



The

Criterion

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It's All Good

Columnist Patti Lamb reflects on having 'a nice, normal family,' page 12.

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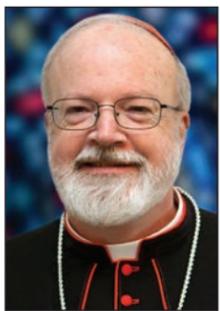
August 7, 2015

Vol. LV, No. 43 75¢

Cardinal urges senators to back measure to defund Planned Parenthood

WASHINGTON (CNS)—The head of the U.S. bishops' pro-life committee on Aug. 3 urged U.S. senators to take the federal money that goes to the Planned Parenthood Federation of America and instead fund women's health care providers that do not promote abortion.

"It has long been troubling to many Americans that the nation's largest abortion network, performing over a third of all



Cardinal Sean P. O'Malley

abortion, receives over half a billion taxpayer dollars a year," said Boston Cardinal Sean P. O'Malley.

"This concern has rightly grown in recent years," he wrote in a letter to the senators.

The cardinal, who is chairman of the U.S. Conference of Catholic Bishops'

Committee on Pro-Life Activities, urged senators to support S. 1881, a measure that would defund Planned Parenthood and its affiliates.

Later that day, the Senate voted 53-46 to stop efforts that Republicans said Democrats

were using to delay and ultimately kill S. 1881. According to an Associated Press (AP) story,

See related stories, pages 2-3.

60 votes were needed to enable the defunding measure to move forward. Both of Indiana's senators, Republican Dan Coats and Democrat Joe Donnelly, supported the bill.

The Senate action came just days before Congress was to begin its August recess. AP said the House is expected to vote on a similar measure when Congress returns.

Cardinal O'Malley's letter followed the release in mid-July of videos of the organization's officials filmed undercover by a nonprofit California-based organization called the Center for Medical Progress.

"The most recent revelations about

See O'MALLEY, page 16

Finding God, embracing joy



The journey of Mike Waters, left, into the Catholic Church received a substantial boost from William Ritz after an unexpected encounter in an exercise facility. Here, the two friends talk after morning Mass on July 30 inside Holy Family Church in Richmond. (Photo by John Shaughnessy)

Youth minister and religion teacher uses his life story to teach young people about faith, friendship

By John Shaughnessy

RICHMOND—Every school year, Mike Waters shares with students two stories that show the tremendous power that one person can have in matters of friendship and faith.

The first story takes the 32-year-old Waters back to his own days in middle school and what may be his worst—and also his best—experience during that time.

"It was a little rocky at home for me then, and it would spill over into school," recalls Waters, the youth minister for

the Richmond Catholic Community and a religion teacher at Seton Catholic School. "One day, a guy was calling me names, and I started to cry, which is the worst thing a boy can do in middle school.

"My friend, Adam Golden, was part of that group of guys—the 'cool' group. In the midst of all of them, Adam spoke up and said, 'I like Michael.'"

Waters pauses for a moment as the emotion of that experience returns to him. "To this day, he's my best friend.

"I tell the kids how powerful they can be in situations like that—that if they see someone having a bad day to stand up and

encourage them. I also tell them that no one is going to think you're not cool if you're friends with everyone. And I tell them that's one of those moments when you know God is with you."

That mention of God leads to the second inspiring story that Waters shares about the power that one person can have in matters of friendship and faith.

An unexpected discovery

Flash forward to 2006 when Waters was a student at Bethany Theological Seminary at Earlham College in

See FAITH, page 8

Serra canonization should be call to respect cultures, Franciscan superior says

ROME (CNS)—The canonization of Blessed Junipero Serra honors a famous missionary who was motivated by love of God, but it also is a call to recognize how the process of evangelization must respect peoples and their cultures, said the head of the Franciscan order.

Franciscan Father Michael Perry, a native of Indianapolis and minister general of the Order of Friars Minor, will be in attendance in Washington, D.C., on Sept. 23 when Pope Francis canonizes Blessed Serra, the 18th-century Franciscan missionary who founded the string of famous California missions.

The pope's decision to canonize Blessed Junipero has provoked some controversy, mainly because of the impact of the missions on native peoples and cultures and because of claims that Father Junipero used corporal punishment on the Indians who lived at the missions.

In an interview with Catholic News Service on July 31, Father Michael, who grew up in Holy Cross Parish in Indianapolis, said, "When I first got word about the canonization,

See SERRA, page 8



Franciscan Father Michael Perry, minister general of the Order of Friars Minor, is pictured at the Franciscan headquarters in Rome on June 12. A native of Indianapolis, Father Michael said the canonization of Blessed Junipero Serra is a call to recognize how the process of evangelization must respect all people and their cultures. (CNS photo/Paul Haring)

Ethical issues arise from California center's 'undercover' videos

OXNARD, Calif. (CNS)—The use of “undercover” reporting tactics by a California pro-life group in an attempt to expose suspected illegal actions by Planned Parenthood doctors pertaining to solicitation of funds for the acquisition of fetal tissue has stirred discussion and debate.

In recent weeks, the California-based Center for Medical Progress has released several videos—and plans to release more—that show doctors affiliated with the nation’s leading abortion provider discussing fees for fetal tissue.

Federal law prohibits the sale of fetal tissue from abortions, though it allows reimbursement for some costs connected to the handling and processing of such tissue.

In the first two videos, the center’s reporters—armed with video cameras—posed as representatives of a mythical fetal tissue procurement firm who met at public restaurants with the doctors. Over lunch, the reporters pretended to solicit fetal tissue from the doctors, who discussed possible price points for various body organs gleaned from abortions.

Undercover techniques—including the use of hidden cameras and “manufactured identities” including false names, fake affiliation and even disguises—have long been utilized by investigative journalists.

In the case of the center’s videos, it is unclear whether the Planned Parenthood officials were notified that they were being recorded. Under California Penal Code Section 632, “all parties to any confidential communication must give permission to be recorded, according to California’s eavesdropping law.”

“The statute, however, specifically excludes from its application any conversations made in public places, government proceedings, or in circumstances where the participants of the conversation could reasonably expect to be overheard or recorded.”

The actions by the Center for Medical Progress are being investigated

by California Attorney General, Kamala Harris.

The center said in a July 30 statement that it “follows all applicable laws in the course of our investigative journalism work, and will contest all attempts from Planned Parenthood and their allies to silence our First Amendment rights and suppress investigative journalism.”

The National Abortion Federation filed an injunction on July 31 in the U.S. District Court of the Northern District of California against the center.

Planned Parenthood disputes what the videos show, saying they were severely edited to distort what the doctors being interviewed said to make it sound like they are selling baby parts for money. Planned Parenthood said its doctors are salvaging fetal tissue and organs for researchers, and the talk of money was for customary handling fees to provide the parts to research labs.

From a Catholic standpoint, the issue of undercover reporting points to several conflicting principles. The *Catechism of the Catholic Church*, for example, suggests that those who lie—including, it would seem, those who misrepresent themselves—are in error.

“Lying is the most direct offense against the truth” (#2483). Moreover, “by its very nature, lying is to be condemned” (#2485).

At the same time, the catechism offers a further perspective with respect to communication and journalistic practices:

- “The information provided by the media is at the service of the common good. Society has a right to information based on truth, freedom, justice and solidarity” (#2494).

- “By the very nature of their profession, journalists have an obligation to serve the truth and not offend against charity in disseminating information. They should strive to respect, with equal care, the nature of the facts and the limits of critical judgment concerning individuals” (#2497).



Jane Patnaude of Elk Point, S.D., prays at the Planned Parenthood facility in Sioux City, Iowa, after attending a #WomenBetrayed rally in Sioux City on July 28. Demonstrations were held in more than 60 cities across the country calling for an end to federal funding of Planned Parenthood. The use of recent “undercover” videos by a pro-life group to expose suspected illegal actions by Planned Parenthood has stirred discussion and debate. (CNS photo/Jerry L. Mennenga, *The Catholic Globe*)

So how do the Center for Medical Progress reporters’ actions connect with these teachings? Does their exposing of alleged wrongdoing connected with the practice of abortion—the willful taking of life, as defined by the Church—trump their act of misrepresenting themselves?

In other words, do the ends justify the means, especially if a greater good stands to benefit? Because that is not an argument the Church accepts when researchers who utilize embryos and aborted fetal tissue insist that cures for deadly and disabling illnesses—such as cancer, Alzheimer’s disease and Parkinson’s disease—could result from such research.

“I personally am in the camp that would condone the actions of the undercover investigators, but explaining why without using an ‘ends-means’ argument is difficult,” said Vicki Evans, coordinator of the San Francisco

Archdiocese’s Respect Life Program.

“I would argue that they are bringing a corrupt institution to justice, in perhaps the only way possible, to save innocent lives—without a profit motive, with no personal benefit, and with full knowledge that they might be putting their futures in jeopardy.”

Roberto Dell’Oro, director of the Bioethics Institute at Loyola Marymount University in Los Angeles, said that while it is always best to be above board in seeking the truth, there are instances when “a conscientious objection to morally unacceptable practices” can be justified.

“Throughout history, we have numerous examples of those who have lied or broken the law because they conscientiously objected to, and sought to expose, a deeper moral evil,” he said, citing those who hid Jews from the Nazis during World War II. “And I don’t see why this shouldn’t be the case here.” †

Official Appointments

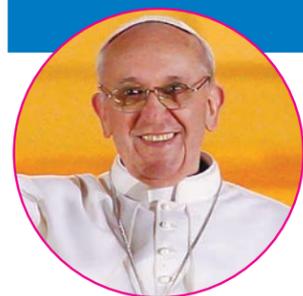
Effective immediately

Very Rev. John McCaslin, V.F. appointed to a three-year term as dean of the Indianapolis West Deanery while continuing as pastor of St. Anthony Parish in Indianapolis.

Very Rev. Msgr. Paul D. Koetter, V.F. reappointed to a three-year term as dean of the Indianapolis East Deanery while continuing as pastor of Holy Spirit Parish in Indianapolis.

Very Rev. Jeremy Gries, V.F. reappointed to a three-year term as dean of the Connorsville Deanery while continuing as pastor of St. Mary (Immaculate Conception) Parish in Connorsville, priest moderator of St. Anne Parish in New Castle, and priest moderator and sacramental minister of St. Rose Parish in Knightstown.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †



Pope Francis’ prayer intentions for August

- **Universal: Volunteers**—That volunteers may give themselves generously to the service of the needy.
- **Evangelization: Outreach to the marginalized**—That setting aside our very selves we may learn to be neighbors to those who find themselves on the margins of human life and society.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †



Reverend Noah J. Casey Endowment

Memorial gifts may be made to the newly created “Reverend Noah J. Casey Endowment for the Ministry of Spiritual Direction.”

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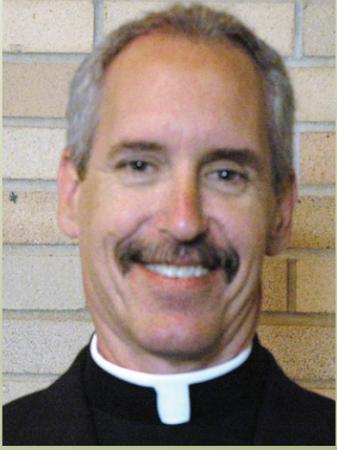
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‘This is not health care that is happening there [at Planned Parenthood]. Health care is to promote the health of someone, not to take a life away.’

—Father Thomas Kovatch,
pastor of St. Charles
Borromeo Parish in
Bloomington

Indiana cities join in national rally calling for investigation, defunding of Planned Parenthood

By Natalie Hoefler and John Shaughnessy

Oppressive heat could not suppress the voices of the nearly 200 people who came to the Indianapolis Planned Parenthood facility on July 28 to rally for the national investigation and defunding of the country’s largest abortion provider.

The rally was one of 60 held across the nation on that day, including one in Bloomington that also drew more than 200 people.

The rallies were the result of the #WomenBetrayed campaign led by Students for Life of America in response to videos recently released in which prominent doctors of the Planned Parenthood organization discussed selling body parts of aborted children.

The videos prompted Indiana Gov. Mike Pence to order an investigation of the state’s Planned Parenthood facilities. On July 30, the Indiana State Department of Health issued a statement noting that its investigation concluded that the state’s Planned Parenthood facilities are in compliance with state law.

On Aug. 3, the U.S. Senate fell short of the necessary votes to advance a bill to de-fund Planned Parenthood, but the issue is expected to be revisited by the Congress in the fall. Both U.S. senators, Republican Dan Coats and Democrat Joe Donnelly, supported the bill.

“[The rally] went very well,” said Marc Tuttle, president of Right to Life of Indianapolis, which organized the capital city rally. “The goal was to join in solidarity with 60 other cities and let there be a national outcry. We certainly raised our voices from Indy to join in that. We were able to get our voices heard.”

Those voices were heard as the participants shouted, “Now we know!” and “Defund Planned Parenthood!”

People from different walks of life also spoke at the rally in Indianapolis about their common protest against Planned Parenthood.

The speakers included Indiana state senators Mike Delph and Brent Waltz; vice president of Indiana Right to Life and national women’s pro-life caucus coordinator of Susan B. Anthony List, Susan Swayze; Evangelical Orthodox Bishop Joshua Beecham; and former Planned Parenthood worker Marianne Anderson, who worked for two and a half years at the facility where the Indianapolis rally was held.

Pro-life college students Melia Awana of Purdue University’s Students for Life group and Elizabeth McClain of Johnson University in Knoxville, Tenn., also addressed the Indianapolis crowd. And Tuttle read a letter sent by U.S. Rep. Todd Rokita, who was unable to attend the rally.

“The two things we were asking for [at the rally] were the defunding and investigations of Planned Parenthood,” Tuttle explained.

“Here at the [Indianapolis] rally, we also passed around a petition to [U.S.] Sen. Joe Donnelly to get him to

back the U.S. Senate’s ‘Defund Planned Parenthood Act,’” Tuttle said.

The rally in Bloomington was also “very enthusiastic and very supportive,” according to Monica Siefker, who helped organize the gathering.

“My hope was to get people more involved in being pro-life, to especially not let this issue die—for the soul of our country,” said Siefker, a member of St. John the Apostle Parish in Bloomington. “We wanted to put pressure on lawmakers to defund Planned Parenthood, which will be a crucial step to stopping abortion in this country.”

Siefker was one of the speakers at the Bloomington rally.

“I know we are all deeply saddened and troubled about the undercover videos that were recently released by the Center for Medical Progress,” Siefker told the crowd that gathered near the Planned Parenthood facility in Bloomington. “That’s why we are gathered here today in front of this abortion facility where every week, on every Thursday, 15-20 unborn babies are killed.”

