"I love it when I see the kids not getting down and trying again."

Starting a tradition

Soon after Christ the King Parish in Indianapolis opened its new gym in 2001, Tom Hayes thought it would be a great idea to start a new tradition combining sports and faith.

"We start each game on our home court with both teams and the referees coming together at the center circle and saying a prayer," Hayes says. "That tradition of mixing faith and sports is important to me. It's important for children to know that all their talents are from God, and they need to thank him whenever they get the chance."

Hayes has followed that approach during 30 years of coaching football, basketball, soccer, track and cross country at Christ the King.

"Just being around the kids is a lot of fun," says Hayes, a lifelong member of the parish. "What's kept me coaching is a chance to give back to the parish, and it's a way to give back to the coaches I had."

"I try to accomplish two or three things when I coach. I try to make it fun for them. I try to make it a faith-filled experience for them. We pray at every practice and at every game. I also try to teach them the fundamentals of the sport."

One of his favorite memories involves the saying of the pre-game prayer by two rival teams before a championship game in the jam-packed gym.

"The whole gym got quiet and then everyone joined in the prayer. It was just a good chance to remind everyone to put God and sportsmanship first."

The bond of a parent and child

When Paul Weaver expressed encouragement and light-hearted humor in response to the softball player's wild pitch, he wasn't just trying to bolster the girl's confidence. He was also striving to do something that is always a priority for him as a coach:

Set an example.

"It's important from the standpoint of setting the example for the children—and sometimes the parents—of how we should treat each other," says Weaver, who is noted for his emphasis on praise while coaching football, basketball, softball and cross country.

Setting an example has also led to a wonderful family connection for Weaver. On the same night that he was presented with the St. John Bosco Award, his son Daniel was honored with a Spirit of Youth Award from the CYO.

The father and son both volunteer at Miracle Place, a

neighborhood ministry on the near east side of Indianapolis that aids low-income residents, with a special emphasis on children and senior citizens. They're both involved in the Challengers' baseball program, a program that helps children with disabilities enjoy the sport. And they served on a mission trip to Honduras for a week.

The shared experiences have strengthened the bond of father and son.

"My dad always does service," says Daniel, who recently graduated from Bishop Chatard High School in Indianapolis. "It's just fun giving back, and seeing how much joy people get from it." †

CYO recognition highlights work of both adults and young people

2013 Msgr. Albert Busald Award recipients

- **Christ the King Parish**—Jim Kacius
- **Good Shepherd Parish**—Tim Shilson
- **Immaculate Heart of Mary Parish**—Tim Greene
- **Nativity of Our Lord Jesus Christ Parish**—Jim Hayes, Jr.
- **Our Lady of Greenwood Parish, Greenwood**—Mark Bridges
- **Our Lady of Lourdes Parish**—Rachel Ayres and James Hall
- **Our Lady of Mt. Carmel Parish, Carmel, Ind., Lafayette Diocese**—Jason Paul Lueking
- **St. Barnabas Parish**—Gary Reising
- **St. Jude Parish**—Dan McAllen and Pat Spencer
- **St. Luke the Evangelist Parish**—Brian Paras
- **St. Malachy Parish**—Peggy Martin and Kathy Walton
- **St. Mark the Evangelist Parish**—Jesse Cleary, John Hibner and John Smith
- **St. Matthew the Apostle Parish**—Kevin McNulty and Tom Williams
- **St. Michael the Archangel Parish**—Mary Piwowarski
- **St. Pius X Parish**—Christi Bastnagel, Steve Dickmeyer and Lucia Hardy
- **St. Therese of the Infant Jesus (Little Flower) Parish**—Sarah Stevenson
- **St. Thomas Aquinas Parish**—Marty Logan

2013 Spirit of Youth Award recipients

- **Christ the King Parish**—Tyler Butler
- **Good Shepherd Parish**—Richie Conway
- **Holy Angels Parish**—Mya Terrell
- **Holy Spirit Parish**—Katie Schultz and Samantha Smith
- **Immaculate Heart of Mary Parish**—Nathan Lowe
- **St. Anthony Parish**—Coralys Miranda and Maria Ruiz
- **St. Barnabas Parish**—Brooke Lentz and Hayle Scanlan
- **St. Gabriel the Archangel Parish**—Sergio Samano and Casimiro Samano
- **St. Jude Parish**—Robbie Massing
- **St. Lawrence Parish**—Nick Schultz
- **St. Malachy Parish**—Matthew Perronie and Christin Rollett
- **St. Mark the Evangelist Parish**—Delaney Gael Collier and Cameron Powers
- **St. Pius X Parish**—Daniel Weaver
- **St. Roch Parish**—Jordan Keyler
- **St. Simon the Apostle Parish**—Annie Fleming
- **St. Therese of the Infant Jesus (Little Flower) Parish**—Dominic Nevins
- **St. Thomas Aquinas Parish**—Maddie Hidalgo and Savannah Madden †

Events Calendar

May 25
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizen2016@gmail.com.

May 27
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

May 30-June 7
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Nine-day Novena to Honor the Sacred Heart of Jesus in the Year of Faith**, 6:30 p.m. each day. Information: 317-638-5551.

June 2
SS. Peter and Paul Cathedral, 1347 N. Meridian St.,

Indianapolis. **St. Agnes Academy All-Class Mass and Reunion**, 10:30 a.m., brunch following Mass at the Riviera Club, 5640 N. Illinois St., Indianapolis. RSVP by May 30. Information: 765-932-2873.

June 4
St. Monica Parish, Parish Ministry Center, 6131 N. Michigan Road, Indianapolis. **Catholic Adult Fellowship**, for all Catholics age 21 and over, "Women in the Bible" dramatic presentation by Sandra Hartlieb. Event is free, but good will offerings accepted for prison outreach ministry.

Information: 317-410-4870.

June 5
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

June 8
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information:

317-784-4207.

June 10
New Albany, Fourth St. and Riverfront Plaza, Louisville. **New Albany Deanery Catholic Youth Ministries, "Belle of Louisville Cruise,"** 6th-8th grade students, 6:30-10 p.m., \$20 per person. Information: 812-945-2000 or sandy@nadyouth.org.

June 11
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild guest day luncheon**, noon. Information: 317-865-0910 or

cjtoshoe@comcast.net.

June 15
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Marriage enrichment, "Celebrate Marriage!"** 10 a.m.-5 p.m., Mass, 5:30 p.m., renewal of wedding vows during Mass, \$15 per couple includes lunch, registration deadline June 8, childcare available from 9 a.m.-5:15 p.m., spaces are limited. Information: 317-888-2861 or olmarriage@olmarriage.com.

Retreats and Programs

May 17-19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Weekend**, registration fee \$286 includes program, meals and overnight accommodations. Information: www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Biblical Story of David: Tales of an Over-Liver,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Women's Retreat, "The Wellsprings of Prayer."** Information: 812-923-8817 or www.mountsaintfrancis.org.

May 19
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference**, 1:15-6 p.m., \$45 fee per couple. Registration: www.archindy.org/fatima.

May 24-26
Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Women's Retreat Weekend, "A Silent Spring Fling,"** Information: 812-923-8817 or www.mountsaintfrancis.org.

Former St. Francis de Sales School to hold second all-school reunion

The former St. Francis de Sales School in Indianapolis will hold its second all-school reunion at the parish life center at Our Lady of the Greenwood Parish, 399 S. Meridian St. in Greenwood, at noon on July 13.

St. Francis de Sales Parish and School were closed when the building of Interstate 70 split the parish in two. The final Mass was celebrated on

June 19, 1983.

A \$20 donation is requested, and can be mailed to Saint Francis de Sales, P.O. Box 19005, Indianapolis, IN 46219. Responses are requested by July 6.

For more information, call 317-987-6315. Information is also available on Facebook at "St. Francis de Sales Catholic Church and Grade School, Indianapolis IN". †

Israeli economist to give lecture on May 29 in Indianapolis

The Indianapolis Jewish Community Relations Council is hosting a lecture by renowned Israeli economist Yaacov Fisher at the Bureau of Jewish Education, 6711 Hoover Road in Indianapolis, at 7 p.m. on May 29.

The talk will address the interplay between business, society and policy-making in Israel; current geo-political happenings unfolding in the Middle East against the backdrop

of Israel's newly elected government; and pressing social issues.

Yaacov Fisher is recognized as a leading expert on analyzing the Israeli economy against the backdrop of the current political landscape. He has served on the boards of major international investment firms, and was recently appointed a member of Israel's Public Advisory Council for Statistics.

For more information, call 317-255-3124. †



Senior pose

Senior track and field members from seven area Catholic high schools pose at the All-Catholic meet held at St. Theodore Guérin High School in Noblesville in the Lafayette Diocese on April 25. In addition to St. Theodore Guérin High School, students are shown from Bishop Chatard High School, Brebeuf Jesuit Preparatory School, Cardinal Ritter Jr./Sr. High School, Cathedral High School, Father Thomas Scecina Memorial High School and Roncalli High School, all in Indianapolis.



Sign of spring

Third-grade students at St. Mark School in Indianapolis prepare the school's garden for spring planting on May 1. Students plant cabbage in the garden to be used when the school's eighth-grade students volunteer at the Cathedral Soup Kitchen in Indianapolis.



Speedway ministry

Andrew Eutsler, center, Indianapolis Motor Speedway Kids Club alumnus and a member of St. Bernard Parish in Crawfordsville in the Lafayette Diocese, presents a proclamation from Gov. Mike Pence to IndyCar Ministry chaplain Father Glenn O'Connor, left, and director and chaplain Bob Hills, in the Media Center at the Indianapolis Motor Speedway on May 12.

Father O'Connor is pastor of St. Susanna Parish in Plainfield, and has been a pit crew member at the Indianapolis 500 since 1975. Pence designated May 27 as "IndyCar Ministry Day" in recognition of the "Indy 500 Breakfast" that the organization sponsors. This year's breakfast will be held in the Pavilion Building on the Indianapolis Motor Speedway grounds at 8 a.m. on May 25.

Featured at the breakfast will be legendary drivers Johnny Rutherford and Parnelli Jones, and current drivers Conor Daly and Alex Tagliani.

Tickets for the breakfast are \$125 per person, or \$1,000 for a table of 10.

For more information or to register for tickets, log on to www.indycarministry.com and click on "Breakfast."

Tornadoes exact deadly toll in Oklahoma; area needs 'a lot of prayers'

OKLAHOMA CITY (CNS)— Even after the initial death toll was cut by more than half, the human and material devastation of a string of tornadoes that buffeted areas of the Archdiocese of Oklahoma City on May 19-20 was incalculable.

"Our first concern is for the victims who have lost their lives or loved ones and suffered injury or loss of property," said a May 21 statement by Archbishop Paul S. Coakley of Oklahoma City.

"We are moved by the efforts of the first responders who have put their own lives on hold to help in this time of need. We owe them a debt of gratitude and assure them of our prayers," Archbishop Coakley said.

St. Andrew the Apostle Church in Moore, an Oklahoma City suburb that bore the brunt of the EF-4 tornado that hit mid-afternoon on May 20, was reported to have been spared, although it had lost its telephone service in the wake of the twister.

The revised number of those confirmed dead stood at 24, including at least seven children, as of midday on May 21, down from the original estimate of 51. A spokeswoman for the Oklahoma City medical examiner at one point had put the death toll at 91 with more than 140 injured, nearly half of them children.

Officials with the Society of St. Vincent de Paul were expected to arrive in Norman by midday on May 21 to meet with members of the society's local conferences in the Archdiocese of Oklahoma City to assess needs of tornado victims throughout the state.

"We're trying to make a determination of unmet needs and what our appeal will be," Elizabeth Disco-Shearer, executive director of the society's south-central region, told Catholic News Service as her three-member team traveled from West, Texas, where she was assisting families who lost homes in a mammoth fertilizer factory explosion on April 17.

"We go in and work with the local authorities and integrate into the process. Within the first 72 hours, it's a fact-gathering mission to determine where we can be most effective," she said.

Plans call for the agency to bring in specialists in a rapid response team, she added.

Disco-Shearer has been scrambling of late. Her office also was assisting families in the north Texas communities of Granbury



People survey the destruction at the hospital in Moore, Okla., after it was hit by a tornado that destroyed buildings and overturned cars in the town on May 20. The tornado touched down outside Oklahoma City leaving a 20-mile path of death and destruction.

and Cleburne struck by violent tornados in mid-May.

"In the south-central region, we certainly need a lot of prayers right now," she said.

"Catholic Charities OKC and we as an archdiocese will work with many others to ensure a smooth and comprehensive response not only to the immediate needs of those affected by the violent storms, but also to their long-term needs as they rebuild their lives," Archbishop Coakley said in his statement. "We're there for the long term, and we're usually the last ones to leave."

