



The

Criterion

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A 'mom' to many

House parent retires after 24 years and 400 babies, see page 10.

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Being welcomed, staying connected



Photo by John Shaughnessy

Hoping to build a faith community and a social connection among their peers, young adult members at St. Michael Parish in Greenfield got together twice a month this summer to pray the rosary in front of a shrine of the Blessed Mother near the parish church. Vincent Fuller, left, Katherine Seibert, Scott Seibert, Renee Odum and Shane Odum pray the rosary on the evening of Aug. 7.

Young married couples build community in their parishes

(Editor's note: This story is the fourth in a continuing series about the challenges that young adult Catholics face, and the contributions they make to the archdiocese and the broader Church.)

By John Shaughnessy

GREENFIELD—As the father of an 18-month-old daughter, Scott Seibert has great hopes for her future and her faith.

"I want her to join the convent," Seibert says with a laugh, showing the protective nature that most dads of daughters share.

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Following their praying of the rosary, young adult members of St. Michael Parish in Greenfield enjoy some fun and frozen yogurt at a nearby shop on Aug. 7. Renee Odum, left, Shane Odum, Emily Vogelgesang and Chris Vogelgesang share a laugh.

Christians targeted because extremists perceive they helped oust Morsi

CAIRO (CNS)—Attacks on Christian churches and institutions in Egypt appeared to be the result of Islamist extremists' anger over what they perceived as Christian support for the ouster of former President Mohammed Morsi.

In mid-August, three days after the military crackdown on Morsi supporters, Egypt's Catholic Church published a list of 58 destroyed or damaged Christian churches, as well as a commentary by the country's leading Jesuit criticizing the West's characterization of "poor persecuted Muslims."

On Aug. 18, after five days of "terrorist attacks, killings and the burning of churches, schools and state institutions," Coptic Catholic Patriarch Ibrahim Isaac Sedrak, president of the Council of Catholic Patriarchs and Bishops in Egypt, thanked "our honorable Muslim compatriots who have stood by our side, as far as they could, in defending our churches and our institutions."

The Associated Press reported on Aug. 19 that nearly 1,000 people had been killed in violence between security forces and Morsi supporters. The violence began on Aug. 14, when security forces raided camps of Morsi

supporters conducting protests in various cities around the country.

In the ensuing days, stories began emerging of attacks against Christian institutions. As far back as December, Islamists had been accusing Christians of being the predominant force



Patriarch Ibrahim Isaac Sedrak

behind the protests against Morsi, Egypt's first democratically elected president, who took office in mid-2012. Some observers said Christians were uncomfortable with the politicized Islam that was emerging under Morsi and his Muslim Brotherhood.

Coptic Orthodox Pope Tawadros II and Egypt's grand imam, Sheik Ahmed el-Tayeb, appeared alongside Gen. Abdel Fattah al-Sisi during his televised announcement on July 3

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'In the presence of a saint': Seminarians come close to holiness during annual pilgrimage

By Sean Gallagher

ST. MARY-OF-THE-WOODS—History and holiness came alive for the seminarians of the Archdiocese of Indianapolis when they visited the motherhouse campus of the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 14.

They saw the place where St. Theodora Guérin and her companions first set foot on the grounds that would become the home of their fledgling religious order.

They visited a replica of the chapel where Mother Theodore, after arriving in western Indiana in 1840, prayed before the Blessed Sacrament.

They toured the sisters' cemetery where so many members of the Sisters of Providence have been buried over the past 173 years.

They also came to the current resting place of Mother Theodore, a shrine within the Church of the Immaculate Conception, the motherhouse's main church.

Seminarians, sometimes by themselves, sometimes in groups of two or three, silently prayed before the mortal

See PILGRIMAGE, page 8

Photo by Sean Gallagher



Seminarian Rafael Quintero, left, transitional Deacon Xavier Raj Yeusudason and seminarian Kyle Rodden walk together on Aug. 14 in the cemetery of the Sisters of Providence of Saint-Mary-of-the-Woods.

COUPLES

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“In all seriousness, though, I pray every night that she grows spiritually and physically healthy. I want her to grow up desiring God and desiring his will. I want her to grow up experiencing his love through KC and me, and I want her to grow up to be a beacon of God’s light and love to others.”

Scott and his wife, Katherine “KC” Seibert, also had great hopes for becoming active members of a Catholic parish after they were married in the Church four years ago.

“When we went to various parishes to find a community, there wasn’t a lot of outreach or programming for people our age,” recalls Scott, 27. “[At one parish,] we filled out a sheet about all the ways we wanted to get involved, and no one contacted us.”

It was the kind of situation that might have led the young married Catholic couple to wonder if they were welcome in the Church. Yet instead of quietly slipping away, the Seiberts pursued an approach that is becoming a trend in some Catholic parishes across the archdiocese.

Being welcomed, staying connected

Figuring that “parishes have a million things to do and people are so busy,” the Seiberts took the initiative to start their own outreach and their own programs for young adult Catholics at St. Michael Parish in Greenfield.

“I e-mailed Deacon Wayne Davis at the parish about wanting to get more involved,” Scott says. “I started teaching RCIA [Rite of Christian Initiation for Adults.] Then he introduced us to Chris and Mary Meek. They felt like we did, so we formed a small group. We felt we had to do something to make young adults feel welcome.

“Young adults are a nomadic group. We want to create a presence for them in the parish, and to let the parish know that young adults are committed to the Church.”

The Seiberts started game nights at their home, playing Catch Phrase and Apples to Apples. They added movie nights, serving pizza, too. This summer, they have met twice a month to pray the rosary, followed by a get-together for fun and conversation at a frozen yogurt shop. Each time, they kept inviting someone new. The group has grown to 15 people.

Besides providing a social connection, the group also established a faith bond.

“Father Robert Barron [of ‘Word on Fire’ fame] talks about how a simple phone call could make a difference in someone’s faith,” Scott says. “That if you missed Mass one week, someone would call and say, ‘I missed you.’ That’s what we do in our group. When we don’t see someone at Mass, we’ll call to say, ‘Hey, we missed you.’ It really makes a difference. It all goes back to relationships.”

It also ties into one of the challenges that the Church faces in the 21st century.

A challenge of faith

Sherry Weddell discusses that

challenge in her 2012 book, *Forming Intentional Disciples: The Path to Knowing and Following Jesus*.

Part of her book focuses on statistics regarding Mass attendance by young adult Catholics—statistics taken from the 2007 survey “Marriage in the Catholic Church” by the Center for Applied Research in the Apostolate at Georgetown University.

Among Catholics in the age group from 26 to 46, the survey noted that 13 percent attend weekly Sunday Mass. In the age group from 18 to 25, 10 percent attend weekly Sunday Mass.

The statistics led Weddell to conclude: “We can no longer depend upon rites of passage or cultural, peer or familial pressure to bring the majority back. . . . In the 21st century, we have to foster intentional Catholicism rather than cultural Catholicism.”

John Aikin has seen the need for that intentional approach as one of the leaders of Richmond’s young adult Catholic group for the parishes of Holy Family, St. Andrew and St. Mary.

“Young adult outreach in the Richmond Catholic Community is a very important and necessary ministry for the growth and unification of our parishes,” says Aikin, 27, a member of Holy Family Parish. “The 20-40 age group is a very critical one. We see people at this stage in life falling away from the Church more than any other stage in life.

“Historically, we have focused a great deal on welcoming those older generations back to the Church and helping them heal. However, a strong focus on *preventing* that exit from the Church is greatly needed. We intend to do so by focusing on the core reasons people leave the Church: lack of a sense of community, lack of a sense of faith support, and lack of a proper knowledge of the Church’s teachings.”

Discussing the faith in an open manner

Hoping to address those three areas, the young adult group in the Richmond Catholic Community has tried different approaches, including Theology on Tap events that take place in a relaxed atmosphere such as a restaurant or bar. Archbishop Joseph W. Tobin spoke at one of the get-togethers this summer.

“It’s a wonderful way to join in fellowship with young adults who do not necessarily know each other, build relationships with new and old friends, discuss our faith in a very open manner, and grow as a small community,” Aikin says. “It’s really important for us as young adults to build that connection. “We’ve seen new family friendships form, strained marriages begin to heal, and deeper understandings of the faith develop in those who attend.”

Groups for young Catholic men and young Catholic women have also been established.

“Currently, our young men’s group consists of primarily fathers with young children,” Aikin notes. “The group gets together every other Monday night at a local coffee shop. The group discusses the struggles and joys of parenting, how to be better husbands and fathers, and how to lead their families in faith. We



Being a part of the young adult group of the Richmond Catholic Community has enhanced the family life of Shannon, left, Owen, Rory, and John Aikin.

end the nights with a round of prayers.”

Creating homes where Christ comes first

Such efforts in the Richmond Catholic Community, St. Michael Parish in Greenfield and other parishes across the archdiocese are still in their infancy. Many challenges await, but the commitment is strong.

“I don’t know what I would do without the Catholic faith,” says KC Seibert, who is 28 and expecting the couple’s second child in December. “It gives me meaning. It’s how I live every day. It’s how I do what I do, and think what I think.”

She’s seen the impact of sharing that faith with other young adult Catholics.