The mother of six added, “When we come here to pray every Thursday, we often say that we are at a modern-day Calvary, where these innocent lives—made in the image and likeness of God—are scourged and torn from their mothers’ wombs.”

She later noted, “Unless we are very careful and become determined to step out of our comfort zone and refuse to let this issue go away, the same thing is going to happen all over again—abortion is going to remain legal, the trafficking of aborted baby body parts for research will continue on, and our taxpayer dollars are going to continue being used to help facilitate these evils.”

Other speakers at the rally included Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, and Franciscan Friars of the Immaculate Father Alan Wharton of Mother of the Redeemer Retreat Center in Bloomington.

Father Kovatch also offered a prayer at the rally.

“I extended my hands over the crowd and prayed over people who may need healing from post-abortive trauma,” Father Kovatch said later. “I talked about God’s mercy and the forgiveness he offers people who have done it. I also talked about the hurt I witness from men and women who have been involved in an abortion.”

Besides the July 28 rally, Father Kovatch leads a prayer once or twice a month outside the Planned Parenthood facility.

“We’re there on Thursdays, the day they do the abortions there,” he said. “Our focus is an hour of prayer. I think that is the solution. There needs to be a change of heart and a change in the value of life. This is not health care that is happening there. Health care is to promote the health of someone, not to take a life away.”

The rally achieved at least one of its main goals, Siefker said: “People felt it was time to get involved.” †



#WomenBetrayed rally participants hold signs during the July 28 rally in front of the Planned Parenthood abortion facility in Indianapolis. (Photo by Natalie Hoefler)



People hold signs for the #WomenBetrayed rally in Indianapolis on July 28 as Susan Swayze gives a speech. Swayze is vice president of Indiana Right to Life and national women’s pro-life caucus coordinator of Susan B. Anthony List. The rally was one of 60 held nationwide, including one in Bloomington, to call for an investigation and national defunding of the abortion provider in light of recent videos revealing the organization’s selling of body parts of aborted children. Nearly 200 people attended the Indianapolis rally. (Photo by Natalie Hoefler)



Dr. David Hart, a member of St. John the Apostle Parish in Bloomington, speaks to the crowd of more than 200 people during the July 28 gathering in Bloomington. (Photo by Bill Sherman)



Marc Tuttle, president of Right to Life of Indianapolis, addresses the nearly 200 people who showed up for the #WomenBetrayed rally in front of the Planned Parenthood abortion center in Indianapolis on July 28. Behind him are event speakers Evangelical Orthodox Bishop Joshua Beecham, left; state senator Mike Delph; vice president of Indiana Right to Life and national women’s pro-life caucus coordinator of Susan B. Anthony List, Susan Swayze; state senator Brent Waltz; and Marianne Anderson, a former employee of the Planned Parenthood facility where the rally was held. (Photo by Natalie Hoefler)



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Editorial



Retired Pope Benedict XVI talks with Pope Francis during a meeting at the Vatican on June 30.
(CNS photo/L'Osservatore Romano via Reuters)

Wise leaders needed now more than ever

The political season is upon us. About 20 people have announced their candidacy for the office of President of the United States, and by this time next year the battle for the White House and for many other local, state and federal offices will be raging. What should we look for in the people who present themselves for our consideration as leaders?

Marian University President Daniel J. Elsener frequently speaks about the three qualities that define true leaders. He says they are: 1) intelligence, 2) experience, and 3) character. Whether we are speaking about health care professionals, educators, business people, Church leaders, civic leaders or politicians, these three characteristics must be present if good leadership is desired.

Intelligence is critically important, but it's not enough. Smart people can fool themselves and deceive others if they don't balance what they know intellectually with what they have experienced firsthand, and what they believe about the world we live in.

Experience says a lot about a person's abilities and his or her performance under pressure or in crisis situations. But experience or skill alone isn't enough for leaders who must guide us through unknown territory. A real leader must be able to "cast vision" and imagine scenarios that are untested. That requires intelligence and a profound sense of what is right and true in challenging circumstances.

Faith grounds leaders in a system of values that go far beyond practical day-to-day experiences and intellectual pursuits. It affirms that there is more to life than what we find on the surface of things. To be women and men of character, leaders must be able to anchor their policies and programs in a set of beliefs that define who they are as human beings.

Elsener says all three characteristics are needed. Without any one of these, the three-legged stool of leadership will collapse under the weight of office. Unless our leaders are smart, skilled and trustworthy, they will be unable to exercise wise leadership when we need it most.

Wisdom is not something we hear much about in political discourse, but it is a powerful indicator of an individual's capacity to lead, especially in times of crisis. Authentic wisdom is found in the integration of intelligence, experience and faith. Each of these leadership virtues informs the other two, creating a

synergy that makes sound judgment possible.

So, we need to ask ourselves during the coming year: "What should wise leaders do about poverty, religious freedom, life issues, immigration, the economy, terrorism and all the cultural issues facing individuals, families and communities today?" Is candidate John Doe or nominee Mary Smith wise enough to deal with complex issues in ways that are prudent and productive? Is he or she capable of offering more than political lip service? Will she or he actually deliver on promises made in front of television cameras after the latest polls and focus groups have been consulted?

Elsener frequently observes that while all three virtues are necessary to make leaders wise, character is the most important of all.

Would you willingly consult a smart, skilled surgeon who regularly lies to patients? Would you do business with a highly successful CEO who fixes prices? Would you entrust your children to a teacher or a coach who drinks or gambles or cheats on his or her spouse? Would you cast your vote for a politician who says one thing to get elected, and then does something very different while in office?

We need leaders who are smart, experienced and trustworthy. We need women and men whose ability to lead flows from, and is reinforced by, their character. Above all, we need our leaders to be agents of change who are "doers of the word, not hearers only who delude themselves" (see James 1:22-25).

During the coming year, let's pay close attention to the candidates who present themselves as leaders. Let's ask how smart they are, how much practical experience they have, and how solid their character appears to be. It's true that looks can be deceiving, and politicians are often brilliant show people with dazzling smiles and soothing words. But are they wise enough to be leaders, especially when the going gets rough?

Pope Emeritus Benedict XVI has written that what distinguished Jesus from every leader ever born is the fact that there was never any disconnect between his words and his actions. What he said was what he did. Always.

Jesus Christ is not running for public office this year, so we have no choice but to select candidates who are less than perfect. Wisdom does not demand perfection, but it does require intelligence, experience and, above all, good character.

—Daniel Conway

Be Our Guest/Fr. William Byron, S.J. Marriage is a vocation to the service of life

Pope Francis will visit Philadelphia soon for the World Meeting of Families amid much expectation as to what he will have to say. During his visit to the United States, he will also be speaking in New York and Washington about other topics, presumably, but anticipation runs high in Philadelphia for words of papal wisdom about the unit that is the cornerstone of society—the family.



There is clearly a Catholic viewpoint on the essential meaning of family, on the importance of family, and on the sacramental nature of the marriage commitment that constitutes a Catholic family.

This pope has a leadership style that prompts him to listen before he speaks. The past year has been devoted to listening to what others are saying about family by way of preparation for the upcoming October Synod of Bishops on the family in Rome, where the teaching Church will speak to issues that affect the future of family life. So we should not be expecting anything definitive from Pope Francis when he speaks in Philadelphia in September. We should, however, expect to receive clear indications from him of what will follow in October.

His "listening," I suspect, has taken him back in memory to life within his family in his native Argentina. It was a faith-filled family—two loving parents, José Mario Bergoglio and Regina Sivori, who married in 1935, their oldest child Jorge Mario, now Pope Francis, and two brothers and two sisters, Oscar, Marta, Alberto and Maria Elena. Austen Ivereigh, a biographer of Pope Francis, writes that "the single greatest childhood influence on Jorge Bergoglio was his grandmother Rosa, a formidable woman of deep faith and political skill, with whom he spent most of his first five years." It would not surprise me to find evidence of this when this pope speaks of family life.

His listening could not have missed what the U.S. Supreme Court recently did when it expanded the civil definition of marriage to include couples of the same sex, and what so many younger Catholics are saying, by word and choice, about cohabitation and contraception.

When he speaks, words like "love," "joy," "happiness," "commitment," "service" and "sacrifice" will surely find their way into sentences likely not only to explain but also inspire.

I expect him to say something about marriage as a vocation to the service of life, and that this is a call to be responded to in freedom involving a commitment to permanence, fidelity and openness to procreation. Spouses serve each other in facilitating the development of the full human potential that each brings to the marriage. The physical expression of their love opens the way to procreation. The care and education of their sons and daughters amount to a decades-long devotion to the task of helping their offspring mature in their own capacities to love and serve and thus find happiness and fulfillment in their lives.

The attentive listener will find much about the mystery and meaning of life in what Pope Francis will have to say in Philadelphia. It is a privileged moment in the history of the American Church to be able to provide the platform for this new chapter of papal teaching.

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

Be Our Guest/Patty Wallace

Pax Christi Indianapolis is eager to make living and just wage a priority in Indiana

Pax Christi Indianapolis is engaged in the effort to create a living and just wage for all workers in Indiana.

Thirty-seven percent of Hoosiers are struggling to support themselves. Forty-nine percent of Hoosier direct-care givers and 45 percent of fast-food workers have to rely on some form of public assistance.

Just wages for workers has been a Catholic priority since 1906 when Msgr. John Ryan, a pioneer in social justice advocacy and theory for the Church, insisted that all people have the right to a living wage, adequate to support themselves and their families. In his 1891 encyclical, "Rerum Novarum," Pope Leo XIII defined fair wages as at least a living wage.

Pope Francis said in a speech in July, "Working for a just distribution of the fruits of the Earth and human labor is not mere philanthropy. It is a moral obligation. For Christians, the responsibility is even greater: It is a commandment" (*The New York Times*, July 11, 2015).

Closer to home, the Catholic bishops of Indiana pointed out in their recent pastoral, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, that St. John Paul II taught us, "A just wage is the concrete means of verifying the justice of the whole socioeconomic system."

Archbishop Joseph W. Tobin stated in his weekly column in the July 10 edition of *The Criterion*, "Just wages and the meaning of work itself must all be seen with new eyes." Indiana's working poor deserve a living wage in order to buy groceries, medicine, transportation to and from work, housing, child care, and to lift themselves out of the cycle of poverty.

We invite you to join us at our next Pax Christi Indianapolis meeting at 7 p.m. on Aug. 16 in Oldenburg Hall (formerly St. Francis Hall), Room 163, at Marian University in Indianapolis. We will be hosting Glenn Tebbe, executive director of the Indiana Catholic Conference, in a conversation about making this a priority issue in the coming legislative session.

(Patty Wallace of Pax Christi Indianapolis is a member of St. Monica Parish in Indianapolis.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Health care is a basic human right, not a privilege

The Gospels portray Jesus as a man of compassion who was dedicated to his healing ministry. Hundreds of people in diverse circumstances in the land where our Lord traveled throughout his brief time on Earth experienced directly the healing power of God through the words and the gentle touch of Jesus.

Many of the people that Jesus healed were poor. In those days, as is too often the case today, the poor had limited or no access to health care. Our Lord's love for them caused him to go out of his way to return them to full health. As a result, the blind saw, the lame walked, lepers were cleansed, and even the dead were restored to life.

Throughout the past 2,000 years, the Church has carried on the healing ministry of Jesus. No nonprofit organization, government or business enterprise anywhere in the world does more to provide quality health care than the Catholic Church. Even so, much more needs to be done to help those who are most in need.

In addition to the many health care services provided by the Church, we Catholics play a vitally important role as advocates for adequate and affordable health care for all. We believe that health

care is a basic human right—like religious freedom, employment, education and the right to participate in the political process. We stand for genuine health care reform for the same reasons that we support changes in education, housing, employment practices and political systems. Above all, we insist that reforms in health care must protect human life and dignity, especially for the poor and the most vulnerable members of our society.

The Catholic Church in the United States has been outspoken in its advocacy for health care reform that is truly universal and that cannot be denied to those who are in need—regardless of their condition, age, social status, economic condition, race, nationality or legal status. Following the example of Jesus, we believe that genuine health care reform must be all-inclusive, affordable and accessible to everyone in need. In short, we believe that providing affordable and accessible health care that clearly reflects these fundamental principles is a public good, moral imperative and urgent national priority.

As we bishops of Indiana write in our recent pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*:

“For decades, the Catholic bishops of the United States have been unwavering advocates for comprehensive reforms that will lead to health care for all, especially the weakest and most vulnerable. We believe that health care is fundamental to human life and dignity. It is also a critical component of our Church's ministry. In collaboration with professionals throughout Indiana, the Catholic Church provides health care, purchases health care and tries to enhance the health care system. The Catholic community serves the sick and uninsured in emergency rooms, homeless shelters and on the doorsteps of our parish churches. We bring both strong convictions and practical experience to the challenge of health care.”

The state of Indiana is blessed with outstanding health care providers, including many Catholic hospitals, clinics, skilled nursing homes and other facilities. The women and men who operate these medical centers are to be commended for the loving care and professionalism that they show to all their patients regardless of their social or economic status. That is as it should be. We are all sisters and brothers in the one family of God, and when any one of us suffers, all of us

are affected.

Our pastoral letter on poverty calls attention to the serious need for health care reform, especially as this can address the needs of the poor. In *Poverty at the Crossroads*, we observe that:

“Many lower-income individuals and families in our state lack the resources to meet the expense of their health care. For these families, significant premiums and cost-sharing charges can serve as barriers to obtaining coverage or seeing a doctor. Therefore, we believe that existing cost-sharing protections should be maintained, and new health insurance coverage options must protect the lowest income enrollees from burdensome cost sharing. We also call for much-needed funding for safety-net clinics, hospitals and other facilities that provide health care to the poor and vulnerable members of our communities.

“We believe that health care is not a privilege, but a right and a requirement to protect the life and dignity of every person.”

We stand with our Lord, and with the tradition of Catholic health care here in the U.S. and worldwide, in calling for a truly universal approach to meeting the health care needs of all. †

La atención médica es un derecho humano fundamental, no un privilegio

Los Evangelios representan a Jesús como un hombre compasivo entregado a su ministerio de sanación. Cientos de personas en situaciones diversas que habitaban los territorios que Nuestro Señor recorrió durante su breve tránsito por esta tierra, vivieron de primera mano el poder sanador de Dios a través de las palabras y el toque sanador de Jesús.