Catholic Charities of the Archdiocese of Oklahoma City planned to send teams into the ravaged areas as soon as possible, said Sonny Wilkinson, associate director for mission advancement. The May 20 twister left a 20-mile path of death and destruction.

In addition to Moore, Wilkinson said teams were planning to head to Edmond and Shawnee.

"None of our parishes suffered any damage," he said. "We'll do the assessment and help with immediate needs."

Meanwhile, Catholic Charities

USA's disaster response program has contacted the local agency asking about the assistance it can offer, but Wilkinson said he will not know what is needed until the initial assessments are made.

"They've been great in offering assistance," he said. "We haven't asked them to come, but I imagine that is on the horizon."

"We've heard from Catholic Charities in Joplin [Mo.], Tulsa, [Okla.] Las Vegas, [and] Baton Rouge [La.]. The Catholic Charities network is really responding to this and wanting to help."

Nationally, the Knights of Columbus has sent \$10,000 to the Oklahoma state council to assist with the relief effort.

The organization said in a May 21 statement it is waiting for recovery efforts to "calm down" before sending in a team to assess how else it might respond.

"Our prayers are with the people of Oklahoma today. And we will back up those prayers with deeds for as long as it takes," President Barack Obama said in remarks at the White House on May 21, a day after he signed



Rescue workers help free a person trapped in a medical building at the Moore Hospital complex after a massive tornado tore through the area of Moore, Okla., on May 20.

a major disaster declaration covering the state of Oklahoma and committing federal aid and resources to five Oklahoma counties.

"As a nation, our full focus right now is on the urgent work of rescue, and the hard work of recovery and rebuilding that lies

ahead," Obama said.

"There are homes and schools to rebuild, businesses and hospitals to reopen, there are parents to console, first responders to comfort, and, of course, frightened children who will need our continued love and attention," he added. †

What was in the news on May 24, 1963? An ailing pope, the world's fair and a Supreme Court ruling on sit-in protests in four southern states

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.



Here are some of the items found in the May 24, 1963, issue of *The Criterion*:

- Ribicoff offers plan to end impasse on Church school aid
- Three nun supervisors named to School Office
- In New Albany: Archbishop to dedicate new retirement home
- High schools to graduate 1, 214 seniors
- West Baden announces Nuclear War Institute
- Marian College seeking zoning on Stokely estate
- Pope hails missionaries as 'real men of peace'
- Collection for Vatican Pavilion to be taken up Sunday, May 26

"Catholics of the archdiocese will be given an opportunity this Sunday to contribute to a special fund

to finance the construction of a Vatican Pavilion for the 1964 New York World's Fair. A collection for this purpose will be taken up in all churches in the United States.

... Centerpiece of the Pavilion will be Michaelangelo's celebrated *Pieta*, which Pope John XXIII has permitted to be placed on exhibit."

• **Pope ailing**

"VATICAN CITY—Pope John, suffering from a recurrence of a gastric ailment and anemia, appeared briefly at the windows of his Vatican apartments Thursday to give his traditional Ascension Day blessing. Looking wan and drawn, the pontiff recited the 'Regina Coeli' and gave his blessing. He made no remarks. The pope, who has been ill for the past several days, was forced to cancel his Wednesday general audience. Doctors have been in attendance since. He is reported to have received a blood transfusion on Wednesday night."

- No early answer seen in Mindszenty case
- An exclusive club for wealthy nations?
- Interior views of retirement home in New Albany
- America editorial encyclical translation

- Raps Church music as 'dull, isolated'
- Church growing in Latin America
- St. Christopher captures title in boys' track meet
- Text of winning essays in annual Serra contest
- Why classify movies?
- Kennedy's trip to Vatican recalls Wilson, Ike visits
- High Court upholds legality of 'sit-ins'

"WASHINGTON—The U.S. Supreme Court has reversed the convictions of lunch counter sit-in demonstrators in four southern states and held that convictions 'commanded ... by the voice of the state directing segregated service' cannot stand. Conceding, as it has before, that private segregation lies beyond the reach of the 14th Amendment's equal protection clause, the court nevertheless found that the lunch counter sit-in cases—from South Carolina, Louisiana, Alabama and North Carolina—all involved a state policy of segregation."

- Sees race issue now in conscience 'tribunal'

(Read all of these stories from our May 24, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



BRIMMING WITH JOY

Three men dedicate their lives to Christ as priests



Above, Annette "Mickey" Lentz, archdiocesan chancellor, proclaims the second reading during the ordination Mass on May 18.



Teri Schaeffer, left, and Elicer de la Cerda lead the singing of the responsorial psalm during the May 18 ordination Mass. Schaeffer and de la Cerda are, respectively, members of St. Monica and St. Mary parishes, both in Indianapolis.



Bill and Irene Marcotte, parents of Father Douglas Marcotte, hold hands during the May 18 Mass in which their son was ordained a priest.



Father Aaron Jenkins presents Father Douglas Marcotte with his stole as the newly ordained priest puts on priestly vestments for the first time.



Sister Judith Ayers, who lives a life consecrated to God outside of a religious order, presents Father Martin Rodriguez with a gift at the reception following the May 18 ordination Mass.



Above, transitional Deacon John Kamwendo, right, is joined by his sister, Josephine Kamwendo, center, and Margaret Mwingira, a relative, during the May 18 ordination Mass. Mwingira, a graduate student at Indiana University in Bloomington, is a member of St. Charles Borromeo Parish in Bloomington.

Left, transitional Deacon John Kamwendo, second from right, pledges obedience to Archbishop Joseph W. Tobin and his successors while ritually placing his hands in the hands of the archbishop during the ordination Mass. Assisting at the Mass are Father Patrick Beidelman, archdiocesan director of liturgy, second from left, and seminarian Vincent Gillmore, second from right, a member of St. Monica Parish in Indianapolis.



Above, transitional Deacon Douglas Marcotte, center, is joined by his parents Irene, left, and Bill Marcotte during the ordination Mass. Irene and Bill are members of St. Michael Parish in Greenfield.

Left, Archbishop Joseph W. Tobin ritually lays hands on transitional Deacon Douglas Marcotte during the May 18 ordination Mass.



Above, transitional Deacon Martin Rodriguez, left, sings the opening hymn of the ordination Mass. Joining Deacon Rodriguez are his parents Ninfa and Martin Rodriguez and his brother, Victor Rodriguez.

Left, Archbishop Joseph W. Tobin ritually lays hands on transitional Deacon Martin Rodriguez during the ordination Mass on May 18.



In the footsteps of Junipero Serra: California missions pilgrimage

By Thomas J. Rillo

Special to *The Criterion*

CALIFORNIA—One does not have to travel abroad to go on a pilgrimage. There are places in the United States that make a pilgrimage possible.

Saint Meinrad Archabbey in St. Meinrad sponsored such a pilgrimage last October to holy sites in California. Benedictine Brother Maurus Zoeller, a monk of Saint Meinrad Archabbey, hosted the trip. In all, 30 pilgrims from Indiana, Kentucky and Ohio participated, myself included.

The pilgrimage began in San Diego, where the pilgrims learned the history of the founding of the state's missions.

Blessed Junipero Serra, a Franciscan priest in the 18th century, was the driving force in the Spanish colonization of what is now California. Known as the "Apostle of California," he helped establish several missions across the state that helped bring the faith to Native Americans in the area.

Three other priests—Francisco Palou, Juan Crespi and Fermin Lasuen—were assigned to help him. The Church was responsible for the religious conversion of the indigenous people, and the Spanish government was responsible for the acquisition of land for the king of Spain. There were a total of 21 missions founded in the mission chain between 1769 and 1823.

We visited 11 of these missions on our pilgrimage, beginning the first day with a visit to Mission San Diego de Alcalá, known as the "Mother of the Missions." It was the first mission founded by Father Serra. The mission was a glistening white structure situated on a hillside.

It was founded on July 16, 1769, and was later destroyed by Native Americans. Father Serra returned to the mission in 1776, and began to restore the church and mission buildings.

We next traveled to Prince of Peace Abbey in Oceanside, Calif., which was founded by Saint Meinrad Archabbey in 1957.

The abbey's church was designed by Benedictine Father Gabriel Chavez de la Mora, a monk from Mexico City, who was also an architect. It features an impressive icon on the wall behind the altar painted by Father Gabriel.

Dedicated on Oct. 21, 1987, the church is marked by colorful stained-glass windows that span entire walls.

Leaving Prince of Peace Abbey, the group traveled to San Luis Rey Mission, the "King of the Missions." Of all the missions, San Luis Rey was and remains the largest. Construction of the present church there began in 1811. It is one of only two missions churches built in the shape of a cross.

The next day, we journeyed along El Camino Real, "The Royal Highway" that was the road along which the 21 missions were built. Our first stop was the San Juan Capistrano Mission. It is known for the

mysterious arrival and departure of swallows.

They arrive on March 19 every year. This mission was established on Oct. 30, 1775, by Father Fermin Lauren. It is the seventh mission in the chain of missions, and it is famous for its beautiful gardens. It is known as the "Jewel of the Missions." The great stone church is the largest of the mission churches, and it took nine years to build it.

Continuing our journey, we made our way to Mission Buenaventura, which is called "Mission by the Sea." On March 31, 1782—Easter Sunday—Father Serra raised a cross and celebrated Mass to found his ninth and final mission. It was named for St. Bonaventure.

The first mission church there burned and the second was abandoned during construction because the entrance door gave way. The present church was started in 1792 and finished in 1809. An earthquake in 1812 and tidal waves destroyed the church. It was rebuilt in 1815.

The next day, we traveled to the majestic Santa Barbara Mission, also known as the "Queen of the Missions." Santa Barbara Mission was founded by Father Fermin Lasuen. He became Father Serra's successor in leading the California missions. The early churches of this mission were frequently destroyed by earthquakes and then rebuilt. It is famous for its Romanesque architecture and magnificent views.

We enjoyed a short visit to Solvang, a jewel of a town with a Danish heritage. It is famous for its baked goods. After a Danish lunch, we traveled to Santa Inez Mission. It was the 19th mission and was named for St. Agnes. It is probably the prettiest of all the missions. It is called "Hidden Gem of the Missions." Father Estaban Tapis founded the mission on Sept. 17, 1804, in Solvang. The original buildings were damaged by the earthquake of 1812 and rebuilt.

The next morning, we journeyed to La Purisma Concepcion Mission. It is today a 966-acre state historic park that has been restored to an authentic working mission complete with animals, tallow works, a weavery, and an olive crusher. The mission was founded by Father Fermin Lasuen in 1787. After the earthquake of 1812, the mission was relocated five miles to the east. The interpretative center was outstanding.

Our next destination was San Luis Obispo Mission. It was the first mission to make fire resistant red clay roof tiles that we observed throughout California on modern buildings. It was the fifth mission and was founded on Sept. 1, 1772, by Father Serra. It is located in the "Valley of the Bears," which got its name from the many bears that inhabited the area. The bears were hunted and the meat shared with other missions and with the Native Americans, who appreciated the work of

See **MISSIONS**, page 3B

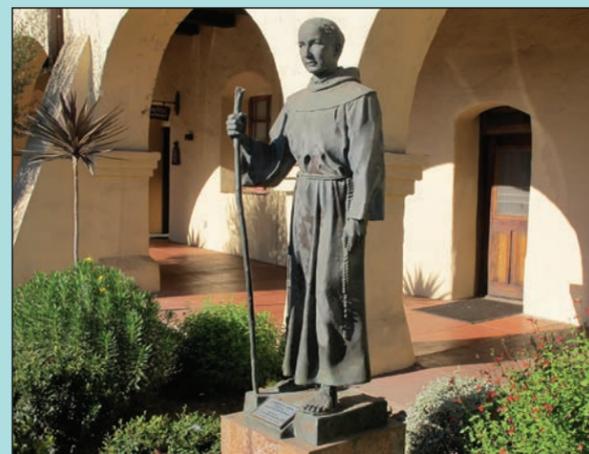
Top photo, pictured is La Purisma Concepcion Mission in California.



Pilgrims from the Archdiocese of Indianapolis on the California missions' trip included, from left, Tom and Joan Rillo of Bloomington; Dr. Bill Scully and Mary Lois Scully of Terre Haute; Charles and Helen Coghlan of Bloomington; and Mary Jo Sorrells of Bloomington.



Pictured is the Santa Barbara Mission in California.



Shown is a statue of Blessed Junipero Serra.



Festivals

May 25

St. John the Baptist Parish, **Starlight**, 8310 St. John Road, **Floyds Knobs**. "Strawberry Festival Picnic," 8 a.m.-8 p.m., strawberry shortcake, chicken dinner. Information: 812-923-5785.

