



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Ministers of hospitality

Immersion program helps build bridges between cultures, page 3.

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Court kicks back college quotas case; takes clinic protests and visa cases

WASHINGTON (CNS)—The U.S. Supreme Court on June 24 kicked back a university affirmative action case to a lower court and took cases for the next term dealing with buffer zones for protests at abortion clinics and whether the children of immigrants lose their place in line for visas when they turn 21.

Remaining cases to be announced as *The Criterion* went to press on June 25 include the two dealing with redefining marriage: one challenging the federal Defense of Marriage Act, which defines marriage as only between one man and one woman, and the other challenging California's Proposition 8, a ballot initiative approved by voters in 2008 to ban same-sex marriage.

As the court's term draws to a close in the final week of June, the ruling in *Fisher v. University of Texas-Austin* cleared from the court's docket the case that had been on their "to-come" list the longest. The court heard oral arguments in October in the case over whether Amy Fisher, who is white, was unfairly denied enrollment at the university because of race-based admissions criteria.

In a 7-1 ruling written by Justice Anthony Kennedy, the court sent the case back to the 5th U.S. Circuit Court of Appeals to reconsider it under an exacting standard of strict scrutiny to two previous Supreme Court rulings dealing with the Equal Protection clause of the Constitution.



Justice Anthony Kennedy

Justice Elena Kagan did not participate in the case, possibly because it dealt with decisions handled during her service as at the Justice Department prior to her appointment to the Supreme Court. Justice Ruth Bader Ginsburg dissented, saying she would have

See COURT, page 8



Archbishop Joseph W. Tobin elevates the Eucharist during his installation Mass on Dec. 3, 2012, at SS. Peter and Paul Cathedral in Indianapolis. He will receive his pallium from Pope Francis during a special Mass at St. Peter's Basilica at the Vatican on June 29.

Archbishop Tobin views pallium trip to Rome as a journey of humility and faith

(Editor's note: This is the first of a two-part interview with Archbishop Joseph W. Tobin.)

By John Shaughnessy

For most Catholics, a visit to Rome would be the trip of a lifetime.

For Archbishop Joseph W. Tobin, his pilgrimage to the Eternal City this week symbolically marks a dramatic change in his life—and another historic moment in the life of the Church in central and southern Indiana.

As he kneels before Pope Francis during a special Mass in St. Peter's Basilica on June 29, the archbishop will receive one of the most special, humbling and uplifting symbols of the Church.

The pope will place a pallium—a circular

band made from lamb's wool—around the shoulders of Archbishop Tobin, who was installed as the leader of the Archdiocese of Indianapolis on Dec. 3, 2012.

Receiving the pallium on the feast day of Sts. Peter and Paul will symbolize the archbishop's role as the shepherd of the archdiocese. It will also signify his communion with Pope Francis—one of the many people that Archbishop Tobin came to befriend during his 21 years of serving the Church in Rome.

It's the city where he served as the superior general of the approximately 5,300 Redemptorists around the world. It's also where he ministered as the secretary—the second in charge—in the Vatican's Congregation for Consecrated Life and Societies of Apostolic Life, helping to guide

the life and ministry of 1 million men and women religious around the world.

And it's where he earned a reputation for caring for the poor, the elderly and people with disabilities in Rome's Primavalle neighborhood.

Yet while Archbishop Tobin's return

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Pallium coverage is available online

Follow this week's pilgrimage with photos and updates by logging on to www.archindy.org from now through July 1.

Catholics rally for religious liberty during Fortnight for Freedom

By Sean Gallagher

The voices of Catholics from across central and southern Indiana praying the rosary echoed on June 22 down the cavernous streets of downtown Indianapolis, lined by one tall skyscraper after another.

These Catholics walked together in prayer on the second day of the second annual Fortnight for Freedom. It's a two-week period of prayer and action from June 21 to July 4 called for by the U.S. bishops in response to threats to religious liberty.

The rosary procession began at St. John the Evangelist Church in Indianapolis after a 12:10 p.m. Mass which focused on religious liberty concerns, and ended on Monument Circle where a Fortnight for Freedom rally took place.

The rally was sponsored by a local chapter of Catholics United for the Faith.

Approximately 150 people took part in the Mass,

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Margie Schmitz, left, and Pat Vesper, both members of St. Luke the Evangelist Parish in Indianapolis, recite a prayer for religious liberty at the end of a June 22 Mass at St. John the Evangelist Church in Indianapolis.

FORTNIGHT

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procession and rally. Father Rick Nagel, pastor of St. John the Evangelist Parish, encouraged them during his homily.

“This is a decisive time in our nation,” he said during the Mass. “And we either do or we do not believe that. But if we do, then we take action to, first, pray and then to live that light in our own lives and in taking action, as you’re doing today.”



Father Nagel said he knows personally the importance of religious liberty because of the history of his family. His great-grandfather worked hard in

Germany to send his children to the United States because he knew that their religious freedom was being eroded at home.

Two of his great-aunts stayed in Germany, however, and worked to care for the elderly and disabled. They lived long enough to see the people in their care “loaded up into trucks and taken to gas chambers to be killed because their lives were no longer productive, no longer worthy.”

To prevent our country going down that same path, Father Nagel said, it is important for people to stand up for religious liberty.

He also reflected on the two saints whose feast was celebrated that day—Sts. Thomas More and John Fisher, two men whose religious freedom was taken away from them when they died as martyrs in 1535 in England.

Father Nagel noted that their great act of self-sacrifice was the culmination of many years of seeking holiness and living virtuously in their daily lives.

“And that’s what we do today, too, in the light of such heroic examples of the martyrs,” he said. “We start with ourselves. We start with love because nobody cares what we say if we don’t first love them. Nobody cares what we pipe out of our mouths unless they can see an example of love lived in our lives, unless they know that we care about them.”

See related stories, page 9.

Timothy O’Donnell, director of religious education at St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, also spoke about St. Thomas More’s spiritual

approach to his death during a presentation at the rally.

“St. Thomas More saw in his death redemption,” O’Donnell said. “He wasn’t angry. He didn’t curse the king. In fact, he thanked the king when he stripped him of his title and privileges because of the great spiritual graces that had occurred as a result of him being cast into prison.”

Despite that, O’Donnell said that Catholics in the U.S. today should stand up for the religious liberty of all people when threats to it are emerging.

One of the most clear of these threats, he said, is the U.S. Department of Health and Human Services’ (HHS) mandate that requires most employers to provide in their health insurance plans for their employees free access to abortion-inducing drugs, sterilizations and contraceptives.

O’Donnell said that secularist tendencies in government and society seek to marginalize “intermediary organizations” like the family, schools and religious organizations that stand between the state and the individual.

The goal of this effort, O’Donnell argued, is to “have nothing stand between the individual and the state, so that [the state] can have total domination, total control.

“They want to trample on our conscience,” O’Donnell said.



‘They want to trample on our conscience. They want to kick us out of the public square. They want to diminish and marginalize us. And we’re not going to [let it happen]. We are Catholics. And we’re loyal Americans.’

—Timothy O’Donnell,
director of religious education at
St. John Vianney Parish in Fishers, Ind.,
in the Lafayette Diocese



Rock Rauck, left, a member of St. Michael the Archangel Parish in Indianapolis, and David Hock, a member of Our Lady of Perpetual Help Parish in New Albany, carry a Fortnight for Freedom banner during a June 22 rosary procession through downtown Indianapolis.



Above, Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, gives a homily about religious liberty during a June 22 Mass at his parish’s church.

Left, with American and Vatican flags flying in the wind, members of the Knights of Columbus help lead a June 22 rosary procession in downtown Indianapolis. After the procession, a Fortnight for Freedom rally took place on the steps of Monument Circle in Indianapolis.

“They want to kick us out of the public square. They want to diminish and marginalize us. And we’re not going to [let it happen]. We are Catholics. And we’re loyal Americans.”

Also speaking at the rally was Sister Rosemarie Yao, a member of the Little Sisters of the Poor who ministers at the St. Augustine Home for the Aged in Indianapolis.

Sister Rosemarie recalled how her order has cared for the elderly poor in Indianapolis since 1872.

“The Little Sisters take a fourth vow of hospitality to the elderly poor,” she said. “This explains why we open our home to the neediest elderly, regardless of race or religion,

care for them as members of our own family and accompany them in their journey with compassion and dignity until God calls them to himself.”

Sister Rosemarie went on to explain, however, that her order’s 141-year ministry in Indianapolis is being threatened.

“Today, we are confronted with a federal rule that challenges our very existence,” she said. “As daughters of the Church, we cannot in conscience directly provide or collaborate in the provision of services that conflict with Church teaching. We strongly object to it, and pray that it will be amended to provide a conscience clause.”

Eric Slaughter, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis who helps lead the Catholics United for the Faith Chapter that organized the rally, exhorted attendees at the conclusion of the event to stand up for religious liberty in their daily lives.

“Our constitution does not guarantee freedom of worship,” Slaughter said. “Our constitution guarantees that government shall not interfere with religion.

“We are called to be Christian Catholics, not only in our church buildings, but in our schools, in the workplace and in the public square. We are Catholics. We are Americans. We are faithful citizens. *Viva Cristo Rey!*”

(For more information on the Fortnight for Freedom, log on to www.fortnight4freedom.org.) †

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The Criterion

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Immersion program helps build bridges between cultures

By Mike Krokos

*“Tomas, qual es tu dia favorita?”
“Domingo.”*

Translation: “Thomas, what is your favorite day?”

Answer: “Sunday.”

That simple exchange between instructor Leticia Chaparro of a local language school and Deacon Thomas Ward was an example of how English-speaking parish leaders in the Archdiocese of Indianapolis spent a week earlier this month taking part in a Spanish immersion experience developing skills, approaches and frameworks that will help them minister to the area’s growing Latino community.

“This is the first time we’ve done this here in the archdiocese. The idea of having this program came about because we’ve been looking for opportunities to offer something like this to both the English- and Spanish-speaking Catholics here,” explained Franciscan Brother Moises Gutierrez, archdiocesan coordinator of Hispanic ministry, who organized the program.

Each day of the immersion program had five parts: Spanish lessons as a group, focus groups (priests and deacons, music directors, catechetical and pastoral ministries), a culinary experience (the class went to a different Hispanic restaurant every day); one-on-one Spanish lessons, and learning about various aspects of Hispanic culture, Brother Moises said. The participants also attended Mass in Spanish every day, and spent one night at a local Latino family’s home to experience how they live.

“For the cultural lessons, we included Hispanic immigration, [Our Lady of] Guadalupe and popular religiosity, Latino traditions, and skills needed to appreciate people from other cultures,” Brother Moises said. “The main goal of the program was to give the participants the skills to feel more comfortable worshipping and ministering with Hispanics in the parishes, and to give them a basic grasp of pastoral Spanish language. The plan was to motivate them to continue finding ways to work on their Spanish and to reach out to Spanish-speaking parishioners.”

Father John McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, hosted the classes at neighboring Padua Academy. He was happy to see the immersion experience take place.

“The impetus of this [program] is a growing awareness in our archdiocese of the Latino or Hispanic population, which is a growing segment of our Church,” said Father McCaslin, who is bilingual and ministers to the area’s growing number of Hispanics.

“We want to form leaders of our community to be better prepared, to have a better understanding of the newest members of our community, and also to be ministers of hospitality, which is critical, whether you speak Spanish or not,” he said. “Even a simple phrase can make a huge difference in whether or not someone feels welcome.”

Deacon Ward, who ministers to a significant Hispanic congregation at



Along with native Mexican dancers, women participating in the archdiocese’s first-ever Spanish immersion program dress in traditional folkloric dresses while the men wear sombreros with Father John McCaslin, third from left in the back row, and Franciscan Brother Moises Gutierrez, far right in the back row, during a break in the program held at Padua Academy in Indianapolis on June 7.

St. Lawrence Parish in Indianapolis, attended the weeklong workshop because he wanted to improve his Spanish communications skills and learn more about the Latino culture.

He especially enjoyed spending the night at the home of a Latino family and learning about their culture.

“When we sat down to eat, when we prayed, the whole family included me,” he said. “I felt very welcome. I felt spoiled.”

Dominican Father John Meany, pastor of St. Paul Catholic Center in Bloomington, said he hopes the experience helps him when he ministers in the future.

“I haven’t studied Spanish for 50 years. When I was in high school was the last time I took Spanish,” he said. “I’m most interested in the pronunciation, at this point, so I can say the Mass.”

Mary Lamperski, a member of St. Mary Parish in Indianapolis, was moved by the immersion program.

“My heart has expanded,” she said. “I want to understand more. I belong to a parish that has a lot of Hispanics, and I want to connect more.”

Teresa Keith, who is director of religious education (DRE) at St. Gabriel Parish in Indianapolis, said she spent a “wonderful” night with a family from the Dominican Republic, and learned a lot about their way of life.

“We really connected because with my ministry as a DRE, the things that I deal with, the sacraments and so forth, I was able to ask them specific questions about their culture and background,” she said.

Jim Kinney, a member of St. Philip Neri Parish in Indianapolis, said his knowledge of Spanish and the Latino culture grew as a result of participating in the immersion experience.

“They really developed a real learning



Instructor Leticia Chaparro discusses the pronunciation of Spanish words with immersion program participants on June 6.

program,” he said of Brother Moises and his colleagues. “What we’re doing would take a couple of semesters [in school], at least, but we’re doing it in a week.”

Brother Moises said the intensive weeklong program was meant as a teaching tool, and he believes it was successful.

“It takes an immersion experience to go to places that otherwise we would never go,” he said.

Lamperski agreed.