Muchas de las personas que Jesús curó eran pobres. En aquella época, al igual que sucede muy a menudo hoy en día, los pobres tenían acceso limitado o ningún acceso a la atención médica. El amor de Nuestro Señor por ellos lo hacía esforzarse por ayudarlos para que recuperaran la salud. Como resultado de eso, los ciegos vieron, los inválidos caminaron, los leprosos se curaron e incluso los muertos regresaron a la vida.

Durante el transcurso de los últimos 2,000 años, la Iglesia ha continuado con el ministerio de sanación de Jesús. Ninguna otra organización, sea sin fines de lucro, gobierno o empresa comercial, del mundo contribuye más que la Iglesia Católica para ofrecer atención médica de calidad. Pero aun así, todavía hay que hacer mucho más para ayudar a los más necesitados.

Además de los numerosos servicios de atención médica que presta la Iglesia, los católicos desempeñamos una función vital como defensores de la atención médica adecuada y accesible para todos. Creemos que la atención médica es un derecho humano fundamental, al igual que la libertad de credo, el empleo, la

educación y el derecho a participar en el proceso político. Apoyamos una reforma de la atención de salud genuina por los mismos motivos que respaldamos las transformaciones en los sectores de educación, vivienda, prácticas de empleo y sistemas políticos. Por encima de todo, insistimos en que las reformas a la atención médica deben proteger la vida y la dignidad humanas, especialmente para los miembros más pobres y vulnerables de nuestra sociedad.

En los Estados Unidos, la Iglesia Católica ha defendido abiertamente una reforma de la atención médica que sea verdaderamente universal y que no pueda ser denegada a aquellos que la necesiten, sin importar las afecciones que padezcan, su edad, estatus social, situación económica, raza, nacionalidad o situación legal. Siguiendo el ejemplo de Jesús, creemos que una reforma de salud genuina debe abarcar a todos por igual, ser económica y accesible para todos aquellos que la necesiten. En resumen, creemos que proporcionar una atención médica económica y accesible que refleje claramente estos principios fundamentales es un beneficio para el pueblo, una necesidad moral y una prioridad nacional urgente.

Tal como los obispos de Indiana lo expresamos en nuestra carta pastoral publicada recientemente, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*:

“Durante décadas, los obispos católicos de Estados Unidos han sido los defensores

incansables de reformas integrales que conlleven a que todos dispongan de atención de salud, especialmente los más débiles y vulnerables. Creemos que la atención de salud es fundamental para la vida y la dignidad humanas, y constituye un componente esencial del ministerio de nuestra Iglesia. En colaboración con profesionales de todo el estado de Indiana, la Iglesia Católica proporciona atención de salud, adquiere asistencia médica e intenta mejorar el sistema de salud. La comunidad católica atiende a los enfermos y a aquellas personas que no tienen seguro médico en las salas de emergencia, en los albergues para indigentes y en el portal de nuestras iglesias parroquiales. Enfrentamos al desafío de la atención de salud con convicciones energéticas y experiencia práctica.”

El estado de Indiana ha sido bendecido con proveedores de atención médica excepcionales, inclusive muchos hospitales católicos, clínicas, hogares de enfermería especializada y otras instituciones. Los hombres y mujeres que administran y trabajan en estos centros médicos merecen nuestros elogios por la atención amorosa y el profesionalismo que demuestran a todos sus pacientes, independientemente de su estatus económico o social. Así es como debe ser. Todos somos hermanos y hermanas en la familia de Dios y cuando uno de nosotros sufre, eso nos afecta a todos.

Nuestra carta pastoral sobre la pobreza pone de relieve la necesidad imperiosa

de que se produzca una reforma de la atención de salud, en especial como respuesta a las necesidades de los pobres. En *Pobreza en la Encrucijada*, comentamos que:

“En nuestro estado, muchas personas y familias de bajos ingresos carecen de los recursos necesarios para cubrir los gastos de su atención médica. Para estas familias, las costosas primas y los gastos compartidos constituyen barreras para obtener cobertura de seguro o para acudir a un médico. Por consiguiente, consideramos que se deben mantener las medidas de protección de los gastos compartidos existentes y que las nuevas opciones de cobertura de seguro médico deben proteger a los asegurados de más bajos ingresos contra la pesada carga de los gastos compartidos. También solicitamos los fondos tan necesarios para costear clínicas, hospitales y otras instituciones de seguridad social que dispensan atención de salud a los pobres y a los integrantes vulnerables de nuestras comunidades.

“Creemos que la atención de salud no es un privilegio sino un derecho y un requisito para proteger la vida y la dignidad de cada persona.”

Solicitamos un enfoque verdaderamente universal para atender las necesidades de salud de todos, y al hacerlo apoyamos a Nuestro Señor y a la tradición católica de atención médica aquí en los Estados Unidos y en todo el mundo. †

Traducido por: Daniela Guanipa

Events Calendar

August 7

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

August 8

Helpers of God's Precious Infants Prayer Vigil, Terre Haute, 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

August 8-9

All Saints Parish, St. Paul Campus, 9788 N. Dearborn Road, Guilford. **Parish Picnic**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-6 p.m., music, children's games; Sat. pork tenderloin dinner 5-8 p.m., Sun. chicken dinner 11 a.m.-4 p.m., both dinners \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

August 9

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish Picnic**, 10 a.m.-4 p.m., quilts, games, chicken and ham dinners. Information: 812-952-2853.

August 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Taizé prayer service**, 7-8 p.m. Information: 812-535-2952 or provctr@spsmw.org.

August 12

Marian University Theatre, 3200 Cold Spring Road, Indianapolis. **Marian Adult Program, "Work Shouldn't Hurt,"** Chris Lytle, presenter, 6-8 p.m., no charge. Information: 317-955-6271 or marian.edu/bullying.

August 13

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Summer Learning Series: Worm Composting**, Candace Minster, instructor, 5-7 p.m., \$15 per person. Information: 812-535-2952 or ProvCenter.org.

August 14

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Harvard offensive lineman Cole Toner, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, cmw_76_99@yahoo.com.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Catholic Radio Indy Mass and Luncheon to honor St. Maximilian Kolbe**, 11:30 a.m. RSVP required: 317-870-8400.

August 14-15

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern

Ave., Indianapolis. **Augustavaganza**, 4 p.m.-midnight, bingo, food, music, entertainment: Sat. 5:30 p.m. 5k Walk/Run and 1 mile Family Run. 9 a.m., Mass 5:30 p.m. Information: 317-357-1200.

August 15

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute, 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

August 20

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

August 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "A Sabbatical from the Corporate Life: A family of 5 sails the ocean for 2 years," Marc Konesco, founder/president, TACK, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 21-22

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, games. Information: 317-253-1461.

(For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.) †

Artists sought for SS. Francis and Clare festival in Greenwood on Sept. 25-26

Artists are needed for the Saint Francis and Clare Parish Festival's "Art in the Park" and "Art after Dark" events in Greenwood on Sept. 25-26.

Throughout the duration of the festival, the art events will feature local artists displaying and selling their masterpieces—including oil paintings, water color, pen-ink drawings, photography, pottery, handmade beads, jewelry, wood and art—while live music radiates and local wines are offered.

Art in the Park will be held outdoors on Sept. 26 from noon-6 p.m. Booth

space is a standard 10-by-10 area, and the application fee is \$30.

Art after Dark is an indoor event on Sept. 25 from 5-9 p.m. and on Sept. 26 from noon-9 p.m. Booth space is a standard 10-by-10 area, and overhead and row lighting will be provided. The application fee for Art after Dark is \$75.

For more information, log on to www.ss-fc.org/ and click on Festival 2015, or contact Rory Small at 317-752-1129 or rorysmall@yahoo.com. †

Fatima Retreat House hosts annual Day of Prayer with theme 'Prayer through Mary's Eyes' on Aug. 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, will host its annual Day of Prayer from 9 a.m.-2:30 p.m. on Aug. 24. The theme of this year's Day of Prayer is, "Prayer through Mary's Eyes."

Join Fatima Retreat House director and retreat leader Father James Farrell as he uncovers some of the ways that Mary can remind us of the essential elements of prayer.

Mary listens to, ponders, challenges and loves her son in countless ways.

Each of their interactions is a form of prayer. This prayer event renews awareness of what Mary teaches by her example.

The cost is \$40 and includes a continental breakfast, lunch, the program and all materials. Mass will also be celebrated. Check-in begins at 8:30 a.m.

To register or for more information, log on to www.archindy.org/Fatima and click on "Register," or call 317-545-7681. †

All Saints Parish to hold two vocation events for girls and women on Aug. 22 in Dearborn County

All Saints Parish will host two vocation discernment events at the St. Martin Campus, 8044 Yorkridge Road, in Guilford, on Aug. 20.

The first event, a retreat for girls in grades 6-12, will be held from 12:30-6:30 p.m. The event includes Mass, scapular enrollment, and the opportunity to interact with sisters from four different religious communities: Franciscan Daughters of Mary from Covington, Ky.; Sisters of St. Francis of Perpetual Adoration of Mishawaka, Ind.;

Dominican Sisters of St. Cecilia of Nashville, Tenn.; and Servants of the Lord and the Virgin Marara of Washington, D.C.

The second retreat is for women who have graduated from high school and older. It includes 5:30 p.m. Mass, followed by dinner from 6:30-8:30 p.m. with sisters from the above communities.

The event is free, but registration by Aug. 20 is required.

To register, contact Father Johnathan Meyer at firmeyer@etczone.com. †

Retreats and Programs

August 21-23

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"The Beatitudes: The Foundation of Christian Spirituality,"** Benedictine Father Eugene Hensell, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Carl Jung and the Ego and Persona,"** Franciscan Sister Olga Wittekind, PhD and Claire Sherman, PhD, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 per person CEU credit. Information: 812-933-6437 or center@oldenburgosf.com.

August 28-30

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Being Born Anew,"** Benedictine Father Adrian Burke, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Vatican II's Decree on Christian Unity, Session one of four, "Causes of Christian Dis-Unity,"** Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$15 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 11-13

Saint Meinrad Archabbey Guest House and

Retreat Center, 200 Hill Drive, St. Meinrad. **"Caravaggio's Concern,"** Benedictine Father Noël Mueller, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Family Time with Nature,"** Benedictine Sister Sheila Fitzpatrick and Linda Buckley, presenters, 9 a.m.-noon, \$5 per person, ages 2 and under no charge. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Praying as We Age,"** Franciscan Sister Olga Wittekind, presenter, 9:30-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

September 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima.

September 15

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Vatican II's Decree on Christian Unity, Session two of four, "Decree on Christian Unity (On Ecumenism),"** Benedictine Father Matthias Neuman, presenter, 7-8:30 p.m., \$15 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

Franciscan priest offers day of reflection in Sellersburg on Aug. 15

Conventual Franciscan Father David Lenz will offer a day of reflection at St. John Paul II Parish's St. Joseph Campus, 2605 St. Joe Road W., in Sellersburg, from 10 a.m.-3:45 p.m. on Aug. 15.

The theme is, "Strengthening Ourselves for the Battle." The day includes talks, reconciliation, quiet time,

prayer, Mass and lunch. Participants are invited to stay for the 4 p.m. vigil Mass.

St. John Paul II Parish's St. Gianna Pro-Life Group is sponsoring the event. There is no cost, but free-will offerings will be accepted.

To RSVP, call 812-246-2252 or 812-883-3563. †

Bishop Luers High School gathering for Indianapolis alumni set for Aug. 13

Indianapolis area residents who are graduates of Bishop Luers High School in Fort Wayne, Ind., are invited to an "Alumni Meet and Greet!" at Hall's Castleton Grill, 6010 E. 82nd St., in Indianapolis, from 5-7 p.m. on Aug. 13.

Hors d'oeuvres and a cash bar will be provided.

RSVP to Sarah Shank at sshank@bishoplurers.org, or call 260-456-1261 ext. 3039. †

Seminarian, priests honored at joint black Catholic conference

By Natalie Hoefler

At a recent annual joint conference for black Catholic priests, sisters, deacons and seminarians, two priests from the archdiocese—Father Kenneth Taylor and the recently deceased Benedictine Father Cyprian Davis—and transitional deacon Douglas Hunter, an archdiocesan seminarian, received special honors.

The recognition was given at the joint conference on July 27-30 in Charleston, S.C., of four black Catholic organizations: the National Black Catholic Clergy Caucus (NBCCC), the National Black Sisters' Conference, the National Association of Black Catholic Deacons and the National Black Catholic Seminarians Association (NBCSA).

The NBCSA awarded outgoing president Deacon Hunter with the Father Clarence Williams Award—the organization's highest award. The award is named after the founder of the association, and is given to a seminarian who distinguished himself in working on behalf of the nation's black seminarians.

"One of the things [Deacon Hunter] did was to travel to different regions of the country to try to get [black seminarians] to meet regionally, because not all of them can make it to the national meeting," said Father Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, and current president of the NBCCC.

"He also launched a Facebook page [for the association]. That helped with being in communication with guys across the country about events going on and issues pertinent to their status as seminarians."

Deacon Hunter will be ordained a priest

of the Archdiocese of Indianapolis in June of 2016.

"I feel very honored to have been chosen by my peers to receive the award," said Deacon Hunter. "I was surprised they selected me out of all the members [of the organization]."

While each of the groups involved in the joint conference awarded their own honors, together they posthumously recognized Father Cyprian, a monk of Saint Meinrad Archabbey in St. Meinrad, with the Father Al McKnight Award. Father McKnight dedicated his priesthood to working for social justice for the African-American community.

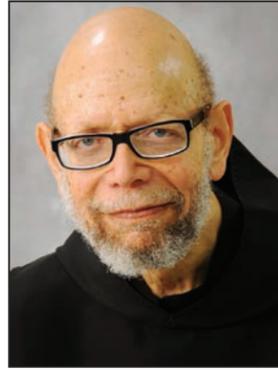
Father Cyprian, who died in May at the age of 84, was given the award in recognition for the work he did in bringing the history of black Catholics to the forefront of the Catholic Church.

He is the author of six books, including *The History of Black Catholics in the United States*, and a book considered to be the definitive biography of Mother Henriette Delille, the black foundress of the Sisters of the Holy Family in antebellum New Orleans. Her sainthood cause was opened in 1988, and she was declared venerable in 2010.

"I know that there's a deep respect for him in all four of the [black Catholic] organizations," said Father Taylor. "There's a deep respect for him and the efforts he has given throughout the years and the work he's done. There was just this desire to acknowledge what he has done in some way."

"So even though it was posthumous, it was a sign of how much we all appreciate him and the work he's done."

Additionally, the joint conference announced that it would create an award in



Fr. Cyprian Davis, O.S.B.