May 30-June 1

St. Rose of Lima Parish, 8144 W. U.S. Hwy. 40, **Knightstown**. Yard sale, St. Rose Men's Club, food tent, 8 a.m.-5 p.m. Information: 765-238-8725.

May 31-June 1

St. Rose of Lima Parish, 114 Lancelot Dr., **Franklin**. Garage sale, Fri. 8 a.m.-7 p.m.; festival, 4-11 p.m.; K of C Fish fry; "Polka Boy," 7-11 p.m. Garage sale, Sat. 8 a.m.-4 p.m.; festival, noon-9 p.m.; FFA pork chop dinner. Information: 317-738-3929.

May 31-June 1

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Rummage sale, 8 a.m.-4 p.m. Information: 317-357-8352.

May 31-June 2

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. "Summerfest," Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 2

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. African Catholic Mass, 3 p.m. Information: 317-632-9349.

June 6-8

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, entertainment, food, \$10 cover charge includes food and tickets. Information: 317-826-6000.

June 6-9

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children's games, food. Information: 317-888-2861.

June 7-9

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m. with half-price sale noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 8

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. "3rd Annual KnobsFest 2013," music, booths, quilts, homestyle fried chicken and ham dinners, noon-8 p.m., live band 9 p.m.-midnight. Information: 812-923-3011.

June 9

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. "Sunday with Sinatra," dinner and silent auction, noon, \$25 per person. Information: 812-466-1231.

St. Paul Parish, 824 Jefferson St., **Tell City**. Parish picnic, 11 a.m.-5 p.m., chicken and roast beef dinners, games for all ages. Information: 812-547-7994.

June 13-15

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. "Summer Festival," food, trash-to-treasures sale, games, 4 p.m.-close. Information: 317-636-4828.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Parish festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food, music. Information: 317-356-5867.

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Parish Festival, rides, food, games, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

June 14

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. St. Vincent de Paul Society and St. John Conference, hog roast, 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

June 14-15

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. "Music Festival," music, games, food, children's activities, raffle. Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Annual Italian Street Festival, Bocce Ball tournament, food, music, 5-11 p.m., Italian religious procession Sat. 6:45 p.m., Mass 7 p.m. Register online for Bocce Ball tournament, www.italianheritage.org or call 317-767-7686. Grandmothers register for a chance to appear on "Cooking with Nonna" taping Sat. 7 p.m., email indyitalianfest@gmail.com to register. Information: 317-636-4478.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Yard sale, 8 a.m.-8 p.m. Information: 317-356-5867.

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. "International Festival," Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, rides. Information: 317-291-7014.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2-11 p.m., chicken dinner available Sat., food, entertainment. Information: 812-282-2290.

June 20-22

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. "Summer Festival," Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., Thurs. Father Carlton's dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 21-22

Christ the King Parish, 1827 Kessler Blvd., E. Drive, **Indianapolis**. "Summer Social," Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 22

St. Mary Parish, 415 E. Eighth St., **New Albany**. "29th Annual Street Dance," Sat. 7 p.m.-1 a.m., games, music, dance Sat. night with \$5 cover charge. Information: 812-944-0417.

June 23

St. Nicholas Parish, 6461 E. St. Nicholas Drive, **Sunman**. Parish picnic, fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

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

June 30

St. Maurice Parish, Decatur County, 1963 N. St. John St., **St. Maurice**. Parish picnic, 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

July 4

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. "Fourth of July ¡Ole! Festival," music, food, games, view downtown fireworks, 3-11 p.m. Information: 317-637-3983.

July 11-13

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

July 12

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Community festival, 5 p.m.-midnight, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 13

Our Lady of Providence Jr./Sr. High School, 707 Providence Way, **Clarksville**. "JulyFest", all-alumni Mass in chapel 6:45-7:30 p.m., food and music in parking lot 7:30-midnight, for ages 21 and over, \$10. Information: 812-945-2538.

July 14

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, chicken dinners \$10 per person, bid-n-buy booth, hidden treasures booth, 11 a.m.-7 p.m. Information: 812-537-3992.

July 18-20

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. "Summer Festival," Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-241-6314.

July 20

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

July 20-21

St. John the Baptist Parish, 25743 State Road 1, **Dover**. "Summer Festival," Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children's area. Information: 812-576-4302.

July 21

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

July 21-27

St. Ambrose Parish and Our Lady of Providence Parish, food booth at Jackson County Fair on S.R. 250, **Brownstown**, 10 a.m.-10 p.m. Information: 812-522-5304.

July 27

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast and yard sale, 9 a.m.-3 p.m., meal \$6. Information: 812-849-3570.

July 27-28

St. Martin Parish, 8044 Yorkridge Road, **Guilford**. Parish festival, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner, food. Information: 812-576-4302.

July 28

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 9 a.m.-4 p.m. CST, chicken dinner, quilts, games, raffles. Information: 812-843-5036.

August 2-3

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

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

August 4

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

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

August 10-11

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids games. Sun. 11 a.m.-6 p.m., chicken dinner 11 a.m.-4 p.m. Information: 812-623-1094.

August 11

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

August 16-17

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. "Augustavaganza," 5K walk/run 9 a.m., \$20/person or \$60/family of 4+, rides, food, music, entertainment, Mass Sat. 5:30 p.m., festival 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. "Sausage Fest," food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

August 18

St. Pius Parish, 7940 E. County Road 500 E., **Sunman**. Parish picnic, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244.

MISSIONS

continued from page 1B

Father Serra and the mission.

Pilgrims from Bloomington were curious about the next mission visited—San Carlos Borromeo—since a parish in the southern Indiana city shares its patron saint, St. Charles Borromeo.

It is located in Carmel, Calif., the hometown of actor Clint Eastwood. Because Carmel is an upscale community and buses are not allowed, the pilgrim group had to have a police car escort into and out of the town to eat breakfast at a well-known café.

The mission itself is situated outside the perimeter of the town proper. It is a beautiful mission, and has been restored to its former elegance. It was the second mission and was founded on June 3, 1770, by Father Serra at Monterey Presidio but moved to Carmel a year later.

In the cemetery alongside the church is the tombstone of “Old Gabriel,” a mission Indian. According to the inscription on the tombstone, he was baptized by Father Serra and lived to the questionable age of 151. Father Serra died at age 70 on Aug. 28, 1784, at the “Mission Carmel” as San Carlos Borromeo is also known.

Having traveled the better part of the 600-mile journey, we arrived in the San Francisco area. We

visited San Francisco Solano Mission, the last and northernmost mission in California’s chain of missions. It is named for St. Francis Solano, who was a missionary to natives of Peru, and was founded by Father Jose Altamira.

The final and 11th mission visited was the mission of San Francisco De Asis. It was founded by Father Francisco Palou on June 26, 1776, in Yerba Buena and is named for St. Francis of Assisi. It is also known as “Mission Dolores.” The mission building was the first built in San Francisco. It was built so well that it was unharmed during the great earthquake and fire of 1906. The church building is the oldest in the city of San Francisco.

The 10 remaining missions are not all in as good condition or as well restored as the missions that we visited.

During the pilgrimage, we learned of and admired the tenacity and courage of Father Serra. Standing only 5-feet-tall, he had a tenacious will that exuded great power.

Despite injuries and sickness, he had a faith and determination that carried him to success as the builder of missions. He left a safe university teaching career and accepted the challenge extended to him by the Spanish government. We also learned that forces of nature can be intimidating and bring out the best characteristics in people.

Earthquakes and fires as well as Native American



Shown is the San Juan Capistrano Mission in California.

attacks did not dismay the friars’ commitment to ministering and preaching the Gospel to them, all of which was founded on a sincere love for them.

We also learned that one does not need to travel halfway around the world to visit a pilgrimage site. One can take a pilgrimage close to home.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad and an occasional freelance writer for The Criterion.) †

FESTIVALS

continued from page 2B

August 22-24

St. Ann Parish, 6350 S. Mooresville Road, **Indianapolis**. Parish festival, rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 23-24

Prince of Peace Parish “Community Festival” at Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., **Madison**. Fri. 5 p.m.-midnight., Sat. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 24

Immaculate Heart of Mary Parish, 5692 N. Central Ave., **Indianapolis**. 5K Run/Walk, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6, “Fall Kick-Off Fest,” food, music, games, movies, \$1 adults, under 21 free, 4-11 p.m. Information: 317-257-2266.

August 24-25

St. Mary Parish Festival held at St. Mary’s School, 1331 E. Hunter Robbins Way, **Greensburg**. “On Eagle’s Wings,” 5K walk/run Sat. in memory of Steve and Denise Butz and Don and Barb Horan 8-11 a.m., Mass 4:30 p.m., food, games, bake sale, music, Sat. 5:30-11 p.m., Sun. fried chicken dinner 10:30 a.m.-2:30 p.m., festival 10:30 a.m.-5 p.m. Information: 812-663-8427.

August 30-September 1

St. Joseph Parish, 1375 S. Mickley Ave., **Indianapolis**. “Fall Festival,” food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002.

August 30-September 2

Sacred Heart Parish, gymnasium, 558 Nebeker St., **Clinton**. “Spaghetti Dinner,” 11 a.m.-9 p.m. Information: 765-832-8468.

August 31

Mount St. Francis Retreat Center, 101 St. Anthony Drive, **Mount St. Francis**. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts. Information: 812-923-8817.

September 1

St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

September 2

St. Peter Parish, 1207 East Road, **Brookville**. “Labor Day Festival,” 10 a.m.-7 p.m., country style chicken dinner 10:45 a.m.-2:30 p.m., quilts, games. Dinner reservations begin on Aug. 1. Information and reservations: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. “Labor Day Picnic,” chicken dinner, games, food, 11 a.m.-4:30 p.m. Information: 812-934-6218.

September 6

St. Anne Parish, 5267 N. Hamburg Road, **Oldenburg**. Turkey supper, 4:30-7:30 p.m. Information: 812-934-5854.

September 6-8

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, rides, music, silent auction, dinners, Fri. 5 p.m.-midnight, Sat. 9 a.m.-midnight, Sun. 10 a.m.-6 p.m. Information: 812-346-3604.

September 7

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. “French Market,” noon-10 p.m., French food, booths, children’s activity area, entertainment. Information: 317-283-5508.

September 7-8

St. Michael Parish, 145 St. Michael Blvd., **Brookville**. “Fall Fest,” pulled pork Sat. 4-8 p.m., family style fried chicken dinner Sun. 11 a.m.-3 p.m., yard sale, food, silent auction. Information: 765-647-5462.

September 8

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., **Rushville**. “Fall Festival,” music, dance, 8 a.m.-6 p.m., chicken dinner, 11 a.m.-1:30 p.m.. Information: 765-932-2588.

September 8-9

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. “Harvest Celebration,” chicken dinner, baked goods, quilt raffle, 11 a.m.-3 p.m. Information: 812-282-2677.

September 8-9

St. Pius V Parish, 330 Franklin St., **Troy**. “Fall Festival,” 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

September 14

St. Anne Parish, 102 N. 19th St., **New Castle**. “Fall Bazaar,” 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

September 15

St. Michael Parish, 101 St. Michael Drive, **Charlestown**. “Septemberfest,” fried chicken dinner, quilts, games, silent auction, 11 a.m.-4 p.m. Information: 812-256-3200.

September 15-16

St. Louis Parish, 13 E. St. Louis Place, **Batesville**. “Fall Festival,” 11 a.m.-6 p.m., food, raffle. Information: 812-934-3204.

September 20-21

St. Malachy Parish, 9833 E. County Road 750 N., **Brownsburg**. “Country Fair and Hog Roast,” Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

September 20-21

St. Vincent de Paul Parish, 1723 I St., **Bedford**. “Oktoberfest,” Fri. 5-10 p.m., Sat. 10 a.m.-midnight, German dinner, games, pie contest. Sat. 5K run/walk 7 a.m. Information: 812-275-6539.

September 20-21

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, **Lawrenceburg**. Parish festival, 5-11 p.m., Fri. fish fry, Sat. “Hog Wild” meal, rides. Information: 812-656-8700.

September 21

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. “St. Rita Funfest: A Blast From the Past,” 11 a.m.-10 p.m., games, food. Information: 317-632-9349.

September 21-22

St. Bridget Parish, 404 E. Vine St., **Liberty**. “Oktoberfest,” 3-9 p.m., food, games, entertainment. Information: 765-458-5412.

September 22

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Parish picnic, 10:30 a.m.-5 p.m., ham and chicken dinner 10:30 a.m.-2:30 p.m., booths, games, silent auction. Information: 812-364-6646.