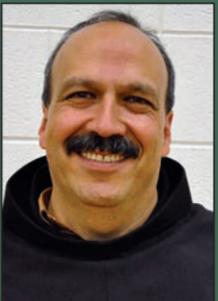
“It’s a humbling experience to learn a new language,” she said. “This week has helped me to get through the fear and reluctance to learn.”

Father McCaslin said he hopes those who participated in the immersion experience help build bridges in their faith communities.

“Hopefully, [the participants] are a symbol of an archdiocese that understands the importance of hospitality, that we don’t need to be afraid of our non-English-speaking Catholics,” he said.

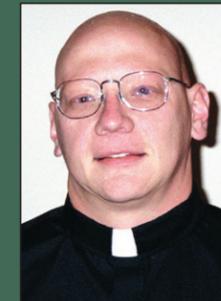
“In fact, [the Latinos are] a great gift to the Church. They bring a unique expression of Catholicism that brings new life into our own expression of Catholicism. They bring a new energy to the Church as well, and a great hunger for knowing the faith, as well as a great desire to share it.

“I hope we as a diocese begin to see the giftedness of receiving this new wave of immigrants just like the Church celebrated the various waves in the past. Each new wave brings new gifts to the Church.” †



‘The main goal of the program was to give the participants the skills to feel more comfortable worshipping and ministering with Hispanics in the parishes, and to give them a basic grasp of pastoral Spanish language.’

—Brother Moises Gutierrez, O.F.M., archdiocesan coordinator of Hispanic ministry



‘I hope we as a diocese begin to see the giftedness of receiving this new wave of immigrants just like the Church celebrated the various waves in the past. Each new wave brings new gifts to the Church.’

—Fr. John McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis



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Editorial



Archbishop Joseph W. Tobin elevates the Eucharist during a Jan. 25 Mass at SS. Peter and Paul Cathedral in Indianapolis to commemorate the 40th anniversary of the Supreme Court decisions that legalized abortion in the United States. Pictured in the background is Father John Hollowell, who concelebrated the Mass.

Witnesses to history

It's not every day that we get to witness history.

But here in the Archdiocese of Indianapolis and throughout the worldwide Church, we've seen plenty of it through the first half of 2013.

A papal resignation. A new shepherd for the universal Church. A second Fortnight for Freedom, a two-week period of prayer and action from June 21 through July 4, to address the current challenges to our religious liberty in the U.S.

While all these life-changing events touch us as Catholics and people of faith, some would argue that the most important history-making event for the life of the archdiocese is taking place this weekend as our shepherd, Archbishop Joseph W. Tobin, receives his pallium from Pope Francis on the feast day of Sts. Peter and Paul.

The special Mass on June 29 at St. Peter's Basilica at the Vatican is significant because the pallium symbolizes Archbishop Tobin's communion with Pope Francis, and his role as the shepherd of the Church in central and southern Indiana. The archbishop is a faith leader entrusted to care for his people, and especially, those who have slipped away or become lost.

During his first seven months as our shepherd, Archbishop Tobin has witnessed moments of joy and moments of sadness. He celebrated Mass in each of our 11 deaneries. He participated in a Jan. 25 pro-life Mass and march in Indianapolis.

He welcomed new members to the Church, celebrated confirmations with young people and faced the challenging task of continuing the implementation of *Connected in the Spirit*, a pastoral planning process which is assisting the archdiocese as it moves forward to carry out its mission today and in the future. The implementation has resulted in the closing and merging of some parishes.

As you will read in this week and next week's issues of *The Criterion*, Archbishop Tobin views the pallium

pilgrimage to Rome as a journey of humility and faith.

With that in mind, we are encouraging readers to visit the archdiocese's website, www.archindy.org, from now through July 1, to receive daily updates on the pilgrimage.

Though most of us will not be there in person, we can still stay connected with those visiting the Eternal City and pray for our shepherd and all the pilgrims participating in this once-in-a-lifetime journey of faith.

We pray that God keeps them all safe, and that they, and each of us, grow in our lives of faith as we witness history.

—Mike Krokos

Building bridges in our local Church

You could hear the emotion in Mary Lamperski's voice as she talked about her experience in a weeklong Spanish immersion program earlier this month.

"It's a humbling experience to learn a new language," she said on June 6. "This week has helped me to get through the fear and reluctance to learn."

Fear.

Though we live in the 21st century, that word may well sum up how some people still feel about people who don't speak their native language.

Add cultural differences, and you begin to see the wall that is created among some groups.

But Lamperski and other participants in the Spanish immersion program offered by the archdiocesan Office of Hispanic Ministry took a huge step forward in building bridges between cultures.

May we have the courage to follow their example, and take similar steps to help strengthen our Church community.

—Mike Krokos

Be Our Guest/Stephen Kent

Humans: Trash or treasure?

A good understanding of the principle of human dignity can be found in examples from new technology. Or from the straight talk of Pope Francis. Both can be equally effective.

"We have begun this culture of disposal where human beings themselves are nowadays considered as consumer goods, which can be used and thrown away," the pope said in a meeting with diplomats.

Two recent magazine articles demonstrated how technology can lead to either the commoditization of humans or to celebrating their individuality.

One was an article about an automated applicant screening process. In order to obtain a face-to-face interview, applicants first had to submit resumés online, which were entered into a system that matched them to position requirements. An automated e-mail responded with a "thanks, but no thanks" or an invitation to interview. This process is completed with no human involvement.

"The computer told me to take a hike," said one whose application was declined.

Efficient and effective human resources? Yes, but doesn't it focus more on the resources than the human?

"Today, people don't count, money counts," Pope Francis said in a meeting with young people. "We have to free ourselves from these economic and social structures that enslave us."

A process that may have started as a well-meaning initial qualification check



grew to a process in which the individual was dehumanized, viewed and treated like a production unit.

A good example of treating humans as people—not as commodities—uses technology to create personalized learning. Adaptive learning education is eliminating "the one size fits all" curriculum. A student chooses an answer on a screen. It is evaluated by whether the answer is correct, by the time it took to answer and compares it to the answers of hundreds of thousands of other students.

One technology treats a person as an individual, the other as a unit of production.

Pope Francis has said economic and social problems result from a "gravely deficient human perspective that reduces man to one of his needs alone, namely consumption."

The pope brings a moral authority into the discussion by focusing on the true meaning of human development.

"Men and women are sacrificed to the idols of money and consumption," he said. "That some homeless people freeze to death on the street, that is not news. On the other hand, a drop of 10 points in the stock markets of some cities is a tragedy. That is how people are thrown away. We, people, are thrown away, as if we were trash."

What the pope says is not new, but he says it in direct and contemporary language that is finding great appeal. The economy can treat humans as trash or treasure. It is up to Christians to defend the human person.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: considersk@gmail.com.) †

Letters to the Editor

As Independence Day approaches, stand up for faith, religious freedoms

The Fortnight for Freedom comes at a very important time for the Catholic Church here in America. Increasingly, our Church and other Christian churches are under attack by the federal government as outlined by Archbishop Joseph W. Tobin and the editorial in *The Criterion* published in the June 21 issue.

The IRS has been targeting religious groups and the federal government, through Obamacare, is trying to force religious institutions to pay for medical care that they find morally objectionable. The culture of death surrounding abortion on demand hangs as a pall over our nation.

In addition to these newsworthy issues, there is an increasing assault on religion across the country.

Stories are replete in the news of high school valedictorians being told they cannot mention God in their graduation speeches, prayers being forbidden at public events and media outlets such

as MSNBC taking the phrase "under God" out of a rendition of the Pledge of Allegiance.

President Barack Obama himself in a speech last week in Ireland accused Protestant and Catholic schools of being "divisive."

For too long, we as Catholics have sat by and remained relatively passive when it comes to our freedom of religion because it has always seemed to be protected.

Those protections are eroding as the government is pushing a "freedom from religion" in its attempt to secularize America.

As Independence Day approaches during this Fortnight of Freedom, we need to stand up for our faith and for religious freedoms of all individuals just as the Founding Fathers did 237 years ago.

Dr. Stephen O'Neil
Indianapolis

Is closing, combining parishes the way to move forward? Reader offers another alternative

I am writing about the Catholic churches being closed in central and southern Indiana.

When Jesus was on Earth, did he tell them to come to him in Jerusalem—a big city—or did he travel to the people? It seems to me, when reading the Bible, that he went all over the area to the people.

When all these beautiful churches were built, did the people erect the churches or did the archdiocese pay to have them built? From what I have read, they first had prayer services in their own homes until a priest was assigned to have Mass for them and they could build a church. That was great faith.

Are the people here to serve the priests, or are the priests here to serve the people? Wouldn't it be simpler for the priests to travel to these different parishes for Mass

rather than all the people traveling to one, big church?

Wouldn't it be more beneficial for each parish to have a parish coordinator? The parish coordinator would have a parish council to help them run the parish, including a secretary and a financial adviser/accountant.

The parish coordinator would answer to the priest. This way, the priest would not have to bear the full responsibilities of running the parish. They could devote almost full time to their vocation, being a sacramental minister, ministering to the parishes, attending archdiocese meetings, visiting the sick, etc.

Joan Amrhein
Brookville

U.S. pilgrims react to news of flooding, damage to Lourdes shrine

WASHINGTON (CNS)—The damage to the town and the sanctuaries at the Shrine of Our Lady of Lourdes did not dampen the healing message of Lourdes for Americans who recently made a pilgrimage to the shrine in southern France.

“We did all of the things that we would’ve done, just in a different way,” said Marlene Watkins, who works with a North American organization of Lourdes volunteers. She was in Lourdes as recently as June 21 with 102 pilgrims. She spoke to Catholic News Service (CNS) in a telephone interview on June 24 after her return.

Many of the normal pilgrim activities were closed in the aftermath of the flooding, she said. “The baths are closed, the underground basilica is still closed and they’re still pumping water out of it, the St. Joseph chapel is still closed, the cafeteria for the volunteers was closed and it is questionable if it will even open this season,” she said.

Bridges were washed out, several roads were destroyed and buildings remained under water. Much of the shrine complex was under water for two days as floods swamped much of southwestern France. Work crews rushed to clear mud and remove debris on June 21, so tourists could return to the popular pilgrimage site.

According to Watkins, the American volunteers spent a lot of time during their pilgrimage simply shoveling up the dense, oily mud that coated the area where normally the eucharistic and rosary processions take place nightly.

The group of Americans and some Irish pilgrims were the only ones to remain; other pilgrims and some residents were evacuated from the town during the worst of the flooding. The water taps that supply the Lourdes water have begun flowing again and the spring was not contaminated.

Since the beginning of Lourdes, where Mary appeared to St. Bernadette Soubirous in 1858 in the grotto, the

spring water has been associated with healing. The shrine works first and foremost to accommodate ill and disabled pilgrims. Nearly 6 million pilgrims visit the grotto annually.

Msgr. Frank Pugliese, vicar general of the U.S. Archdiocese of the Military Services in Washington, went on pilgrimage there in late May with more than 500 pilgrims who had a connection to the U.S. military. Of the six days he was there, “it rained every day except Sunday.

“The river was getting higher and the rain was coming down,” he told CNS on June 21, but he said the trip was still manageable for him and his fellow pilgrims. The focus of the pilgrimage was the wounded warriors who came along.

“One of the things that really comes out of Lourdes,” said Msgr. Pugliese, is that “the sick, the handicapped—the people that are normally put off to the side—take the front seat. They get the special treatment and we that are healthy look on in admiration.”

He even remarked that they made sure the injured or sick pilgrims were protected from the rain, while the rest of the pilgrims were not as lucky.

Watkins is with Our Lady of Lourdes Hospitality-North American Volunteers, a group based in Syracuse, N.Y., that coordinates real and virtual pilgrimages to Lourdes. She and the others in her pilgrimage group arrived “as the waters began to rise.”

They were able to stay in the hospital that is usually reserved for the pilgrims with special needs. Though the group felt very safe during their stay, they did have to endure a planned power outage.

Watkins said they weren’t worried. “When Our Lady and Bernadette met 18 times there was no electricity; we felt confident in Our Lady.” Besides that, the personnel at Lourdes “had phenomenal reactionary response, their immediate response to this emergency was really impressive,” she added.



Above, French President Francois Hollande is assisted as he walks in a damaged street of Saint-Beat in southwestern France on June 20, two days after the village was submerged by flash floods. Heavy flooding in southwestern France killed three people and forced the closure of the Shrine of Our Lady of Lourdes.

Left, a worker shovels mud from the grotto at the Shrine of Our Lady of Lourdes in southwestern France on Oct. 21, 2012. Heavy flooding in southwestern France this month has forced the closure of the shrine for the second time in eight months.

Lourdes experienced less severe flooding in October. Before that, the last time Lourdes was hit by flooding was in 1937. Watkins said it is believed that heavy snow in the mountains and unseasonable warmth lead to high rates of run off from melting snow. In addition, the area experienced excessive rains in April, with rain falling 27 days

out of a 30-day period.

One terminally ill 24-year-old on the trip had a dream—to kiss the grotto where Mary appeared to Bernadette. And so safety officers made the decision to let her and two other pilgrims venture out with them to venerate the site.

“It really was a holy pilgrimage,” said Watkins. †

N.Y. Catholics hail defeat of abortion plank in women’s equality bill

ALBANY, N.Y. (CNS)—The New York State Senate rejected the abortion-related plank of a 10-point women’s equality bill, prompting the New York State Catholic Conference to call the action a “remarkable victory for unborn children.”

The Catholic conference called the provision the “Abortion Expansion Act.” Gov. Andrew Cuomo, who labeled it the “Reproductive Health Act,” said the language would merely have codified current abortion rights into law, but pro-lifers warned in their campaign against the measure that it would have opened the door to more late-term abortions.

The Catholic conference termed it “the most radical expansion of abortion since the state legalized it in 1970.”