Deacon Douglas Hunter



Fr. Kenneth Taylor

Father Cyprian's honor to be given every three years to a scholar whose work carries on his spirit.

During the conference, the NBCCC elected Father Taylor to a second consecutive term as president. The leadership role is a two-year commitment.

During his time as president of the National Black Catholic Clergy Caucus, Father Taylor strived to increase the organization's visibility by attending funerals of deceased members.

"The ones I attended, whether a religious superior of an order or the bishop of a diocese, I know it was expressed to me how much they appreciated the fact that the caucus was being represented in an official way at the funeral," he said. "We're getting to the point now where many of the original or early members are passing on. We don't want to lose their legacy, or have people feel as though we've forgotten them."

One task Father Taylor is already looking forward to doing as president in

his upcoming term is holding the next joint conference in San Diego. It will be the first such gathering held on the West Coast.

"I was a strong proponent of that because, first of all, we have black clergy that have never been able to be a part of [the joint conference] because they've not been able to travel so far for the meeting," he said.

"Second, we are a national organization, so we need to touch as much of the nation as we can."

In addition to announcing the award and leadership winners, other highlights of the conference included the writing of an official statement regarding the death penalty (see related story below), and a visit to the Emanuel African Methodist Episcopal Church where nine black citizens were killed on June 19.

"We were able to hear the story of what happened, and were able to offer prayer in the church," Father Taylor said. "That was something that was very touching as part of our meeting." †

Black Catholic religious organizations release statement on death penalty

Criterion staff report

During a joint conference of four black Catholic organizations for priests, sisters, deacons and seminarians on July 27-30 in Charleston, S.C., a public statement was issued regarding the use of the death penalty. The statement reads as follows:

"The National Black Catholic Clergy Caucus, the National Association of Black Catholic Deacons, the National Black Sisters' Conference, and the National Black Catholic Seminarians Association are profoundly opposed to the death penalty.

"We embrace the truth that all life is sacred from conception to natural death, and must not be purposely ended.

"The Death Penalty Information Center and the Catholic Mobilizing Network have compiled national reports that clearly indicate that race and poverty, in large part, are determining factors in our criminal justice system, thus creating a system which, because of its sensitivity to wealth, is innately flawed. It is a system in which a citizen is treated better if they are rich and guilty, than if they are poor and innocent.

"The link between poverty and the denial of competent legal defense is one of the most compelling reasons for the abolition of the death penalty. It is the right of everyone to stand equal before the legal systems of this country, otherwise, there remains the ever-present reality that someone is put to death not for the crime they were convicted of but because they

were poor.

"We believe with St. John Paul II, who stated in 1999, '...no matter how heinous the crime, the offender retains their God-given worth and must be treated with dignity...' and support Pope Francis, who stated, 'It is impossible to imagine that states today cannot make use of another means [other] than capital punishment to defend peoples' lives from an unjust aggressor. ... All Christians and people of good will are thus called today to struggle ... for abolition of the death penalty...'"

**National Black Catholic Clergy Caucus
Father Kenneth Taylor, president**

**National Association of Black Catholic Deacons
Deacon Joseph Connor, president**

**National Black Catholic Sisters' Conference
Sister Callista Robinson, O.S.F., president**

**National Black Catholic Seminarians Association
Seminarian Mark Bristol, president †**

10th Annual Nativity Auguststravaganza

August 13-15, 2015

4:00 pm—Midnight
Food & Drink • Rides • Children's Games

Live Entertainment

8:00 pm - 11:00
Stone 10 (Fri.) Mr. Zero (Sat.)

Nativity Catholic Church
7225 Southeastern Ave.
Indianapolis, IN
(317) 357-1200
www.nativityindy.org

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August 13

6:00-8:00 pm - Cookies and Canvas
Great fun for families
\$25 per canvas
(must preregister on Nativity's website)

August 14

4:30 pm - Balloon Launch Opening to the Festival

Catered Dinner
Knights of Columbus Hog Roast and NEW Kids Meal
\$9 Adults - \$7 Kids 10 and Under

August 15

Nativity Fit 5K Run/Walk (9:00 am)
(8:00 am race day registration)
NEW this year 1 mile family fun run

Catered Dinner
Prime Rib and Oven Roasted Turkey carving stations with all the sides
NEW Kids Meal
\$10 Adults - \$6 Kids 10 and Under

5:30 pm - Evening Mass

**8th Annual St. Vincent de Paul
FRIENDS OF THE POOR® WALK**
Saturday, September 26, 2015

Please join us for this fun and charitable event as we help heighten national awareness of the challenges faced by the nation's poor and raise significant funds for our valuable services. All funds raised locally will be used locally.

Location: Washington Park, 3130 E. 30th Street
Time: Registration 9 AM, walk/run starts at 10 AM
Distance: Choice of 1-3 mile routes
Register: Go to www.indysvdpwalk.org to register or to help one of the four neediest SVdP conferences in the city by donating to "Virtual Vicky."

Sponsored by:








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Society of St. Vincent de Paul
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FAITH

continued from page 1

Richmond—a time when he experienced a crisis of faith.

“I had been baptized when I was 18 into a Church of Christ,” he recalls. “My plan was to become a pastor in the Brethren Church. Yet through my studies, I began to learn more about the [Catholic] Church fathers, and that’s when I first began to think about the Catholic Church. I took some time off from Bethany. I wasn’t finding what I wanted.”

Hoping to help Waters, a friend suggested he read *The Seven Storey Mountain* by Trappist Father Thomas Merton.

“He saw some similarities in my life journey to Merton’s life journey,” Waters says. “After reading the book, that was confirmed big time. What I saw in Merton was someone searching for something. And I saw that Merton had found fulfillment in the sacraments, and experiencing Jesus and God in the sacraments.

“I was in tears of joy and relief. It was one of those moments when God was speaking to me, calling me to what Merton had found. It was ironic for me because I thought the Catholic Church was the last place God was calling me.”

That discovery led Waters to want to learn more about the Catholic Church. It also led him to an unexpected encounter with a stranger in an exercise facility.

Healing a wound in the heart

“I was at the gym at Earlham College, and I saw a friend I had been studying with,” Waters recalls. “I shared what I had experienced and told her I was looking into talking to someone in the Catholic Church to see what I needed to do to be Catholic.

“There was a man on a treadmill next to hers. I saw he was interested in what I was saying. I walked away and went over to do my workout with weights. He came over.”

The stranger was William Ritz, 70 years young at the time. A member of Holy Family Parish in Richmond, Ritz was also the chairperson of the parish’s evangelization committee. Ritz introduced himself to Waters, and offered to help him learn more about the Church and becoming a Catholic.

“A week later, I took him to church and explained everything I could about the Church and the loving people there,” Ritz recalls. “I think the Holy Spirit was talking to both of us.”

Ritz’s introduction still impresses Waters nearly a decade later.

“I share that story a lot of times with kids,” Waters says. “I point out to them how brave Bill was at that moment to share his faith and evangelize. If he hadn’t been brave, I don’t know how the story would have turned out.”

Shortly after they met, Ritz helped Waters join the parish’s Rite of Christian Initiation of Adults program. Ritz was also by Water’s side as his confirmation sponsor when his new friend entered the Church at Holy Family Parish during the Easter Vigil of 2007.

“It was like coming home for me,” Waters says. “I had been searching for God since I was in elementary school. I grew up in a home where we didn’t go to church. I didn’t



Ever since William Ritz, far right, helped lead Mike Waters into the Catholic Church, their families have become close through the years. Posing for a photo in Holy Family Church in Richmond on July 30 are, from left, Valeta Ritz, Catherine Waters holding Mhaira Waters, Mike Waters holding Eliana Waters, and William Ritz. (Photo by John Shaughnessy)

have anyone in my life teaching me about a loving God or how much Jesus loved me. All through my life, I was searching for God wherever I could. There was a wound in my heart where I was trying to find what was missing. That night, I definitely felt that part of my heart was filled.”

Finding God, embracing joy

As he shares this story with students, Waters includes the tough times and even some of the bad choices in his life. He also shares how “everything fell into place” after he found God.

Thanks to another mentor in Waters’ journey to becoming a Catholic—Father Todd Riebe, then the pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond—Waters soon became the fourth-grade catechist for Seton Catholic School.

Later, he earned a master’s degree in religious education and became youth minister for the Richmond Catholic Community. He also now teaches religion to seventh- and eighth-grade students at Seton Catholic. And his role as a teacher led to him becoming a husband and a father. One of his students had a female cousin about Water’s age.

“His mom wanted us to meet,” Waters says with a smile about his wife of three years, Catherine. The smile continues to glow as he looks at their two daughters, 20-month-old Eliana and 4-month-old Mhaira.

“I see God taking some bad things in my life and turning it into a good thing,” he says. “My family is one of those ways God is at work. God says he will make good all things for those who love him.”

Waters constantly strives to share that message with the students he teaches, and the youths he helps guide.

“Mike is an outstanding Christian role model,” says Rick Ruhl, principal of Seton Catholic High School.

“He’s very active, very involved and very approachable, especially with junior high-aged kids. That’s such a difficult time where young people are trying to figure out their lives. They pepper Mike with a lot of questions, and he helps them in ways they can understand and hold onto.”

A reminder of God’s love

Waters says, “It’s hard to imagine some of the things these kids have to deal with. One girl has a father on death row. Another one’s mother walked out on her family. And a parent was diagnosed with cancer. Sometimes, they just need someone to pray with them, to let them know they’re going to be OK.”

And sometimes there are moments of joy and celebration.

“One of the very first members of my youth group is getting married, and my daughter is going to be a flower girl. In some cases, we become like family.”

Then there are moments where he has to have as much patience as the abundant hope he always has for them. For one youth struggling with his faith, Waters has invited him out to dinner several times with his family.

“Someone like that, I hope our family is having an impact and helping him in his journey. But sometimes you just have to wait.”

Waters has endured the waiting and searching in his life. Now he continues a legacy that has shaped and touched his life—showing the tremendous power that one person can have in matters of friendship and faith.

“I know what it’s like to not know God. I try to do everything in my power to constantly remind them they can find God in the sacraments.

“I try to constantly remind them how much God loves them.” †

SERRA

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I had to stop and sit back for a moment.”

Father Junipero’s missionary activity, he said, may have had “unintended consequences,” and may have used methods contrary to the “sensibilities of people today,” Father Michael said. “I think we need to make sure this canonization is not simply a chance to validate maybe some bad things that happened, but to challenge us always to enter into a process of reform, of conversion and of authentic dialogue with cultures, with peoples everywhere.”

The canonization will be a blessing, he said, if Catholics “take a step back, take a deep breath and recognize that in history, at times, mistakes have been made. We’re human beings.”

Father Michael said he does not know for certain how Pope Francis learned of Father Junipero, who was beatified by St. John Paul II in 1988. However, he said, the



A statue of Blessed Junipero Serra stands in the cemetery and garden at Mission San Francisco de Asis, also known as Old Mission Dolores, in San Francisco. In the back is an Ohlone ruway, a traditional California coastal native house made of tule. (CNS photo/Nancy Wiechec)

California missionary is a key part of California history, as well as of the mission history of the Americas.

In November 2013, Father Michael wrote a letter to the “Franciscan family” marking the 300th anniversary of Father Junipero’s birth, and it may have found its way to the pope, he said. “But I think the pope already had something in mind.”

Flying back to the Vatican from the Philippines in January, Pope Francis “caught us off guard—in a good way”—with his announcement he would canonize Blessed Junipero in September during his visit to the United States, Father Michael said. The order had to scramble, he said, to collect and prepare the necessary paperwork.

The Catholic Church is recognizing Blessed Junipero as a saint and holy man, the Franciscan superior said. “This man was in love with God,” and “was convinced he had a missionary vocation to go and share what he himself had received—the mercy of God, the forgiveness he received in his own life and the joy of the Gospel that he experienced, the joy of being a Franciscan.”

Blessed Junipero, Father Michael said, “was a man of his time” and understood mission the way almost everyone in the Church understood it in the 18th century and, in fact, basically until the Second Vatican Council.

“The missionary ideal of Church was that salvation outside the Church did not exist,” Father Michael said. The missionaries “felt this compulsion: They needed to share the Good News, they needed to invite people to embrace the Gospel and become members of the visible Church because this was the theology of the Church at the time.”

In addition, he said, being a missionary in the 18th century usually meant working with or under a colonial government, like the Spanish colonial government in California.

“What I think we have to learn from this canonization is that the Church follows the cross of Jesus Christ; the state has its own flag, but the Church does not follow the flag; the Church follows the cross,” Father Michael said.

The Franciscan leader said Blessed Junipero’s letters make it clear that while he cooperated with the Spanish colonial authorities, he was “very concerned about the plight of the people he evangelized,” especially at the hands of the colonial forces.

“There were a number of instances where Serra himself stood up to defend the rights of the indigenous peoples,” Father Michael said.

Blessed Junipero’s letters and documents about his work highlight the missionaries’ priority of preaching the Gospel, he said, but they also emphasize three goals the 18th-century Franciscans had in mind in running the mission communities where the native peoples lived.

First, he said, through education and practical training, the missionaries wanted to give the native people the skills they believed were necessary for “a dignified life.” As part of the colonial structure, they also were charged with training the people “to become taxpaying, cooperative citizens” of the Spanish crown.

A third goal was to ensure the indigenous people could “continue to dream and imagine who they were from their own culture, from their own experience,” Father Michael said. “I think this was an area that was probably more difficult for the friars.”

Still, he said, the fact that Blessed Junipero and his companions learned the native languages was a sign of respect that demonstrates the missionaries’ desire to go out to the people, to meet them and understand them.

Although he was a famous professor and preacher in his native Mallorca and again in Mexico City, Blessed Junipero felt driven to leave that life behind and set out for the missions, the Franciscan superior said.

He told his companions that he would no longer be known as a “maestro” of philosophy or even as “reverend,” but simply as “Brother Junipero,” Father Michael said.

“Junipero himself was trying to seek a way of humility,” he said. “He was trying to re-identify, reclaim in a sense one of the greatest qualities of Franciscan tradition for mission: to go humbly, to go simply, to not go with titles.” †

Those in prison ministry offer moral, spiritual support to inmates

WASHINGTON (CNS)—When Pope Francis makes a stop at the Curran-Fromhold Correctional Facility in Philadelphia in September as part of his U.S. visit, it may seem like part of the pope's usual routine.

His visits to prisons as part of his pastoral journeys to other countries have become part and parcel of the pope's style, just as it had been for St. John Paul II to visit pockets of the Polish diaspora during his well-traveled pontificate.