September 24

St. Mary, 415 E. Eighth St., **New Albany**. “Latin Fiesta,” bilingual Mass 5:30 p.m., fiesta 6:30-11 p.m., traditional Mexican music and dancing, foods from Latin America. Information: 812-944-0417.

September 25

St. Mary-of-the-Knobs Parish, 3033 Martin Road, **Floyds Knobs**. Dessert and card party, 6-10 p.m., \$5 per person. Information: 812-923-3011.

September 25-26

St. Mary Parish “Persimmon Festival” on Main Street, **Mitchell**. Italian dinner \$6, 11 a.m.-7 p.m. Information: 812-849-3570.

September 26-28

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Festival, 6-11 p.m., rides, games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

September 27-28

SS. Francis and Clare Parish, 5901 Olive Branch Road, **Greenwood**. “Fall Festival,” Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

September 29

St. Gabriel Parish “Fall Festival” at Fayette County Fairgrounds, 2690 N. Park Road, **Connersville**. Fried chicken dinner, games, pumpkins, 11 a.m.-4 p.m. Information: 765-825-8578.

September 29-30

St. Mark Parish, 5377 Acorn Road, **Tell City**. Parish picnic, 10:30 a.m.-6 p.m. CST, ham shoot, food, quilts, games, raffle. Information: 812-836-2481.

October 4-5

Most Holy Name of Jesus Parish, 89 N. 17th Ave., **Beech Grove**. “Oktoberfest,” food, music, 5 p.m.-midnight. Information: 317-784-5454.

October 6

Holy Family Parish, 3027 Pearl St., **Oldenburg**. “Fall Festival,” 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

October 6-7

St. Joseph Parish, Clark County, 2605 St. Joe Road W., **Sellersburg**. “Fall Festival,” 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

October 12

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. “St. Andrew Fest,” homecoming, dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

October 13

St. Mary-of-the-Rock, 17440 St. Mary’s Road, **Batesville**. “Turkey Festival,” dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

October 20

St. Isidore the Farmer Parish, 6501 St. Isidore Road, **Bristow**. “Fall Festival,” 11 a.m., food, games, shooting match. Information: 812-843-5713. †



Visiting Italy ... visiting family!



Submitted photos

Father Louis Manna, fourth from left, stands with family and friends in front of an Italian vacation home in Agerola, Italy, that needs a little work.



This young boy couldn't decide what he wanted at the *panificio* (bakery) operated by relatives of Father Louis Manna in Agerola, Italy.

By Fr. Louis Manna

Special to *The Criterion*

ITALY—On my last trip to Italy, I stayed in Amalfi for a few days. I was in a small restaurant where the waitress-owner went around to the various tables, asking people where they were going next or where they had been.

She would usually hear places such as Napoli, Sorrento, Pompeii. She would say nice things about all of the places, “very picturesque, much history there, wonderful views.”

When she came to me, I told her that I was going to Agerola (pronounced *a GER o la*).

Suddenly, there was a look of surprise and silence. Agerola is only a half hour bus ride up the mountain, so she knew where it was. But Agerola is not a major tourist attraction. It's barely a minor one. She asked why I was going there.

I told her that I had family there. She asked my name and when I said it, it seemed that a light suddenly went on. Then she told me that they make good mozzarella there. (I was often told that about Agerola!)

My first trip to Agerola began with a phone conversation with my cousin, Phil. We were talking about where the family came from, and he said that I should talk to a relative of ours, Lori, who had been to Agerola. Lori lives in Florida, with her husband, Bob. I did get in contact with her.

At about the same time I would be ending my vacation, she and Bob were going to Italy to begin their vacation with another married couple, Earl and Nancy. She gave me some information on the family and how to get there. She suggested we meet at a place that our relatives ran—Hotel Le Due Torri. And that is where we met.

Lori showed us around, and I met some of my relatives. She introduced me to Antonio Manna, who had a “*salumeria*” (deli) in town.

Antonio's grandfather was the brother of my grandfather. I don't know exactly how to describe that relationship, but I simply refer to him and his family as my cousins. My father's original name was Luigi, but it was changed to Louis when he started school in the Bronx. I was named after my father. Antonio's father was Luigi, and he has a son named Luigi. Names tend to stay in families over there!

We were taken to different places. One photo shows the five of us standing before a place that a local was hoping we would buy. Definitely a fixer-upper, and definitely not in my budget. What you cannot see is that on the other side of the building is a wonderful view of the Mediterranean Sea from the top of the mountain.

Lori's vacation group continued on, and I stayed another couple of days to meet some more relatives.

This is definitely small-town Italy. There are people that speak English; just not many of them are my relatives. My Italian happens to be just one notch above non-existent. So there were times when we participated in dictionary page-turning.

But we got along and came to understand one another. Difficult, but manageable.

I was wondering if my father had ever been there. I knew that in the late 1930's he had a scholarship to study at the University of London for a year and that he had been in France, but little else. He had mentioned that the family name came from being bread bakers in the old country.

Antonio took me to visit one of his aunts, Elvira, who lived above a “*panificio*” (bakery) that her family operated. She remembered my father being there for about three or four weeks, going around and meeting relatives.

Antonio's mother, Ersilia, lives with him and his family. She told me that my grandfather, Giuseppe, was born upstairs in their home.

This family sharing was not all one-sided. I was able to tell them about what happened to the family that came to America, mainly my father and his brother and sister, their children, where we were, what we were doing.

There is something special about going to where your family came from, especially if you've never been there previously.

When people make their first trip to Rome, there's a sense of amazement when they realize they are on some of the same streets where the Caesars walked.

They see so many historical buildings around them and have a sense of being overwhelmed by it all—especially when they visit the Vatican.

There's something similar when I visit Agerola. I'm meeting family that I never knew I had. I met Antonio, his wife, his mother, and his three children.

And there are more. I'm seeing where the family came from before they left for America. I'm seeing what they saw. (Things don't change much in Italy!)

There were three churches in town, the largest one being *San Matteo* (St. Matthew). Inside, I saw family names that I remember hearing in my youth.

Was this the church where my grandparents were married? Perhaps I need to make another trip to Agerola!

(Father Louis Manna is pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem.) †

Top left photo, the picturesque Amalfi Coast from Agerola, Italy, offers visitors a breathtaking perspective of this part of the world.

Top right photo, Father Louis Manna was able to see family names inside St. Matthew Church in Agerola, Italy.

Pope Francis unlocks app for Pontifical Mission Societies

VATICAN CITY (CNS)—With slightly more of a swipe than a tap, Pope Francis helped the Pontifical Mission Societies of the United States broaden its reach around the world by unlocking a smartphone app.

At the end of an audience with national directors of pontifical mission societies from around the world on May 17, Oblate Father Andrew Small, national director of the Pontifical Mission Societies in the United States, brought an iPad up to the pope for the launch.

Father Small—who brought two iPads and two mobile hotspots with him to the papal audience—had been called into the office of the pope’s secretary before the audience to explain precisely what he wanted the pope to do.

After the pope’s formal speech to the national directors and after personally greeting each one, it was Father Small’s turn.

“It was fantastic. Everything went according to plan,” the

priest said.

He gave the pope one of the iPads and told him, “We want to put the missionary Gospel in the pockets of every young person around the world.” The pope responded, “Good.”

Then the pope asked, “With my finger? Here? Here?” and, Father Small said, the pope “used the index finger of his right hand—the one with the ring—very gingerly” to unlock the app.

The Missio app offers news and information in English, Spanish, Italian, German, French, Portuguese, Chinese and Arabic from Fides, the Vatican’s missionary news agency, and news.va. The news appears in the default language set on the mobile device. The app also includes videos from news.va and Catholic News Service.

“The app is a way for the Church and our Holy Father to reach the growing number of the world’s people who have access

to handheld mobile devices, a way to connect as the body of Christ,” Father Small said in a statement.

The app was available for download before the official launch, but remained locked. When the pope activated the app by pushing a button marked “*evangelizantur*,” Latin for “they have been evangelized,” users were notified.

The app is supported by Apple and Android devices. It can be downloaded for free wherever apps are available.

The introduction of the app comes as the Vatican has increasingly taken advantage of new communication technologies, including a papal Twitter account, @Pontifex. Father Small said social media helps the Church call more people to be followers of Christ, “and if used properly the new media allow for a more intimate relationship between peoples and nations, fostering peace and mutual understanding.” †



Pope Francis launches the smartphone app Missio during an audience with national directors of pontifical mission societies on May 17 at the Vatican. Holding the iPad for the pope is Oblate Father Andrew Small, national director of the Pontifical Mission Societies in the United States. The free app features homilies from Pope Francis as well as Catholic news from the Vatican’s missionary news agency and other providers.

Cardinal Dolan says Church will continue to work against ‘liberal abortion culture’

ALBANY, N.Y. (CNS)—If New York Gov. Andrew Cuomo pushes to have “a right to an abortion” codified in state law, he will face “vociferous” and “rigorous” opposition from Catholic and other pro-lifers, said Cardinal Timothy M. Dolan of New York.

But the cardinal hopes it doesn’t come to that because Cuomo, he said, has told him “he wants to work hard on alternatives to abortion,” such as expanding adoption, having “greater latitude” in maternity leave and better assisting pregnant women in need and those with small children.

The cardinal made the comments in a May 14 telephone interview with radio host Fred Dicker, whose show is broadcast on Talk 1300 AM from the state Capitol in Albany. Dicker is a political analyst and state editor for the *New York Post* daily newspaper.

“The governor and I have worked closely on other issues, Cardinal Dolan said, listing immigration, gun control, a call to civic responsibility and the recovery of some money owed to Catholic schools in the form of reimbursements for state-mandated measures such as standardized testing.

“We’ve been with him, and we’ve appreciated what he’s done. I want to believe he means it when he tells me he’s not going to expand what is already a terrible liberal abortion culture,” Cardinal Dolan said, but added that Cuomo has yet to release the details of the measure, called the Women’s Equality Act.

It is an “extreme oxymoron that abortion is seen as helping women’s health, especially if half the babies aborted” are female, the cardinal said. “So how does this

help them?”

Besides abortion, the provisions of Cuomo’s proposed 10-point Women’s Equality Act address pay equity; sexual harassment in the workplace; human trafficking; income, housing, family-status and pregnancy discrimination; stronger order-of-protection laws for victims of domestic violence; and recovery of attorney fees in employment and credit/lending cases.

“We’re in his corner on most of them—nine out of 10,” Cardinal Dolan said. “But just this one about expansion of abortion that causes us pause. ... Please, this is the last thing this state needs.”

New York decriminalized abortion in 1970, before the *Roe v. Wade* decision made abortion legal virtually on demand across the country. †

Huge Rummage Sale

Friday and Saturday 8:00am–4:00pm
(between church and school, under the tent)

Fun

Monte Carlo Friday and Saturday nights - 6:00pm-midnight
Texas Hold’Em Tournament Friday - sign-ups start at 7:00pm
Silent Auction and Raffle with \$5000.00 grand prize
WFMS Friends & Neighbors Van and Photo Booth on Friday
Pacers Fan Van on Sunday Afternoon
Saturday Night is Little Flower School Alumni Night

Food

Outdoor Food Court and Beer Garden
Indoor Dinners Friday & Saturday 5-7:30pm
Indoor Sunday Brunch 11:30am-1:00pm

Entertainment

Friday—Scecina Rock Band starting at 5:30pm
The Woolly Bullies starting at 9:00pm
Saturday—No Drama starting at 5:00pm and
Art Adams Band starting at 9:00pm and
Sunday—Silly Safari starting at 1:00pm
Orlando Hinojosa on stage at 2:30 pm

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New games for children of all ages
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For more details including dinner menus, visit our website at www.littleflowerparish.org.

Little Flower Parish
(Corner of Nowland and Bosart Streets)
May 31 – June 2
Friday—5:00 pm to 11:00 pm
Saturday—3:00 pm to 11:00 pm
Sunday—11:30 am to 5:00 pm

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Congratulations, Fr. John!

We are happy to congratulate Saint Meinrad graduate Rev. John Kamwendo on his ordination to the priesthood.

Very Rev. Denis Robinson, OSB,
and the students, faculty, monks and staff
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God, not material wealth, is the supreme good of life

By Daniel S. Mulhall

With his first act, taking the name Francis, our new pope announced a focus of his papacy, embracing the concept of a different kind of wealth, the kind in which we shed material wealth in this life and embrace a different type of treasure.

In choosing the name Francis—and making it clear that he was specifically honoring St. Francis of Assisi—Cardinal Jorge Bergoglio indicated that he will live in the spirit that St. Francis of Assisi promoted.

St. Francis was born to a materially wealthy family. Thomas of Celano, a Franciscan friar who wrote about his order's founder, said young Francis was reared in arrogance "in accordance with the vanity of the age." But after a long illness, Francis, at 25, came to know the Lord Jesus, and decided to follow him, much like the rich young man who came to Jesus (see Mk 10:17-25).