What transpired in the state Legislature is, “quite literally, the answer to prayer,” the Catholic conference said in a June 21 statement. “More accurately, it is the answer to millions of prayers by men, women and children

of every faith from every section of the state who believe in the inalienable right to life of the baby in the womb.”

The Women’s Equality Act, with all 10 provisions intact, easily passed the Democratic-led state Assembly. Although the state Senate has a slight Democratic majority, two Democrats joined the Republicans in the Senate to vote against the abortion provision in the bill.

One senator tried to attach the abortion plank to a medical-related bill, but that effort failed by one vote.

“The movement to pass this bill awoke a sleeping giant, a silent pro-life majority that had been discouraged and disheartened from living in the state with the highest abortion rate in the country,” the state Catholic conference statement said.

“The powerful lobbyists for the abortion industry already are vowing to wage this battle again next year, and to punish legislators at the polls who dare stand up for both the dignity of women and the right to life of

innocent children in the womb,” it continued. “We believe this effort will fall short, too, because the overwhelming majority of New Yorkers, including those who say they are ‘pro-choice,’ are disgusted by late-term abortion and are shocked that abortion clinics would seek to employ non-doctors to perform surgical procedures on women and girls.”

The conference added: “We will continue to stand up for innocent human life from the moment of conception until natural death, and we continue to pray for our opponents that their eyes may be opened to the evil of abortion.”

The abortion votes came at the scheduled close of the legislative session. However, some have suggested that members of the Assembly return to Albany to vote on the Women’s Equality Act without the abortion provision. Among the remaining nine points are provisions on sexual harassment, domestic violence and human trafficking. †

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Events Calendar

June 28
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Hearts for Haiti Ministry, "Name That Tune Music Trivia,"** 7 p.m., \$10 per person. Information: 317-888-2861 or olgheartsforhaiti@gmail.com

June 29
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Hearts for Haiti Ministry, "Freedom Cookout Beer and Wine Garden,"** 6-10:30 p.m. Information: 317-888-2861 or olgheartsforhaiti@gmail.com

June 30
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Farewell Party for Father Chris Wadelton,** program, 3:30 p.m. followed by reception. Information: 317-353-9404 or parishoffice@holyspirit.cc

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 3
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.

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 6
Holy Guardian Angels Parish, 405 U.S. Highway 52, Cedar Grove. **First Saturday devotional prayer group,** 8 a.m. Information: pahren@live.com.

July 9
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** meeting, 12:30 p.m.. Information: 317-865-0910 or cjtwohose@comcast.net.

July 9-August 13
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, "Divorce and Beyond" program,** session one, 7-9 p.m., \$30 for materials. Information: 317-236-1586 or

dvanvelse@archindy.org.
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
Ironwood Golf Club, 10955 Fall Road, Fishers (Diocese of Lafayette). **Little Sisters of the Poor, 15th Annual Swing Fore Seniors golf tournament,** registration, 10:30 a.m., \$160 per player includes lunch and dinner. Information: 317-415-5767 or devindianapolis@littlesistersofthepoor.org.

July 12-13
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
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.

Providence High School, 707 Providence Way,

Clarksville. **"JulyFest,"** all-alumni Mass in chapel, 6:45-7:30 p.m., food and music, 7:30 p.m.-midnight, must be 21, \$10 per person. 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 17
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

July 18
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

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. Michael the Archangel Church, 3354 W. 30th St., Indianapolis.

Helpers of God's Precious Infants, pro-life Mass, Father Patrick Beidelman celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

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

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyd County. **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. †

Retreats and Programs

June 29
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **St. Meinrad and St. Boniface Parishes, "Ladies Faith Day,"** retreat, 7:30 a.m.-3 p.m., \$20 per person, breakfast and lunch included. Information: 812-357-5178 or 812-357-5533, ext. 103.

June 29-30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Young adult retreat, "Hearts on Fire,"** \$20 suggested donation. Information: ksahm@archindy.org or www.indycatholic.org.

July 1-5 (Session One)
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Bringing to Life the Word of God in Song,** Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 5
Oldenburg Franciscan Center, Oldenburg.

Friday night film series, "Life of Pi," 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

July 5-7
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Praying the Bible: Lectio Divina,** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 8-12 (Session Two)
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Bringing to Life the Word of God in Song,** Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 9 (Session One)
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Ways of Grace: The Experience of Prayer Practices, "Praying with St. Benedict in Scripture,"** Benedictine Sister Carol Falkner, presenter, 7-9 p.m., \$25 per session or \$60 for series. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Annulment information session offered in Indianapolis on July 24

A general information session regarding the annulment process will be offered in Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis, from 7-9 p.m. on July 24.

The session will be led by Ann Tully and Mary Ellen Hauck, judge instructors for the Metropolitan Tribunal.

This interactive meeting is designed

to answer questions such as, "Why is an annulment necessary?" "What are the grounds for an annulment?" and "What are the procedures?"

The evening is free of charge, and registration is not required.

For more information, contact the Office of Family Ministries at 317-236-1586 or 1-800-382-9836, ext. 1586, or by e-mail at dvanvelse@archindy.org. †

Free organ concert set for July 7 at Saint Meinrad

A free concert of organ music will be performed at 3 p.m. central time on July 7 at the Saint Meinrad Archabbey Church in St. Meinrad.

Three participants in a workshop on Gregorian chant, taught by Benedictine Father Columba Kelly of Saint Meinrad, will present the program. Michael David, George Hubbard and Raymond Henderson will be the organists.

David is the organist at St. Paul Episcopal Parish in Riverside, Ill. Henderson is director of music at Our Lady of Hope Parish in Carle Place, N.Y. Hubbard is the deputy organist at Church of the Holy Communion in Charleston, S.C.

The program will include works by Bach, Hofhaimer, Andriessen, Tournemire and Vierne. †

St. Francis de Sales all-school reunion is July 13 at Our Lady of the Greenwood



The former St. Francis de Sales Church in Indianapolis.

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

St. Frances 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." †



Choose life

Thanks to the combined efforts of St. Susanna Parish in Plainfield and the Gabriel Project, a billboard featuring a pro-life message has been on display since May 31 at 86th Street and Georgetown Road in Indianapolis near a Planned Parenthood abortion facility. The pro-life committee at St. Susanna Parish hopes the billboard will have an impact on women arriving at the facility. The committee is also seeking support from people across the archdiocese to continue to fund the billboard. Anyone interested in helping can contact the parish office at 317-839-3333.

House OKs measure called ‘most important’ pro-life bill in 10 years

WASHINGTON (CNS)—The U.S. House on June 18 passed the Pain Capable Unborn Protection Act to prohibit abortion nationwide after 20 weeks of gestation, approximately the stage at which scientists say unborn babies are capable of feeling pain.

After heated debate on the floor of the Republican-led House, the bill passed early in the evening with a 228-196 vote.

“We are far outside the global mainstream” with regard to abortion, U.S. Rep. Chris Smith, R-N.J., a co-sponsor of the bill, said in comments on the floor earlier in the day. Smith, a Catholic, is co-chair of the Congressional Pro-Life Caucus.

“It may come as a shock to many, but according to the Americans United for Life Legal Defense Fund, the United States is one among only four nations in the world that allows abortions for any reason after viability, and is currently one of only nine nations that allows abortion after 14 weeks gestation,” he said. “That

subset consists of Canada, China, Great Britain, North Korea, the Netherlands, Singapore, Sweden, Vietnam and the United States.”

At a morning news conference on June 18, Penny Nance of Concerned Women for America called the Pain Capable Unborn Child Protection Act “the most important pro-life bill to be considered in the last 10 years.”

Though the Democratic-controlled Senate will most likely table the passage of the bill, pro-life advocates still claimed the House vote as a victory.

Other pro-life legislation has survived a tough fight in Congress, said Marilyn Musgrave, vice president for government affairs at the Susan B. Anthony List, an organization that works to get pro-life women elected to office. She pointed to the Partial Birth Abortion Ban Act of 2003.

In the 1990s, Congress had twice passed a ban on partial-birth abortions. Both times the bills were vetoed by



‘According to the Gallup poll, 64 percent of Americans believe that abortion should not be permitted in the second three months of pregnancy. Eighty percent say abortion should not be permitted in the last three months of pregnancy.’

—Rep. Chris Smith, co-chair of the Congressional Pro-Life Caucus

President Bill Clinton. In 2000, the Supreme Court struck down a Nebraska ban on partial-birth abortions.

In 2003, Congress again passed a ban on partial-birth abortions, and the bill was signed into law by President George W. Bush. The law withstood several court challenges on constitutional grounds, and the U.S. Supreme Court upheld it in 2007.

“I believe this bill will eventually become law,” Musgrave said about the Pain Capable Unborn Protection Act.

“A majority of Americans, including and especially women, support what we are trying to do,” said Smith before the vote. “According to the Gallup poll, 64 percent of Americans believe that abortion should not be permitted in the second three months of pregnancy. Eighty percent say abortion should not be permitted in the last three months of pregnancy.”

The poll also found, he said, that “63 percent of women believe that abortion should not be permitted after the point

where substantial medical evidence says that the unborn child can feel pain.”

At a May hearing, opponents of the bill said evidence of fetal pain is unfounded and argued that a woman should be able to choose to have an abortion at any stage of pregnancy, especially in cases of fetal deformities.

Marjorie Dannenfelser, president of Susan B. Anthony List, said on June 18 that she saw the legislation as a response to the will of the American people.

“What *Roe v. Wade* did is put a blockade in front of every single law [about abortion]. Our goal is to close that gap between the will of the people and the reality of the law,” she said at the news conference.

Nance also commented that the bill would not only protect unborn babies from a painful death, but would protect women from the dangers of late-term abortion.

“We are on the right side of history today,” she said. †



‘What *Roe v. Wade* did is put a blockade in front of every single law [about abortion]. Our goal is to close that gap between the will of the people and the reality of the law.’

—Marjorie Dannenfelser, president of Susan B. Anthony List

What was in the news on June 28, 1963? Pope Paul VI to be crowned in St. Peter’s Square, President Kennedy sends congratulations

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 June 28, 1963, issue of *The Criterion*:



• **Papal Coronation Sunday: Crowning of Paul VI to be held in Square**

“[Bulletin: At Criterion press time Thursday morning, news

media carried reports that Pope Paul VI has announced that the ecumenical council will be re-convoked on Sunday, September 29.]

VATICAN CITY—His Holiness Pope Paul VI will receive the triple tiar of the papacy in age-old coronation ceremonies early Sunday evening, June 30. For the first time in history, the entire ceremony will be held in the open air in spacious St. Peter’s Square, since a

great portion of the interior of the basilica is blocked by the tiers of seats erected for the ecumenical council. The ceremony is set for 6 p.m. to avoid the devastating afternoon heat in Rome.”

• **Universal acclaim: World leaders hail election of Paul VI**

• **In radio address: New pope outlines aims of pontificate**

“President [John F.] Kennedy, leaders of other nations, and religious leaders have expressed best wishes to newly elected Pope Paul VI. President Kennedy, who is scheduled to visit the new pope on July 2, sent a telegram [on June 21] expressing ‘warmest good wishes’ on behalf of himself and Mrs. Kennedy. The President also said: “On behalf of the people and government of the United States, I send you by heartiest congratulations as you assume your great office. We wish you long years of leadership in the cause of peace and good will so nobly advanced by your great predecessor.”

• **Two deep South dioceses plan to integrate schools**

- **Father Sweeney heads Catholic broadcasts**
- **Text of Pope Paul’s first public address**
- **Pope Paul has spoken out often on the Church’s social doctrine**
- **New pope visited ND in 1960**
- **300 to compete for golf honors in CYO tourney**
- **Pope visits ailing cardinal**
- **Notre Dame will host CFM parley in August**
- **Pilot migrant projects reported ‘successful’**
- **Father Hans Kueng is radio speaker**
- **Pope uses English during audience**
- **Richmond will be host to Sons of Italy parley**
- **National Service Corps seen as boon to farmers**
- **First audiences given to clergy, diplomats**
- **‘Status quo’ on race hit**
- **1,000 Providence nuns open summer session**

(Read all of these stories from our June 28, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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St. John’s - Dover Summer Festival

Saturday, July 20
6:30-midnight

- Food Fest • Beer Garden
- Music by “Too Hot Tacos”

Sunday, July 21
11 am-9 pm

Chicken Dinner 11 am-5 pm
Carry-out until 6 pm

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- Beer Garden & Music by Scott Siefferman until 9 pm

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TOBIN

continued from page 1

to Rome is part homecoming, he views his journey there this time as a faith-filled celebration of his new home—the Archdiocese of Indianapolis.

“Rome is the longest address I’ve had in my life,” said Archbishop Tobin, who is 61. “For 20 years, I’d always be going home to Rome. But not this time. Now, Indiana is home.”

The archbishop shared those comments during an extensive interview before his trip to Rome—an interview in which he talked about the pilgrimage he is leading there this week, his thoughts on receiving the pallium from Pope Francis, and his first seven months as the leader of the archdiocese.

An edited version of the first half of the interview is shared here, focusing on the pope, the pallium and the pilgrimage from Indianapolis to Rome which started on June 25 and concludes on July 2.

Q. Made from the wool of lambs, a pallium is associated with the image of the archbishop becoming the shepherd of the people of the archdiocese, similar to Christ being the Good Shepherd of his people. Talk about the significance of that symbol for you.

A. “If you visit the catacombs, as I’m hoping my fellow pilgrims will have the chance to do, you’ll see the earliest images of Christ. For me, one of the great things about being a Catholic is this connection to an apostolic Church, to a Church that goes back to the Apostles, founded by Jesus Christ. So visiting the catacombs for me and seeing those first images of Christ has always been an emotional experience. And the most common image that you’ll see is the image of Jesus as a shepherd.