But visiting fellow countrymen once removed is one thing. Visiting criminals and crime suspects is quite another.

Although visiting the prisoner was mentioned in one of Jesus' parables, only a very hardy few—ordained and laity alike—do so.

What they see week in and week out—and what Pope Francis may see during his jail visit—is, in many respects, a beaten-down population hopeful for a better future should they be released, but often without the tools to secure that better future.

"It's all the petty drugs and too many DUIs and too much stupid stuff," said Kathleen Barrere, who is part of the jail chaplaincy at Marsh Creek, a minimum-security facility in Contra Costa County, Calif., in the Diocese of Oakland, for about 100 prisoners who have been sentenced to terms of a year or less for misdemeanor offenses.

Barrere disabuses anyone of the notion that Catholics are somehow more immune than the rest of the population from committing criminal offenses. "There are many, many Catholic people who find themselves in jail," she said.

Mass is the only Sunday religious activity. Sometimes it draws a couple of people, sometimes up to 20.

The prisoners' situation "just

grabs you," Barrere, 64, told Catholic News Service (CNS). "You want to save 'em. ... It's somebody's baby boy. I have three children of my own. Stuff happens and you want to reach out to that person ... who made a mistake, and maybe you can touch their lives."

She added that she has never felt unsafe in all the time she has been going to Marsh Creek. "You feel the vibes one way or the other. I never had any of the kind of the creepy feeling that 'oh, I don't want to hug this one, he'll get the wrong idea,'" she told CNS.

Not that hugging is common. After the 9/11 terror attacks, jail officials nixed the holding of hands at the Our Father during Mass, as well as clasping hands at the sign of peace.

But inmates, once released, are welcome at Barrere's parish, St. Bonaventure in Concord, Calif. A few have shown up after having served their sentences. But when they're behind bars, she added, she tells them, "We consider you parishioners while you're here."

Father Michael Bryant has been involved in jail ministry in the District of Columbia for the past 35 years, but on a part-time basis since 2005 when he turned 65.

With a background in psychology and counseling, Father Bryant has ministered to inmates in a 1,365-bed men's jail. At one time, the population bulged to 2,200 because of overcrowding, but it has dwindled this year to its current 1,000, as police, mindful of the district's new marijuana legalization law, are not arresting people for possession as once they did.

The typical jail resident, awaiting trial on whatever charges have been brought against them, are "on the lowest end of the socioeconomic sector, and they're

people of color," Father Bryant told CNS. "There's not too many upper-middle-class here," he remarked, although he recalls seeing both soon-to-be-paroled spy Jonathan Pollard and his wife, who both were in the jail awaiting trial.

"Blacks and a growing number of Hispanics are in these institutions," he added. "I think it's this way across the United States. Blacks make up only 12 percent of the population; they make up 48 percent of all the incarcerated."

The jail sees its share of repeat long-term visitors. "I see them come back over and over again into this facility. They know me, and I know them. They can call me by name. That's just a reality of life," he noted. "There's not much of a support system when people come back into the community" following their release. Drug and alcohol abuse, he added, don't help matters.

Father Bryant established a "Welcome Home" program for communities receiving released prisoners. Now run by Catholic Charities in the Archdiocese of Washington, it seeks "mature people of faith who are willing to 'walk with' those returning home from prison. Training prepares compassionate mentors to support returning citizens by offering moral support and practical guidance," said a brochure describing the program.

There are numerous job-training, educational and life-skills programs available in the Washington area. "We can help them," Father Bryant said. The programs are free, he added, "but they wouldn't have a clue as to how to get them."

Father J. Francis Frazer, a Pittsburgh diocesan priest and chaplain at Pennsylvania state



A deacon distributes Communion to a death-row inmate in 2007 at Indiana State Prison in Michigan City, Ind. Pope Francis will visit the Curran-Fromhold Correctional Facility in Philadelphia in September as part of his U.S. visit. (CNS photo/Karen Callaway, Northwest Indiana Catholic)

prison in Greene County, notes the prison has the state's highest population of death-row inmates, about 150. Of the prisoners, about 40 have asked to go to the weekly Mass. Most go; about a dozen cannot because they are confined to their cells. Father Frazer has to go to them to give them Communion, and won a battle with prison officials to open the cell doors so he can give the Eucharist directly to the men, rather than having to put his hand and the host between the bars of the cell door.

"It was a matter of dignity for them," Father Frazer told CNS. "It should be more of a personal encounter."

Even outside Mass, Father Frazer will visit with prisoners. "Some are happy to get a Bible or some religious literature," he said.

"Some of them will just have a religious question. One of them, I think I've come a long way with. When I first went to see him, he thought there was no way God

could forgive him for what he did. He's on death row. He murdered people." The man had been jailed for killing someone—although the conviction was for an offense less than first-degree murder—was paroled, and then killed another person. "He felt God could not forgive him for that. We had a lot of talks with him on that."

Now, Father Frazer added, "he receives Communion regularly."

The priest speculated about what Pope Francis might, and might not, see, in his Philadelphia jail visit.

"He probably will not see the everyday running of a prison. He'll probably see so many people that they pick [in advance]. I don't think [Pope] Francis will probably get into a place like we call 'the hole.' But he might! He might push that issue," Father Frazer said, chuckling. "But I probably don't think he will. He'll probably do a walk-through, and I don't think he'll get to see too many directly that they could actually sit down with him." †

Ambassador expects pope to challenge Americans to live nation's ideals

VATICAN CITY (CNS)—The U.S. ambassador to the Holy See believes Pope Francis is not traveling to the United States in September to scold anyone, but to challenge the country's people to live up to their ideals.

"I don't think he's coming to the United States to antagonize, to criticize, to call out people," Ken Hackett, the ambassador, told Catholic News Service on Aug. 4. "I think he's coming to shore up. But he won't hesitate from speaking out about some of the issues he feels passionately about."

Poverty, immigration, climate change, inclusion and respect for human dignity and human life are regularly on the pope's agenda, he said, and they could be on the nation's political agenda as it gears up for the 2016 presidential primaries, which begin five months after Pope Francis visits.

"There are those in the United States who would like our political candidates to address some issues that would be very close to Pope Francis: poverty in the United States, poverty around the world, migration," for example, Hackett said.

By raising those issues, the pope will

"kind of drop them into the political discussion," the ambassador said. "You can't ignore them any longer."

The timing of the pope's visit to the United States, on Sept. 22-27, is "kind of serendipitous, but you use serendipity where you can," Hackett said. "Pope Francis can raise issues that Americans would like raised with our political candidates."

Asked what issues he thinks Pope Francis will challenge Americans on, the ambassador replied, "You can hope and you can speculate. I am a person of hope, but I'm paid to speculate."

"So I believe that what he has already said in terms of changing our lifestyle so that we can live in different ways, in ways that are more harmonious with our environment, that we can engage in a deeper sense of solidarity and compassion with those who have less—I think he'll challenge us to step up in that way," he said.

"We're a nation of great accomplishments, of people of imagination and compassion. I believe Pope Francis will call Americans to that greatness," Hackett said. "He will push us

to do even more."

Both St. John Paul II and Pope Benedict XVI spoke strongly against legalized abortion when they visited the United States. It is an issue of grave concern to the Catholic Church, and one that became a topic of serious debate in late July and early August after the release of videos showing Planned Parenthood officials discussing the use and sale of fetal tissues from abortions.

While Pope Francis does not shy away from condemning abortion—"he doesn't muddle over it at all"—the ambassador said he is not certain the pope will address abortion in the same way as his predecessors did while visiting the United States.

A recent Gallup survey showed Pope Francis' popularity declining among Americans, but Hackett is convinced it is not of any importance to the pope.

"I bet he has not read the survey, and it just doesn't matter. In my two years of reasonably close watching of Pope Francis, that's not where he is—surveys. He speaks from his heart and he speaks with thought about things he believes passionately on, whether it's politically acceptable or not."

"Pope Francis walks the walk and talks the talk," Hackett said. "He is everything that you would expect a pope to be: He is deeply prayerful; deeply thoughtful; he is engaged on world issues, but always from the point of view of the least of us. I think Americans and people worldwide recognize that."

Lower approval ratings or not, the ambassador believes that "when Americans see Pope Francis reaching out behind the Secret Service guys to embrace

the child, the elderly—they will love him even more."

Asked whether the Secret Service would feel the same, the ambassador said a long process of careful planning has gone into the pope's visit. "Our Secret Service apparatus is the best in the world. They have been planning for this visit for a long time, and I think they are ready for Pope Francis."

Pope Francis will leave the Vatican on Sept. 19, spending three days in Cuba before flying to the United States. U.S. President Barack Obama and Cuban President Raul Castro have credited Pope Francis and the Vatican with helping them ease tensions and move toward the restoration of normal relations.

The pope's decision to fly to Cuba before going on to Washington is a decision the Obama administration has welcomed, Hackett said. "I think it can be a moment of healing, a moment where he can call attention to the good things that are happening and maybe call out some of the things that need to be improved."

In a 1998 booklet of reflections on the speeches and homilies St. John Paul made during his historic visit to Cuba a few months earlier, the pope—then-Archbishop Jorge Mario Bergoglio of Buenos Aires—argued that a sincere and honest dialogue would benefit both the U.S. and Cuba.

At the same time, Archbishop Bergoglio argued for the full freedom of the Catholic Church in Cuba to preach the Gospel and minister to the poor, and he denounced ideological systems that offend the transcendent dignity of the human person. †



'We're a nation of great accomplishments, of people of imagination and compassion. I believe Pope Francis will call Americans to that greatness. He will push us to do even more.'

—Ken Hackett, U.S. ambassador to the Holy See

Four Benedictine sisters celebrate 50-year jubilees

Criterion staff report

Four Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove are celebrating their 50th jubilees this year.

They are Sisters Anita Eberle, Carol Falkner, Heidi Marie Krack and Sharon Kuhn.

Sister Anita Eberle, a native of New Albany, entered the monastery in 1963, made her first monastic profession in 1965, and made her perpetual monastic profession in 1970.

She graduated from the former Our Lady of Grace Academy in Beech Grove and received her bachelor's degree in education from the former St. Benedict College in Ferdinand, Ind., her master's degree in religious studies from Marygrove College in Detroit, Mich., and completed the spiritual direction training program at Gonzaga University in Spokane, Wash.

In the archdiocese, she taught at St. Pius X School in Indianapolis and St. Anthony of Padua School in Clarksville. She served as director of religious education at St. Barnabas Parish in Indianapolis, and as director of religious education and pastoral associate at the former St. Joseph Parish in Dearborn County; the former St. Joseph Parish in Clark County; and the former Holy Trinity, St. Catherine and St. James parishes, and St. Matthew the Apostle Parish, all in Indianapolis.

She has worked as an assistant physical

therapist and licensed massage therapist at St. Paul Hermitage in Beech Grove.

She currently works as the receptionist in the monastery.

Sister Carol Falkner, a native of Indianapolis, entered the monastery in 1963, made her first monastic profession in 1965, and made her perpetual monastic profession in 1970.

She graduated from the former Our Lady of Grace Academy in Beech Grove and received a bachelor's degree in education from the former St. Benedict College in Ferdinand, Ind., and a master's degree in education from Ball State University in Muncie, Ind.

In the archdiocese, she taught at St. Ambrose School in Seymour and was principal of St. Bartholomew School in Columbus. She also taught in Missouri.

At the monastery in Beech Grove, Sister Carol helped establish the Benedictine Center (now the Benedict Inn Retreat & Conference Center), served as assistant administrator then administrator of the retreat center, worked in the community's development office, was elected to serve as the community's subprioress and twice as its prioress, and now serves as administrator of the retreat and conference center.

Sister Heidi Marie Krack, a native of Jackson, Mich., entered the monastery in 1963, made her first monastic profession in 1965, and made her perpetual monastic profession in 1970.



Sr. Anita Eberle, O.S.B.



Sr. Carol Falkner, O.S.B.



Sr. Heidi Marie Krack, O.S.B.



Sr. Sharon Kuhn, O.S.B.

She graduated from the former Our Lady of Grace Academy in Beech Grove. She received a bachelor's degree in education from the former St. Benedict College in Ferdinand, Ind., a master's degree in elementary education and music from the University of Indianapolis, and a master's degree in religious education from Saint Meinrad School of Theology in St. Meinrad.

In the archdiocese, Sister Heidi Marie taught at the former Our Lady of Grace Academy and Holy Name School in Beech Grove; at St. Anthony of Padua School in Clarksville; and at Christ the King School and St. Matthew the Apostle School, both in Indianapolis. In 2003, she received the Blessed Mother Theodore Guérin Award presented by the Archdiocese of Indianapolis for excellence in teaching.

Sister Sharon Kuhn, a native of Moscow, Idaho, entered the Monastery

of St. Gertrude in Cottonwood, Idaho, in 1962, made her first monastic profession in 1965 and her perpetual monastic profession in 1970.

She received her bachelor's degree in accounting from Boise State College in Boise, Idaho.

Sister Sharon served the Benedictine community in Cottonwood as treasurer for more than 25 years, and as business administrator of St. Joseph Counseling Center in Spokane, Wash.

She came to Beech Grove to work at the Benedict Inn as the director of facilities. In 2006, Sister Sharon transferred her vow of stability to Our Lady of Grace Monastery. She has served in the community as subprioress and for the archdiocese in the offices of clergy and parish life coordinators, vocations and deacon formation. She now serves in the business office at St. Paul Hermitage in Beech Grove. †

Polish bishop suggests World Youth Day 2016 should be 'open to all'

WARSAW, Poland (CNS)—The Polish bishop overseeing preparations for World Youth Day 2016 has urged priests to ensure that no young people are excluded because of poverty.

Auxiliary Bishop Damian Muskus of Krakow, Poland, which is hosting the international celebration, said arranging for young people who might not be able to attend the event would be "our priestly gifts for youngsters in this Year of Mercy."

"We're well aware how much deprivation, unemployment and neglect there is, and this requires from us all sensitivity and solidarity with the poorest, so they won't feel left out," he said on July 31, as preparations continued for the event set for July 26-31, 2016, in the

southern Polish city.

Any assistance to young people should, Bishop Muskus explained, reflect "a compromise between awareness of youth possibilities and organizational needs and costs," but also should adhere to the event's theme, "Blessed are the merciful, for they will receive mercy" (Mt 5:7).

Meanwhile, Cardinal Stanislaw Dziwisz of Krakow said he was counting on participation by young people from all over the world, "and not only young Christians."

"We need a new view of the Church, which is the risen Christ's gift to the world and all generations. But we also need enthusiasm in the faith, since this enthusiasm is often extinguished under the ashes of daily hardships and weaknesses," Cardinal Dziwisz said in a homily.