“Young adults are trying to find a place, and establish their life and their faith,” KC says. “Young adults are vitally important to the Church. They help the life of the parish by rejuvenating the parish. I think the Church needs to provide more opportunities for young adults to get involved. I think every parish should have a young adult group.”

Aikin remembers his faith life before he and his wife, Shannon, became involved in a young adult Catholic group.

“I would go to Mass with my family and see five or six other families at the exact stage of life that I’m in, and have no clue who they were, but I knew there was such a possibility for connecting on so many levels,” he says. “Odds are those same struggles and joys my family may be experiencing, their family could be experiencing as well.

“We had no outlet for sharing and discussing those ups and downs with other members of the Church who we can relate to. Now, we’re starting to see a tighter community, and a more knowledgeable one.”

As those relationships continue to grow, so does the faith of the Aikin family, says Shannon. She and John have



Archbishop Joseph W. Tobin poses for a photo with members of the young adult group at St. Michael Parish in Greenfield. Chris Meek, left, Renee Odum, Mary Meek and Scott Seibert share the moment with him.

a 3-year-old daughter, a 2-year-old son and a child due in September.

“It’s a very powerful feeling to know that there are women in the same position as I am, struggling with similar things while trying to achieve the same goals in their efforts with raising a family and sustaining their marriage,” says Shannon, who is 28.

“My children are getting the chance to play with children who will be going to school together, praying together and celebrating Mass together. Meanwhile, I’m seeing the beauty of their parents’ love for each other and for their faith. As a family, it’s a wonderful example of the community we are blessed to experience as Catholics. All families need that kind of support. Catholics can do it, and we can do it well.”

(Visit the website www.indycatholic.org for information about events, programs and service opportunities for young adult Catholics in the archdiocese.) †

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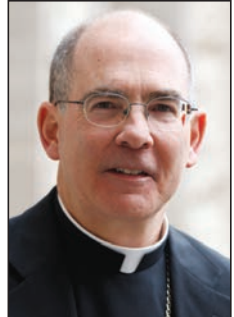
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LCWR leaders hope for continued dialogue on Vatican assessment

ORLANDO, Fla. (CNS)—Members of the Leadership Conference of Women Religious (LCWR) announced on Aug. 19 at the close of their assembly and national board meeting in Orlando that they were pleased with dialogue they had with the Church official appointed to oversee their organization as part of a Vatican assessment, and hoped for “continued conversations of this depth.”

During the Aug. 13-16 annual gathering at the Caribe Royal Hotel and Convention Center in Orlando and a three-day national board meeting afterward, women religious met with Archbishop J. Peter Sartain of Seattle, appointed by the Vatican doctrinal congregation last year to oversee a reform of LCWR.

Last April, the Vatican Congregation for the Doctrine of the Faith (CDF) said a



Archbishop J. Peter Sartain

reform of LCWR was needed to ensure its fidelity to Catholic teaching in areas including abortion, euthanasia, women’s ordination and homosexuality.

In a statement released on Aug. 19, the sisters said the discussion with the archbishop gave them “hope that continued

conversations of this depth will lead to a resolution of this situation that maintains the integrity of LCWR and is healthy for the whole Church.”

Archbishop Sartain addressed the assembly of 825 participants on Aug. 13.

The archbishop began his comments with an anecdote from his episcopal

ordination. In 2000, he was ordained bishop for the Diocese of Little Rock, Ark. Six years later, he was named to lead the Diocese of Joliet, Ill., and in December 2010 was installed to lead the Archdiocese of Seattle.

“After I was ordained, I was then escorted to the chair—the *cathedra*—and when I sat, my feet didn’t touch the floor,” which brought a chuckle from him and the congregation, recalled Archbishop Sartain.

“There’s always going to be a great gap between what God calls us to do and our capacities,” he told the LCWR assembly. “God’s grace and mercy are far greater, and our feet will never touch the floor.”

“Over the past 18 months, we’ve had significant conversations—serious, humorous, with solidarity and understanding—one that has made this a



Sr. Carol Zinn, SSJ

time I’ve looked forward to. It is impossible for me to conceive of the task the Holy Father has given me to achieve for CDF without thinking of you and all I have worked together with you.

“It is very personal,” he continued. “I am here as a representative for Pope Francis for this one task, but I am here as your brother and friend.”

LCWR officers held three executive sessions during which they shared with one another their impressions of the meetings that have already taken place between them and Archbishop Sartain, as well as the two bishops appointed as his assistants, Bishops

Leonard P. Blair of Toledo, Ohio, and Thomas J. Paprocki of Springfield, Ill.

During the other executive sessions, they heard members’ response to Archbishop Sartain’s remarks to the assembly and also heard the direction members gave to LCWR for “next steps in working with the three bishop delegates.”

Finally, LCWR invited Archbishop Sartain to a two-hour session with the organization’s 21 board members at the beginning of their national board meeting immediately following the assembly.

LCWR said in its statement that the “session with Archbishop Sartain allowed a profound and honest sharing of views.” It noted that because of time limitations during the assembly, the archbishop did not have the time to answer many of the members’ questions.

“Clearly, however, he had been listening intently and heard the concerns voiced by the members, and their desire for more information. The extraordinarily rich and deeply reverent conversation during the board meeting gave us a greater understanding of Archbishop Sartain, and we believe he now also better understands us.”

The statement also noted that the LCWR leaders are uncertain about how their “work with the bishop delegates will proceed.”

LCWR, which representing the majority of 57,000 religious sisters in the U.S., is granted canonical status by the Vatican.

At the conclusion of the assembly, Sister Carol Zinn, a member of the leadership team of the Sisters of St. Joseph of Chestnut Hill, Pa., assumed the office of LCWR president for 2013-14, succeeding Sister Florence Deacon.

The body voted in Sister Sharon Holland,



Projected on a screen above a choir, Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, celebrates Mass on Aug. 14 during the Leadership Conference of Women Religious assembly in Orlando, Fla. The annual gathering brings together members of a majority of the women’s religious congregations in the U.S.

vice president of the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Mich., as LCWR’s president-elect.

The conference also elected Sister Barbara Blesse of the Dominican Sisters of Springfield, Ill., as conference secretary for a third year.

LCWR has nearly 1,400 members who are elected leaders of their religious orders. †

EGYPT

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that Morsi had been removed from office, increasing the impression of Christian involvement in what some termed a military coup and others described as the military enacting the will of the people.

The *Christian Science Monitor* reported in mid-August that in one Egyptian village, red marks were still visible from where Christian houses were marked in red graffiti in late June as residents vowed to protect Morsi’s legacy.

After the Aug. 14 military crackdown, angry extremists throughout Egypt seemed to target Christians and police, although moderate places of Islam also were targets.

Internet photos of two Christian churches attacked in Mallawi, in Minya, a province south of Cairo where Christians make up around 35 percent of the population, showed decapitated statues, burned courtyards and door frames, sacked and burned church offices, and piles of rubble.

Auxiliary Bishop Botros Fahim Awad Hanna of the Coptic Patriarchate of Alexandria posted photos of people praying in burned-out churches.

In a widely published interview with the Associated Press, Franciscan Sister Manal, principal of a school in Bani Suef, told of a six-hour ordeal in which a mob broke into the school, stole all the computers and furniture and set multiple fires. At times, she told AP, she was overcome by fumes from the fire and tear gas from police. She said the mob knocked the cross off the street gate and replaced it with a black banner resembling the al-Qaeda flag.

Sister Manal said the school educated about equal numbers of Christians and Muslims, so when a parent who was a police officer had warned her the school was targeted by extremists, she did not pay attention.



Supporters of ousted Egyptian President Mohammed Morsi take part in a protest near Ennour Mosque in Cairo on Aug. 16. A prominent Egyptian bishop said his country will not have a civil war, and international bodies should not intervene.

After the attack, the extremists paraded Sister Manal and two other nuns through the streets before a Muslim—a former teacher at the school—offered them shelter.

The list of attacks published by the Coptic Catholic Church included a Franciscan-run church and school in Suez, and three Catholic churches, a monastery and school damaged and burned in Assiut. Four Catholic churches, a convent and school in Minya, as well as a convent of Sisters of St. Mary in Cairo, were also attacked according to the website, which blamed “the Muslim Brotherhood and supporters of Mohammed Morsi, the former Egyptian president.”

Meanwhile, 35 Coptic Orthodox and Protestant churches were attacked in various towns and cities, as well as an Anglican church in Suez.

Six Christian sites were burned by crowds in Fayoum and five others in Sohag, said the report, which added that all the incidents had been “verified by representatives of the Christian churches.”

Christian homes, shops and hotels were also looted in Minya, el-Arish, Assiut and Luxor, along with the offices of the ecumenical Bible Society in Cairo,

Assiut and Fayoum.

In a commentary on the Coptic Catholic Church’s website, Jesuit Father Henri Boulad, who directs the Jesuit Cultural Center in Alexandria, Egypt, criticized Western reactions to the military clampdown against the Muslim Brotherhood and accused governments and media of also failing to condemn the killing of Christians.

He said a mosque in Cairo’s Rabaa district had been turned into “a veritable powder-house” and “revolting arsenal of war,” while Muslim Brotherhood members, “armed to the teeth,” had “spread terror throughout the population of Egypt” with “murders, abductions, ransom demands, thefts and rapes.”