“The shepherd is not like some pictures you’ll see of Jesus in more contemporary art—with a staff and leading a little flock. He has a sheep on his shoulders. And that symbol of the shepherd, in this case the archbishop, is particularly interested in the one who is lost. It’s to accentuate the compassion and really the interest of one who’s responsible for the local Church, particularly the bishop. Not simply to be a welcoming Church where everything is ready when people show up, but also to be looking for people who don’t show up and trying to make them feel welcome.”

Q. You’ve met Pope Francis prior to his election as pope, including the 2005 Synod of Bishops when he was the archbishop of Buenos Aires and you sat next to each other for the better part of four weeks. Will receiving your pallium from him have extra meaning for you?

A. “Yes. I knew Pope Francis as Cardinal [Jorge Mario] Bergoglio when I shared a synod with him and corresponded with him off and on. So it will be exciting to see him again, to see him in his new role and to see some of the changes that have already been made.

“Francis has confirmed for me a lot about the pastoral dimension of a bishop, through his simplicity and especially in his homily at the chrism Mass this year when he talked about shepherds living with the smell of the sheep. If you want to see it in a more eloquent way, ‘*Gaudium et Spes*’ [‘*Joy and Hope*’], the ‘Pastoral Constitution on the Church in the Modern World,’ says the Church shares the anxious questioning of men and women today.

“To my mind, that’s what the ‘smell of the sheep’ is. You are close enough to people that you know what those joys and sorrows, what those anxieties are. And you’re close enough to Christ and his word that, perhaps through you, the light of Christ can shine on those things and help show people where they fit into God’s plan. Francis has confirmed and challenged me to be aware of the joys and anxieties of the people of central and southern Indiana.”

Q. Any thoughts on what you will say to him when you meet?

A. “I know we’ll have a moment when he gives me the pallium. At least that happened in the past when I was a spectator and I saw the pope usually had something to say to archbishops as he bestowed that symbol. If I have more of a



Archbishop Joseph W. Tobin greets Kimberly Rodriguez, who is a cousin of Father Martin Rodriguez, after Father Rodriguez was ordained to the priesthood on May 18 at SS. Peter and Paul Cathedral in Indianapolis.

chance to speak with him, I will congratulate him and give him the love of the people I minister to and minister with. I might ask him as a former archbishop of a diocese if he has any tips. I’d think he’d be happy to give them.

“When I speak with him, I won’t speak in Italian. I’ll speak in Spanish. That will be different from the other two popes I dealt with [Pope John Paul II and Pope Benedict XVI]. Spanish will be his native tongue. I was in the Spanish-speaking working group with him at the synod. We’ve never talked in any other language. I suppose if you can speak somebody’s language, it does open possibilities.”

Q. Pope Francis has displayed humility, empathy and care for the poor and people in need during his first three months as pope. You were also known for those qualities during your two decades in Rome, an approach that continues as archbishop. Talk about the importance of those qualities in the Church at this time.

A. “They’re important at any time in the Church’s life. Are they more important now? There must be a case for that because you can see the attention that these simple gestures of Francis get. Maybe it’s because there have been caricatures of bishops or popes. Personally knowing the last two popes, they were very compassionate men. Maybe it didn’t translate as easy in some of their gestures.

“I always felt knowing Benedict that he was a very holy man, very close to God, very humble before God, asking for God’s guidance. But I also think that he was at heart a professor. He was most comfortable in a teaching mode. You could sense it in his audiences. People really listened to Pope Benedict as he spoke.

“Francis, being a Latin American of Italian descent, there’s a certain warmth that is maybe more natural for him because of the culture he was raised in. I think Francis, in a certain sense, carries out something that Pope Paul VI wrote in 1975. One of the great statements on evangelization was the post-synodal document of the 1974 synod on evangelization. Paul VI said the world today needs witnesses even more than it needs teachers. And if it listens to a teacher, it will be because he or she is also a witness.

“In public parlance, it’s the ability to walk the talk. And I suspect that Francis is doing that. Rather than beginning with great doctrinal announcements, maybe he has this visceral sense that he is witnessing to something, and once he has the confidence to establish a dialogue with people, then he can expand upon it. And because he’s witnessing to the fundamental choices Jesus made, it will make whatever he says more credible.”

Q. What does it mean to you to have people from

across the archdiocese be with you on a pilgrimage as you receive your pallium?

A. “It’s important for me to have people from the archdiocese there even though I’m conscious that it’s a great expense. In a certain sense, I would prefer maybe if Francis would FedEx it or something.

“The pallium is very geographically specific. In fact, an archbishop can’t wear his pallium outside the ecclesiastical province—even if the bishop of the place invites him to wear it. It’s a symbol of service and authority in a very given area. So having people from the archdiocese there, in a very visible way, embodies the mandate that I receive, which calls me to be responsible here in the Archdiocese of Indianapolis and also the ecclesiastical province of Indiana, which would be the other four dioceses in the state as well.”

Q. You spent 21 years in Rome serving the Church. What are your thoughts as you return there?

A. “I was blessed in my two decades in Rome to have a lot of friends. A lot of them are still there in different walks of life—not only priests and religious but lay people, musicians, poets, food workers. I hope to see them again, but I’m not sure how much time I’ll have. I’d love to be able to bilocate, but that’s not in the skill set yet.”

Q. Of your family, who’s coming to Rome and what will that mean to you to have them there?

A. “My family has always been a great support to me. We’ve been there for each other. I’m pretty sure my mother is not going to be able to go. Mom has had some health issues recently, and she’s got 90 spring times under her belt. We talked and she said, ‘I want to be there for you.’ I said, ‘You’ll be there for me by taking care of yourself because then you can be there for all of us.’

“People will ask her, ‘You must be really proud of Joe.’ She answers with great sincerity, ‘I’m proud of all my children.’ I think that even more than seeing her son get the pallium, being able to share an experience with a number of her children—that was the attraction for her. I think that’s what she’ll miss. She’s been to St. Peter’s. Like most mothers, it’s all about being with her kids.

“Three or four of my sisters are going to be there and a couple of nieces and a couple of cousins are coming along. So there will be a representation. They’ll be able to go home and augment tales.”

(Archbishop Tobin’s thoughts on his time so far as the leader of the archdiocese will appear in the July 5th issue of *The Criterion*.) †



Pro-life activists from Crossroads USA pray across from a Planned Parenthood facility on Commonwealth Avenue in Boston in this July 2007 file photo. The U.S. Supreme Court on June 24 agreed to hear a case challenging a 2007 Massachusetts law barring protests in 35-foot “buffer zones” around abortion facility entrances, exits and driveways.

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let the 5th Circuit ruling—which upheld the university’s admissions policy—stand.

Among 10 cases the court announced it has accepted for the term that begins on Oct. 7 is one challenging the constitutionality of a Massachusetts law barring people from within a 35-foot “buffer zone” of abortion facility entrances, exits and driveways for the purpose of speaking about opposition to abortion.

The 1st U.S. Circuit Court of Appeals upheld the law as protecting patients and clinic employees “without offending the First Amendment rights of others.” The case is *McCullen v. Coakley*.

The immigration case added to the docket, *Mayorkas v. Cuellar de Osorio*, deals with the problem of the decades-long wait for many categories of immigration applications to be considered.

One example cited in the petition to the court to take the case was of a man whose U.S. citizen sister applied for a visa on his behalf, including his then-minor

daughter as a derivative beneficiary. By the time the petition for the man was granted a decade later, his daughter was over 21 and ruled ineligible to receive a visa derived through her aunt. She would have to begin the process again, as a beneficiary of her father’s status, beginning another multi-year wait.

In its ruling, the 9th U.S. Circuit Court of Appeals said the U.S. Citizenship and Immigration Services agency violates a 2002 law, the Child Status Protection Act.

That ruling cited several cases, including that of Lorenzo Ong, whose U.S. citizen sister filed a petition on his behalf in 1981, when his daughters were ages 2 and 4. In 2002, when his application became “current,” meaning he was eligible for one of the limited number of immigration slots for siblings of citizens, his daughters had aged out of eligibility. When Ong became a legal permanent resident, he filed petitions for his daughters and requested the “priority date” of 1981. When the agency did not respond to that request, he joined a lawsuit.

The first part of the calendar for when cases in the upcoming term will be heard will be released sometime this summer. †

Lori: Faith serves public life, witnesses moral values democracy needs

BALTIMORE (CNS)—Archbishop William E. Lori of Baltimore held up statesman Sargent Shriver and other Catholics like him as “an example of how faith enriches public life” on June 21 at a standing-room-only Mass opening the second Fortnight for Freedom.

“Faith serves the public life not only by the sheer magnitude of its humanitarian services,” he said, “but by its witness to Christ Jesus, to its witness to those moral truths and values without which democracy cannot flourish.”

Celebrated at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore, the evening Mass began 14 days of prayer, education and action on religious liberty issues called for by the U.S. bishops.

Cardinal Edwin F. O’Brien, grand master of the Equestrian Order of the Holy Sepulchre of Jerusalem and former archbishop of Baltimore, presided at the Mass. Concelebrating were Bishop W. Francis Malooly of Wilmington, Del., a former Baltimore auxiliary bishop; Auxiliary Bishop F. Richard Spencer of the U.S. Archdiocese for the Military Services; Baltimore Auxiliary Bishop Denis J. Madden; and about 50 priests.

As chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, Archbishop Lori has been at the forefront of national efforts aiming to protect religious liberty from government infringement.

Chief among the threats to religious liberty identified by the bishops is the U.S. Department of Health and Human Services’ (HHS) mandate that most employers, including Catholic hospitals, schools and charities, provide insurance coverage for artificial contraception, sterilization and abortion-inducing drugs, which the Church morally opposes.

The mandate is part of the 2010 Patient Protection and Affordable Care Act. New proposed rules for the mandate are to take effect for religious organizations on Aug. 1. It is to be implemented with their first insurance premium renewals. It went into effect on Aug. 1, 2012, for nonreligious organizations, and several businesses are currently fighting it in the courts.

Archbishop Lori and others have argued that all Catholic organizations should be exempt from the mandate.

“The Church does not have two wings—a ‘faith and worship’ division on one hand, and a ‘service’ division on the other,” he said in his June 21 homily. “What we believe and how we worship give rise to a life of service.”

He noted that Catholic Charities USA is the nation’s largest nongovernmental social services provider, and Catholic schools educate more children than any other nongovernmental system.

“The efforts of the government to divide the Church into a worship wing and a service wing do not spring from a theoretical interest in how churches are organized or how they function,” Archbishop Lori said. “It is part of a broader movement to limit religious freedom to ‘freedom of worship’—to accord a fuller degree of religious freedom to houses of worship but a lesser degree of religious freedom to charities, hospitals and universities.

“If left unchecked, this tendency will continue to diminish the influence of religion in helping to shape the character of our country, not only by our words and worship, but by the way we conduct our ministries of service,” he added. “Faith and worship inspire and sustain the service the Church offers, yet the government is insinuating a contrary gospel in the Church’s daily life.”

In addition to the HHS mandate, Archbishop Lori also condemned efforts to marginalize the Church’s definition of marriage through anti-discrimination laws, and to criminalize Church-provided services to people who are living in the country illegally.

In a May 31 letter sent to Catholics in the Archdiocese of Baltimore, Archbishop Lori pointed to local campaigns to curtail freedom of speech and religion, including a Johns Hopkins University pro-life student organization that was initially denied club status, a Baltimore City ordinance compelling signage about abortion to be posted at pro-life crisis pregnancy centers, and a lawsuit seeking to end prayer at Carroll County Board of Commissioners meetings.

The bishops first held a Fortnight for Freedom last year. The observance opened on the eve of the feast of St. Thomas More and St. John Fisher, 16th-century English martyrs. It ends on July 4, Independence Day.

“We continue to live in an age of martyrs ... when believers are tortured and killed because they are believers in places like Iran, Iraq, China and Nigeria,” Archbishop Lori said in his homily. “Let us keep the flame of faith and the flame of freedom burning brightly not only for our children and for our children’s children, but also for the sake of these persecuted believers who see in our form of government and in our great land a beacon of hope.”



Archbishop William E. Lori of Baltimore delivers the homily during the opening Mass for the second annual Fortnight for Freedom observance on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. The campaign, initiated by the U.S. bishops in 2012, calls for a two-week period of prayer, education and action on preserving religious freedom in the U.S. The observance ends on July 4, Independence Day.



Christopher Jozwiak, a member of St. Joseph’s Parish on Capitol Hill in Washington, prays the Our Father during the opening Mass for the second annual Fortnight for Freedom observance on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

Maria Trejo, 33, a parishioner of St. Joseph in Cockeysville, said she shares Archbishop Lori’s concern about the HHS mandate and changing definition of marriage.

“We wanted to get more involved and see what we can do to help,” she told *The Catholic Review*, Baltimore’s archdiocesan newspaper. “We know that prayer has power, and we should never give up. We should fight for what we believe in, despite the politics against us.”

Robert Miller, 47, attended the fortnight Mass with his wife and two children. A member of Holy Apostles Parish in Gambrills, Miller said he feels “very strongly” about the need to protect religious freedom, and thinks Catholic

business owners should also be exempt from the HHS mandate.

“Prayer is something that is very powerful, and the more you pray, the more you expect,” he said. “What you hope is that other people will come to pray, and it will become a huge movement. That way it will hopefully move the politicians and get us the traction that we need.”

On June 22 in Washington, the Knights of Columbus sponsored a 7 p.m. Mass at St. Joseph’s Church on Capitol Hill, followed by a candlelight vigil on the U.S. Capitol grounds.