"We count on words, voices and images

from this shared festival reaching every country, home and family, every person seeking a sense of life and motives for hope," he added.

Pope Francis is scheduled to lead a televised Way of the Cross procession from the Krakow's Divine Mercy Sanctuary during World Youth Day, as well as a prayer vigil focusing on youth issues near the Wieliczka Salt Mine and a Mass in the city's Blonia Park.

Organizers said in May they were seeking 20,000 volunteers from Poland and abroad to help with the event, which is expected to attract up to 2.5 million young people, as well as 20,000 priests and 1,200 bishops.

They also have asked Poland's Foreign Ministry to reduce visa charges for young participants, including 300,000 expected from Russia, Ukraine and other former communist countries.

Poland's Catholic information agency, KAI, reported that 45,000 people had signed up to attend the festivities within 24 hours of the formal opening of registration on July 26.

Speaking in Krakow, Bishop Muskus said all young participants should register via the multilingual website www.krakow2016.com to be guaranteed accommodations, food, transport and pilgrim materials, and to give organizers a clear idea of numbers.

Cardinal Dziwisz told Mass attendees that World Youth Day would emulate the pope's wishes "that there's greater Gospel joy, solidarity and love among us, and that the Church becomes the Church of the poor for the poor."

"This will be a great celebration of faith for young people from the whole world, lived by the whole Church and not just by young Christians," the cardinal said.

"As Christians, we are responsible for the fate of the world, and for ensuring greater fraternity, solidarity and peace. If we don't live up to this challenge, then who will?"

A giant clock, counting down the minutes until the World Youth Day opening ceremony, was installed on July 26 on the facade of Krakow's 14th-century St. Mary's Basilica. †



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With violence on rise, Milwaukee churches look for answers

MILWAUKEE (CNS)—Keysa Franklin was inside her home and her four children were playing outside in the front yard when Father Bob Stiefvater, dressed in his black clerical clothing and Roman collar, walked up and introduced himself to the kids.

Father Stiefvater, pastor at All Saints Parish on the north side of Milwaukee since June 16, takes daily walks in the community as a way for the neighborhood to know him, for him to know the neighborhood, and to show the Church's presence in the area.

When Franklin stepped outside, she was surprised.

"He's bold because I wouldn't be walking this neighborhood," she said, alluding to violence and crime in the area. "And I live over here."

By the end of July, homicides in the city of Milwaukee numbered 89, more than the total for all of 2014. That violence has come within a few blocks of All Saints Church, but that doesn't deter Father Stiefvater.

"This isn't a horrible neighborhood," he said. "It's kind of a little rundown and forgotten. And I think if we do things on various fronts, it will look better, it will be better, it will be safer."

The sight of a priest in the community brings a special kind of peacefulness to a community in need of it.

"This is my first time seeing a priest walk around in the neighborhood, so it's comfortable," Franklin said.

For Father Stiefvater, that's the goal.

"You should feel comfortable in your neighborhood," he told the *Catholic Herald*, a publication that serves the Catholic community in southeastern Wisconsin. "I'm not going to be a social worker; I'm not going to be a doctor

or I'm not going to be a policeman. But I want to be the pastor of the neighborhood."

Father Stiefvater spoke about an incident that occurred only a block away from the church—a person was dumped from a car after being shot.

"I talked to a couple of the officers, and I talked to a couple of the people," he said, adding he was there to offer his assistance. "This is much more being at the scene and being with the families. If first responders need assistance, I'd be there for them, too."

Tommy Lee Grant was working on his truck in an alley when he saw Father Stiefvater walking toward him.

"It's a great idea because a lot of priests don't do that; it's wonderful," Grant said. "The way things are going on now in the neighborhood, we need more priests walking around."

Father Stiefvater will talk to anyone he sees, and will give each person his card. If the individual has questions, he does his best to answer them. He never wants to make assumptions, but he tells them about the meal program. And he'll always remind them about the parish's Sunday Masses.

The walks by Father Stiefvater are small gestures, but as the violence gets worse, parishes in the area are looking for additional ways to positively impact their communities and help end the violence.

Capuchin Franciscan Father David Preuss, pastor at St. Benedict the Moor and St. Martin de Porres parishes in Milwaukee's central city, said: "There's a fair amount of crime that touches us and our immediate neighborhood. Probably most of the murders that happen in our immediate vicinity are directly drug-related."

Father David said unemployment, racism, lack of education and economic mobility "breed violence."

"A lot of this is getting this whole undereducated group into some degree of skill so that they can get jobs," he said. "When you have that racism and economic segregation, it leads to alienation."

Strict gun laws, Father David added, might help curb some of the violence.

"There's a sense that sometimes people who don't live in the city don't understand the effect 'gun rights' has on poor neighborhoods," he said. "They see it from a different perspective and here, we're on the receiving end of it."

Father David said people need to feel optimistic about their future, and until that happens, there will be more crime.

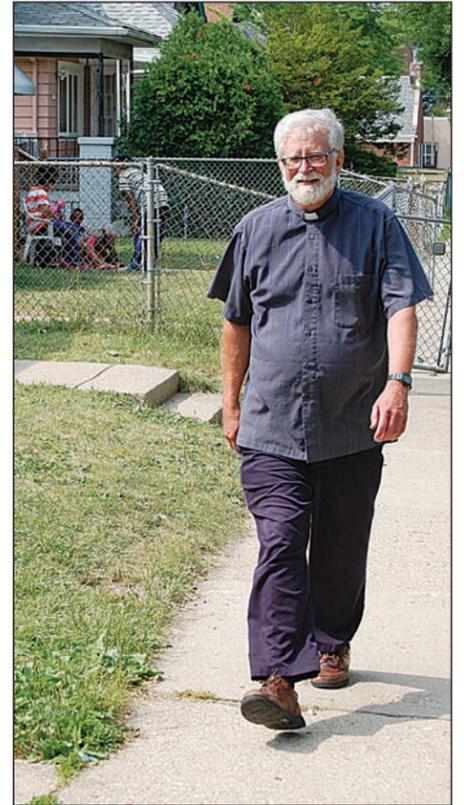
"You can't have people that are poor and oppressed and hopeless, and expect that it's going to be peaceable," he said. "Hopelessness breeds violence."

No one parish or community group can alone completely tackle the issue of violence in Milwaukee.

"You have to repair the social fabric when the social fabric is torn," Father David said. "That means we have to collaborate with a broad group of people."

In light of seven shootings in a span of 10 days, Milwaukee Archbishop Jerome E. Listeck announced he will celebrate a Mass for peace on Aug. 13, followed by a candlelight vigil at St. Francis of Assisi Church in the central city.

In announcing the Mass, the archbishop said, "I am calling on our Catholic parishes to be beacons of light that shine in our community. I want our parishes and schools to be the collective force that creates a culture of peace and



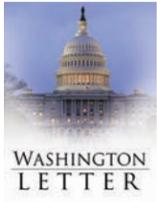
Father Bob Stiefvater, newly appointed pastor of All Saints Parish in Milwaukee, strolls through a neighborhood around the church on the city's north side on July 10. He takes a daily walk in an effort to get to know the neighborhood and to let neighbors know of the Church's presence. (CNS photo/Ricardo Torres, Catholic Herald)

hope in southeastern Wisconsin.

"We begin by challenging the contemporary norm, that violence is simply a normal part of life in the city, in 'those' neighborhoods or anywhere. It is not and cannot be." †

Despite successes, Older Americans Act faces uncertain future in Congress

WASHINGTON (CNS)—The Older Americans Act, under which millions of Americans have enjoyed services in nutrition, health and employment, turned 50 on July 14 with little fanfare.



WASHINGTON LETTER

The programs funded under the act—such as Meals on Wheels, senior centers, health screenings, adult day care, respite services, transportation services, elder abuse prevention and a long-term care ombudsman program—have become a part of the everyday lives of millions of seniors.

About 11 million seniors, one-fifth of the country's senior population, receive services through an Older Americans Act-funded program.

From 2008 to 2012, the act provided more than 130 million rides to doctors' offices and other places; more than 1 billion meals; more than 60 million hours of homemaker services; nearly 20 million hours of case management; more than 30 million hours of respite care, nearly 248 million hours of community service, and more than 1.5 million individual consultations to long-term care residents and their families, statistics from the Department of Health and Human Services' Administration for Community Living show.

Such programs allow older Americans—those 60 and older—to remain independent later into life, saving billions of dollars in institutionalization and hospitalization costs.

Despite the success of the programs that are largely funded through area agencies on aging, reauthorization of the act and the \$2 billion it provides for senior services is not assured.

The Senate passed the Older Americans Act Reauthorization Act by voice vote on July 16 after months of delay. The 71 members of the Leadership Council of Aging Organizations had been urging senators to pass the reauthorization bill since January.

The Older Americans Act was part of President Lyndon B. Johnson's Great Society initiatives. The law was enacted in response to policymakers' concerns about the lack of community social services for older people.

The law established the Administration on Aging, now under the Administration for Community Living. Senior services are administered through 56 state agencies on aging, 629 area agencies on aging, nearly 20,000 service providers, 244 tribal organizations and two native Hawaiian organizations.

Until 2011, the law had been reauthorized every few years. Since it expired four years ago, it has plodded along without a full reauthorization. That is what has concerned providers of senior services; some privately wonder if the Senate vote occurred only because the anniversary came and went.

The reality is that the law has few champions in Congress or the White House in an era when discretionary spending on domestic programs has taken a hit in an effort to cap spending and reduce the federal budget deficit.

"The Older Americans Act programs are so important," said Diane Lifsey, senior legislative representative at the National Committee to Preserve Social Security and Medicare, a leadership council member. "They can be leveraged in communities to be coupled with other programs to help people at home, and give caregivers a little respite so they can continue doing their caregiving."

In meetings with members of Congress, Lifsey and other senior advocates have pushed for increased funding because the senior population is growing, making it difficult for local agencies to meet expanding needs.

The population of people 65 and older jumped nearly 25 percent from 35.9 million in 2003 to 44.7 million in 2013, and is projected to more than double to 98 million in 2060, according to Census Bureau data.

Consideration of the reauthorization bill in the House of Representatives will occur, but it will be in the middle of the appropriations debate after the August recess.

Among the programs funded under the law are dozens of elder services programs operated by Catholic agencies around the country. They include four senior community

centers of the Catholic Health Care Services of the Archdiocese of Philadelphia, and Summit Adult Day Services in Akron, Ohio, under Catholic Charities of the Cleveland Diocese.

Shirley Weaver, director of community-based services for seniors in the Philadelphia program, told Catholic News Service (CNS) that the centers benefit from \$1.2 million in funds under the law. Funding for the program had been frozen for seven years until 2014-15 when the local agency on aging received a modest increase in allocations, providing the centers with a 2 percent increase for the fiscal year that ended on June 30, she said.

For the current fiscal year, funding remains a question mark until the reauthorization passes and the federal appropriation is set.

Two of the Philadelphia centers serve African-Americans while the other two serve Polish and Chinese immigrants, respectively. The centers offer older adults a place to go so they are less isolated. Participants are served breakfast and lunch with 58,221 lunches being funded by the law's appropriations in fiscal year 2015. They also take advantage of health and wellness services that detect illnesses early and monitor chronic conditions.

"Over 50 percent of our seniors live at or below the poverty line," Weaver said.

"Without the funding from the Older Americans Act, where would these seniors go? How would they get access to services? How would they know what services are available to them? Who would determine whether or not they are getting ill?" she asked.

"What we need to understand is that the population of seniors is exploding," Weaver added. "Look at it from a funding perspective. How can you care for more seniors if you have flat funding?"

In Akron, Jim Mazzagatti, director of Summit Adult Day Services, told CNS the program provides some of the same services as well as nursing care, medication distribution, personal care and follow up for older adults, allowing seniors to remain in their homes or to live with family members rather than a nursing home.

The 70 to 80 seniors who participate in the program daily might not be able to afford being part of it without the funding the agency receives through the Akron Canton Area Agency on Aging and Disabilities, he said.

"We support older adults to receive the services they need to remain in their own home in the community. We like to say 'aging in place.' These dollars help us do that," Mazzagatti said.

Such Catholic-sponsored services represent just some of the thousands of programs nationwide whose participants benefit from Older Americans Act funding. It's now up to Congress to decide how those programs—and people—fare. †

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From the Editor Emeritus/John F. Fink

Early Church: Why Pope Gregory I was called 'the Great'

(Eighteenth in a series of columns)

Since I wrote about Pope Leo the Great last week, it seems proper for me to write about the only other pope called "the Great"—Gregory I. He was pope from 590 to 604, roughly 150 years after Leo the Great.



Pope Gregory the Great set the form and style of the papacy that prevailed throughout the Middle Ages.

He exerted great influence on doctrine and liturgy (Gregorian Chant is named after him), became involved in temporal matters, and was a voluminous writer. His *Pastoral Guide*, on the responsibility of bishops, was read for centuries. In the ninth century, Charlemagne ordered all bishops to study it.

When the first Doctors of the Church were named, there were four from the West and four from the East. Those from the West were Gregory, Augustine, Jerome and Ambrose. Those from the East were John Chrysostom, Basil, Gregory of Nazianzen

and Athanasius.

Gregory was born into a wealthy family that owned estates in Sicily, as well as a magnificent home on the Caelian Hill in Rome (where the Church of St. Gregory stands today). But Rome, once the greatest city in the world, was a mess after having been conquered four times in 20 years. According to the historian Procopius, at one point only 500 people lived in the city, and there was anarchy.

At age 30, Gregory was appointed prefect of Rome. But then his father died, and his mother retired to a convent. Gregory resigned as prefect, went to Sicily where he turned his estates into six monasteries, and made his home in Rome into a Benedictine monastery under the patronage of St. Andrew. He became one of the monks there.

That lasted for only three or four years before Rome was being besieged again, this time by the Lombards.

Pope Pelagius II sent Gregory to Constantinople to beg for military aid from Emperor Tiberius II. The emperor refused because he was too busy fending off the Persians. Gregory returned to his monastery.

After plague broke out in Rome and Pope Pelagius was one of its victims, Gregory was unanimously elected pope. He was about 50, and the first monk to be elected pope. But he was also the civil ruler of Rome, negotiating treaties, paying troops and appointing generals.

To feed the starving Romans, he reorganized what was known as "the patrimony of Peter," the vast estates owned by the papacy in Italy, Sicily, Dalmatia, Gaul and north Africa. In doing so, he laid the foundations for the future papal state.