“Now the West is outraged, shocked and scandalized because the Egyptian army has dared dislodge the Muslim Brothers,” said the 82-year-old priest, a former Middle East Jesuit provincial and former head of Caritas in Egypt.

“Poor Muslim Brothers, victims of violence,” he wrote.

The priest said the June 2012 election of Morsi had been a “vast masquerade,” characterized by “enormous fraud,” adding that 1,500 Egyptians had since been “massacred by Morsi’s militias.” †

Bishop says Egyptians are running out of food because they fear going out

VATICAN CITY (CNS)—A Catholic bishop in Luxor, about 400 miles south of Cairo, said Muslims and Christians are afraid to leave their homes. Because the shops are closed and no one is venturing outside, many are running out of food.

Coptic Catholic Bishop Youhannes Zakaria of Luxor told Fides, the news agency of the Congregation for the Evangelization of Peoples, “I’m crying for all these simple people—Muslims and Christians—who live in the villages nearby and don’t have anything because their food supplies are running out and people are afraid to leave their homes.

“Even those who are well off can’t buy food because all the shops are closed,” he told Fides on Aug. 20. “I’d like to go help them myself, but I can’t because I’m also forced to stay inside.”

After Egyptian police and the military broke up camps of demonstrators protesting the ouster of President Mohammed Morsi, more demonstrations

took place on Aug. 16, including in Luxor.

“After being chased from the center of Luxor, the pro-Morsi demonstrators arrived under my residence shouting, ‘Death to the Christians.’ Fortunately, the police arrived in time to save us. Now the police and the army have two armored vehicles parked here,” Bishop Zakaria said.

While the death and destruction in Luxor hasn’t been as bad as in other parts of Egypt, the bishop said the homes of some Christians have been burned and it seems prudent for people not to go out if possible.

“For security reasons,” he said, they have canceled the Aug. 22 celebrations of the Dormition of Mary, the Eastern equivalent of the feast of the Assumption.

The bishop said the Muslim Brotherhood is going after Christians because “they think Christians are the cause of Morsi’s fall. It’s true that Christians participated in the demonstrations against Morsi, but 30 million Egyptians—most of them Muslims—took to the streets against the deposed president,” he said.

“By attacking Christians, they want to throw Egypt into chaos,” Bishop Zakaria said. †



Bishop Youhannes Zakaria



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Editorial



Pope Francis waves as he arrives to lead the Angelus from the window of his studio overlooking St. Peter's Square at the Vatican on Aug 11.

Jesus is what we long for, the joy of our desiring

"Be careful what you wish for" is a saying we've all heard before. It reminds us that our desires can get us into trouble—sometimes serious trouble.

That's why parents—with the help of teachers, coaches and other adults—have an obligation to discipline their children. If we don't learn at an early age to temper our desires, they can overwhelm us and lead us into real trouble.

Pope Francis recently spoke about the need to channel our desires appropriately.

"All of us have a desire," the pope said during a recent Angelus address. "Pity the person who doesn't have a desire. Desire moves us forward, toward the horizon, and for us Christians that horizon is an encounter with Jesus, who is our life, our joy, our happiness."

Addressing thousands of pilgrims, the pope asked them to think about what Jesus said to his disciples: "Where your treasure is, there also will your heart be" (Lk 12:34).

"Do you have a heart that desires or a closed heart, a sleeping heart, an anesthetized heart?" the pope asked. "And what, for you, is the most important, most precious thing, that which attracts your heart like a magnet?"

According to the Holy Father, most people would respond "my family," but the pope asks, "What is it that binds families together? Love."

Without love, families don't survive. Without God, the source of all real love, the things that we desire—even good and important things like health, food and shelter, work and family—can leave us feeling empty, alone and unhappy.

Pope Francis told the crowd that God's love gives meaning to all the daily tasks in a Christian's life, and it is what helps people face trials.

"To move forward in life with love, with that love that the Lord has sown in our hearts, with the love of God—that is a true treasure," he said.

Of course, we have to be careful when we say that love is what we desire, the ultimate source of our happiness and joy. "Love" is a much-abused concept. It means different things to different people, and even genuine love can be distorted by

selfishness and sin.

That's why Pope Francis points to Jesus as love incarnate, love in the flesh. Not only is Jesus the best example for us of how to live lovingly, he is also the source of all love whose grace makes it possible for us to overcome temptation and choose what is good.

Our faith tells us improper desires leading to wrong choices were the cause of all our human problems. This was the original sin. Adam and Eve, our first parents, wanted to be like God—a foolish and unhealthy desire. To fulfill this fatal wish, they disobeyed God's law and suffered terrible consequences as a result of their freely chosen actions.

All of us, the descendants of Adam and Eve, repeat this original sin in our own ways. But thanks to God's intervention, we have been freed from the curse of our distorted desiring. We have been shown the way out, the way to right desiring and good choices.

What is this way? It is the way of the cross, the ultimate expression of self-sacrificing love. We believe that Jesus himself is the way. He is—or should be—the object of all our desiring and the model for all our choices and life decisions.

Jesus was tempted the same way we are. After fasting 40 days in the desert, his desires were what any human person's would be. He wanted food; he wanted comfort and security; and above all he wanted to know that he would be successful in carrying out his divine mission. But Jesus did not allow the devil to persuade him to lose focus on his ultimate, most important, desire—to do the will of his Father by sacrificing his own wants and desires to the greater good, which was our salvation.

We all have desires, and that's a good thing, Pope Francis tells us. Our desires move us forward in fulfillment of our mission (or calling) from God to be lovers in his own image and likeness.

What's most important to us? Love should be our answer, but is it self-love or the love of Jesus? We need to ask ourselves these questions regularly. Otherwise, we risk losing our way and getting into big trouble.

Jesus, joy of our desiring, help us want what is good. Through the power of your grace, may we make right choices, and so place all our treasure—our heart's desire—in you.

—Daniel Conway

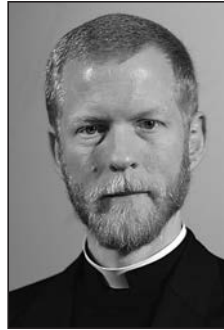
Making Sense Out of Bioethics/Fr. Tad Pacholczyk Universal morality and the natural law

People sometimes use the phrase "moral compass" to describe the innate sense of right and wrong that human beings have.

President Barack Obama, for example, recently mentioned in one of his speeches how we need to, "keep our own moral

compass pointed in a true direction."

Although he didn't spell out what that true direction might be, his remark nevertheless highlighted something that all can agree upon, namely, the importance of being



guided by a moral compass.

When functioning properly, this moral compass (a.k.a. our "conscience") not only encourages us from within to "do good and avoid evil," but also sets off internal alarm bells when we are tempted to carry out evil acts.

Some acts, such as murder, torture, theft and adultery will trigger those alarm bells almost universally, irrespective of time period, culture or upbringing within a particular society.

No society erects statues to honor their greatest adulterers, or to celebrate their most prolific murderers. When a genocidal leader is cast in marble, it is to memorialize qualities like courage or leadership, not his murderous proclivities.

The fact that certain actions like murder and adultery are wrong and invariably harmful, and readily perceived as such, leads to what is known as the "natural law."

The natural law signifies that we can know through our powers of reason what is right and wrong, and that our reason can thereby guide us toward an ethical life. Becoming aware of the natural law through a carefully formed moral compass is an essential part of what it means to be human. Those who invoke natural law appeal to self-evident principles that can be known by all humans.

Catholic teachings about morality also

rely on the notion of natural law. The Second Vatican Council, to consider but one example, describes our moral duty this way: "Deep within his conscience, man discovers a law which he has not laid upon himself but which he must obey."

The natural law, nonetheless, is not a specifically Christian idea, but has its origins in pre-Christian thought. A number of ancient Greek philosophers discuss the notion. Cicero, a Roman statesman and writer (106-43 B.C.), has a famous passage wherein he describes the natural law:

"There is in fact a true Law—namely, right reason—which is in accordance with nature, applies to all men, and is unchangeable and eternal. By its commands it summons men to the performance of their duties; by its prohibitions it restrains them from doing wrong. To invalidate this Law by human legislation is never morally right, nor is it permissible ever to restrict its operation; and to annul it wholly is impossible."

He also notes how the natural law cannot be "one thing at Rome, and another at Athens; one thing today, and another tomorrow; but in all times and nations this universal law must forever reign, eternal and imperishable."

Despite its constancy and universality, the demands of the natural law are not easily specified or deduced, free of disputation or debate. Some people today, in fact, influenced by the hedonism and relativism of our age, would go further and outright deny the existence of the natural law.

Interestingly, though, whenever a serious crisis or threat to civilization arises, the validity of natural law reasoning tends to reassert itself. Such a resurgence occurred, for example, at the end of World War II, during the Nuremberg trials and in the prosecutions against those who had perpetrated heinous crimes against humanity. Nazi defendants objected to being placed on trial for simply following the orders of their superiors and the laws of their country. Most of their actions

See **BIOETHICS**, page 5

Letter to the Editor

Build solidarity by being informed, formed and transformed by God's revelation, reader says

The key to building solidarity among humans is being informed, formed and transformed by the social doctrine of the Catholic Church. The equality of men rests essentially on their dignity as persons and the rights that flow from it:

"Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design" (*Catechism of the Catholic Church*, #1935, "*Gaudium et Spes*," #29).