The national event will culminate with a July 4 noon Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. †

Knights sponsor vigil for religious freedom on feast of English martyrs

WASHINGTON (CNS)—A religious liberty prayer vigil held the evening of June 22 on the east lawn of the U.S. Capitol drew about 100 supporters including Mary Ellen Barringer, a volunteer with the D.C. Knights of Columbus State Council and a member of St. Bernadette Parish in Silver Spring, Md.

“I think it’s important that we pray for our religious freedom,” she told Catholic News Service (CNS). “It’s important that we pray for our leaders that are in the Capitol and it’s important that we pray and show the world and the United States that we value our religious freedom.”



The U.S. Supreme Court is seen in the background as nuns and others pray during a candlelight vigil during the second annual Fortnight for Freedom observance outside the U.S. Capitol in Washington on June 22. The campaign, initiated by the U.S. bishops in 2012, calls for a two-week period of prayer, education and action on preserving religious freedom in the U.S. The observance ends on July 4, Independence Day.

The vigil, which was preceded by a Mass celebrated at St. Joseph’s Church on Capitol Hill, was sponsored by the Knights of Columbus as part of the Fortnight for Freedom initiative.

Sponsored for the second year in a row by the U.S. Conference of Catholic Bishops, the two-week period consists of action and prayer to address current challenges to religious liberty, and chief among those challenges the Catholic Church feels is the federal health care mandate.

The candlelight vigil marked the feast of the martyrs St. John Fisher and St. Thomas More, both of whom were executed for defending religious freedom.

Maureen Ferguson, senior policy adviser to the Catholic Association, said the fortnight was not just about Catholics praying for religious freedom and the preservation of religious liberty.

“This is very much an ecumenical moment where all people of faith are coming to realize that our freedom of religion is being infringed upon and that the government is overreaching,” Ferguson said. “This is a country that was founded on robust principles of religious liberty, so this is an issue for all people of faith.”

Mass at St. Joseph’s Church was followed by a procession to the Capitol grounds for the vigil, where Baltimore Archbishop William E. Lori spoke to the importance of prayer for effective government.

“This evening, we meet Christ and confess his name here at St. Joseph’s Church on Capitol Hill so near to the seat of our government,” the archbishop said. “We do this in the clear recognition that threats to religious liberty are mounting.

“There are policies that seek to limit religious freedom only to freedom to worship. In effect, our government is

beginning to say to us, ‘Well, you could worship however you’d wish and whenever you wish,’” he said, “but when you serve the needs of the poor and you educate the young then you must play not by your rules, the rules of faith, but by our rules, the rules of the secular culture.”

The previous evening Archbishop Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, kicked off the fortnight observance by celebrating Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

Surrounded by U.S. government buildings, with the Capitol in front of the crowd and the Supreme Court building behind, friars from the Dominican House of Studies in Washington read passages from Scripture and compline, or night prayer.

“We still are tremendously blessed when it comes to religious freedom when you look at other countries around the world, but it does feel like our religious freedom is being pushed in a number of ways,” Barringer told CNS. “All of the precepts of the Church only lead you to greater happiness.”

“Of all of our unalienable rights, the founders of our country chose to put religious liberty first in our Bill of Rights,” Supreme Knight Carl Anderson said in a statement. “We will pray that those God-given rights be respected and protected by our government.”

The Catholic Association’s Ferguson said the Fortnight for Freedom was of great importance.

“We need action, we need people to speak out and contact their members of Congress to let them know that you’re concerned about this issue,” she said after the vigil. “Tonight, of course, we are praying, and that is the most important thing we can do.” †

Rio host families open homes, hearts to World Youth Day volunteers

RIO DE JANEIRO (CNS)—In 2011, Luis Martinez, 29, traveled to Madrid, almost by accident. He said it was destiny that took him from his home in Fresnillo, Mexico, as a pilgrim to World Youth Day. Someone could not go at the last minute and he ended up taking the spot.

James Kelliher, 27, was also there, visiting from London. He said his country can be “aggressively secular,” something that challenges him to think about

what he believes and ultimately landed him in Madrid among millions of young Catholics from all over the world.

Both said the pilgrimage changed their lives, so much that they are now volunteering in Rio de Janeiro, preparing for 2 million pilgrims that will arrive in the city on July 23-28 for World Youth Day. In addition, Pope Francis will make his first international trip to attend the event.

Martinez arrived in Rio in January, Kelliher in February. Kelliher said he cannot get enough Guarana, one of Brazil’s most popular soft drinks, while Martinez wondered how he ended up “in the only country in the world where they eat avocado with sugar and milk.” He thinks it should be with salt, as served in his beloved guacamole.

About 4,500 international volunteers will contribute to World Youth Day. An additional 55,500 Brazilian volunteers are lending a hand.

Martinez works as the Spanish language volunteer coordinator, a vital role because the majority of international volunteers speak Spanish.

Kelliher works as the social media English coordinator and in May became co-author of *World Youth Day: Inspiring*

Generations, a book of testimonies from those who have attended past pilgrimages.

“I was so inspired by the event that I felt I had to do more things with my faith,” Kelliher said. “It can be difficult being a young Catholic these days. I wanted to do something to help young people feel they weren’t alone.”

Martinez said people often look for happiness in places where it cannot be found. He said he has come to realize that happiness is expressed automatically among those who share the same faith.

“I am without words for the people of Rio de Janeiro,” Martinez said. “When they open their doors to you, they open them all the way, not halfway.”

Martinez lives with a young host couple, Leandro and Danielle Franca, in Vila Isabel, a middle-class neighborhood known for its samba. The couple is one of more than 20,000 families hosting volunteers and pilgrims.

In July, the Francas will welcome five more pilgrims into their two-bedroom apartment. Leandro Franca said opening the couple’s home is an expression of their Catholic faith and at the same time a rich cultural exchange.

Martinez is learning Portuguese, and the Francas are picking up Spanish, while incorporating Martinez’s guacamole into their diet.

Rio de Janeiro is one of the most expensive cities in the Western Hemisphere, and the cost of hotel rooms in the city has risen 50 percent in the past two years. Ines San Martin, a World Youth Day press officer, said the international event would not be possible without volunteers such as Martinez and Kelliher and host families such as the Francas.

“Host families are particularly important in receiving with open arms pilgrims who, for diverse reasons, travel alone to the event,” San Martin



Luis Martinez, left, a World Youth Day volunteer from Mexico, enjoys a meal with his host family, Danielle and Leandro Franca in Rio de Janeiro on April 16. Martinez is one of about 4,500 international volunteers who will contribute to World Youth Day in Rio de Janeiro on July 23-28.

said. “Being received by a family, these pilgrims feel more like part of a group than if they were to stay with already formed groups of friends.”

Martinez and Kelliher have seen less of their host families as they log long hours in the office. Churches across Rio de Janeiro continue to urge members of their parishes to open their doors to pilgrims, as more homes are needed to take on the

large number of youth.

Leandro Franca said while Brazilians are people of faith, he hoped World Youth Day would ignite what he called a “sleeping faith” in the people of Rio.

“We are doing all this work because World Youth Day will leave its mark on our hearts, on the people we’ve come to help, on the pilgrims and, above all, on the city,” he said. †

“My soul is restless until it rests in You.”
~St. Augustine

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Faith *Alive!*

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Working with the Earth can lead people closer to God

By David Gibson

Like the vast majority of people, you may think your lifestyle is disconnected almost entirely from any lifestyle pursued within the Church's monastic tradition. Aren't you utterly unlike a monk?

Well, if you are a gardener or farmer—if you grow things, I mean—you may be better connected than you think with the rhythm and style of life that characterize monastic communities.

"Monasteries have almost always been very good at growing things," says the Rev. Ian Adams, an Anglican priest. His new book, *Cave Refectory Road*, investigates points of connection between monastic life and the daily lives of people in other walks of life.

Why down through history were monks so intent on growing things? The explanation lies partly in the monastic tradition's commitment to simplicity and poverty, along with its commitment to sharing with others, including the poor.

Moreover, the great St. Benedict, who in the sixth century wrote his influential *Rule* for monasteries, insisted that work—manual labor—hold a place of central importance in monks' lives.

None of that implies, however, that when it came to growing things the monks' sole purpose was to create "the necessary provisions" for their tables. That was one aim of their planting. Beyond that, Father Adams says, this labor had to do with "the dignity of work" and "care for the Earth."

Even before St. Benedict's time, Father Adams notes, the "desert monastics had learned that nature is a powerful companion,

that we belong to the Earth and that if we care for her she will nurture us."

Today, Father Adams considers "the monastery garden-farm" a model for others. A few might be startled—hopefully not alarmed—by his observation that we "step into the monastic stream" when we "care for the Earth wherever we are."

I should note that any care for the Earth provided by most of us who grow things is going to involve digging in the dirt. That alone might keep some from dipping even a toe into the monastic stream.

From earliest childhood, I was instructed, and I'll bet you were, too, always to wash away the dirt from my hands before dinner or lunch and to try to keep my clothes as dirt free as possible when outdoors.

However valuable that parental message may have been, it did not condition me to think that as an adult that I should consider it God-like to dig about in the soil in order to nurture plants and add their bright colors to our home's modest landscape.

God-like? Really? What is God-like about growing things in the soil?

Gardening, after all, can prove fatiguing and demanding. Like a child, a garden calls for continuous attention. It grows best when tended appropriately and well.

But yes, many people are convinced that growing things is both God-like and healthful. One who thinks so is Father Eugene Hemrick, a widely known Church researcher, retreat master, Catholic newspaper columnist and cook.

Father Hemrick enjoys his small garden at a Capitol Hill parish in Washington, D.C. "Working with the Earth not only produces food for the body, but also mental food

CNS photo/Paula Gover, Wyoming Catholic Register



Postulant Angela Read, right, talks with Benedictine Sister Maria-Walburga Schortemeyer about fixing a tractor at the Abbey of St. Walburga in Virginia Dale, Colo. For more than 1,500 years, monks and nuns in the Catholic monastic tradition have placed a priority on manual labor, including farming and gardening.

for our psychological well-being," he wrote in one of his columns.

Gardening for this priest is a means of producing ingredients to flavor the Italian sauces and recipes that he creates. For him, gardening is a means, too, of getting "in touch with the life the Earth contains." When that happens, he passionately believes, "we are in touch with life-giving powers."

Apparently Father Hemrick, like many others, tries to view the Earth the way God the Creator viewed it in Genesis, as "very good" (Gen 1:31).

It is that way of viewing the world that Anglican Archbishop Rowan Williams talks about in *Faith in the Public Square*. "If God sees the world he has made

as 'very good,' I must begin to see it with his eyes and so to sense in it the promise of his beauty," explains the now-retired archbishop of Canterbury.

He notes the belief of Christians "that creation exists because God speaks." For "both Hebrew and Christian Scripture, the Word of God is the foundation of everything."

The archbishop describes a theme in Christian tradition that looks upon creation as "an act of communication." He suggests that according to this way of thinking "the world is a gift, a means of receiving something of the life of God."

Our world, Archbishop Williams affirms, "is simply not understood if it is not seen as

related to God."

I conclude that to view the Earth with God's eyes is to adopt the perspective of the Church's contemplative tradition. This prompts us to take time to gaze upon the Earth, to listen for its mysterious voice and, of course, to dig in its soil and keep it well-tilled.

As a Canadian Catholic bishops' commission put it in a 2013 document on the environment, "The created world is not simply a place to live or material for our use; it possesses an aesthetic element which can lift our minds to God."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Gardens and farms play an important role throughout the Bible

By Daniel S. Mulhall

For many people, gardening is a spiritual exercise. For them, planting seeds and seedlings, tending and nurturing them, pruning and watering



Flowers are seen in front of the Franciscan Monastery in Washington. Gardens at the monastery feature many plants mentioned in the Bible.

them, and waiting for them to produce flowers or fruit, is an opportunity to practice patience, humility and hope, along with a lot of prayer.

Digging our fingers into rich soil is, in a small way, a means of cooperating with God's act of creation.

It should come as no surprise, then, that gardening and plants are deeply rooted in the stories of the Bible.

It starts with the stories of creation in Genesis, where God is seen creating every plant and animal, and where the location of human existence was the Garden of Eden, where our first parents are given access to the food needed for their survival. And it is seen all the way through to Revelation and its mention of the tree of life. An observant reader will find references to plants and gardening plentiful.

God is certainly shown to be a master gardener who provides us with an abundance of all that is good.

Throughout his teaching, Jesus uses stories of gardens and gardeners to illustrate his message of God's kingdom. He describes the lilies that grow wild in the field as an example of God's generosity (Mt 6:28-29).

On another occasion, Jesus tells of

a profligate farmer who scatters seeds broadly, recognizing that enough will fall on fertile soil to raise an abundant harvest (Mk 4:3-9; Mt 13:1-9; Lk 8:4-8). This shows how God's word takes root in human hearts. Elsewhere, Jesus tells the story of a careful dresser of figs who tends an ailing tree in hopes of reviving its vitality in order to show God's tender mercies (Lk 13:6-9).

To fully understand Jesus' teaching, one almost needs an understanding of the ways of the garden.

More than 120 different plants are mentioned in the Bible, most of them native to the region of Egypt and the Middle East, although those used as incense and spice were probably imported. These plants often play significant roles in stories.

For example, Jesus warns against false prophets by asking if grapes can be harvested from thorn bushes or figs from thistles (Lk 6:44). He also uses the relationship between the grape vine and its branches, the part of the plant that bears fruit, as an analogy for discipleship (Jn 15:1-5). While many of these plants were significant sources of food for the region, others were used for their

medicinal properties.

Gardens that feature the plants mentioned in the Bible have been created. Some, such as the one found at the Franciscan Monastery of the Holy Land in America, located in Washington, D.C., are famous and popular tourist sites.