He negotiated a truce with Lombard King Agilulph. When Agilulph broke the truce, Gregory rallied the troops and saved the city.

Gregory was responsible for the conversion of England, sending monks from his former monastery. Before becoming pope, he tried to lead monks to England himself, but the people of Rome forced him to return.

As did his predecessors, Gregory fought strongly for the primacy of Rome in ecclesiastical affairs against the claims of the patriarch of Constantinople. It was a battle that continued long after Gregory's death. †

Faith, Hope and Charity/

David Siler

To fulfill Jesus' hope for humankind, make love the basis of what you say and do

There is a particular route that I drive to work at least once a week that



takes me through some of our most impoverished neighborhoods. I intentionally do this to remind myself of who it is that we serve in Catholic Charities. I noticed one morning on my ride in that within

a 12-block stretch there are 15 Christian churches—including one of our own Catholic churches. I was reminded of one of the very few prayers that Jesus prayed that was recorded in Scripture.

On the night before Jesus was to be crucified, after praying for his disciples, he prayed for all who would come to believe in him. Jesus prayed, "... that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (Jn 17:21).

Jesus prayed for unity in the Church because he knew that if the world would see us together in one heart and one mind—the heart and mind of Christ—that the world would know without a shadow of a doubt that Jesus was sent by God, and come to believe in him and all that he taught.

This 15-church stretch got me curious as to the number of Christian denominations. This is a difficult statistic to estimate worldwide, but most estimates indicate that there are about 40,000 denominations worldwide. Unity? Not so much.

I would venture to guess that all 15 churches on this brief section of my route struggle for members and struggle financially. I wonder if the pastors of these churches have ever come together to discover what unites them, in answer to Jesus' own prayer. Jesus knew that the Church could never impact the world the way he wished unless the world saw oneness in the Church—a unity.

I fear that the churches of the world have never taken seriously enough the prayer of Jesus. As a result, due to our disunity, we are seeing the results.

The world does not see us as one, and our division and even our in-fighting does not allow the world to see that the Father and the Son are one. Grouped together, we are truly not a body that is terribly attractive!

Lately in our own country, Christians have received the most attention for what we are against, rather than what we are for.

I believe that for unity to flourish together across these thousands of denominations, we have to get crystal clear about what we are for, and what we are for is no more complicated than who God is—love. When love becomes the basis for all that we say and do, we may just stand a chance of fulfilling Jesus' most solemn hope for humankind.

Love put into action is service. One of my favorite service projects was building a Habitat for Humanity house alongside my brothers and sisters from a variety of faith traditions. There, the neighbors saw us working together to build something beautiful.

In the same way, we can build a beautiful world by serving together.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

It's All Good/Patti Lamb

Even in circus mode, a family shows its true colors

Recently, I spotted a plaque in a department store that read: "Remember: As far as anyone knows, we are a nice, normal family."



I burst out laughing in the middle of the aisle.

This summer, my family was called (on multiple occasions) to host several unexpected

houseguests, and the experiences were quite humbling.

I thought *ours* was a nice, normal family until others came to share our home. Occupying the same space made us feel a bit under the microscope, and suddenly we realized that, perhaps, we are not so normal after all.

The following are just a few of the statements that my family members made to our houseguests during the month of July:

- "Yes, those are battery-operated goldfish swimming in that bowl on our counter. We are slowly working our way up to live pets."
- "It's hard to reach your back when applying sunscreen, and that's why—in our house—we use a spatula."
- "I hope you packed a sweatshirt. My mom likes to pretend that we live in a

freezer."

- "It's not a real Monopoly game until there are tears."
- "Sorry about the floors. Mom keeps saying she needs to get in touch with her inner 'Mister Clean.' "
- "I asked my parents if I could just wear my brother's suit for my first Communion, but they said 'no,' so I have to wear a dress."
- "My mom says it's OK to stretch the 'five second rule' when it's chocolate."
- "That's a zip line in our back yard. You can try it, but put your feet down before you hit the brick wall."
- "This Oreos is what I call my 'morning dessert' because I ate all of my breakfast."

When you host houseguests, your idiosyncrasies have a way of surfacing. I felt like our family life was a sitcom in the making. I feared that our houseguests might report to others that our clan is one tent short of a full-blown circus.

One evening, I was overwhelmed at the kids' antics and I felt the need to dispense explanations, or perhaps excuses, for the way we are. I began to explain away. That's when one particularly lovely houseguest gently told me that she hadn't noticed anything out of the ordinary because she was focused on her own family's issues. She simply expressed gratitude for having a place to stay.

"up and down" or "all right." "Good" or "fine" never came to mind. Yes, of course, things could have been worse, much worse, but my life seemed far from good. Far from fine.

As the months went by, I knew that for others, for those not close to my wife, her death was a long time ago. Six months. A year. Two years. It was sometime in the vague past. They weren't quite sure when. If they asked, I would tell them. If they guessed wrong, I would gently correct them.

Then, recently, something strange happened. Out of the blue, I thought, I'm tired of answering "OK" or "all right." I need to redefine "fine."

I thought: If I were in an accident and could no longer walk, when would I be "fine"? Would it be after 10 years in a wheelchair? Twenty? If, two decades after that accident, someone asked, "How are you doing, Bill?" would I tell him, "How am I doing? I'm in a wheelchair, that's how I'm doing!"

After the death of a child or

Then she went on to disclose the main reason for her sudden visit. She traveled to support a dear old friend who, in her eyes, is family. My heart sank when she told me her friend's story.

Whenever something tragic happens, or there's some unforeseen life transition, I always hear people express their sympathy, followed immediately by this question: "Does he or she have family?" Family is nature's support system. Most families are formed by blood, and others are born of pure love.

In any case, I'm beginning to recognize that very few families are considered "normal" by earthly standards.

My thoughts turn to the Holy Family, comprised of a kind-hearted stepfather who was a carpenter by trade, a humble mother who conceived by the power of the Holy Spirit, and their beloved son, who redeemed the world by his sacrifice.

Some families mask their imperfections better than others, but no family is perfect. Despite family issues, oddities and squabbles, family really is a blessing.

I saw a greeting card last week that summed it up quite well. It said, "I smile because we're family. I laugh because there's nothing you can do about it."

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

Your Family/Bill Dodds

Moving to a better mental space after facing a challenge

We froze our first summer in Seattle. I had just finished sixth grade when my family left the Midwest for this strange new land. It never got really warm during the days. And the nights were always cold.



Then, too, there were the number of gray days versus the number of sunny

days. I don't remember the summer after seventh grade. By then, I assume, we had become acclimated. Seventy-five degrees was hot. Eighty-five was blistering. Late evening almost always meant a sweatshirt or jacket.

That was, simply, summer. It has been for the past half century.

I thought about that recently when I realized I was tired of the ways I answered people's "How are you?"

After my wife's death in 2013, I fell into a pattern of answering "OK,"

grandchild, when is a person "fine"?

After a divorce, when is that person "fine"?

Each of us is forced to face things we don't want to face. Learn things we don't want to learn. Experience things we don't want to experience. Things that change us forever. Things that never "go away."

It takes time to acclimate to our new life. It takes time for us to redefine "fine." There are no timelines for that to happen. No countdowns. No circling a number on a calendar and thinking, "Oh, good, only this many more days."

It takes work. Patience. Perseverance. Prayer. And the grace of God.

But even then, sometimes we won't be doing fine. Triggered or untriggered, those crushing emotions and memories will well up from the depths and dominate. For a time. Just for a time. Then, once again, we'll be fine.

(Bill Dodds writes for Catholic News Service.) †

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.

BAILEY, Jack L., 85, St. Anne, New Castle, July 24. Husband of Martha (Garvey) Bailey. Father of Marisa Anderson and Kim Fowler. Brother of Mary Flynn. Grandfather of three. Great-grandfather of one.

BECHT, James E., 65, St. Gabriel, Connerville, Feb. 21. Husband of Phyllis (Wiley) Becht. Father of John Becht. Grandfather of two.

BISH, Tracey, 49, Christ the King, Indianapolis, July 16. Wife of Mark Bish. Mother of Rachel Bish. Daughter of Robert Williams. Sister of Amy Hayes, Karen Neligh and Scott Williams.

CAREL, Elsie Evline (McCamment), 99, St. Mary, Greensburg, July 12. Mother of Linda McGinn and Larry McCamment. Stepmother of Jerry and William Carel. Sister of Robert Black. Grandmother of five. Great-grandmother of seven.

CARTWRIGHT, Alice, 103, Holy Family, New Albany, July 19. Aunt of several.

DRUMMOND, Roseanne Mary, 89, St. Mark the Evangelist, Indianapolis, July 28. Mother of Trina Drummond and

Sharon Miles. Grandmother of five. Great-grandmother of one.

FETTER, Carol Jean, 70, St. Meinrad, St. Meinrad, July 10. Mother of Debbie Buechler, Lisa Dale, Brenda Messmer, Denise Palmer, Mark

and Tim Fetter. Sister of Roberta Chapman, David, Gilbert Jr., Frank, Jim, Pat and Robert Lindauer. Grandmother of 17. Great-grandmother of one.

FINKBINER, Mary Ellen, 98, St. Luke the Evangelist, Indianapolis, July 14. Mother of Mary Ann Roberts and Charles Finkbinder.

GARDNER, Suzanne (Rand), 94, St. Mark the Evangelist, Indianapolis, July 23. Mother of Rebecca Clancy, Mary Kelley, Laurel Thompson, James, Patrick and Ralph Gardner Jr. Grandmother of 18. Great-grandmother of 23.

GRACE, Thomas Theodore, Jr., 78, St. Joseph, Corydon, July 6. Husband of Hattie Jane (Fox) Grace. Father of Michele Coyle, Cynthia Jones and Victoria McGuire. Brother of Barbara Thorpe. Grandfather of 10. Great-grandfather of one.

HAMILTON, Carolyn S., (Campbell), 80, Good Shepherd, Indianapolis, July 19. Mother of Angela Majino, Elizabeth Swiezy and Michael Hamilton. Sister of Mary Wilson, Joseph, Michael and Phillip Campbell. Grandmother of six. Great-grandmother of nine.

HARRIS, Ronald D., 71, St. Joseph, Corydon, July 17. Husband of Diana (Beckort) Harris. Father of Kelly Green, Rhonda Harris and Darren Bennett. Brother of Arlene Pool and Eudell Pickett. Grandfather of four.

HAYDEN, Elizabeth M., 77, St. Joseph, Corydon, July 17. Wife of James Hayden. Mother of Gary and Gregory Hayden. Grandmother of two.

HEEKE, Anna M., 98, St. Martin of Tours, Siberia, July 20. Mother of Alberta Hanners, Rita and Rosemary LaGrange, Shirley Sullivan, Daniel, Francis, Jim and Patrick Heeke. Grandmother of 35. Great-grandmother of 77. Great-great-grandmother of 14.

HUBER, Joseph H., III, 60, St. John the Baptist, Starlight, July 27. Father of Jenna Clem, Terra Mahan and Joseph Huber IV. Son of Bonnie (Kruer) Huber. Brother of Beverly Engleman, Kimberly Kaiser, Charles and

Lewis Huber. Grandfather of five.

KAISER, Alice M., 97, St. Michael, Brookville, July 20. Mother of Jane Deutsch, Mary Jordan, Angela Ruf and Paul Kaiser. Grandmother of 12. Great-grandmother of nine.

KANIZER, Martha Marie, 87, Sacred Heart, Clinton, July 22. Mother of Mary Milligan and Joseph Kanizer. Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of three.

KINDER, David L., 78, St. John Paul II, Clark County, July 20. Husband of Charlotte Kinder. Father of Michele Brown and Beth Hanner. Brother of James Kinder. Grandfather of four.

KIRTLEY, Stephen Lee, 74, St. Mary-of-the-Knobs, Floyd County, July 23. Husband of Terry (Thompson) Kirtley. Father of Stephanie Hubler and Marcus Kirtley. Stepfather of Maurice Thompson. Brother of Cheryl Goedecker, Mike, Pat and Ronald Anderson. Grandfather of six. Great-grandfather of one.

KNUE, Neill B., 98, St. Lawrence, Lawrenceburg, July 23. Father of Elizabeth Loh, Geoff, Paul and Ted Knue. Grandfather of nine. Great-grandfather of seven.

McCARTY, Frances R., 84, St. Joseph, Corydon, July 27. Wife of Denny McCarty. Mother of Brian McCarty. Sister of Margaret Coakley, Helen Richmer, Elsie, James and Paul Mason. Grandmother of two. Great-grandmother of five.

McKINLEY, Rebecca Jane (Porter), 88, St. John Paul II, Clark County, July 15. Mother of Cheryl, Anthony, Michael, Robert and Timothy McKinley. Grandmother of six. Great-grandmother of 11. Great-great-grandmother of six.

McMAHON, Eileen L., 93, Christ the King, Indianapolis, July 22. Mother of Joan Wiltshire, Daniel, Kevin and Timothy McMahon. Grandmother of six. Great-grandmother of four.

MERSMANN, Patricia Jean, 80, St. Mary, Lanesville, July 28. Mother of Jan Portman, Jeff and Jim Mersmann. Sister of Carolyn

Carter, Phyllis Emerson and Denis Thomas. Grandmother of nine. Great-grandmother of one.

OLIVOTTO, Michael A., 66, St. Pius X, Indianapolis, July 25. Husband of Nancy Olivotto. Father of Kelley Williams. Brother of Kathy Olivotto. Grandfather of two.

ROEHM, Martha N., 90, Our Lady of Perpetual Help, New Albany, July 19. Sister of Patty Cox.

RUSSELL, Donita M. (Struewing), 58, St. Gabriel, Connerville, March 16. Wife of Bill Russell. Mother of Jodie Bulmer, Bobbie LaFollette, Billie Koger and Allan Russell. Stepmother of Sindy Ailes. Sister of John Struewing. Stepsister of Dottie Adams. Grandmother of five. Step-grandmother of one.

SEUFERT, Betty J., 71, St. Michael, Brookville, July 19. Sister of Shirley, Cletus and Tom Seufert.

SMITH, Christine A., 61, St. Vincent de Paul, Bedford, July 2. Wife of David Smith. Mother of Emily and Patrick Smith. Sister of Alice, Charles and Richard Buchanan.

THORP, Rose Marie, 82, St. Gabriel the Archangel, Indianapolis, July 27. Mother of Therese Elder, Lisa Frazier and Anne-Marie Thorp. Sister of Janet Nehls and Alice Woodruff. Grandmother of three.

WITHEM, Charles A., 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 25. Father of Cynthia Hutton, Karen Rogers and Tracy Russell. Brother of Jack Withem. Grandfather of three. Great-grandfather of five.