The race card and class card are parts of a cultural defective brain washing perpetrated by groupings of people who wish to continue the division between the solidarity of all human beings.

Consequently, they arouse strong reactions that perpetuate division based on defective, decadent deception. Those being duped by this ideology are doing exactly what they are combating.

Jesus told us that "what we do to the least we do to him" (Mt 25:40). Looking at all humans as if they were the image and likeness of God voids the reality of suspicion. "Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men. ... Only the recognition of human dignity can make possible the common and personal growth of everyone"

(*Compendium of the Social Doctrine of the Church*, #144-145).

All human being growing up in America are offered the informing of Vatican II's "*Gaudium et Spes*," which presents the face of a Church that cherishes a feeling of deep solidarity with the human race and its history, that travels the same journey as all mankind and shares the same earthly lot with the world, but which at the same time is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God.

Building solidarity among humans exists innately in all. The challenge is being informed by the light of faith.

Yet in speaking of the light of faith, we can almost hear the objections of many of our contemporaries. In modernity, that light might have been considered sufficient for societies of old, but was felt to be of no use for new times, for a humanity come of age, proud of its rationality and anxious to explore the future in novel ways. Faith thus appeared to some as an illusory light, preventing mankind from boldly setting out in quest of human solidarity.

When any of us are asked if we are ignorant of the teaching of the Church, myself included, we had all better raise our hand and admit we are duped by the deceptive ideology of man and lacking in our informing of faith to one degree or another.

One key to building solidarity among humans is being informed, formed and transformed by God's revelation and not man's relativism.

Gary Taylor
Salem

Workers still struggle 75 years after minimum wage was established

WASHINGTON (CNS)—Seventy-five years after President Franklin D. Roosevelt signed into law a national minimum wage, many workers still struggle to support themselves and their families living at or slightly above that pay.



WASHINGTON LETTER

“Jobs that are paid minimum wage take a lot of physical effort. You’re on your feet; you’re moving and working quickly. Imagine working that hard and not feeling like you can provide for yourself and your family—it is incredibly demoralizing,” said Judy Conti, an activist with National Employment Law Project.

The current federal minimum wage is \$7.25 an hour. Had the minimum wage kept pace with inflation, it would be at \$10.74 per hour. Additionally, minimum wage for tipped workers hasn’t been raised in more than 20 years and remains at \$2.13 an hour.

Chanting “we can’t survive on 7-25,” many fast-food workers have organized walkouts in cities like Chicago, Milwaukee and New York City. The movement in Chicago called “Fight for 15” held protests on Aug. 1, and has encouraged others in the city and around America to fight for living wages.

“God bless these people,” said Conti. “They’ve got nothing to lose.” While she believes the federal minimum wage should be increased, she also champions the workers for dealing with the problem directly.

To her, raising low wages makes sense economically. “The more people you squeeze out of the middle class, the more no one has the money to buy your products. Good wages is a virtuous cycle; it fuels an economy that works.”

According to a poll by Rasmussen Reports, 61 percent of Americans favor raising the minimum wage to \$10.10, the amount the Fair Wage Bill of 2013 proposes. Rep. George Miller, D-Calif., has introduced the bill, which would change the tipped wage to \$3 an hour, gradually raise the minimum wage to \$10.10 and thereafter leave the future of minimum wage rate up to the Department of Labor. The bill has not yet left committee.

Kali Radke, 31, works part time at \$8.25 an hour, a dollar above the federal minimum wage, while going to school for nursing. While she had been living in a shelter, she and her 9-year-old daughter now live in Fort Meade, Md., in transitional housing at Sarah’s House, operated by Catholic Charities of the Archdiocese of Baltimore.

Because of the scarcity of full-time minimum wage jobs, many people she knows work multiple part-time jobs to support themselves. Even then, it’s easy to be let go if something like a child’s sickness prevents them from coming into work.

“It’s an employer’s market,” Radke told Catholic News Service in a telephone interview. Though she hopes to get a managerial position and eventually a job in nursing, she realizes that not everyone has opportunities for a career change. “Some people can’t go to school, but if you’re willing to put in 40 hours a week, you should be able to afford an apartment, and it’s just not possible.”

Almost half of minimum wage workers, 47 percent, are full-time employees over the age of 20; 24 percent are parents, and more than a third are minorities, according to the Economic Policy Institute, a think tank based in Washington.

With an increase in the minimum wage “things would still be tight, but at least I’d be able to put a roof over our heads,” said Radke.

Church teaching has long supported just wages and fair treatment of employees. For example, Pope Leo XIII issued his encyclical “*Rerum Novarum*” (1891) to address the difficulties faced by the working class in the wake of the Industrial Revolution. “Wages ought not to be insufficient to support a frugal and well-behaved wage-earner,” he wrote.

Catholics also have been involved in furthering a just wage in America. “Msgr. John A. Ryan wrote one of the first pieces on [state minimum wage law],” said Michael Naughton from the John A. Ryan Institute for Catholic Social Thought, part of the University of St. Thomas in St. Paul, Minn. “There was a grave concern for people to be able to achieve their needs with the wages that they make.”

Brian Engelland, an economics professor at The Catholic University of America in Washington, fears that increasing the federal minimum wage may not be beneficial to the overall economy: “It’s rough and inexact when it’s done on a national basis because there is such a great difference between costs of living between, say, Mississippi and D.C. Fair wages should be done more on a regional basis.”

However, he believes that local government as well as employees, employers, consumers and investors should actively promote and bargain for just wages that are realistic for their individual companies.

“Because of the way we were created, we like to work and we’ll work whether we’re paid or not,” he said. “Consequently, humans do not do a good job in negotiations. We’ve got to tip the scales toward human dignity so that the individual worker doesn’t get the short end of the stick.”

“It wouldn’t be a bad idea” to have minimum wage laws legislated at a local level, “but the federal minimum should keep pace,” said Charlie Clark from St. John’s University in the New York borough of Queens.

The majority of minimum wage employers,



Fast-food workers and their supporters rally in front of a McDonald’s restaurant in New York’s Union Square as they demand higher wages on July 29. “We can’t survive on 7-25!” was one of the slogans chanted by the protesters, a reference to New York state’s minimum wage of \$7.25 an hour.

corporations like Wal-Mart, Target and McDonald’s, can afford a wage hike, according to the National Employment Law Project. Two-thirds of those employing minimum wage workers are not mom-and-pop stores, but large corporations with more than 100 employees. Seventy-eight percent have been profitable every year for the past three years, and 63 percent of these companies are earning higher profits now than before the recession. Much of that money is benefiting the higher-ups.

“If you look at the data of labor productivity until the mid-1970s, wages went up with productivity,” said Clark. “Productivity increases now go to owners.”

Still, debate on a higher minimum wage based on differing economic theories has prevented passage of any measure to raise it. Clark told CNS that for many years economists believed that raising the minimum wage would raise unemployment, “but then they started to empirically test it and there’s no evidence that unemployment goes up. Now economists are split about 50/50.”

Naughton believes that a just wage is part of right relationship between employees and employers. “The role of virtue should inform these wage relationships from a scriptural, Catholic perspective,” he said. “Are there ways I can dignify the work? How can you promote the growth of your co-worker versus seeing an employee as an eight-hour unit?”

Conti believes she was called to help people to support themselves. “I was raised in all of the traditions of Catholic social justice, not just charity, not just handouts but real opportunities for people to better themselves.” †

BIOETHICS

continued from page 4

were recognized as being legal under the judicial system of the Third Reich. They were ultimately found guilty, nevertheless, of violating a higher law to which all nations and peoples are subject.

Sir Hartley Shawcross, a British prosecutor at Nuremberg, stressed that

there could be no immunity “for those who obey orders which—whether legal or not in the country where they are issued—are manifestly contrary to the very law of nature from which international law has grown.” The prosecutors at Nuremberg built their case on the fact that, in the final analysis, the laws of man and of nations are subject to the laws of God and the natural law.

To discern the natural law and

thereby perceive our moral obligations requires reflection, reason and discipline. The darkening of our reason and the weakening of our will that has subtly infected us because of sin can make it challenging, even two millennia following Cicero, to properly grasp our natural moral obligations.

The natural law, nevertheless, represents an essential core of universal morality, serving as a key foundation for

ethics, and an antidote to the lawlessness that tempts us in every age.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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Benedictine sisters to bestow Angel of Grace awards at fundraiser

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

For the last six years, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have found three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angel of Grace" award.

This year's recipients are former Indianapolis WRTV 6 news anchorwoman Barbara Boyd for the "messenger" Archangel Gabriel Award; Angel's Wings, Inc. founder Wendi Middleton for the "defender" Archangel Michael Award; and 20-year director of religious education at St. Joan of Arc Parish in Indianapolis—and prodigious volunteer—Mary Anne Schaefer for the "companion" Archangel Raphael Award.

These women will receive their award at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn in Beech Grove. The event will take place at Primo Banquet Hall in Indianapolis from 10:30 a.m.-2 p.m. on Sept. 28 (see below for more details).

Here are the stories of this year's messenger, defender and companion.