In a biblical garden, one might find fig and olive trees and pomegranate bushes, bitter herbs and irises, palm trees and cedars, along with grape vines, wheat and millet. Because Israel is in a southern climate, many of the plants mentioned in the Bible won't grow in the cooler climates of northern regions. Thankfully, many northern botanical gardens offer biblical gardens in greenhouses.

Besides their modern-day—as well as their biblical—use, gardens can be sources of solace and prayer. They provide us with opportunities to be at one with God, to reflect on the love and grace that God provides for us, and to participate in the creation of new life and beauty.

(Daniel S. Mulhall, a freelance writer and catechist, tends his garden in Laurel, Md.) †

From the Editor Emeritus/John F. Fink

Year of Faith: The resurrection of the dead

Christians who recite one of the faith's creeds say that they believe in the resurrection of the body (Apostles' Creed) or the resurrection of the dead (Nicene Creed). It's a belief that has been an essential ingredient of the Christian faith from its beginnings.

We are called to believe not only that our immortal soul will live on after our death, but that even our "mortal body" will come to life again and be reunited with the soul.

St. Paul berated the Corinthians because some of them said that there was no resurrection of the dead. He wrote in his First Letter to the Corinthians, "If there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:13-14).

In Christ's day, not all Jews believed in the resurrection of the body, although some

Jews believed in it, at least for the just, as far back as the Maccabees in the second century B.C. During their persecution, the Maccabean martyrs told their persecutors, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws" (2 Mc 7:9).

The Second Book of Maccabees also tells us how Judas Maccabeus sent a collection to Jerusalem for an expiatory sacrifice "inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death" (2 Mc 12:43-44).

Jesus definitely believed in, and taught, the resurrection of the body, taking the part of the Pharisees in their dispute over this issue with the Sadducees. We Christians believe that Jesus himself will raise up those who have believed in him and died in his grace. In John's Gospel, he told Martha, "I am the resurrection and the life; whoever believes in me, even if he dies, will live" (Jn 11:25).

Nevertheless, Christian faith in the resurrection has always met with opposition. In the fifth century, St. Augustine wrote, "On no point does the Christian faith encounter more opposition than on the resurrection of the body."

What will our risen bodies look like? St. Paul answered that question in his First Letter to the Corinthians, comparing the body to seed. "It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body" (1 Cor 15:43-44).

But how, skeptics ask, can a body that has decayed after death possibly be reunited with the soul? Other than believing that we will then possess a "spiritual body," rather than a corruptible body, we have to say that we don't know how God will accomplish that. The "how" is accessible only by faith.

The resurrection of the body will happen at the end of time, but our souls will enjoy their reward, or punishment, immediately after death. †



resurrection of the body (Apostles' Creed) or the resurrection of the dead (Nicene Creed). It's a belief that has been an essential ingredient of the Christian faith from its beginnings.

We are called to believe not only that our immortal soul will live on after our death, but that even our "mortal body" will come to life again and be reunited with the soul.

St. Paul berated the Corinthians because some of them said that there was no resurrection of the dead. He wrote in his First Letter to the Corinthians, "If there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:13-14).

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Cornucopia/Cynthia Dewes

Hospitality and entertaining the guests from hell

Hospitality is one mark of Christian behavior. The Benedictine community which staffs Saint Meinrad Archabbey

lives it out as one of its prime virtues, and Scripture cites many examples of it. I think of Martha and Mary entertaining Jesus and his disciples in their home.

So we are called to be hospitable, to welcome visitors and even strangers with kindness and generosity. You'd think this was a simple, natural effort, but surprise! Sometimes, human nature kicks in and we wind up with the guests from hell, or a close facsimile. Here's an example.

Our German son-in-law, a teacher, corresponded for several years during the Cold War with an East German teacher whom he'd met at a conference. Both were curious about conditions in the other Germany. They were what you'd call professional acquaintances.

When the Berlin Wall came down, most Germans were thrilled. At last, they were one nation again, and optimism reigned. So when the East German teacher phoned to say he was coming to visit his counterpart in the West, everyone was pleased.

Sure enough, the teacher showed up on Kate and Johannes' doorstep, along with some family members and a hired driver. In the usual Communist fashion, they had no car of their own. They immediately swarmed in and established themselves in the guest room and on couches here and there, exuding good cheer. Making no mention of how long they intended to stay, they happily ate and drank everything in the house.

Their driver, who slept in the living room, turned out to be a surly chain smoker and heavy drinker who fell into a stupor in the wee hours each night in front of the TV. Of course, this followed his frequent visits to the Reeperbahn red-light district of Hamburg.

After a few days of all this, Johannes, hoping for respite and privacy, crept to the bathroom early one morning only to find it already occupied by one of the guests. And every time he tried again, someone beat him into the bath. The East Germans adored Western comforts.

The final straw came when the visiting teacher noticed a TV set in the guest room. He asked Johannes if he could have it, since there were more TVs downstairs. In no uncertain terms, the answer was an explosive "no!" And the guests from hell took the hint and departed.

Apparently this is not an isolated

incident, or confined to one nationality. Local friends reported a similar experience in which acquaintances from a cruise they'd both taken called to say they would visit them when passing through the area. Of course, our friends were happy to offer their hospitality. And again, the guests stayed for days, mooching and making themselves at home.

And how about the Chevy Chase movie *European Vacation*, in which the Griswold family descends on a German couple unannounced. The Germans generously feed and house them overnight although they are mystified as to who they are. Next morning, the Griswolds drive happily away shouting their thanks. The German couple turn to each other and ask auf Deutsch, "Who was that?" Because, of course, they were visitors from hell.

Luckily, most hospitality fulfills its intrinsic purpose, which is to demonstrate love and care for others. And most guests respond in kind, with loving expressions of gratitude. Hospitality brings joy to everyone concerned. Just be sure to call ahead before you arrive. And don't stay so long that you see desperation on the faces of your hosts.

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



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Emmaus Walk/Debra Tomaselli

Let God lead you to 'opportunities from above'

"Get out of the car and don't return until you've knocked on every door in this building," my mother instructed me as she parked beside a three-story office complex.

"This is dumb," I said, yanking the car door open. "They probably don't need to hire anyone!"

My complaint landed on deaf ears.

"I'll be here waiting for you," she said firmly. "Be sure to knock on every single door."

My recent graduation pushed me toward employment. Although my dream was to work in an office, I dreaded the job search.

This was before the Internet days. You found jobs through classifieds, knocking on doors, completing applications and face-to-face interviews.

I cringed at the thought, bolstered by endless excuses: There weren't any good jobs in the classifieds. I didn't own a car yet. I didn't have work experience. I didn't know if I'd like the co-workers....

Finally, Mom, convinced I'd wrinkle and turn gray while napping on her couch, took charge. She made a plan: I'd dress for an interview, and she'd take me on a job search.

She claimed there were jobs available besides those in the classifieds. She knew where the nearby offices were. She would drive me there. When they saw my motivation, they'd waive the prior experience requirement. She knew they'd be a reputable business, and she knew the employees would be nice.

There was no escaping her plan.

I entered the building, breathed deeply, and opened the first door.

"I'm here to apply for a job," I said.

"We don't have any openings," the receptionist said.

After this happened 15 times, I relaxed. I was right after all.

Somewhat smug, I advanced to the second floor. The elevator opened to the lobby of a large office.

"I'd like to apply for a job," I said.

The receptionist handed me an application, which I completed. She disappeared, and returned with a question.

"Do you have time to take a test?"

"Sure," I said.

I breezed through the quiz and, moments later, she announced a manager would like to interview me. I agreed, making myself comfortable.

"By the way," I said, "what kind of an office is this?"

"Insurance," she replied.

Aetna Insurance offered me a job that day and a career that lasted a lifetime.

I bought my first car while working for Aetna, moved to Florida with Kemper Insurance, then joined an insurance agency. When I married and had children, I left full-time work to create an independent, flexible schedule. I used my insurance skills to train employees, create continuing education programs and alleviate work overflows.

Years later, when I returned to full-time work in insurance, a wonderful job opportunity arose. It's close to home. It's a caring firm. I like my co-workers.

A lifetime ago, as I stepped out of my mom's car, who could have guessed this opportunity awaited me? Looking back, I realize that moment was graced with divine direction.

As strains of "Pomp and Circumstance" fade in the distance, I wish the same for today's graduates.

I pray they have eyes to view the opportunities from above, and the wisdom to see, as the years roll by, the Hand that is holding theirs.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

God's grace lets us enjoy life and keeps us from getting burned

It's amazing how long it takes to get four young boys and their two parents ready for a day at the beach.

That was a takeaway message I'll



remember from my family's recent vacation to South Haven, Mich.

At the start of our days, we put drinks in a cooler and snacks in a picnic basket. Then the boys, Cindy and I got our beachwear on.

The boys' beach toys, our beach blanket and some towels were already in our van, along with the books that Cindy and I wanted to read while on vacation.

Finally, we would set to putting on sunscreen. That's the most important and, as I discovered, most time-consuming step.

Cindy and I made sure that our boys had the protective cream on all parts of their bodies that would be exposed to the sun. And with temperatures in the 80s and the boys wanting to play in the water—despite Lake Michigan still being quite chilly—that meant most of their body.

We were meticulous and determined in this task, tedious though it was, because of our experience as children. Both of us plenty of times tore out of our homes in the morning to play all day in the sun, only to experience the pain of a sunburn that evening. We didn't want our boys to go through that, let alone expose them to the danger of skin cancer later in life.

At first, the boys chafed at us putting on the sunscreen. They would squirm as they told us that it was too cold. But we put it on, nonetheless. And, I'm happy to say, our boys came back from the vacation virtually sunburn free.

I reflected on this takeaway message as I sat on the beach and walked along the piers at South Haven, and saw that it had a spiritual meaning in addition to health benefits.

The sunscreen was kind of like God's grace. Just as that protective cream shielded our boys and us from the harmful effects of the sun, so grace can keep the temptation to sin from injuring our souls.

But sunscreen isn't merely protective. It's also, in a sense, liberating. If our boys hadn't had sunscreen on their bodies on the first day of our vacation, the pain of their sunburn would have kept them from having fun during the rest of our time on the shores of Lake Michigan.

In a similar way, God's grace frees us to experience the joy and blessed happiness of the life that he intended us to live. When Cindy and I were young, sunscreen was as available to us as it is to our boys. We just didn't use it as often as we should have.

And so we experienced the pain of sunburn, just as clinging to our own desires instead of doing God's will with the help of his grace leads inevitably to sadness, disappointment and frustration.

No matter how well we know that sunscreen is important to use and no matter how determined we are to use it, putting it on will always take some time and be, at least, somewhat tedious. And at times, we may be tempted to conclude that the effort is not worth it. Just go outside and have some fun.

In a similar way, cooperating with God's grace in this life will always be challenging. We may very well have experienced great blessings from doing his will instead of our own. But Hell's theme song, "I Did It My Way," will always echo in our ears. Part of us will always be convinced that we'll be much happier living as if God didn't exist, as if we ourselves defined what was good and bad.

This ever-present temptation makes it all the more important to lean on the help of God's grace in our daily lives as we seek to do good and avoid evil. For God only knows, the burn we'll experience in Hell will be a lot worse than a sunburn. †

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

Sunday Readings

Sunday, June 30, 2013

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The first reading for this weekend's liturgy is from the First Book of Kings. While the focus, at least in terms of the



books' titles, is upon the kings of Israel, prophets play a major role. Such is the case in this weekend's reading. The king is not mentioned in this selection. Rather, the chief figures are the prophets Elijah and Elisha.

As the Hebrew people gradually were formed into the nation of Israel, and as Moses and his lieutenants passed from the scene in the natural course of events, figures emerged to summon people to religious fidelity.

They were the men whom generations of Jews and then Christians have called the prophets. The English definition of "prophet" is too narrow. Most often, English-speaking persons associate prophecy with predicting the future.

The broader definition, which fits the roles of these Old Testament prophets, was that they spoke for God, proclaimed God's law, and called the people to religious devotion.

Although the prophets, of whom we have records, and we have records of only a few, often faced rebuke and even outright hostility from the Hebrew people, as a class they were admired and venerated.

In this reading, the prophet Elijah calls Elisha to follow and succeed him in the prophetic mission. In response, Elisha followed Elijah, forsaking everything familiar.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Galatians. The theme of this reading is freedom. It expresses Paul's understanding on freedom, which serves as a basis for the classic Christian teaching on this important topic.

Popular conversation would suggest that people who are truly free live lives of utter abandon with no restrictions. The more outrageous and extreme the departure from

standards, the greater the freedom.

Christian wisdom has another opinion. Yielding to instincts and unmanageable feelings is not a sign of freedom but of slavery. The person who has the perception to see the outcome of certain behavior, and the strength to subordinate actions to a reasonable goal, seen as a higher motive, is the person who is free.

St. Luke's Gospel supplies the last reading. Even today the route from Galilee to Jerusalem passes through Samaria. Much of Samaria is included in that contested part of the region frequently mentioned today in news reports as the West Bank.

At the time of Jesus, pious Jews universally despised Samaritans. Centuries before Christ, when many Jews had died after repeated conquests of their land rather than tolerate the conquerors' paganism, many in Samaria not only had tolerated the conquerors and their paganism, but they had intermarried with the foreigners.

This was more than a matter of religious conflict. The Samaritans had defiled the pure ethnic line of the Chosen People.

Jesus spoke with Samaritans, a gesture that caused many Jewish to raise their eyebrows. Hearing the disciples' complaints that he mingled with Samaritans, Jesus reminded them that the kingdom was not of this world. In God's kingdom, ethnicity and old scores mean nothing.

Reflection

The message this weekend is about the plan of God to give eternal life to all people, who sincerely seek this life, through Christ. First Kings sets the stage. From the oldest periods of history, God reached out to people. He spoke through the prophets long ago.

They came, generation after generation, to call people to God, sent by God that they live in genuine peace, at peace with God.