"What must I do to inherit eternal life?" (Mk 10:17) he asked Jesus, who instructed him to follow the commandments.

"Teacher, all of these I have observed from my youth," the man said. Then Jesus offered the real challenge, "Go, sell what you have, and give to [the] poor and you will have treasure in heaven; then come, follow me" (Mk 10:20-21).

The man walked away, unable to let go of his material possessions. When St. Francis faced this same challenge, he did not hesitate. He literally stripped himself of all of his wealth and walked away. When his father took him to the bishop of Assisi to renounce his son's inheritance, Francis, according to Celano, took off all of his clothes and returned them to his father.

Francis became determined to be bound to a different kind of wealth and be united with "lady poverty." In the work "*Sacrum Commercium*" (written by one of Francis' followers) we find this sentence: "They are worthy of the kingdom of heaven who have freely renounced all earthly things out of love and desire for heavenly things." Poverty was the "speediest" and "most excellent" way to follow Christ.

For Francis, material wealth symbolized his early, wasted life. Since he had been

given everything, what need had he for God? When he came to realize that there was more to life than what money could buy, St. Francis rejected material wealth and embraced spiritual wealth.

Must we do the same if we are to follow Christ? Church teachings suggest that money or other wealth is a gift of God that is given for the benefit of all. The problem arises when money, and not God, becomes the source and summit of our existence.

As the *Catechism of the Catholic Church* puts it: "A theory that makes profit the exclusive norm and ultimate end of economic activity is morally unacceptable. The disordered desire for money cannot but produce perverse effects" (#2424).

The phrase "preferential option for the poor" was first used in 1968 by Jesuit Father Pedro Arrupe, then the order's superior general.

The phrase, which has since been incorporated into numerous official Church documents, expresses succinctly a key aspect of Catholic social teaching—in all things, we are to put the needs of people who are poor, suffering or disadvantaged ahead of our own.

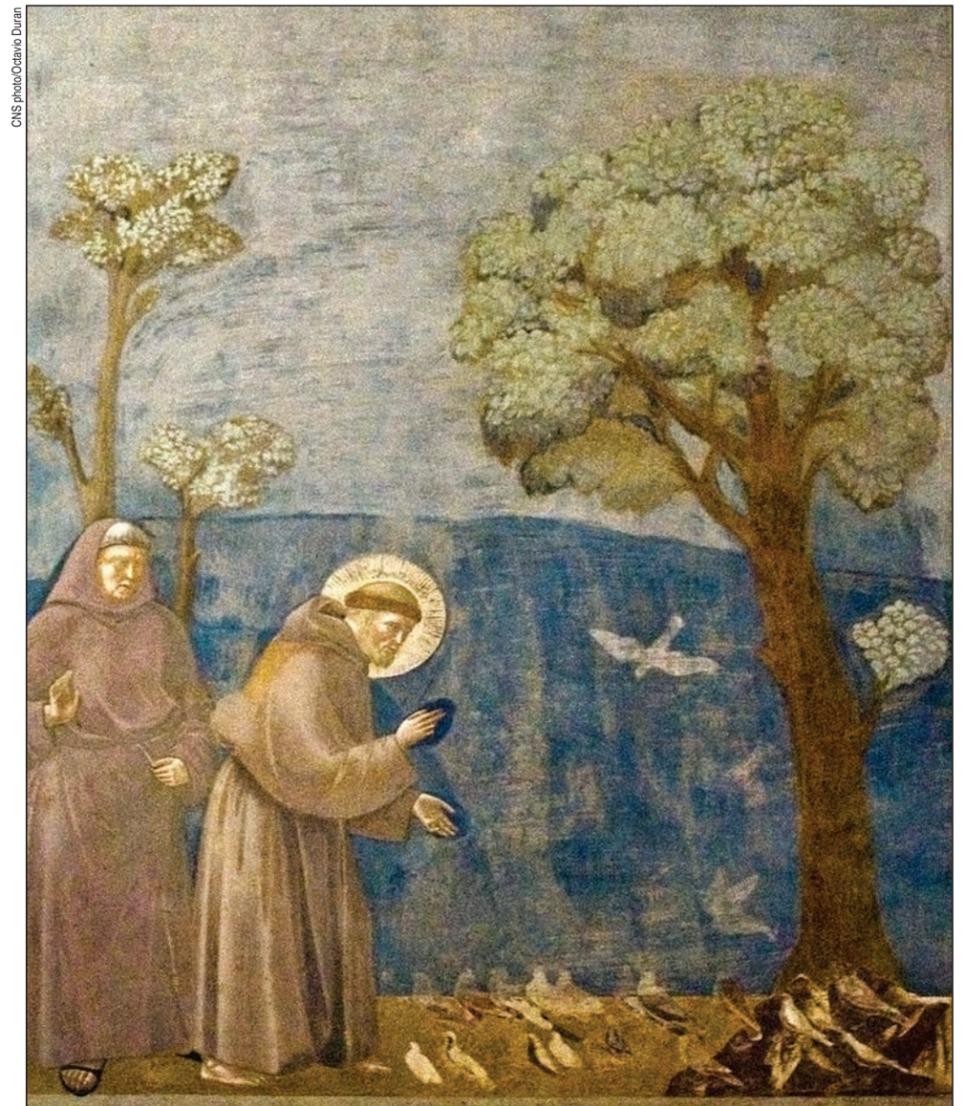
It should come as no surprise that Pope Francis, a Jesuit formed in this spirit, has emphasized the poor and the need for the Church to be one with the poor.

So, other than selling all that we have and giving to the poor, how might we live out this preferential option ourselves?

First, we must work to lessen material wealth's grasp upon us so we can embrace spiritual wealth. What steps can we take to put people first—our family, our friends, our community—and not place careers, work or possessions ahead of who and what's really important?

Second, we must learn to develop a generous heart and spirit. One of the ways we can do this is by intentionally giving things away. It is OK to start with things we no longer need or want, but eventually we must give away things of greater value, simplifying our lives. By learning to let go of things, we will have more room in our hearts for what is more valuable and what is true wealth of spirit.

We can become more familiar with the needs of people forced to live in poverty.



St. Francis is pictured preaching to the birds in this fresco in the upper church of the Basilica of St. Francis in Assisi, Italy, in this October 2008 photo. Over the past 800 years, this great saint has given the Church a compelling example of the power and joy of a life lived in a spirit of poverty.

Research shows that people are more generous when they are aware of people's suffering. Not everyone is called to live the precise kind of poverty promoted by St. Francis, but all Christians are called to live in a spirit of poverty and use their gifts for the benefit of others.

St. Francis expressed this well in these prayerful words: "Let us desire nothing else, let us wish for nothing else, let

nothing else please us and cause us delight except our Creator and Redeemer and Savior, the one true God, who is the fullness of good, all good, every good, the true and supreme good. ... Let nothing hinder us, nothing separate us or nothing come between us."

(Daniel S. Mulhall is a writer and catechist living and working in Laurel, Md.) †

The blessings of wealth are to be used to help other people

By Fr. Lawrence Mick

In 1972, the king of Bhutan, an Asian country at the east end of the Himalaya Mountains, began to speak of



In this file photo, David Landis of Philadelphia examines stones from an old road while walking the Mount of Beatitudes at the Sea of Galilee in Israel, the site where Jesus gave his Sermon on the Mount. Among the lessons that Jesus taught there, he emphasized that material things can't give the ultimate happiness that people desire.

measuring the "gross national happiness" of his country rather than focusing on its gross national product.

This concept may seem rather strange to many Western minds, which may be a reflection of the limited view that we have of wealth. We tend to think that wealth is measured solely in terms of money or material possessions. We also tend to assume that having more material wealth will translate into more happiness.

When we think about it more carefully, we usually acknowledge that this is not necessarily true. We have heard of lottery winners who end up miserable, and we hear tales from missionaries who tell us that people who have very little in the way of material possessions are often very joyful and less stressed than many in the United States.

Yet we still have a hard time escaping the cultural assumption that material wealth is the key to happiness. The Bible, however, often teaches a different wisdom.

In the Sermon on the Mount, for example, Jesus tells his followers, "Do not store up for yourselves treasures on Earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be" (Mt 6:19-21).

The issue is where our heart is focused. A little later in the same passage, Jesus insists, "No one can serve two masters. He will either hate one and love the other,

or be devoted to one and despise the other. You cannot serve God and mammon" (Mt 6:24).

It is not that material things in themselves are bad or that wealth is evil, but the desire for wealth can easily lead us away from God. In this regard, St. Paul teaches that "those who want to be rich are falling into temptation and into a trap and into many foolish and harmful desires, which plunge them into ruin and destruction. For the love of money is the root of all evils, and some people in their desire for it have strayed from the faith and have pierced themselves with many pains" (1 Tm 6:9-10).

Notice that it does not say that money is the root of all evils, but the "love of money." Money is a tool that can be used to help others, as a means of loving. But if we love money itself, that desire leads to selfishness and greed and away from God and neighbor.

St. John in his First Letter asks, "If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him?" (1 Jn 3:17).

Our wealth must be put at the service of love. Otherwise, we may face the ultimate question when Jesus asks, "What profit would there be for one to gain the whole world and forfeit his life?" (Mt 16:26).

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Ancient traditions about Mary

During this month dedicated to Mary, I thought I'd write about some ancient traditions about Mary. Catholics don't



have to believe in them, though, but only the doctrines I wrote about last week. These traditions are found in writings from some of the earliest days of the Church.

Mary is believed to have been born in Jerusalem, near the Bethesda Pools. Her parents were Joachim and Anne. Today, the Church of St. Anne, built by the Crusaders in the 12th century, is over the site.

Tradition holds that Joachim and Anne were elderly when Mary was born. When Mary was 3, they took her to the Temple, as they promised to do before she was born, and left her there. Girls were sometimes raised in the Temple and given a thorough Torah education in exchange for performing various services for the priests.

These girls, though, had to leave the temple before puberty because menstruation

made a woman ritually impure. Women could not be in the Temple when they were menstruating.

Apparently Mary's parents had died by the time Mary reached adolescence, so the priests looked for a husband for her among widowers. An older man was sought for her husband because Mary had taken a vow of virginity. Her husband was expected to protect her and to honor her vow.

Joseph was selected. According to tradition, he protested that he was old and already had six children, but he agreed to take Mary as his wife. He would protect her while she helped him care for his children. The names of Joseph's four sons are in the Gospels of Matthew (Mt 13:55) and Mark (Mk 6:3)—James, Joseph, Judas and Simon. His daughters are not named.

These traditions aren't in the Bible; they are traditions, not doctrine. The Gospels do, however, tell us about the Annunciation, Visitation, birth of Jesus, Jesus' presentation in the Temple, the flight into Egypt, the family moving to the town of Nazareth, the finding of Jesus in the Temple when he stayed there at the age of 12, and

Mary's role at the wedding feast at Cana.

She was at the foot of the cross when Jesus was crucified, according to John's Gospel. Luke's Gospel already established that Mary went to Jerusalem for the feast of Passover, so that's probably why she was in the city at the time. According to the Acts of the Apostles, she was present when the Holy Spirit came upon those assembled in the Upper Room.

The building where the Upper Room was located became the first Christian church. It's believed that Mary moved into a home across the street with the Apostle John. The Byzantine church Hagia Sion was built over her home in 415. Today the Dormition Abbey is there.

Mary died there and was buried in the Kidron Valley, near the Garden of Gethsemane. Catholics believe that from there she was taken bodily to heaven. Today, the tomb is still venerated.

Some Catholics, though, believe that she moved to Ephesus with the Apostle John and died there. It seems more likely, though, that John moved to Ephesus after Mary's death and assumption into heaven. †

Cornucopia/Cynthia Dewes

What should we remember on this Memorial Day?

Recently we saw the movie, *Zero Dark Thirty*, a partly fictional account of the apprehension and death of Osama bin Laden. The film is naturally scary and dark, considering its subject. Still ...



We've all heard about the events depicted in the film—the stealthy preparations, the crashing of one of the assault helicopters, and the chasing through the darkened maze of buildings in bin Laden's

secret compound in Pakistan.

We've also been told reluctantly by our government about the torture used beforehand to extract information essential to this operation from captured members of bin Laden's organization. It seems to me the movie spends too much time on the torture business, but it's a fact that it happened.

And that's the problem. On Memorial Day, a celebration of noble events in American history and the patriots who made them possible, it's jarring to see such a graphic depiction of what I consider a sign of American failures and faults. I thought we were better than that.