Archangel Gabriel Award winner Barbara Boyd

Barbara Boyd is known to many as Indianapolis' first black female television journalist and news anchor.

But she is most famous as the woman who raised awareness of breast cancer by being the first television personality to report on her own struggle with the illness as it occurred in 1972.

After opening a Head Start program in 1965, Boyd switched to a career as a journalist with Indianapolis' WRTV 6 in 1969 at age 39—with no journalism background.

She is now listed in the National Association of Black Journalists Hall of Fame and the Indiana Journalism Hall of Fame.

Part of her membership in these elite groups is due to reporting on Reach to Recovery, a program operated by the American Cancer Society in which breast cancer survivors help and mentor current patients.



Barbara Boyd

From her hospital bed two days after undergoing a mastectomy, Boyd recorded a seven-minute news spot on her experience with breast cancer. She shared about how she detected a lump in her breast after doing a self-examination, the surgery she underwent to remove her right breast, and how Reach to Recovery helped her and women like her.

At a time when breast cancer was talked about in hushed tones, this was groundbreaking.

The public response was tremendous. By sharing her story, Boyd opened the door to women with breast cancer, allowing them to talk about their struggles openly.

She went on to do consumer reporting and human interest stories. Boyd retired from WRTV 6 in 1994.

Since that time, she has been involved with Indy Creative Aging, the March of Dimes, Indiana Children's Wish Fund, Habitat for Humanity and other organizations.

Boyd's life is reflective of her signature news closer: "Have a great day. And stay on top of the world."

Archangel Michael Award winner Wendi Middleton

Wendi Middleton got "hooked on doing things for women in prison" as a volunteer in college. For 10 years, she worked for Prison Fellowship Ministries, a non-profit organization training volunteers to spread the Gospel and minister to prisoners and their families.

In 1999, Martinsville resident Middleton was contacted by a volunteer in Evansville, asking on behalf of a pregnant prisoner if there was an agency in Indianapolis that would care for the

baby while the woman was incarcerated. Middleton researched, to no avail.



Wendi Middleton

So she and her husband cared for the newborn until the woman was released two years later. After her release, the woman stayed with the Middletons, but soon fell back into a drug-addicted lifestyle.

"She got probation in Kentucky and left the child with us," Middleton says. "We did an open adoption. A few months after our adoption, we came up with the idea for Angel's Wings. It's named after our [adopted] daughter, Angel." According to its website, www.angelswingsinc.org, Angel's Wings, Inc. is a non-profit, volunteer-run organization "dedicated to promoting family preservation by providing alternative residential placement for children of offenders, fostering mentor relationships with pregnant offenders, and assisting female ex-offenders in the successful reintegration into the community."

The organization also hosts in-prison baby showers and offers case management services to pregnant or recently delivered incarcerated mothers.

A mother of four and custodian of a niece and nephew, Middleton has cared for several babies of incarcerated women.

"The babies motivate me," she says with an affectionate tone. "They keep me going."

Archangel Raphael Award winner Mary Anne Schaefer

St. Roch Parish member Mary Anne Schaefer of Indianapolis does not speak of ministries "she" began, but rather of ministries "we" began—"we" giving recognition to God's role in all she does.

For more than 20 years, Schaefer has served as the director of religious education at St. Joan of Arc Parish in Indianapolis.

Schaefer also started Holy Family

Ministry, an outreach program at St. Joan of Arc Parish. The ministry reaches out to those in need within the parish and beyond.

"Our main focus is the [Officer David S. Moore] food pantry," says Schaefer.

The food pantry, which has grown from a parish closet to its current location at the Community Court of Indianapolis, is open every other week for a total of eight hours. In that short span of time, the food pantry serves 150 families, says Schaefer.

"We also help with utilities, offer school assistance and just try to meet people's needs—and that's you and me, because any of us can lose a job," she says.

With God's help, Schaefer also started Women of Faith, an annual, interdenominational event for local Christian women to share their love for God. The event draws 350-400 women, says Schaefer.

She also created Daughters of Mary, a group of women from St. Joan of Arc who meet monthly for prayer and provide support to the food pantry and Women of Faith ministries.

Her volunteer efforts always stem from a love for Christ, she says, and a belief in looking "for the face of Jesus in all the people you meet."

More information about the Holy Family Ministry can be found by logging on to www.sjoa.org/church/sja-groups/.

(The event is at Primo Banquet Hall, 2615 National Ave., in Indianapolis. Tickets are \$35 per individual or \$245 for a table of eight. Fashions by The Secret Ingredient will be modeled and available for purchase, with 10 percent of proceeds going toward the cause. Event includes raffles for gift baskets and a week's stay at a home on Lake Michigan. For reservations or questions, contact the Benedict Inn at 317-787-3287 or www.benedictinn.org.) †

Faith isn't ornamental, but it means making tough choices, Pope Francis says



Pope Francis

VATICAN CITY (CNS)—Faith isn't something decorative one adds to life, but is a commitment that involves making choices that may require sacrifice, Pope Francis said.

Faith "is not decorating your life with a bit of religion as if life were a cake that you decorate with cream," the pope said on Aug. 18 before praying the Angelus with visitors in St. Peter's Square.

Pope Francis' Angelus address included an explanation of a passage from the day's Gospel reading from Luke in which Jesus tells his disciples: "Do you think that I have come to establish peace on the Earth? No, I tell you, but rather division" (Lk 12:51).

Jesus was telling his disciples that loving and serving God had to be the "basic criteria of life," Pope Francis told thousands of people gathered under the midday sun to pray with him.

"Following Jesus means renouncing evil, selfishness, and choosing goodness, truth and justice even when that requires sacrifice and renouncing our own interests."

Living a truly Christian life can lead to division, even within families, the pope said. "But attention: It's not Jesus who divides. He sets out the criteria: Live for oneself or for God and others; ask to be served or serve; obey one's ego or obey God—it is in

this sense that Jesus is a 'sign of contradiction.'"

When Jesus told his disciples he had come to "set the world on fire," the pope said, he was not authorizing the use of force to spread the faith. "Rather, it is the exact opposite: The true force of the Christian is the force of truth and love, which means renouncing the use of violence.

"Faith and violence are incompatible," he said.

At the same time, Pope Francis said, "faith and strength go together. The Christian is not violent, but is strong. And with what strength? That of meekness—the strength of meekness, the strength of love." †

St. Anthony Church

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PILGRIMAGE

continued from page 1

remains of Indiana's first saint, sometimes kneeling before her casket, other times touching it with their hand.

"It was overwhelming," said first-year seminarian Nickolas McKinley. "It felt wonderful to be in the presence of a saint. The sense of her life and prayerfulness came through."

McKinley, a member of St. Christopher Parish in Indianapolis, is a freshman at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

The pilgrimage capped off the annual three-day archdiocesan seminarian convocation in which men in formation for the priesthood for the Church in central and southern Indiana spend time together, before going off to their seminaries for the upcoming academic year.

Six years ago, transitional Deacon Daniel Bedel visited Saint Mary-of-the-Woods on a seminarian pilgrimage when he wasn't too far ahead of where McKinley is at in his priestly formation.

Now he is just months away from being ordained a priest. As he drove a van of seminarians to Saint Mary-of-the-Woods, he reflected on how this was his final seminarian pilgrimage.

"Knowing that it's the last one just makes the ordination for the priesthood coming up that much more real," said Deacon Bedel. "It's coming. You've got to be ready for it."

Part of that preparation for the priesthood is spending summers in archdiocesan parishes. Deacon Bedel, a member of St. John the Evangelist Parish in Enochsburg, ministered for 10 weeks at St. Mark the Evangelist Parish in Indianapolis.

"It was an incredible summer, one of the best summers I can ever remember having," he said. "At the end of the summer, it didn't feel that I had already been there for 10 weeks. It flew by. And so the thought that I had to leave the parish and go back to the seminary was hard. I really just wanted to stick around at the parish a lot longer."

But spending time with his fellow seminarians at the convocation was also important for Deacon Bedel.

"It's just a good chance to get to know the new guys and gives us a chance to kind of bond," he said. "That fraternity is what we're all about in seminary. And we know that, for those who make it to the priesthood, that fraternity is going to just get better as we're priests."

Spending time with his brother seminarians was important for first-year seminarian Jeff Dufresne, a member of St. Monica Parish in Indianapolis.

"You, of course, have mentors and people that pray with you and talk with you and discern with you and walk with you outside of the seminary," said Dufresne. "But having brothers that you get to pray in community with and celebrate liturgy with—that fraternity has been the biggest part."

Accompanying the seminarians on the pilgrimage was Father Eric Augenstein, who began his ministry as archdiocesan vocations director earlier this year.

Canonization date for John Paul II, John XXIII to be known in September

VATICAN CITY (CNS)—Pope Francis will host a meeting of cardinals on Sept. 30 to formally approve the canonization of Blesseds John Paul II and John XXIII. The date for the canonization will be announced at that time, said Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes.

The cardinal told Vatican Radio on Aug. 20 that only Pope Francis knows for sure the date he will proclaim the two popes as saints, although he already implied that it is likely to be in 2014.