WRIGHT, Mary M., 62, St. Joseph, Corydon, June 18. Daughter of Barbara Neafus. Sister of Jimmy and Kevin Neafus.

YOUNT, Patricia M., 89, Holy Cross, Indianapolis, June 29. Mother of Kris Bigelow, Sharron Caudill, Pat Tice, Billy, Bob and Mike Yount. Grandmother of 12. Great-grandmother of 19. Great-great-grandmother of one. †



Honoring India's first saint

A young boy venerates a relic of St. Alphonsa, held by Auxiliary Bishop Raymond Chappetto of Brooklyn, N.Y., who was the main celebrant at a July 19 Mass in the saint's honor at Our Lady of the Snows Church in Floral Park, N.Y. St. Alphonsa, who was a Poor Clare nun, became India's first saint when Pope Benedict XVI canonized her in 2008. (CNS photo/Marie Elena Giossi, The Tablet)



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What was in the news on August 6, 1965? Pope urges Catholics to trust in the Church, and laity's role in the civil rights fight

By Brandon A. Evans

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

Here are some of the items found in the August 6, 1965, issue of *The Criterion*:

Trust in the Church, pope urges Catholics

“CASTEL GANDOLFO—An active and prayerful interest in the ecumenical council and confidence in the Church's leaders were urged by Pope Paul VI in an address at a public audience here at his summer residence. Addressing his comments to both progressive and conservative elements in the Church, the pontiff called for ‘greater docility and humility’ in accepting the doctrine and discipline of the Church.”

Cardinal Shehan: Outlines laity's role in civil rights fight

“MIAMI BEACH, Fla.—The prime obligation of working ceaselessly on behalf of civil rights falls upon the laity, Baltimore's Cardinal Lawrence Shehan asserted here. Addressing the 55th National Conference of the Urban League, the cardinal acknowledged that the obligation belongs to all citizens, including priests and religious. But priests and religious, bound by vows and other obligations to ecclesiastical authority, do not have the same fullness of freedom possessed by the laity, he added.”

- Raps clergy in Chicago race action
- Collegians display ‘social awareness’
- Prayer brings jail sentence
- Lady of Grace nuns to modernize habit
- A look at secular institutes: ‘Laymen have harder life than religious’
- ‘A fantastic situation’
- Looking for solutions: Latin America bishops attack social problems
- Recorded calls denounce archbishop
- ‘Peace council’ urged by prelate
- Oldenburg slates investiture, vows
- Does expense of moon race make sense?

“Father Karl Rahner, S.J., one of the

world's leading Catholic theologians, recently voiced doubts about the ‘moral implications’ of the race to the moon. In an interview with Father Eugene Bianchi, S.J., published in the *Jesuit weekly*, America, he said that it might be ‘moral vulgarity of a low order’ to spend billions on a space flight when we are faced with a worldwide problem of hunger. ... If, instead of providing these humanitarian services, we spend \$30 billion on a spectacular flight to the moon, Seymour Melman, professor of industrial engineering at Columbia University, asks, ‘Won't we and many millions of people throughout the world wonder: What sort of society is this that could devote so much wealth to so trivial a purpose?’ ”

- A vote for working mothers?
- U.S. birth total still declining
- Marian to expand faculty this fall
- Image of the Church changing in Denmark
- Says Church must bear ‘burden of conscience’
- Take civil rights lead, King urges Catholics
- Steps urged to end Church segregation
- Priest spurs housing drive
- English Jesuits closing college
- Draws ‘life’ term in beating of nun
- High schools oppose laymen as principals
- Property ownership by Church defended
- Bishop Sheen: Catholics seen more ‘mission-minded’
- Seeks new Indian Mass rite
- Catechists need knowledge, virtue, pontiff stresses



Read all of these stories from our August 6, 1965, issue by logging on to our archives at www.CriterionOnline.com.



Openness to life

On July 30, Dr. Maria Bajuyo gave a presentation at St. Paul the Apostle Parish in Greencastle, recalling how her life and her faith changed when she was a student at Indiana University Medical School in Indianapolis. During that time, she learned of the Church's teachings concerning artificial birth control and the teachings in Pope Paul VI's encyclical, “*Humanae Vitae*”—lessons that affirmed an openness to life for her that brought her back to the Church. Bajuyo also shared the science behind the Church's teachings on Natural Family Planning. She currently practices family medicine in Greenwood as a member of the Franciscan Physician Network. (Submitted photo)

Don't be afraid or ashamed to go to confession, pope says

VATICAN CITY (CNS)—Trusting in God's infinite mercy, people should not be afraid or embarrassed to go to confession, Pope Francis said.

“There are people who are afraid to go to confession, forgetting that they will not encounter a severe judge there, but the immensely merciful Father,” Pope Francis told thousands of people gathered in St. Peter's Square on Aug. 2 for the midday recitation of the Angelus prayer.

The pope also told the people gathered under a scalding sun that “when we go to confession, we feel a bit ashamed. That happens to all of us, but we must remember that this shame is a grace that prepares us for the embrace of the Father, who

always forgives everything.”

In his main address, the pope commented on the day's Gospel reading from the Gospel of St. John, which recounts how the crowds followed Jesus after the miracle of the multiplication of

the loaves and fishes.

“Those people followed him for the material bread that had placated their hunger the day before,” Pope Francis said. “They didn't understand that that bread, broken for many, was the expression of the love of Jesus.”

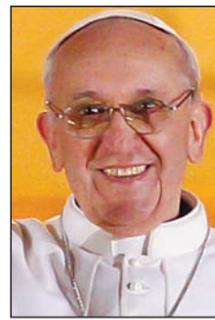
“They gave more value to the bread than to the giver,” the pope continued.

Feeding the crowd, he said, Jesus wanted to lead people to the Father and to a life that was about more than just “the daily worries of eating, dressing, success or a career.”

Every person has within him or her a hunger for life, for meaning and for eternity, Pope Francis said. Jesus satisfies that hunger with the gift of himself on the cross and in the Eucharist.

“Jesus does not eliminate preoccupations and the search for daily bread,” the pope said. However, “Jesus reminds us that the real meaning of our earthly existence is the end—eternity—the encounter with him, who is gift and giver.”

In giving himself, Pope Francis said, Jesus also gives people a task: “that we, in turn, satisfy the spiritual and material hunger of our brothers and sisters by proclaiming the Gospel everywhere.” †



Pope Francis

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Teachers' Supply Day

A Teachers' Supply Day was held on Aug. 3 to help students and staff members of the archdiocese's Mother Theodore Catholic Academies (MTCA) get the school year off to a good start. Teachers of Central Catholic School, Holy Angels Catholic School, Holy Cross Central School, St. Anthony School and St. Philip Neri School—all in Indianapolis—were invited to the Archbishop Edward T. O'Meara Catholic Center in Indianapolis to shop for free items that ranged from crayons to backpacks.

In the left photo, Elly McNamara of St. Luke the Evangelist Parish in Indianapolis shows a brightly-colored backpack to Kathy Laudick of St. Pius X Parish in Indianapolis. Both are members of a group called "Moms for MTCA" which helps with events and fundraising support for the five schools. Anyone wishing to help or join the group should call Rose Springman in the MTCA office at 317-236-7324.

In the right photo, Sharon Sanders picks up crayons for her students in the after-school Impact Program at Holy Angels Catholic School. More than 10,500 free school supplies were donated by employees of St. Vincent Health for the event. School supplies and \$859 worth of gift cards were also donated to MTCA by people who attended the National Association of College and University Food Services Conference in Indianapolis during the last week of July. (Photos by John Shaughnessy)



Missionaries of Charity care for the dying in Nepal's holiest temple

KATHMANDU, Nepal (CNS)—Every Saturday morning, businessman Rajan Silwal rushes to the Pashupatinath temple in Kathmandu to see a few friends.

Since 2011, when a friend told him about the "wonderful service" the Missionaries of Charity sisters were offering to the dying elderly residents in a government-run center at the temple, Silwal has hardly missed a Saturday morning visit to Nepal's holiest Hindu temple, on the bank of the Bagmati River.

It's a day, he said, in which he can spend time doing good for others.

"I am not coming here as a devotee, but I love to join the sisters to care for the dying people," said Silwal, a Hindu.

The temple's social welfare center houses 220 people. It is located at the temple because Hindus believe that those who die there will experience instant salvation.

Shreebinda Khanal, center coordinator, said even those who die outside are taken into the temple for cremation.

Hours before Silwal and other volunteers gather at the center, three Missionaries of Charity sisters arrive at the sprawling temple complex from their nearby Mitra Park convent. The sisters, joined by the volunteers, bathe the residents and wash their clothing and bedding.

After the laundry is finished, lunch is served early, a Nepali tradition. The meal often is sponsored by local residents. Nursing and social work student interns join the volunteers in carefully feeding the sick and dying. In

the afternoon, another group of volunteers and interns and three other Missionaries of Charity sisters arrive to repeat the care.

Sanat Kumar Basnet, a retired police inspector general, sponsored the meal in honor of the 11th birthday of his youngest son, Bardan. As his son fed one of the residents, Basnet told Catholic News Service (CNS): "The work of the sisters is very inspiring. I want my son to have the spirit of social service from here."

The Missionaries of Charity, who have been participating in the ministry since 1978, shy away from publicity, preferring to let their actions speak instead. But others are not hesitant to praise the sisters' work.

"They [the sisters] bring joy here and inspire many with their dedicated work," Khanal said.

While some have questioned the sisters' work at the temple, Khanal said the government appreciates their service.

"They are not working for [to promote] any religion," he said.

"Now the work of the sisters is much easier as lots of volunteers and government trainees come here," said Shree Ram Phokarel, a Hindu who served alongside the sisters for 20 years. "In the 1990s, there were hardly any volunteers. The sisters had to do everything themselves."

Prahlad Giri, a government official who retired in 2004 as the center's custodian, told CNS the work of the sisters "has changed my attitude to life."

"They are angels of love," he said.

"One day, I was shocked to see Mother Teresa removing excreta with her hands," Giri said, recounting a 1980s incident.

"I asked, 'Mother, how are you able to do this?' Mother told me: 'If you care for them, you have to do all this.' That changed my attitude. I started thinking. If Mother is doing like this, I should care for them more," Giri said.

Maryknoll Father Adam Gudalefsky, who arrived in Nepal in 1977, told CNS the first group of four sisters were sent by Blessed Teresa of Calcutta upon his request.

"They began to visit and to help immediately," Father Gudalefsky wrote in a July 29 e-mail from Hong Kong, where he is based now.

"None except the [Missionaries of Charity] would see to the cremation and disposal of the dead bodies," he said.

Missionaries of Charity Sister Amy, superior at the Mitra Park convent, was first sent to Kathmandu in 1993. She told CNS that "it was very tough and the conditions very challenging" at the temple.

"Now, doctors visit them regularly and give medicines. Those days there were no such facilities. We were giving nursing care and medicines we brought with us," Sister Amy said.

While the sisters started the work at the temple from a rented house, Sister Amy said that "Mother [Teresa] was very keen that we stayed near the temple so that we can walk in easily." †

O'MALLEY

continued from page 1

Planned Parenthood's willingness to traffic in fetal tissue from abortions, and to alter abortion methods not for any reason related to women's health but to obtain more "intact" organs, is the latest demonstration of a callousness toward women and their unborn children that is shocking to many Americans," he said.

In two of the videos, top Planned Parenthood physicians describe how abortions are carried out to best salvage fetal tissue and organs for researchers and described a range of prices paid for different body parts.

A third video was of an interview with a technician talking about harvesting fetal body parts and included graphic footage.

A fourth video has now been released. A temporary restraining order issued by the Los Angeles Superior Court prohibits the Center for Medical Progress from releasing any video footage of interviews of officials from StemExpress, a California-based company that provides organs and tissue to researchers.

Planned Parenthood receives more than \$500 million of its \$1.3 billion

annual budget from federal and state programs. According to 2013 data, the latest available, Planned Parenthood says abortions represent 3 percent of the total services its facilities provide, which include dispensing birth control and doing some women's health screenings.

In addition to Republicans in the House and Senate pushing for an end to federal funding of Planned Parenthood, several states have launched investigations into the organization.

Cecile Richards, president of the Planned Parenthood Federation of America, in a statement said that "allegations that Planned Parenthood profits in any way from tissue donation is not true." She later apologized for "the tone" the physicians used in describing abortion procedures, and also argued the videos had been heavily edited to distort the truth.

In his letter, Cardinal O'Malley added: "The Catholic Church comes to this issue from a perspective rooted in experience. Catholic charitable agencies and pregnancy help centers have helped countless pregnant women find life-affirming alternatives to abortion."

Other Catholic leaders across the country have called for defunding Planned Parenthood.

In a July 31 statement, the Catholic bishops of Colorado set Aug. 28 aside as "a day of prayer and penance in response to Planned Parenthood's horrific actions and all those involved in the procurement and use of aborted baby organs."

"We call on all people of good will in Colorado and beyond to pray that those involved in research and medicine will fix their sights on recognizing the sacredness of life and refrain from putting human life at the service of science," they said. "A society can only be considered socially just if it protects the most vulnerable among us."

The bishops also noted that Colorado State University in Fort Collins was one of the entities that has used a procurement company to purchase fetal organs harvested during abortions.

Priests for Life announced on Aug. 4 that a coalition of religious and pro-life groups plan to lead a "Week of Prayer to End the Evils of Planned Parenthood" on Aug. 22-29. Several suggested prayers for the week have been posted at www.PrayerCampaign.org.

Ohio state Rep. Bill Patmon is among local lawmakers calling for defunding of Planned Parenthood. At the Ohio Statehouse on July 29, a crowd

cheered as the Cleveland Democrat said he would introduce a measure to strip state funds from the organization.

As an African-American, he also had sharp criticism for the Black Lives Matter movement, organized to protest what its leaders say are racist police tactics that target black Americans.

He expressed his outrage at the number of unborn black babies killed by abortion, compared to other races, and labeled Black Lives Matter as hypocritical, saying the group needs to hold protests in front of Planned Parenthood facilities.

"What business is it of yours, Mr. Patmon, that 56 million unborn [are aborted]," he asked rhetorically. "It is my business, especially when 17 million of them are black women. 17 million—more than any other population [group]—17 million that look and act and talk and are similar to myself. But even more than that, they're Americans and they're human beings!"

He also was critical of the term "African-American."

"I'm an American. I'm American. The Constitution applies to me. The Declaration applies to me. I don't need any adjectives, just get out of my way. No need for any adjectives," he said. †