So did our Founding Fathers, whose hope was to create a society in which citizens

would be free to live as creatures made in the image of God. Therefore, we were to be free of repressive authority from Church and state alike, free from economic or social class prejudices and abuses.

Americans would be free to follow their ideals and to inspire this purpose in others. Thus was born the American dream, the idea that anything is possible in America with hard work and attention to worthy goals. What we have, are or become is dependent upon our own determination and skill, and not some pre-determined fate.

Even though Thomas Jefferson was a deist, not exactly a Christian, and some of the other Founders were more humanist than religious, they made clear in their writings the belief that people are made to succeed. They are intended to be hopeful and forward-looking, as are Christians. Thus, citizens should establish a society dedicated to justice and the common good.

Fine. That is the America we're proud of, the country that welcomes immigrants who, in turn, enrich our diverse society with new energy and ideas. This is the America of parades, and kids waving little flags and singing patriotic songs. Until postwar World War II, such admiration of our country seemed to be the norm in most of the world.

So what has changed to make threats like 9/11 and Osama bin Laden become

household words? Well, for one thing we have become the only super power on Earth, and thus an easy target for the unstable, the paranoid, and the disenfranchised of the world. Envy is a strong motivator.

Still, much of the blame must fall squarely on us, as we can understand when we see things like the use of torture in the bin Laden affair. American policies and actions are what make us popular or not, and deservedly so. It's true, immigrants still clamor to come into this country. Our standard of living and technological savvy are superior. Yet we are threatened. Why?

It seems to me that we as a society have allowed greed and personal license to control our actions. We've forgotten that moral superiority must be our national driving force, and that the end never justifies the means. Never.

If we don't take responsibility as citizens to demand this, our country will end up as another sad failure in the history of civilization.

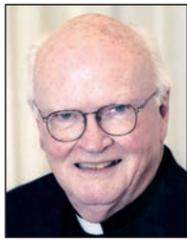
On this Memorial Day, let's forget about the glories of our past and pay attention to the needs of our future.

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

Looking Around/Fr. William Byron, S.J.

Making room for women at the highest rungs of business

In the early 1970s, I began to notice what I then called the feminization of Jesuit higher education. I was dean of arts and sciences at Loyola University in New Orleans and then moved on to the presidency of the



University of Scranton in Pennsylvania—both Jesuit schools.

Female enrollment was growing on both campuses, and I remember wondering whether previously male-dominant Jesuit colleges were up to the

challenge of preparing women for positions of leadership in a changing world.

In the 1990s, I found myself teaching at the Georgetown University business school where the female enrollment was high and the women students were giving serious thought to how they were going to strike a balance between work and family in their careers.

I had all my students write a personal mission statement to be carried with them as they picked up their diplomas and ran. Invariably, the women incorporated something about a balance between family and career into that mission statement.

Now there are more women than men in colleges all across the country. The challenge of educating them—and helping them educate themselves—for leadership is still there. So is the concern about balancing work and family responsibilities.

Fortunately, for many females and their male friends who are wise enough to want to explore that issue together, Sheryl Sandberg, chief operating officer of Facebook, has produced a book titled *Lean In: Women, Work, and the Will to Lead*. It opens up issues that men and women should be discussing together as they prepare to enter the world of work.

As they celebrate the growing recognition of equality between men and women in America today, men and women have to be encouraged to understand that, while equal, men and women are not identical.

There are differences, and those differences have to be recognized and respected if women are to overcome their underrepresentation in the leadership ranks of American business. They also have to be respected if there is to be a fair distribution of housekeeping and child-rearing responsibilities in the two-career family.

Women tend, for example, to be more relational than men and more vulnerable

to loneliness. Men tend to be more achievement-oriented, and thus more vulnerable to discouragement. This is not to say that women do not want to achieve and men are never lonely. It is simply a question of predisposition and propensity. There are differences.

The April issue of the *Harvard Business Review* carries an interview-article with Sandberg titled "Now Is Our Time." Women and the men with whom they will be cooperating and competing with in the workplace, as well as the men with whom they will marry and establish families, will find here not only food for thought but an agenda for planning their respective careers.

Similarly, the "women's centers" that are cropping up on previously male-dominated campuses should not exclude men, but engage them as listeners and contributors to the conversations about what it will take to lift the glass ceiling and lower the barriers to advancement that women now confront in the world of work.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Our Global Family/Carolyn Woo

In the month honoring Mary, a lifetime of memories

May is the month of Mary, and memories come to mind about how much she has



been a part of my life. These reminiscences are like going through a family album and sharing stories of those moments that jump out from the pages.

In kindergarten in Hong Kong, I played

Mary in the Christmas pageant. I was put in a white crinoline dress with a veil secured by tinsels at my neck. It was terribly uncomfortable, but I was too timid to tell anyone. I was so nervous, I left baby Jesus on the stage and left without him. My acting career ended.

In first grade, after failing the entrance exam for St. Paul's School, I somehow passed the tests for the Maryknoll Sisters School, founded by the American nuns, whose patron is the Blessed Mother. Their devotion would help me know God.

For my confirmation, my older sister gave me the name "Delores." Only in college did I find out that it stood for the sorrowful mother.

In school, I loved the annual May crowning and would string jasmines from my mother's rooftop garden into a little crown for the ceremony. Jasmine remains one of my favorite flowers.

In the Legion of Mary, I first engaged in service to the poor.

A big portrait of the Blessed Mother hung in the center of our childhood home. Even though my mother and nanny were not Catholic, they would turn to her with their worries and feel assured. They offered the best blooms from the rooftop garden to her.

When I joined the faculty of the University of Notre Dame, lovingly referred to as "Our Lady's University," its beloved president emeritus, Holy Cross Father Theodore Hesburgh, noted that "mediocrity is not the way to serve the Blessed Mother." I signed most of my correspondence, "Yours in Notre Dame," and never forgot the privilege and responsibility that came with it.

As my mother drifted into her final stage of life, I held her hand and a rosary my son, Justin, made. As I recited the rosary and Divine Mercy, I felt that three women as daughters, wives and mothers were joined in the sacred circle of life and that I understood my mother's struggles in a way that I had not before, bringing a feeling of profound peace.

It was the last day of the Year of the Rosary, and I pledged three mysteries by the end of the day. But the day was unrelentingly busy and Ryan, my older son, called to get together for supper. After that, I crashed. I was focused on obligations, but Mary took care of me as a mother would, sending my son and a good long rest.

The business school at Notre Dame had climbed the rankings from No. 7 to No. 2 when I was the dean there. On the day when a new ranking was to be released, I was quite sad and just knew we would not be No. 1 as we are the Blessed Mother's university and she would not want our heads to swell. I prayed that it would not fall more than five places back to No. 7. After Mass, my phone showed a tiny message: "We are #1!"

I went to the grotto to give thanks, wondering how silly it was to make assumptions about the Blessed Mother, and knew that the honor came with a responsibility.

At the motherhouse of Maryknoll, after reading the diaries of founder Mother Mary Joseph, I felt compelled to sit at her desk, to pledge my part in carrying on the "yes" of the Maryknoll Sisters inspired by the first "yes" of their patron saint whose son gave love a human face and body.

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

Feast of the Most Holy Trinity/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 26, 2013

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Church celebrates Trinity Sunday this weekend, and it uses the celebration to teach us about the Holy Trinity, the mystery of three Persons in one God.



For its first reading, the Church offers us a passage from the Book of Proverbs. Proverbs is one of a series of books in the Old Testament that is known as its Wisdom Literature. The purpose

behind the writing of all these books was to reassure pious Jews that their belief in the one God of Israel, a divinity of mercy and eternal faithfulness, was not in the least contrary to sound human reasoning.

This reading reveals the essential link between God and the quality of wisdom. Wisdom is of God. "The Lord begot me," Wisdom declares in the reading (Prv 8:22). "From of old," it continues to say, "I was poured out upon the Earth" (Prv 8:23).

We cannot be wise, unless we partake in divine wisdom. In short, we cannot understand life without this wisdom.

St. Paul's Epistle to the Romans furnishes the second reading. As so often appears in the writings of the Apostle Paul, the reality of Jesus, and of life in Jesus, is majestically presented. Through the Lord Jesus, and through the sacrifice accomplished by him in his Incarnation and in the Redemption, humans are at peace with God.

God's love comes to us through the Holy Spirit. This statement affirms the Spirit's divine identity. Love is dynamic. It is not a commodity. Love is something essential to the lover. It is not an item to be handed on.

St. John's Gospel provides the last reading. As is typical of all the parts of this Gospel, the reading literally glows with eloquence and grace.

This passage is a direct quotation from Jesus. In it, the Lord powerfully reassures

the Apostles that the Holy Spirit will come to strengthen and empower them. "He will guide you to all truth," the Lord tells the Twelve (Jn 16:13).

So, the reading establishes the place of the Apostles in the unfolding of salvation. It testifies to the esteem in which the Church holds the Apostles, and their successors, today.

The reading also reveals the Trinity, albeit obliquely. The Holy Spirit will convey to the Apostles God's truth. As with love, truth is not a commodity. It is an awareness of what actually is. It is a frank look at and understanding of reality. Only the wisest, namely God, possesses this complete and unobstructed view of reality.

Finally, the reading reveals the place of the Lord Jesus. The Holy Spirit of God will give glory to God in the bestowal of divine wisdom upon the Apostles. Jesus foretold the coming of the Spirit. God sends the Spirit. Guided and strengthened by the Spirit, the Apostles continue Christ's works of salvation.

Reflection

The Church teaches that the Holy Trinity is one of the greatest revelations of God. As such, the Church presents this teaching to the world, and to its own, again and again. The Church includes a profession of belief in the Trinity in all its formal creeds.

Catholic parents teach toddlers the sign of the cross, "Father, Son and Holy Spirit." It is taught at all levels of institutional Catholic education. In a word, the Trinity is basic to the Catholic tradition.

Nevertheless, even for those who believe, the mystery of the Trinity can be quite dry, its relevance obscure.

However, it is relevant to everything we are and to everything we do. It explains creation. It explains salvation. It explains God because God is love. Thus, God is with us. He gives us life. We belong to God. God's revelation of the Trinity in itself reveals the divine love.

Because of God's love, we have peace in this life, come what may, and a promise of joy hereafter. †

Daily Readings

Monday, May 27

St. Augustine of Canterbury, bishop
Sirach 17:20-24
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, May 28

Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, May 29

Sirach 36:1, 4-5a, 10-17
Psalm 79:8-9, 11, 13
Mark 10:32-45

Thursday, May 30

Sirach 42:15-25
Psalm 33:2-9
Mark 10:46-52

Friday, May 31

The Visitation of the Blessed Virgin Mary
Zephaniah 3:14-18a
or Romans 12:9-16
(Response) Is 12:2-3, 4bcd, 5-6
Luke 1:39-56

Saturday, June 1

St. Justin, martyr
Sirach 51:12cd-20
Psalm 19:8-11
Mark 11:27-33

Sunday, June 2

The Most Holy Body and Blood of Christ (Corpus Christi)
Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11b-17

Question Corner/Fr. Kenneth Doyle

Catholics are to support the Church according to their ability to do so

QI grew up in a Protestant church, but converted to Catholicism. Sometimes it seems to me that Catholics give a lot less money to their churches than Protestants do. The Sunday collections reported in our parish bulletin would, I think, be dwarfed by some Protestant parishes much smaller than our own.



On the other hand, Catholics do seem to give a lot to charities overall. Just in our own town, there is a Catholic hospital, several Catholic schools and many programs of human service supported by Catholic Charities. I'm wondering what the Catholic Church's view is on tithing and whether money given to Catholic, non-parochial institutions can count as tithing. (Illinois)

AYour question brings to mind a comment that I once heard from a Catholic pastor. He said: "If a Catholic couple has \$50, they go out to dinner; \$20, they go see a movie; \$10, they get fast food. But if they have \$1, they go to church."

There is some truth behind the complaint. A national study in 2003 showed that Protestants typically give 2.6 percent of their income to their local churches, while Catholics give 1.2 percent. Some analysts speculate that, because an average Catholic parish in America numbers 3,100 people while Protestant congregations are usually one-tenth that size, Catholics have a diminished sense of personal responsibility.

As your question suggests, however, the percentages given above are only part of the story. Catholics also support the nation's largest network of private health care institutions and charitable agencies. And while the thousands of dollars paid by parents for Catholic school tuitions are technically not charitable donations, they do in fact contribute to the overall religious mission of the Church.

Many Catholic dioceses recommend that their members contribute 5 percent of their take-home pay to their parish and an additional 5 percent to other charities. There is, though, no strict obligation for Catholics to tithe.

Tithing is based on several Old Testament passages, such as one from Leviticus, which says: "The tithes of the herd and the flock, every tenth animal that passes under the herdsman's rod, shall be sacred to the Lord" (Lv 27:32).