Speaking to reporters traveling with him from Brazil to Rome on July 28, Pope Francis said he had been considering Dec. 8, but the possibility of icy roads could make it difficult for Polish pilgrims who would travel by bus to Rome for the liturgy.

Another option, he said, would be on April 27, which is the Sunday after Easter and the celebration of Divine Mercy Sunday, a celebration instituted worldwide by Pope John Paul.

Asked to describe the two late popes, Pope Francis said Blessed John was "a bit of the 'country priest,' a priest who loves each of the faithful and knows how to care for them; he did this as a bishop and as a nuncio."

He was holy, patient, had a good sense of humor and, especially by calling the Second Vatican Council, was a man of courage, Pope Francis said. "He was a man who let himself be guided by the Lord."

As for Blessed John Paul, he told the reporters on the plane, "I think of him as 'the great missionary of the Church' because he was 'a

man who proclaimed the Gospel everywhere." Pope Francis signed a decree recognizing the miracle needed for Blessed John Paul's canonization on July 5; the same day, the Vatican announced that the pope had

agreed with the cardinal members of the Congregation for Saints' Causes that the canonization of Blessed John should go forward even without a second miracle attributed to his intercession.

Before declaring new saints, the pope consults with cardinals around the world and calls a consistory—a gathering attended by any cardinal who wants and is able to attend—where those present voice their support for the pope's decision. A date for a canonization liturgy is announced formally only during or immediately after the consistory.

Except in the case of martyrdom, Vatican rules require one miracle for a candidate's beatification and a second for his or her canonization as confirmations that the candidate really is in heaven with God. †

Photos by Sean Gallagher



With an image of St. Theodora Guérin serving as a backdrop, transitional Deacon Benjamin Syberg proclaims the Gospel during an Aug. 14 Mass at the Church of the Immaculate Conception on the motherhouse grounds of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods.

He was excited to welcome eight new seminarians, six of whom will receive priestly formation at Bishop Bruté Seminary. The other two are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He also noted that nine of the archdiocese's 11 deaneries are represented among the 27 seminarians.

"As far as I can tell, this is one of the most geographically diverse groups of seminarians that we've had in quite some time," Father Augenstein said. "It's a sign that there is a culture of vocations that has been built up, not just in one or two parishes or one or two deaneries, but in families, in schools and in parishes throughout the archdiocese. It gives us good hope for the future."

No matter where the seminarians come from, Father Augenstein hopes that they all grow in holiness during their years of

priestly formation.

During a Mass celebrated in the Church of the Immaculate Conception, Father Augenstein standing just a few feet away from the mortal remains of St. Theodora reflected on striving for that sanctity.

"Being able to drive an hour and a half from Indianapolis to a shrine of a canonized saint here at Saint Mary-of-the-Woods is a reminder that sanctity and holiness is possible for us here in Indiana," Father Augenstein said during his homily. "We don't have to go far away to find it."

(For more photos from the seminarian pilgrimage, read this story online at www.CriterionOnline.com.

For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Seminarian Meril Sahayam prays during an Aug. 14 Mass at the Church of the Immaculate Conception. Sahayam is co-sponsored in his priestly formation by the Archdiocese of Indianapolis and the Diocese of Palayamkottai, India.



Seminarian James Brockmeier, left, transitional Deacon Benjamin Syberg and seminarian Nickolas McKinley pray on Aug. 14 at the Shrine of St. Theodora Guérin.



Providence Sister Jan Craven leads archdiocesan seminarians on an Aug. 14 tour of the grounds of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods.



Archdiocesan vocations director Father Eric Augenstein, right, elevates the Eucharist during an Aug. 14 Mass at the Church of the Immaculate Conception. Seminarian Kyle Rodden, left, assisted at the Mass.



Blessed John XXIII



Blessed John Paul II

Providence sisters celebrate 50-year jubilees

Eight Sisters of Providence recently celebrated their 50th jubilees at Saint Mary-of-the-Woods.

They include Sisters Jeremy Gallet, Elizabeth Koressel, Patricia McGlynn, Janice Ostrowski, Agnes Mary Raetz, Joanna Valentino, Denise Wilkinson and Barbara Ann Zeller.

Sister Jeremy Gallet is a native of Chicago. She currently ministers as director of the office of worship for the Archdiocese of Portland, Oregon.

Sister Jeremy entered the congregation on Sept. 12, 1963, from Mary Seat of Wisdom Parish in Park Ridge, Ill. She professed perpetual vows on Sept. 29, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education. She received a master's degree in urban education from Indiana University and a master's degree theology from the University of Notre Dame. She received a doctorate in theology and the arts from the Jesuit School of Theology.

In Indiana, Sister Jeremy ministered at Catholic schools in Fort Wayne and Jasper.

Sister Jeremy also ministered in Illinois, Texas and California.

Sister Elizabeth Koressel is a native of Elberfeld, Ind. She currently ministers as a pastoral associate at Precious Blood Parish in Jasper, Ind., in the Evansville Diocese.

Sister Elizabeth, the former Sister Mary Andrew, entered the congregation on Sept. 12, 1963, from Corpus Christi Parish in Evansville. She professed perpetual vows on Aug. 15, 1971.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in elementary education from Ball State University and a master's degree in pastoral studies from Aquinas Institute of Theology.

In the archdiocese, she taught at the former Catholic Central in New Albany from 1977-79, and at former St. Mary School, also in New Albany, from 1979-86.

She also taught at Catholic schools in Evansville, and was a pastoral associate in Fort Wayne.

Sister Elizabeth also ministered in Illinois.

Sister Patricia McGlynn is a native of Chicago. She currently ministers as an educational records clerk at Guerin College Preparatory High School in River Grove, Ill.

Sister Patricia, the former Sister Mary Philip, entered the congregation on Sept. 12, 1963, from Immaculate Conception Parish in Chicago. She professed perpetual vows on Nov. 24, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education. She received a master's degree in elementary education from Indiana University.

In the archdiocese, she taught at Immaculate Heart of Mary School in Indianapolis from 1976-82.

She also taught in Newburgh, Ind., and ministered in Illinois.

Sister Janice Ostrowski is a native of Berwyn, Ill. She currently ministers in library supervision at Guerin College Preparatory High School in River Grove, Ill.

Sister Janice, the former Sister Joachim, entered the congregation on Sept. 12, 1963, from St. Barbara Parish in Chicago. She professed perpetual vows on Nov. 10, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education from the National College of Education at National Louis University in Lisle, Ill. She received an associate's degree in business management from Triton College.

In the archdiocese, Sister Janice taught at the former Saint Mary-of-the-Woods Village School from 1967-68.

Sister Janice also ministered in Illinois.



Sr. Jeremy Gallet, S.P.



Sr. Elizabeth Koressel, S.P.



Sr. Patricia McGlynn, S.P.



Sr. Janice Ostrowski, S.P.



Sr. Agnes Mary Raetz, S.P.



Sr. Joanna Valentino, S.P.



Sr. Denise Wilkinson, S.P.



Sr. Barbara Ann Zeller, S.P.

Sister Agnes Mary Raetz is a native of Toledo, Ohio. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Agnes Mary entered the congregation on Sept. 12, 1963, from St. Joan of Arc Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1970.

At St. Mary-of-the-Woods, she ministered as secretary of the Generalate staff from 1968-83; secretary in the Office of Records from 1983-85; secretary to the general secretary from 1985-86; staff member in the Office of Record and Generalate staff from 1986-87; staff member of the Providence Phone Room; staff member, Central Business Office, from 1993-99; staff member in the Office of Congregational Advancement from 1999-2006; and as a staff member of the Residential Services staff from 2006-07.

Sister Agnes Mary also served as a clerical assistant in the Office of President and Student Affairs from 1987-89.

Sister Joanna Valentino is a native of Chicago. She currently ministers as the administrator for the Ministry of Care at Saint Mary-of-the-Woods.

Sister Joanna, the former Sister Marie Dominic, entered the congregation on Sept. 12, 1963, from St. Angela Parish in Chicago. She professed perpetual vows on Oct. 26, 1969.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education from Indiana State University.

In the archdiocese, Sister Joanna ministered as manager of Meadows of Guerin, Inc. in Georgetown from 2009-10, and as a minister of care at Providence Health Care, Inc. at Saint Mary-of-the-Woods from 2010-12.

Sister Joanna also ministered in Illinois.

Sister Denise Wilkinson is a native of Chicago. She currently ministers as general superior of the Sisters of Providence of Saint Mary-of-the-Woods.

Sister Denise, the former Sister Jessica, entered the congregation on Sept. 12, 1963, from St. Mary-of-the-Woods Parish in Chicago. She professed perpetual vows on Aug. 25, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She received a master's

degree in counseling from St. Louis University.

Sister Denise served as assistant dean of residence at Saint Mary-of-the-Woods from 1974-75; dean of residence from 1975-79; vice president of students affairs from 1982-89; director of the Office of Congregational Advancement from 1996-2001; and as vicar, general officer from 2001-06.

In Indianapolis, she was the congregation's formation director from 1991-96, and a volunteer at its Hispanic Education Center from 1991-93.

Sister Denise also ministered in Illinois, Missouri and Massachusetts.

Sister Barbara Ann Zeller is a native of Evansville. She currently ministers as president and chief executive officer of Providence Self Sufficiency Ministries, Guerin Inc. and Meadows of Guerin Inc. in Georgetown, Ind.