Christ, the Son of God, came bringing the wisdom and strength that make people truly free.

Essential to this wisdom is the realization that the kingdom of God is not of this world. It is available to any, and to all, who truly love the Lord. This world will end. Eternal life will not end, so our eyes must be on our eternal destiny. †

Daily Readings

Monday, July 1

Blessed Junipero Serra, priest
Genesis 18:16-33
Psalm 103:1-4, 8-11
Matthew 8:18-22

Tuesday, July 2

Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 3

St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Thursday, July 4

Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 5

St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 6

St. Maria Goretti, virgin, martyr
Genesis 27:1-5, 15-29
Psalm 135:1-6
Matthew 9:14-17

Sunday, July 7

Fourteenth Sunday in Ordinary Time
Isaiah 66:10-14c
Psalm 66:1-7, 16, 20
Galatians 6:14-18
Luke 10:1-12, 17-20
or Luke 10:1-9

Question Corner/Fr. Kenneth Doyle

Catholic funerals should ordinarily be celebrated in a church, not a funeral home

QI am 83 years old. All my life I've been taught that when a Catholic dies the body must be brought to the church for a funeral Mass. Now some of my friends are telling me that it's all right, instead, to have a priest conduct a funeral service in the funeral home. Which is correct? (Richmond, Va.)



AYour question is answered most succinctly in the

Church's *Code of Canon Law*: "A funeral for any deceased member of the faithful must generally be celebrated in his or her parish church" (#1177)

So the expectation is, and the general policy is, that a Catholic's funeral rites should center around a Mass. The dying and rising of Christ, celebrated and represented in every Mass, is what offers hope to the mourners that the person who has died will await them in the peace of God's presence. The Eucharist also is the most powerful prayer that can be offered on the deceased person's behalf.

The funeral guidelines of the Diocese of Bridgeport, Conn., say this: "Because of the centrality of the Eucharist in our Catholic life, the celebration of a funeral without the Mass should be a rare occurrence, and only for the most serious reasons." Clearly, I would think, convenience is not a qualifying reason, and I see it as a disturbing trend that more and more Catholic funeral services seem to be held in funeral homes.

A priest is not permitted to offer Mass or distribute Communion in the "chapel" of a funeral home, and the symbols inside of a church, the music of the liturgy and especially the reception of the Eucharist, are powerful reminders to the bereaved that Jesus has conquered all things, including death.

While it is true that, technically, there is some legal latitude as to the place of a funeral, the strong presumption and the most sensible decision is to have the funeral in church. A person is, after all, baptized in a church, receives first Communion, is confirmed and, in ordinary circumstances, married there. Why then, wouldn't you bring someone to church at the time of death, which is also a

sacred event?

QI teach CCD to children preparing for their first Communion. Can you explain to me how the Catholic Church can allow 7-year-old children to receive from the chalice? The law does not allow them to consume alcohol, and the Church should not be encouraging children to break the law. (Port Republic, N.J.)

AThe reception by children of holy Communion under the species of wine would probably break no law because most jurisdictions allow minors to consume alcohol under specific conditions, including as part of a religious service. The amount of alcohol consumed by sipping from the chalice is minute and may well be less than when a child drinks cough medicine.

Having said that, no one should be forced to receive Communion from the cup. It should be explained to first communicants that receiving under both species is optional, and that Communion is received in its fullness even when only the host is taken.

Parents, of course, may elect to have their children refrain from drinking from the cup, and when first communicants do receive from the chalice, it is probably a good idea for them to try a sip of wine ahead of time at home, so that they will not have an adverse reflex reaction to the taste.

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

My Journey to God

God's High Places

By Thomas J. Rillo

High places are God's own throne
On a high glacier of sparkling snow
Are set the jewels of his crown
High meadow wildflowers color his robe.

Snow-capped mountains are his halo
Placed in the highest mountain peaks
Flatlanders approach the foot of the throne
Climbing to the distant mountain summit.

Climbing steadily to the distant mountain
Where the light of his radiance is brightest
Emanating from God's high places water flows
Cold clear mountain water in flowing rhythm.

God is elevated to the highest position
No one is above God and all are below him
Through prayer and self-sacrifice we ascend
The storms of doubt and false pride abate.

On our climb to grow closer to God we slip
We fall down and then we recover and get up
Ascending his only begotten son is our example
We persevere and grow ever closer to God.



Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A glacier feeds a small lake in the Andes Mountains in Peru.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BARR, Michael George, 58, Most Sacred Heart of Jesus, Jeffersonville, May 17. Husband of Angela (Higdon) Barr. Father of Jodie Nava, Carrie Newby, Amanda Elliott and Michael Barr. Son of Orville and Bernice Barr. Grandfather of eight.

BISCHOF, Nola Mae, 83, Most Sacred Heart of Jesus, Jeffersonville, April 19. Mother of Janet Bischof-Rosario, Lynn Fitzgerald, Jeanie Grela, Dina Maupin, Ellen Ward and Bob Bischof. Sister of Patsy Brown, Stella Godbey, Mary Rita Metzmeier, Doris Straub, Julie Tatum and Tommy Kinderman. Grandmother of nine.

BOYCE, Leslie John, Sr., 91, St. Jude, Indianapolis, June 7. Husband of Dolores (Schroeder) Boyce. Father of Rose Bartlett, Mary Jo Brown, Carol Cook, Marie Strange, Francis, Kenneth, Kevin, Lawrence, Leslie Jr. and Timothy Boyce. Brother of Mary Jean

Gardner. Grandfather of 22. Great-grandfather of 17.

BUCKMAN, Johnnie William, 79, Most Sacred Heart of Jesus, Jeffersonville, June 5. Husband of Marilyn (Mercer) Buckman. Father of Anne Smith, James and John Buckman. Brother of Mary Aeilts, Joetta Johnson, Susan Prather, Agnes Sloane, Frank, James, Mike and Steve Buckman. Grandfather of eight.

CLEMENTS, Lula Belle, 91, Most Precious Blood, Middletown, June 10. Mother of Alexa Chumley, Tamara Higgins, Freda Lanthorn, Alfred and Leo Clements. Sister of Estelle Harrell. Grandmother of nine. Great-grandmother of 12. Great-great-grandmother of five.

COX, Elizabeth Elsie, 87, former member St. Joseph, Shelbyville, June 7. Mother of Mary Boden, Frances Ice, Robert and Stephen Cox. Grandmother of six. Great-grandmother of 10.

COX, Phillip Randall, 81, Most Sacred Heart of Jesus, Jeffersonville, May 13. Father of Mike and Tim Cox. Brother of Bobby Cox. Grandfather of four. Great-grandfather of five.

DELEHANTY, Melody Ann, 56, ST. Pius X, Indianapolis, June 14. Wife of Michael Delehanty. Mother of Caitlan Delehanty. Sister of Nancy Ward and Kevin Williams.

FOLEY, Leo F., 85, St. Paul, Sellersburg, June 6. Husband of Francis Foley. Father of Cynthia Allen, Cheryl Hardison, Debora Johnson, Denise

Libbert, Maureen Melton, Nancy Stoess and Leo Foley Jr., Brother of Jayne Johnson and Charles Foley. Grandfather of 14. Great-grandfather of 15.

GAUER, Bette Jane, 92, St. Patrick, Terre Haute, June 14. Mother of Peggy DeLong, Susan and Herbert Gauer. Grandmother of five. Great-grandmother of four.

HIGDON, Fern E., 93, St. Joseph, Corydon, June 7. Mother of Carol Schneider, Michael, Richard and Ronald Higdon. Grandmother of 14. Great-grandmother of 26.

HORLANDER, Doretha, 100, St. Paul, Tell City, June 14. Mother of Peg McDaniel, Ken and Paul Horlander. Sister of Mildred Williams and Alice Wittmer. Grandmother of six. Great-grandmother of 10.

KELTY, Thomas B., Jr., 72, St. Mary, New Albany, June 7. Husband of Mary Kelty. Father of Kristie Burk, Ruth and Michael Kelty. Brother of Rosie Glasscock, Mary Lillie Hill, Jean Mattingly, Louise Nalley, June Slack, Brenda Spalding, Mary Catherine Stahl, Anne Stillwell, Frank, Jack, Joe and Mike Kelty. Grandfather of two.

KREUTZJANS, Aloysius, 79, St. Anne, Jennings County, April 23. Husband of Marie Kreutzjans. Father of Julie Peters, Monica Phillips, Margaret Kreutzjans, Theresa, Matthew and Nathaniel Nordenbrock. Brother of Marcella Magoteaux, Edward and George Kreutzjans. Grandfather of eight.

LECLERE, James Henry, 57, St. Paul, Tell City, May 30. Husband of Pamela (Kleeman) Leclere. Father of Gina Van Tiem and Jim Leclere.

Thanks for the ride



Pope Francis greets Alberto di Tullio, 17, after letting him sit in his chair in the popemobile during the general audience in St. Peter's Square at the Vatican on June 19. Di Tullio, who has Down syndrome, was treated to a literal spin in the popemobile when the pope turned the youth around in the white papal chair.

Brother of Mary Daum, Delores Goffinet, Rita Jo Holtzman, Jean Schulthise, Bernard, John and Rick Leclere.

MAY, Phyllis Keziah Konold, 93, St. Paul, Tell City, May 31. Mother of Paulette May Esarey. Grandmother of Father Brian Esarey.

McGILL, Dan Charles, 61, St. Charles Borromeo, Bloomington, June 8. Father of Erin Heim, Kathryn McGill-Cavallero, Amy Miller, Patrick and Sean McGill. Son of Dorothy McGill.

MIKOLAITIS, Helen, 97, St. Gabriel the Archangel, Indianapolis, June 8. Sister of Mary and Pauline Rubeck.

MOCAS, Alma (Armstrong), 93, former member St. Thomas Aquinas, Indianapolis, June 11. Mother of Rebecca O'Connell and Stephen Mocas. Grandmother of two. Great-grandmother of one.

RIEGER, Virginia, 64, St. Jude, Indianapolis, June 11.

Mother of Joseph Rieger. Sister of Cynthia Belden, Diane Reed, Carolyn Tex, Anthony, Bernard and Thomas Ahaus. Grandmother of one.

RIGRISH, Philip J., 80, St. Augustine, Jeffersonville, June 18. Husband of Margaret Rigrish. Father of Stephanie Spiliotis, Brett O'Loughlin and Joseph Rigrish. Brother of Catherine Lorenz, Mary Werner, Mary Catherine and John Rigrish. Grandfather of five. Great-grandfather of seven.

SCHNEIDER, Dorothy L., 78, St. Anthony, Morris, June 14. Sister of Marie Dierckman, Theresa Eckerle, Frances Hartman, Ruth Messerschmidt, Rose Roell, Rita Struewing, Albert, Arthur, Bernard and Joseph Schneider. Aunt of several.

SIMMONS, Richard Glenn, Jr., 67, St. Joseph, St. Leon, June 6. Husband of Barbara (Barhorst) Simmons. Father of Holly McLaughlin. Brother

of Alice Greene and Patrick Simmons.

SMITH, Celesta R., 86, Most Precious Blood, New Middletown, June 4. Mother of Rosemary Bullerdick, Rhonda Wiseman, Celesta and Jacquelyn Smith. Grandmother of six. Great-grandmother of seven.

TALIEFER, Henrietta A., 95, Holy Angels, Indianapolis, June 8. Mother of Mary Hawthorne. Grandmother of eight.

TERRY, Adelaide Garant, 80, St. Malachy, Brownsburg, June 12. Wife of James Terry Jr. Mother of Jeanne Plummer, Carolyn, Patrick and Phillip Terry. Grandmother of seven. Great-grandmother of six.

WERTZ, Donald Davis, 64, St. Peter, Harrison County, June 9. Husband of Rose Ann (Merk) Woertz. Father of Todd Woertz. Brother of Cheryl Quibbeman and Doug Woertz. †

Providence Sister Dorothy McLaughlin ministered as teacher and principal in Catholic schools for 46 years

Providence Sister Dorothy McLaughlin died on June 17 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on June 21 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Edna Catherine McLaughlin was born on Oct. 19, 1918, in Butte, Mont.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 11, 1936, and professed final vows on Jan. 23, 1944.

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

During 77 years as a Sister of Providence, she ministered as a teacher and principal for 46 years in Catholic schools in Illinois, Indiana, Maryland, New Hampshire, North Carolina and Washington, D.C.

In the archdiocese, she taught at the former St. Anthony School in Indianapolis from 1938-43. After retiring from education, Sister Dorothy held various secretarial positions, including one in the Office of Congregation Advancement at Saint Mary-of-the-Woods.

She committed herself entirely to prayer in 2003.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Serra Club vocations essay

Priests and religious can light the fire of faith in youths

(Editor's note: Following is the first in a series featuring the winners of the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.)

By **Brendan Williams**

Special to *The Criterion*

Fire is an amazing discovery considered a destructive force. But for me, it is a holy symbol enlightening the path to God. Moses, one of the most holy men in the



Brendan Williams

Bible, had God revealed to him through a burning bush that never disintegrated.

"Meanwhile, Moses was tending to his father-in-law's flock, when he saw a burning bush that did not stop burning. 'I must see why this bush is not burning up,' Moses declared. As Moses got closer, he heard a voice. 'Moses, remove your shoes, you are standing on holy ground. I am the God of your father, the God of Abraham, the God of Jacob, the God of Isaac. You will lead my

people out of slavery from Egypt' " (Ex 3 1-6, 10).

The Holy Spirit came to the Apostles in "tongues of flame" (Acts 2:3).

Who lights your fire? Is it your local priest or a sister or a nun? How about a deacon—or the pope?

Who lights my fire? Many people turn me toward God,

such as my mom and dad, my grandparents and the priests and sisters I have known.