Among Christian believers, Mormons are the strictest in carrying that prescription forward. A recent study by the Pew Forum

on Religion and Public Life showed that 79 percent of Mormons tithe to their church.

The Catholic obligation is more general. As the *Catechism of the Catholic Church* expresses in #2043, "The faithful ... have the duty of providing for the material needs of the Church, each according to his abilities."

QI'm aware of an upcoming wedding in a local Catholic parish. The bride and groom have been living together for some time, although not yet married. The bride was also enrolled in a parish Rite of Christian Initiation of Adults (RCIA) program, although I'm not sure whether she has been received yet into the Church.

I know that we're not supposed to judge, but all this puzzles me. How can she want to become a Catholic when she rejects the Church's teaching by cohabiting, and how can she now get married with the Catholic Church's blessing? (Wichita, Kan.)

AThe teaching of the Church on cohabitation is clear. The *Catechism of the Catholic Church* expresses it this way in #2350: "Those who are engaged to marry are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity. ... They should reserve for marriage the expressions of affection that belong to married love."

Since every priest is acutely aware that many Catholic couples are already living together as husband and wife before being married in the Church, some have seen the need to express this teaching even more clearly.

Archbishop Michael J. Sheehan of Santa Fe, N.M., did so in 2011. In a statement entitled "Pastoral Care of Couples who are Cohabiting," he said that "those who cohabit ... are objectively living in a state of mortal sin and may not receive holy Communion. They are in great spiritual danger. ... They should marry in the Church or separate."

He also said that such couples may not be commissioned as extraordinary ministers of holy Communion nor allowed to be sponsors for baptism or confirmation.

As applied to RCIA, the Diocese of Colorado Springs, Colo., states concisely in its published guidelines: "No one in a situation of cohabitation may be admitted to the order of catechumens or as a candidate until that sinful situation is ended."

This takes on added importance since candidates and catechumens are typically welcomed by a parish in a public rite of acceptance and the possibility of scandal is multiplied. All of this should be explained to couples with sensitivity and kindness, but without sacrificing honesty. †

My Journey to God

Called by Name

By Hilda Buck

Traveling along life's highway
My life seems complete—
A loving family, a beautiful home,
A job secure. Who could ask for more?

And yet—why this feeling that
Intrudes upon my complacency
Without regard for time or place?
What is it trying to tell me?

At last—I realize that it is you, Lord,
Softly calling my name,
Inviting me to share a closer relationship
With you through your holy Church.

After learning more about you
And the graces you give,
With great joy I received you into my heart
And became one with you and all creation.



CNS photo by Bob Reller

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg. She wrote this poem after the husband of a granddaughter was received into the Church at Easter. In this file photo, Father Peter J. Daly baptizes Mark Vitez during an Easter Vigil at St. John Vianney Church in Prince Frederick, Md.)

Rest in peace

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

ADOLAY, Anthony Stephen, 58, St. Joan of Arc, Indianapolis, May 12. Husband of Mary (Madden) Adolay. Father of Anthony and Kevin Adolay. Brother of Paula Campbell, Cindy Gaffney, Lou Ann Ludlow, Mark and Peter Adolay. Grandfather of three.

ANDRES, Paul J., 91, St. Mary-of-the-Knobs, Floyd County, May 7. Father of Rosie Donner, Kathy Martin, Donna Swartz, Chuck, David, John, Mike and Ron Andres. Grandfather of 19. Great-grandfather of 15.

CLARK, Allen J., 87, St. Mary of the Immaculate Conception, Aurora, May 7. Father of Lisa Benoit, Meg Deckert, Mary Duke, Cynthia Fehring, Jenny Sprengard, Denny, Marty and

Vince Clark. Grandfather of 32. Great-grandfather of 22.

COYLE, Virginia Lee, 91, St. Augustine, Jeffersonville, May 2. Mother of Sharon Ballard, Kathy Cox, Patricia and William Coyle. Grandmother of 11. Great-grandmother of 14. Great-great-grandmother of one.

DECAMP, Bernie G., 82, St. Anthony of Padua, Clarksville, April 27. Husband of JoAnn Decamp. Father of Dana Burgin, Denise Hammond, Libby Himmelheber and Stephen Moneypenny. Brother of Dorothy Herman. Grandfather of seven. Great-grandfather of seven.

DiSALVO, Eileen Hahn (Croston), 72, Most Sacred Heart of Jesus, Jeffersonville, May 15. Wife of Daniel DiSalvo. Mother of Maureen Lewis, Christine and Theresa Hahn. Sister of Judith Bubel and Nora Ehrhardt. Grandmother of one.

HEWETT, Joseph P., 36, St. Rose of Lima, Franklin, May 6. Husband of Karen (Yoder) Hewett. Son of Bill and Ruth Hewett. Brother of Kelly Paradise, B.A. and Josh Hewett.

HILL, Ronald D., Sr., 68, Holy Family, Oldenburg, May 11. Husband of Diane (Young) Hill. Father of Kimberly

and Ronald Hill Jr. Brother of Larry Hill. Grandfather of two.

HOOD, David Scott, 49, Holy Trinity, Indianapolis, May 3. Son of Dean and Marcia Hood. Brother of Robin Blaettner, Leigh Kinney and Marci Price.

JENNINGS, Rosemary B., 88, Holy Spirit, Indianapolis, May 8. Mother of Barbara Cripe, Bev Davis, Brenda Hopkins, Betty Snodgrass, Rebecca, Rosemarie, Brian, Bob and Bruce Jennings. Grandmother of 23. Great-grandmother of 26.

KAISER, George Edward, 73, Holy Family, New Albany, May 4. Husband of Ruth Ann (Uhl) Kaiser. Father of DeAnn Burns, Sheryl King, Becky Wenning and Chris Kaiser. Brother of Joyce Krentz and William Kaiser. Grandfather of 14.

KEATING, Jane R., 86, St. Michael, Cannelton, May 8. Mother of Cindia Ress and Michael Keating. Grandmother of three. Great-grandmother of two.

KUNTZ, Frances, 97, St. Pius V, Troy, May 6. Sister of Gladys Baur and James Kuntz.

MASON, Diana J., 87, St. Pius X, Indianapolis, May 4. Mother of John Mason.

McGOVERN, Matthew, 52, Holy Spirit, Indianapolis, April 30. Husband of Sue McGovern. Father of Erin and Brendan McGovern. Brother of Maureen Botts, Kathleen



CNS photo/Michael Hoy, Catholic Standard

Honoring Mary

A member of the Church of the Vietnamese Martyrs in Richmond, Va., crowns a statue of Mary during the "Asians and Pacific Islanders for Mary" pilgrimage at the Basilica of the National Shrine of the Immaculate Conception in Washington on May 11. May is traditionally a month in which Catholics give special honor to the Blessed Virgin Mary.

Cornelius, Brian, Kevin and Mark McGovern.

MILLER, John, 74, St. John the Baptist, Osgood, April 26. Husband of Peggy (Lowry) Miller. Father of Pamela Thomas, Roger and Ronald Miller. Stepfather of Joanna Retherford, Jenny Van Volkenburgh and Alex Lowry. Grandfather of eight. Step-grandfather of five.

MOORE, Martha J. (Banet), 70, St. Mary-of-the-Knobs, Floyd County, May 11. Mother of Patrick Moore. Sister of Norma Andres, Aileen Banet, Larry, Maurice and Merle Banet. Grandmother of five.

NOLAN, Margaret Rose, 99, St. Mary of the Immaculate Conception, Aurora, March 15. Friend to several.

PETERSON, Brooke Alexandria, 27, St. Roch, Indianapolis, May 9. Mother of Alexandria Peterson and Bretton Wilson. Daughter of Teena Adam. Sister of Tiffany Strayer and Tim West. Half-sister of Brianna and Regina Peterson.

ROBBINS, Viola (Flaspohler) Kelly, 93, St. Mark the Evangelist, Indianapolis, May 12. Mother of Donna Ingalls, Judy Roosa, Dean and James Kelly. Stepmother of eight. Grandmother of 12. Great-grandmother of several. Great-great-grandmother of several.

SCHOTT, John Henry, 89, St. Martin, Yorkville, May 9. Father of Donna Montang and John Schott. Grandfather of seven. Great-grandfather of 15. Great-great-grandfather of one.

THOMAS, Vada M., 84, St. Mary-of-the-Knobs, Floyd County, May 10. Mother of Carla Johnson, Janice Sprigler, Daniel and James Thomas. Sister of Earlene Dean, Ruth King and Alvin Leidolf. Grandmother of eight. Great-grandmother of six.

YOUNG, Janice K., 69, St. Barnabas, Indianapolis, May 13. Wife of Clarence Young. Mother of Susan DellaRocco. Sister of Richard Reed. Grandmother of four. †

Pope says there are no part-time Christians; faith is a full-time job

VATICAN CITY (CNS)— Catholics can't put their faith on a part-time schedule or rely on it



CNS photo/Loservatore Romano via Reuters

Pope Francis holds a dove before his weekly audience in St. Peter's Square at the Vatican on May 15.

just for the moments they choose; being Christian is a full-time occupation, Pope Francis said.

If people don't open their hearts to the Holy Spirit to let God purify and enlighten them, then "our being Christian will be superficial," the pope said on May 15 at his weekly general audience.

Knowing and doing what God wants is not possible with mere human effort—it takes the transformative action of the Holy Spirit, he said.

Speaking to more than 80,000 people gathered in St. Peter's Square, Pope Francis also announced his September visit to Cagliari on the Italian island of Sardinia, where he plans to venerate the icon of Our Lady of "Bonaria" or "Buona Aria" ("good air" or "fair wind"), the namesake of his native city of

Buenos Aires.

The pope dedicated his audience talk to the Year of Faith and, anticipating the feast of Pentecost on May 19, focused on the role of the Holy Spirit in guiding the lives of the faithful and the Church to the truth.

The pope also released two doves into the square in an impromptu moment.

While he was riding in the open-air popemobile, a pilgrim handed the pope a cage with two white doves inside.

At first, aides were unsure whether the woman really wanted them set loose, but after her reassurances, they opened the cage door and the pope reached inside to grab the first one, which he expertly tossed into the air.

The second dove proved more difficult as its wings got caught

in the cage's small opening. The dove didn't seem to want to go as it tightly clutched the pope's fingers with its small feet before finally taking off and circling over the crowds.

His deft handling of the birds perhaps shouldn't come as a surprise. According to the pope's sister, Maria Elena Bergoglio, the future pope had a parrot when he was in the seminary.

In his audience talk, Pope Francis said the modern world is skeptical about the truth and echoed Pope Benedict XVI's warnings about relativism, which holds that nothing is definite and that truth is based on consensus or personal whims.

But Jesus is the truth that "came among us so that we could know it," he said.

"The truth isn't seized like a

thing, the truth is met. It's not a possession, it's an encounter with a person" in Christ, he said.

The Holy Spirit was the Risen Christ's gift to humanity so that they could know and recognize that Jesus is the Word of truth, he said.

Through the Holy Spirit, God's word and law are "inscribed in our heart and become the principle in us for evaluating our choices and guide for our daily actions, becoming a principle of life," he said.

If people open themselves up to the Holy Spirit, he is the one who transforms that heart and makes it new, "giving us the intelligence of the things of God," he said.

This intelligence "can't be reached with our own efforts," he said. "If God doesn't enlighten us within, our being Christian will be superficial."

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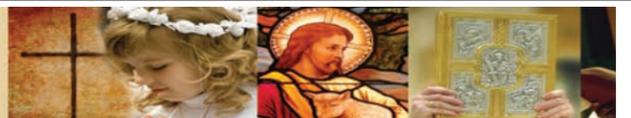
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Audit shows number of abuse allegations in Church dropped in 2012

WASHINGTON (CNS)—The annual audit of diocesan compliance with the U.S. Catholic Church's "Charter for the Protection of Children and Young People" found a drop in the number of allegations, number of victims and number of offenders reported in 2012.

Georgetown University-based Center for Applied Research in the Apostolate (CARA), which gathered data for the report, found "the fewest allegations and victims reported since the data collection for the annual reports began in 2004."

Most allegations reported last year were from the 1970s and 1980s with many of the alleged offenders already deceased or removed from active ministry.

StoneBridge Business Partners, which conducts the audits, said law enforcement found six credible cases among 34 allegations of abuse of minors in 2012. The credibility of 15 of the allegations was still under investigation. Law enforcement officials found 12 allegations to be unfounded or unable to be proven, and one was a boundary violation.