Sister Barbara Ann, the former Sister Dorothy Jean, entered the congregation on Sept. 12, 1963, from Corpus Christi Parish in Evansville. She professed perpetual vows on Sept. 15, 1974.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in studies in aging from North Texas State University.

Sister Barbara Ann ministered as community director of retirement at Saint Mary-of-the-Woods from 1971-76; as infirmary administrator in 1976; as director of gerontology from 1978-81; as a consultant for conferences and conventions from 1978-79; and as executive director, Maryvale from 1979-81.

In the archdiocese, she served as an administrative assistant with the office of Social Ministries from 1976-78; as director of social services for elderly housing at Pfister Co. in Terre Haute from 1981-82; and as administrator and chief executive officer at Providence Retirement Home in New Albany from 1982-94.

Sister Barbara Ann also served as a ministry consultant to the Sisters of Providence from 1994-95, and as director of Providence Self Sufficiency Ministries from 1995-2006.

She also taught in Jasper, Ind. †

Pope says Mary is always near, helping the Church face its trials

VATICAN CITY (CNS)—Mary, the mother of Jesus and mother of the Church, already is in glory in heaven, but she is always with the Church and helps it face the trials of the devil, Pope Francis said.

While the Church is blessed and holy, on Earth it continues to live through “the trials and challenges which the conflict between God and the evil one, the perennial enemy, brings,” the pope said in his homily on Aug. 15 at a Mass for the feast of the Assumption of Mary.

The pope celebrated the Mass in the main square of Castel Gandolfo, a small town in the hills about 13 miles south of Rome where previous popes have spent the summer months. An estimated 12,000 were gathered in the square and down the main street for the Mass.

Commenting on the Mass readings, Pope Francis said the passage from the 11th chapter of the Book of Revelation—describing a woman in labor and a dragon waiting to devour the newborn child—represents the Church “glorious and triumphant and yet, on the other hand, still in travail.”

But as the followers of Jesus continue to face temptation and problems, Mary remains at their side, just as she remained with the Apostles during her earthly life.

“She has, of course, already entered, once and for all, into heavenly glory,” the pope said. “But this does not mean that she is distant or detached from us. Rather, Mary accompanies us, struggles with us, sustains Christians in their fight against the forces of evil.”

Pope Francis told the crowd that praying the rosary and meditating on the events of suffering and joy in the life of Mary and Jesus can give them the strength they need to continue “the battle against the evil one and his accomplices.

“Do you pray the rosary every day?” he asked. The crowd shouted, “Yes,” and he said, “Really?”

The pope encouraged people to pray with Mary and to trust her as “our mother, our representative, our sister, the first believer to arrive in heaven.”

He said the Magnificat—Mary's response to her kinswoman Elizabeth: “My soul proclaims the greatness of the Lord ...” from the Gospel of Luke 1:46-55—is a song of hope, a song sung by “many saints,” including “moms, dads, grandmothers and grandfathers, missionaries, priests, sisters, young people, even children, who have faced the struggle of life” with the firm hope of the victory of the resurrection, “the victory of love.

“Where there is the cross, there is hope,” he said.

Praying the Angelus after Mass, Pope Francis said Mary's glory began with her saying “yes” to God's plan.

“Every ‘yes’ to God is a step toward heaven, toward eternal life,” he said. “This is what the Lord wants: that all

his children have life in abundance. God wants us all with him, in his house.”

Pope Francis also reminded people that Aug. 15 was the 25th anniversary of the day Blessed John Paul II signed his apostolic letter on women in the Church and society, “*Mulieris Dignitatem*” (“On the Dignity and Vocation of Women.”)

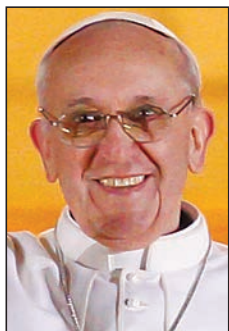
As he had told reporters on July 28 on the flight back to Rome from Brazil, Pope Francis said Blessed John Paul's teaching “deserves to be taken up again and developed further.”

By meditating on the women in the Bible, “condensed in Mary,” he prayed, “may all women find themselves and the fullness of their vocations.”

And, he added, may all in the Church recognize the “great, important role of women.”

The pope began his daylong visit to Castel Gandolfo by stopping to spend time with a group of cloistered Poor Clare nuns, whom he had visited on July 14, the last time he spent a day at the papal villa.

After praying the Angelus, he went to the Barberini Palace in the garden of the papal villas. The palace is the summer residence of the Vatican secretary of state, Cardinal Tarcisio Bertone. He hosted a luncheon for Pope Francis, which marked both the feast of the Assumption and the feast of St. Tarcisius, the cardinal's name day. †



Pope Francis

House parent retires after 24 years and 400 babies

By Natalie Hoefler

It was a spring day in 1989 when Melinda Spalding walked to Mass at Our Lady of Perpetual Help Church in New Albany. She was restless.

"I was blessed with a wonderful husband and children," Spalding recalls, "but I wanted to be more well-rounded. I didn't want an office job—I have too much energy to sit all day. As I walked to church, I thought, 'I have just got to find something for me.'"

That very day in the parish bulletin, Spalding saw an announcement seeking a house parent at the new St. Elizabeth Home for crisis pregnancies in New Albany, later renamed St. Elizabeth Catholic Charities.

Now, 24 years and more than 400 babies later, Spalding has retired from her job as a house parent at the home for pregnant teenagers.

But for Spalding, being a house parent "was never a job. It was a calling."

Katie Owens, her supervisor for the last five years, describes Spalding's role.

"She helped manage the home and made sure the girls had what they needed and got what they needed to ensure a healthy pregnancy and baby. She helped them learn independent living skills and how to care for a child. She encouraged them to live a healthier life for themselves and their children."

Those life skills were often quite basic. "We had one little girl from Wisconsin who came from a successful family," Spalding recalls. "She didn't know how to cook, and she said she wanted to learn. She didn't even know how to make Jell-O! So we started there, and then worked up to boxed things like cakes and meals."

Of all her duties, Spalding says, listening was the most important—and the most powerful.

"[The girls] would always talk to me. I never was judgmental. I would listen to them and guide them."

Owens attests to Spalding's skill as a listener.

"Melinda was known to sit up all night talking to a scared or upset resident. She connected to the residents on a level that made them comfortable, and they respected her."

"And Melinda was always very happy and could make anyone smile," Owens adds.

Mark Casper, agency director for St. Elizabeth Catholic Charities, refers to Spalding as "the happy mother most of these girls never had."

Spalding, a mother of three grown children and grandmother of eight with another on the way, says she knows that "when you push a young person, they'll go the opposite way." So when it came to her Catholic faith, she took a delicate but

honest approach.

"I told the girls, 'I'm religious. I won't push it, but if you ask me I'll tell you.'"

"We all ate dinner together like a family, and I never hid my prayer [before the meal]," says Spalding. "Some would say 'I don't believe in God' or 'I never went to church.' I'd suggest, 'Why don't you say thank you for just one thing?' And soon they were praying!"

Given the nature of the girls' situations and backgrounds, Spalding had to rely strongly on her faith at times.

"This one girl came. She'd been on the street, this was her fourth child, she did drugs."

"One day she said, 'I've got to leave.' I told her to just stick it out one more day, give us one more chance. She had someone pick her up anyway," Spalding recounts.

"Then I got a call that my brother died. When I came back [to work], they told me this girl had gotten back on drugs and lost her life and the life of her baby. That was the hardest day of my whole life," Spalding admits, the hurt still obvious in her voice.

But there are many positive stories, too.

"The little girl that couldn't cook, she went to school, had her baby, and now she's studying to become a doctor," says Spalding with a bit of house parent pride. "She calls every Mother's Day, she sends flowers, she calls on birthdays and holidays."

Looking back on Spalding's time at St. Elizabeth Home, which merged with Catholic Charities in New Albany to become St. Elizabeth Catholic Charities in 2003, Casper says Spalding was a foundation of the establishment.

"She saw it from a staff of two or three people with not so many policies and procedures and regulations. Now there is a staff of 30 and seven buildings—they built the buildings around her!"

"She bridges the gap to the early days."



After serving as a house parent for 24 years at St. Elizabeth Catholic Charities' crisis pregnancy center in New Albany, Melinda Spalding retired on May 31 to enjoy more time at home.

We'll miss her."

While Spalding intends to volunteer at St. Elizabeth Catholic Charities when the weather is colder, she plans to spend her retirement being outdoors and active at the farm she and her husband, Donald, dubbed "Little Rock Ranch" in Ramsey.

"I like doing stuff—growing vegetables, planting herbs, raising organic chickens, landscaping and especially horseback riding."

She also hopes to hit the highway with her husband and their horses to ride in different states. Illinois, Tennessee and Wyoming top the list.

Of her 24 years as a house parent, Spalding says she feels blessed.

"Every day, I prayed on the way [to work] for God to give me the energy to help these girls and touch just one person's life. Between day one and the day I retired, there were over 400 babies born. So I did touch a lot of people's lives."

"I did my calling." †

'Melinda was known to sit up all night talking to a scared or upset resident. She connected to the residents on a level that made them comfortable, and they respected her. ... And Melinda was always very happy and could make anyone smile.'