One priest that has led me to believe and love God is Father Jonathan Meyer, from when I was a kindergartner, first and second grader. One of the things he said while at Mass was, "From when you are baptized." ... He pointed at a stained-glass window with Jesus baptizing people. "... to when you die and resurrect, you should be doing good things."

Then he pointed at the giant mural of Jesus resurrecting. Father Meyer taught me to love God even though I was small and unable to understand him very well. He taught me that the devil is afraid of God, and I should hide from him. He told me that God loves me, so that taught me to love him.

Another religious person who has showed me the path of God was Father Meyer's co-worker at St. Luke Catholic Church, Father Stephen Giannini, who was the pastor at St. Luke. He taught me everything I needed to know about the Church's history. He taught the way Christians should live, such as being humble, merciful, forgiving and all of the fruits of the Holy Spirit.

He taught me the way Jesus did miracles, and the mystery of faith about Jesus turning bread and wine into his body and blood. Father Giannini is a great priest, and I think it would be magnificent if he came back to St. Luke School.

The last person that has influenced me the most to follow Jesus is my homeroom teacher's aide, Sister Amelia. She helps me turn to God by not even trying. She

is easily the sweetest person I have ever met.

She helps my whole class by just being in the room and by being kind and loving. She watches us at lunch and she even took a vow of poverty, meaning she cannot take money.

A while ago, Sister Amelia left for India, her homeland, because her mother was very ill. The whole St. Luke Middle School community contributed more than enough for her trip. In doing so, we learned that by being joyful and kind to us, Sister Amelia taught us, without even trying, to be generous.

So in this Year of Faith, Pope Emeritus Benedict XVI asked that we reflect upon our faithfulness to Jesus. He asked us to pray in the name of the Father, and the Son, and the Holy Spirit and to Mary, the Virgin Mother of God.

Remember that God lights the way with fire. "The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night" (Ex 13:21).

So wherever you go, whatever you do, be loyal to God, and follow him home.

(Brendan and his parents, Michael and Michelle Williams, are members of St. Luke the Evangelist Parish in Indianapolis. He completed the seventh grade at St. Luke School last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.) †

Catholic and Baptist leaders seek passage of health care conscience act

WASHINGTON (CNS)—Catholic and Southern Baptist leaders heading up their respective denomination's efforts on religious liberty issues have written to members of Congress seeking passage of the Health Care Conscience Rights Act.

"As many people are being forced—and many others will soon be forced—to either



Archbishop William E. Lori

follow what the government compels or suffer for their faith, now is the time to pass legislation that protects our God-given freedom," said the June 21 letter, signed by Archbishop William E. Lori of Baltimore, head of the U.S. bishops'

Ad Hoc Committee for Religious Liberty, and the Rev. Russell D. Moore, president of the Southern Baptist Ethics and Religious Liberty Commission.

One immediate concern they noted was the federal Health and Human Services (HHS) mandate for nearly all private health plans to cover sterilization for women "and all FDA-approved 'contraceptive' drugs and devices."



Rev. Russell D. Moore

"Despite assurances to the contrary, HHS's accommodations to protect the rights of religious freedom and conscience under the mandate remain inadequate," they said. "Countless

nonprofit and for-profit organizations must either obey the government's mandate in violation of their beliefs, or follow their consciences and incur massive fines or the loss of their ministry. This is unacceptable."

Bishop Lori and Rev. Moore said, "While Catholics and Southern Baptists espouse different theological views, we are united by the belief that Congress must act to help preserve our freedom of religion and conscience."

They pointed out some perspectives on the religious liberty debate both share.

"Both our denominations value God's gift of procreation. We agree that it is wrong to promote drugs and devices that destroy a newly conceived human life at any stage, as items mandated by this policy can do," they said.

"We agree that unmarried minors must not be subjected to government-mandated

'counseling' on sex and birth control without their parents' knowledge or over their objections, as proposed by this mandate. Further, we agree that the religious beliefs of our faith communities and others must not be suppressed or ignored by a government supposedly committed to protect the religious freedom of all."

The Senate bill was referred to the Senate Committee on Health, Education, Labor and Pensions. The House bill, whose text is identical and has 177 co-sponsors, awaits action from the House Subcommittee on Health.

The religious leaders' letter was issued the first day of the second annual Fortnight for Freedom. Initiated by the U.S. bishops in 2012, the two-week period calls for prayer, education and action on to preserve religious freedom in the United States. †

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Father Richardt celebrates, reflects on 50 years as priest

(Editor's note: Three archdiocesan priests are celebrating their 50-year jubilees in 2013. This week, we feature Father J. Larry Richardt, who was ordained on Dec. 19, 1962, but celebrates his ordination with the Class of 1963.)

By Natalie Hoefler

When Father J. Larry Richardt was ordained a priest in December of 1962, his "nightmare" was the thought of being called to an accident site to offer the anointing of the sick.

His worst fear soon became a reality. "My very first call was a motorcycle wreck on U.S. 40 in West Terre Haute," Father Richardt recalls. He was serving at Sacred Heart of Jesus Parish in Terre Haute. "I got the call, and I felt calm. I knew God was with me. I had the heebie-jeebies later, but at the moment I was able to anoint [the dying man] while the medics were working on him."

The call to offer the sacrament at an accident site proved to be one of the first of many grace-filled moments throughout Father Richardt's 50 years as a priest.

The journey begins

Father Richardt's journey of grace began toward the end of his eighth-grade year at the former St. Paul School in Tell City. He says his call "was a sudden sort of thing."

"It was a Friday in May. The pastor came to our classroom and said if anyone wanted to go to Saint Meinrad High School, that he needed to make arrangements for a pre-entrance test. That day after school, I said I'd like to make arrangements."

"That night at supper, I told my [family]. They were astounded because I never talked about [the priesthood] before," says the eldest of six children.

"I guess [the call] must have been there for a while, but never got articulated."

After graduating from the former Saint Meinrad College in St. Meinrad, he was informed by then-Archbishop Paul C. Schulte that he'd been selected to attend the Pontifical North American College in Rome to receive the last stage of his priestly formation there.

During his last year of seminary in Rome, Father Richardt was present for the commencement of the Second Vatican Council. He recalls the excitement of the time.

"Every week, Archbishop Schulte would meet with us and talk about what was going on. To sit down and talk with the archbishop and see how excited he was—even though the implementation was slow, it was still a live, dynamic, unfolding experience."

'... pastoral to everybody'

Father Richardt has spent 29 of his 50 years as a priest serving in parishes around the archdiocese and as chaplain for Saint Mary-of-the-Woods College in St. Mary of the Woods and the Sisters of Providence.

He recalls the first baptism he celebrated as a priest as being another profound, grace-filled moment.

"I realized with that first baptism that it was only through baptism that I would be known as a father—I would never have a son or daughter of my own. I saw it as a confirmation from God, but also a little sad."



Above, Father J. Larry Richardt gives communion to his mother, Wanda Richardt, during a Christmas Eve Mass that he celebrated at St. Mary Church in Huntingburg in 2012, five days after commemorating his 50th anniversary as a priest.

Left, Father J. Larry Richardt celebrates Christmas Eve Mass at St. Mary Church in Huntingburg, Ind., in the Evansville Diocese in 2012, five days after commemorating his 50th anniversary as a priest.

His former parishioners also confirm his calling as a priest.

"He was very well-liked and very active with the people, very extroverted," says Providence Sister Elizabeth Grannan. She was a teacher at Sacred Heart School in Terre Haute, the school of the parish where Father Richardt was first assigned.

"He was very pastoral to everybody," she said. "He would pray in the chapel before and after Mass."

Fred Evrard of St. Pius Parish in Troy says Father Richardt "was always friendly, always had a nice sermon. I never saw him in a bad mood."

Evrard was more than Father Richardt's parishioner—he was also his grade school friend.

"He almost talked me into going [to Saint Meinrad High School] with him," Evrard recalls.

Judy Meunier was also a childhood friend of "Father Larry," as well as his parishioner and employee at St. Paul Parish in Tell City.

"To me, he was always the same," Meunier says. "He was a good Christian, a good friend, someone you could always talk to."

"He was always just Larry—then he was Father Larry, which took a while to get used to," she admits.

Father Richardt's brother, Steve, lives in Oklahoma and makes a pilgrimage with him every other year. He marvels at his brother's pastoral gift.

"Just being around him and observing how he speaks and treats other people, many of them who he just met, is a great experience in itself. When people meet him for the first time, he makes you feel like you have known him all your life."

He recalls a moment when Father Richardt's extroverted nature provided a good laugh while on a pilgrimage to Greece and Turkey.

"We were eating lunch in Istanbul, Turkey. We walked by an area where men were sitting on pillows on the floor smoking tobacco using 'hooka' pipes. He just sat right down and joined them like he was one of them. Everyone in our group and the people in the cafe got a big kick out of it!"

Back to Saint Meinrad

Father Richardt made up for the years he missed at Saint Meinrad Seminary and School of Theology—and then some. From 1975-86, he served in various roles there—

professor, deacon internship director, academic dean, vice rector and acting president-rector.

From 1992-98, Father Richardt served as director of spiritual formation at St. Meinrad, then as a part-time member of the spiritual formation staff from 2005-08.

"When I first met Father Larry, I was a seminarian at Saint Meinrad," says Benedictine Father Mark O'Keefe, former rector and current professor at the seminary.

"He loves his priesthood. He has a deeply spiritual personality."

"He's also a very fine preacher. That's a reflection of the depth at which he applies the Scriptures and his insight into the Scriptures."

"From my perspective," adds Father O'Keefe, "he's a great supporter and formatter of priests."

Reflecting on 50 years

In his last years of active ministry, Father Richardt served as the archdiocese's interim part-time director of the Ministry to Priests program and on the metropolitan tribunal.

He retired in 2008 and now lives in Huntingburg, Ind. He spends most of his time caring for his mother, while still continuing his spiritual direction ministry.

"I don't have much free time," Father Richardt says of his retirement.

As he reflects on his 50 years as a priest, he marvels at the blessing of his calling.

"I like being a priest. I think that I'm still growing in being a priest and not just doing priestly tasks."

"[I like] enabling people to uncover the working of God and grace in their lives and celebrating the sacraments with folks—I found and still find that very profound."

"[I appreciate] being allowed into peoples' lives in ways that are so unexpected."

Most of all, Father Richardt is awed by the grace that he has received through his ministry.

"I think what I learned most is that I really do believe what St. Paul said about 'my grace is sufficient for you' [2 Cor 12:9], and what Jesus said about paying attention to today—my grace is sufficient for each day. As I reflect on my journey as a priest and disciple and baptized person, God's grace was always there."

"I keep being surprised by God and grace." †

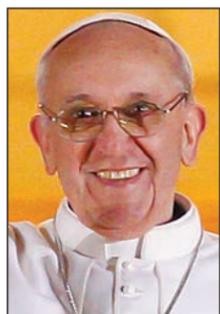


Father J. Larry Richardt

- **Age:** 76
- **Parents:** Wanda (Goodson) Richardt and the late John Richardt
- **Childhood Parish:** St. Paul Parish, Tell City
- **Current residence:** Huntingburg, Ind. (Diocese of Evansville)
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad; Pontifical North American College in Rome.
- **Ordained:** Dec. 19, 1962
- **Favorite Bible passages:** Psalm 149:4—"The Lord takes delight in his people ..."; Psalm 27:1—"The Lord is my light and my salvation ..."; John 21:12—"Jesus said to them, 'Come and have breakfast,' " reminding Father Richardt that it is Jesus who serves through him, and to take care of himself as well so he can serve.
- **Favorite saints:** St. Lawrence, his patron, and St. John the Baptist, also his patron (his first name is John). It was John the Baptist who said, "He must increase; I must decrease" (Jn 3:30)—how Father Richardt tries to live. Another favorite saint is St. Paul, patron of his childhood parish.
- **Hobbies:** Corresponding and staying in touch with family and friends; gardening; reading books and blogs. †

Pope Francis says Catholic-Jewish dialogue enriches faith and humanity

VATICAN CITY (CNS)—Pope Francis said he knows from personal experience that local dialogue and friendships with Jews enrich participants, helping them grow both as believers and as human beings.



Pope Francis

Meeting on June 24 with members of the International Jewish Committee on Interreligious Consultations, a coalition of Jewish organizations that engage together in dialogue with the Vatican and other Christian groups, Pope Francis said 40 years of official Catholic-Jewish dialogue have promoted mutual understanding and friendship.

But the official international dialogues are just "the most visible element" of a change in relationships between Catholics and Jews all over the world, "as I know from personal experience," the pope told the 30-member delegation.

Pope Francis told them that as archbishop of Buenos Aires, he had the pleasure of "maintaining relations of sincere friendship" with Jewish leaders. They included Rabbi Abraham Skorka, rector of the Latin American Rabbinical Seminary, and co-author with the pope of the book, *On Heaven and Earth*.

With his Jewish friends, the pope said, "we talked often of our respective religious identities, the image of man found in the Scriptures, and how to keep an awareness of God alive in a world now secularized in many ways."

"I met with them on various occasions to discuss the challenges which Jews and Christians both face," he said. "But above all, as friends, we enjoyed each other's company, we were all enriched through encounter and dialogue, and we welcomed each other, and this helped all of us grow as people and as believers."

Pope Francis also used the audience as an opportunity to reaffirm the Catholic Church's commitment to the teaching of the Second Vatican Council's document, *Nostrae Aetate*, on relations with other religions.

"In that council text," he said, "the Church recognizes that 'the beginnings of its faith and election are to be found in the patriarchs, Moses and prophets.'"

The text also "firmly condemned hatred, persecution and all forms of anti-Semitism," the pope said. "Due to our common roots, a Christian cannot be anti-Semitic!" †