Almost all dioceses were found compliant with the audit. Three dioceses were found to be noncompliant with one article of the charter. The Diocese of Lake Charles, La., was cited since its review board had not met in several years. The Diocese of Tulsa, Okla., was listed because auditors could not determine

if parishes provided safe environment training to religious education students and volunteer teachers. The Diocese of Baker, Ore., also was cited because students did not receive safe environment training while a new program was being developed, but the training has now resumed.

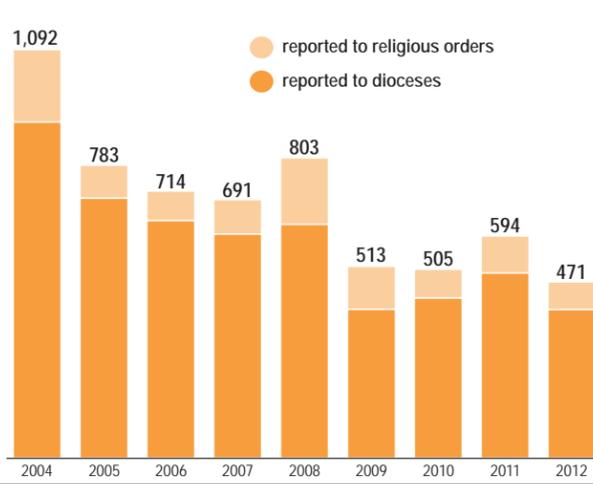
The annual report has two parts. The first is the compliance report of StoneBridge—based in Rochester, N.Y.—which conducted on-site audits of 71 dioceses and eparchies and reviewed documentation submitted by 118 others. The Diocese of Lincoln, Neb., and five Eastern-rite dioceses, known as eparchies, refused to be audited, as they had in past years. Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

Al Notzon III, chairman of the National Review Board, which oversees the audits, said in the introduction to the report that it is his understanding "all of the dioceses will be included in next year's audit."

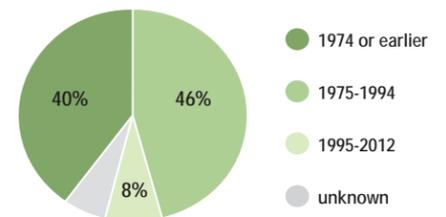
"We need to work with each of the eparchies to see how they can be included in the audit so that there will be 100 percent compliance with the audit process," he added. "For the sake of our young people, their well-being, their safety, and their faith, we can do no less."

The second part of the report is

Number of credible allegations of sexual abuse by Catholic clergy in the U.S., 2004-2012



Years alleged offenses occurred or began for allegations reported in 2012



Source: 2012 report on the implementation of the "Charter for the Protection of Children and Young People," U.S. Conference of Catholic Bishops

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the "2012 Survey of Allegations and Costs," conducted by CARA. The Lincoln Diocese refused to cooperate with the survey, and the



Al Notzon III

Eparchy of Our Lady of Lebanon of Los Angeles did not respond by the cut-off date. The audit reported that more than 99 percent of clergy members and 96 percent of employees and volunteers have been trained in safe environment programs.

It also noted that more than 4.6 million children received safe environment training. Background evaluations were conducted on more than 99 percent of clergy; 98 percent of educators; 96 percent of employees; and 96 percent of volunteers.

The audit cited limitations, including "the unwillingness of most dioceses and eparchies to allow us to conduct parish audits during their on-site audits." It said that "the auditors must rely solely on the information provided by the diocese or eparchy, instead of observing the program firsthand."

It said another limitation is staff turnover in diocesan child abuse prevention programs which causes records to be lost and successors to be placed in key

roles without formal orientation.

Notzon echoed these concerns in a letter to Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, stressing the importance of good record-keeping and the significance of involving parishes in the audit process.

Dioceses and eparchies that responded to the survey reported costs related to allegations at \$112,966,427 in 2012. Expenses covered settlements, attorney fees, therapy for victims and support for offenders. The total amount expended for dioceses, eparchies and religious orders was \$148,338,437. Dioceses and religious orders also spent \$26,583,087 for child protection programs. †

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Bishops say full effect of 'redefining marriage' will be felt for years

ST. PAUL, Minn. (CNS)—The “full social and legal effects” of state lawmakers’ decision to legalize same-sex marriage “will begin to manifest themselves in the years ahead,” said the Minnesota Catholic Conference.

“Today the Minnesota Senate voted to redefine marriage in Minnesota. The outcome, though expected, is no less disappointing,” the conference said in a statement.

The state Senate in a 37-30 vote gave final approval on May 13 to a marriage redefinition bill. The state House passed the measure on May 9. Minnesota Gov. Mark Dayton signed it on May 14.

The law is to take effect on Aug. 1, making Minnesota the 12th state to allow same-sex couples to marry. Earlier in May, Rhode Island and Delaware became the 10th and 11th states, respectively, to redefine marriage.

“The Church, for its part, will continue to work to rebuild a healthy culture of marriage and family life, as well as defend the rights of Minnesotans to live out their faith in everyday life and speak the truth in love,” said the Minnesota Catholic Conference, the public policy arm of the state’s bishops.

“Some wish to believe that sexual relationships outside of the marital context of husband and wife are innocuous, choosing to ignore the fact that they are actually harmful to individuals and to society as a whole,” said Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage.

“There are many of us Americans, including many Minnesotans, who stand for the natural and true meaning of marriage,” he said in a statement released late on May 14. “They know that men and women are important; their complementary difference matters, their union matters, and it matters to kids. Mothers and fathers are simply irreplaceable.”

Archbishop Cordileone called it “the height of irony” that the final vote on “the redefinition of marriage” and the governor’s signature on the bill occurred just a day “after we celebrated the unique gifts of mothers and women on Mother’s Day.”

In November, Minnesota voters rejected a ballot measure to amend the state constitution to define marriage as only a union between a man and woman, but polls show Minnesotans remained sharply divided over legalizing such unions. According to Minnesota Public Radio, a recent survey showed a majority are against redefining marriage.

The measure changes the definition of marriage from “between a man and a woman” to “a civil contract between two persons.” A prohibition against marriage between relatives, such as first cousins, remained in place.

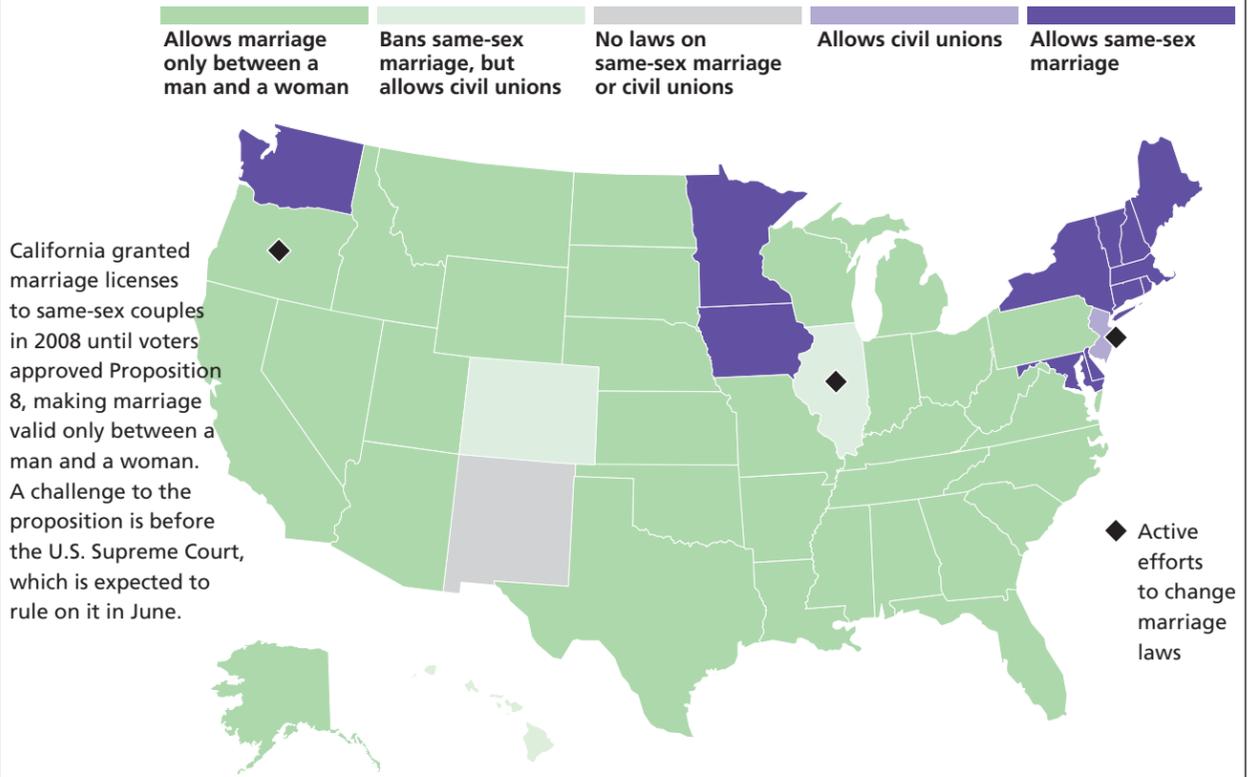
In a statement about the earlier House vote, the conference said lawmakers, by approving same-sex marriage, “set in motion a transformation of Minnesota law that will focus on accommodating the desires of adults instead of protecting the best interest of children.

“This action is an injustice that tears at the fabric of society, and will be remembered as such well into the future,” it said.

The Catholic conference said the bill posed “a serious threat to the religious liberty and conscience rights

Marriage laws by the states

Twelve states allow marriage between people of the same gender. Thirty-six states have constitutional and/or statutory bans on such marriages.



Sources: National Conference of State Legislatures and Catholic News Service

2013 Catholic News Service

of Minnesotans.”

It includes legal protections for clergy and religious groups that don’t want to marry same-sex couples, but the conference said lawmakers failed “to protect the people in the pew—individuals, non-religious nonprofits, and small business owners who maintain the time-honored belief that marriage is a union of one man and one woman.”

According to the conference, lawyers on both sides of the issue have stated that no accommodations for “the deeply held beliefs of a majority of Minnesotans will result in numerous conflicts that will have to be adjudicated by our courts.”

In a separate statement issued after the House vote, Duluth Bishop Paul D. Sirba said the Church “will continue to uphold and propose to the world what we know, through sound reason and through divine revelation, to be the authentic nature of marriage—a permanent union between one man and one woman, uniting a mother and a father with any children produced by their union.”

No civil authority, he said, “has the authority or competence to redefine marriage. Civil authorities have the obligation to protect and defend true marriage for the sake of justice and the common good.”

Bishop Sirba acknowledged that many disagree with the Church’s stand on the issue, and expressed dismay over the negative tone the debate over redefining marriage has taken toward the Church.

“We are particularly mindful of our brothers and sisters who have same-sex attractions,” he said. “Our hearts break that this debate has often been used as an occasion to sow mistrust and doubt, as if followers of the God who is love, and whose love for all people we proclaim each day as the body of Christ, are acting instead out of some sort of ill will.

“To all those with same-sex attraction, we continue to extend our unconditional love and respect. For those who have heard God’s call and respond in faith, hope and love, striving to walk in his ways, we also offer our pastoral support,” the bishop added.

In Rhode Island on May 2, Gov. Lincoln Chafee signed into law a bill to redefine marriage in that state. Bishop Thomas J. Tobin of Providence expressed “profound disappointment” that the measure to “legitimize same-sex marriage” passed the Legislature.

In an open letter to the state’s Catholics, he said the Catholic Church has fought very hard to “oppose this immoral and unnecessary proposition,” and that God would be the final arbiter of people’s actions.

Same-sex marriage became legal in Delaware on May 7. The law goes into effect on July 1.

In an April 15 letter to Delaware legislators, Bishop W. Francis Malooly of Wilmington said marriage “is a unique relationship between a man and a woman,” and it’s not the government’s place to “define or redefine” it. †

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K of C Outstanding Youth

Spencer Torline, a senior at Father Michael Shawe Memorial Jr./Sr. High School in Madison, was named the Outstanding Catholic Youth for 2013 by the Indiana Knights of Columbus at its annual state convention on April 26-28 in Indianapolis. Nominated by Father Riehl Council #934 in Madison, Spencer is the son of Bill and Priscilla Torline and grandson of Knight of Columbus member Charles Torline and his wife, Martha. He is a member of Prince of Peace Parish in Madison, where he serves as an extraordinary ministry of holy Communion. Spencer has also attended two national March for Life rallies in Washington. He is a member of the National Honor Society, and participates in several extracurricular activities at school and through his parish. Spencer plans to attend Purdue University. Pictured from left, are Spencer’s parents, Bill and Priscilla Torline; Spencer; and Craig Hanusin, state youth director for the Knights of Columbus.