—Katie Owens, a supervisor at St. Elizabeth Catholic Charities' crisis pregnancy center in New Albany

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Reception: 6 p.m.
Dinner and awards: 7 p.m.
Abby Johnson at 8 p.m.

Founder of the pro-life organization
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As a volunteer and later a clinic manager at a large Planned Parenthood in Texas, Abby Johnson used to escort women from their cars into the abortion facility. But after realizing the truth of what she was advocating, she resigned her job and never looked back.

Johnson has become a voice for workers in the abortion industry, sharing the story of her dramatic transformation from a fiercely pro-choice operator of an abortion clinic, to one of the nation's most prominent pro-life advocates. She is the author of the pro-life book *Unplanned* and founder of the pro-life organization "And Then There Were None."

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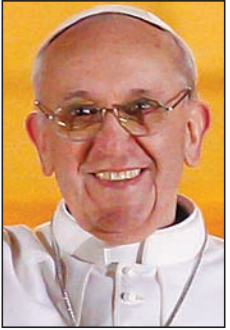
The Light of
FAITH
Lumen Fidei
AN ENCYCLICAL LETTER

(The following is the third in a series of five articles looking at Pope Francis' recently released encyclical, "Lumen Fidei" "The Light of Faith.")

By John F. Fink

Chapter 2 of Pope Francis's encyclical "Lumen Fidei" ("The Light of Faith") acknowledges the crisis of truth in our age. We must, he says, remember the bond between faith and truth. "Faith without truth," he says, "does not save, it does not provide a sure footing" (#24).

Yet, he says, our culture tends to consider technology, what makes life easier, to be the only truth. Or, at the other end of the scale, we allow for subjective truths of the individual, valid only for that individual. This, of course, "is relativism, in which the question of universal truth—and ultimately this means the question of God—is no longer relevant" (#25).



Pope Francis

So how can Christian faith serve the common good by providing the right way of understanding faith? Pope Francis devotes 17 paragraphs to answer that question. Most if not all of them may have been written by Pope Emeritus Benedict XVI.

We must, Pope Francis says, first reflect on

the kind of knowledge involved in faith. As St. Paul wrote, "One believes with the heart" (Rom 10:10), from the core of the human person. The heart is where we become open to truth and love.

"If love is not tied to truth," Pope Francis says, "it falls prey to fickle emotions and cannot stand the test of time" (#27). Faith is tied to love because love brings enlightenment. Love and truth are inseparable. Every man and woman discovers love as a source of knowledge, the pope says.

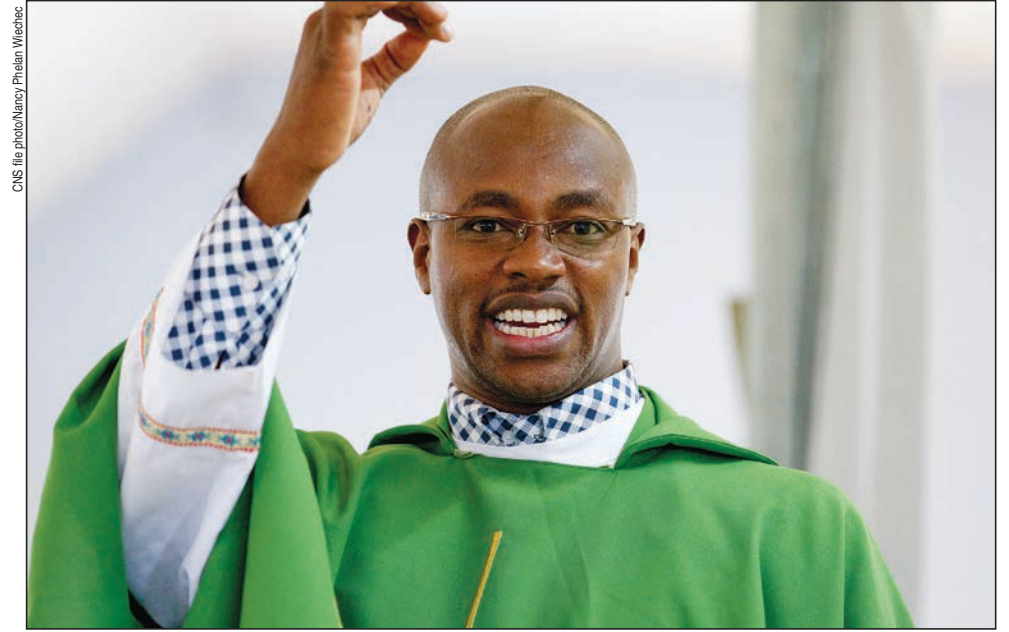
In a section about the dialogue between faith and reason, the pope says that Christian faith proclaims the truth of God's total love and opens us to the power of that love. When the first Christians began to proclaim that message, they encountered the philosophical culture of the Greek world. The ensuing interaction between faith and reason has continued down the centuries to our own times.

He uses the life of St. Augustine as an example of reason being integrated into the horizon of faith.

"The light of love proper to faith can illumine the questions of our own time about truth," the encyclical says (#34). If truth is a truth of love, it says, it cannot be reduced to validity only for an individual (relativism). "It can be set free from its enclosure in individuals and become part of the common good" (#34).

The same paragraph says, "One who believes may not be presumptuous; on the contrary, truth leads to humility, since believers know that, rather than ourselves possessing truth, it is truth which embraces and possesses us" (#34).

Science can benefit from faith, the pope says, because faith encourages the scientist to remain open to reality. "By stimulating wonder before the profound mystery of creation, faith broadens the



"We need knowledge, we need truth, because without these we cannot stand firm, we cannot move forward," says the encyclical "Lumen Fidei" ("The Light of Faith") from Pope Francis. Pictured is Father Moses Kago preaching at his boyhood parish, St. Joseph Church, in Mutunguru, Kenya.

horizons of reason to shed greater light on the world which discloses itself to scientific investigation" (#34).

The light of faith in Jesus can also illumine the path of all those who seek God, no matter what their religion, Pope Francis says. Religious men and women can see signs of God in their daily lives, in the cycle of seasons, in the fruitfulness of the Earth, in the movement of the cosmos. He can be found by anyone who seeks him with a sincere heart, the pope says.

Even those people who are not believers, but who continue to seek, can find the path to faith even without knowing it, the pope says, as long as they are sincerely open to love. Anyone who is doing good to others is already drawing near to God, he says.

The pope ends Chapter 2 with a note about the relationship between faith and theology. Theology is impossible without faith, he says, because it seeks an ever deeper understanding of God's self-disclosure that ends in Christ. As the great medieval theologians taught, theology as a science of faith is a participation in God's own knowledge of himself, he says.

Theology, he says, must serve the faith of Christians by protecting and deepening everyone's faith, especially ordinary believers. The magisterium of the pope and the bishops in communion with him, he says, "provides the certainty of attaining to the word of Christ in all its integrity" (#36).

(John F. Fink is editor emeritus of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

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- **Wednesday, September 4:** 12:00 lunch at St. Bartholomew Parish Hall, 1306 27th St., Columbus
- **Thursday, September 5:** 8:00 breakfast at Primo South, Banquet Hall, 2615 National Ave., Indianapolis

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From the Editor Emeritus/John F. Fink

Year of Faith: The sacrament of matrimony

The seventh sacrament is matrimony, the only sacrament that can't be administered by a bishop or priest. The man and woman



mutually confer this sacrament on each other. The priest or deacon accepts the consent of the couple on behalf of the Church.

It's impossible to pretend that marriage is a thriving institution in the United States. The numbers of couples who live together without marriage, the divorce rate, and the numbers of children born outside of marriage continue to skyrocket. The concept of "marriage" between two people of the same sex is gaining ever wider acceptance.

If we can do little more than bemoan these facts, we can at least present a positive picture of marriage in God's plan because we are convinced that it offers men and women the best chance at happiness in their lives.

The Church teaches us that God himself

is the author of marriage. In Genesis, we read that, in marriage, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gn 2:24). Jesus confirmed that when he said that husband and wife "are no longer two, but one flesh" (Mt 19:6).

This means that these two people are a single organism. As C.S. Lewis wrote in *Mere Christianity*, "The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on the sexual level, but totally combined."

Catholics believe that Jesus raised the human institution of marriage to the dignity of one of the seven sacraments by his presence at the wedding at Cana.

When they marry, husbands and wives establish a matrimonial covenant that by its very nature is ordered toward the good of the spouses as well as toward the procreation and education of their children—what the Church considers to be the two major purposes of marriage. Try as it might, secular society can find nothing else that better serves those purposes.

Cornucopia/Cynthia Dewes

Reality can be so real—or sometimes not

Don't you just love reality TV shows? I mean, they're just so—well—real!

In some of them, we endure the reality of surviving in a remote and potentially dangerous location.



This might be a desert island or a jungle or somewhere like that. It's usually hot and sweaty, and the participants are all

wearing as little as possible, at the same time looking rather fetching.

These people deal with big snakes and other enemies, but the worst opponents they face are often the other survivors on the show. The "tribes" to which they belong may or may not be helpful because the motivations of the members don't always include the common good. Talk about survival.

Consideration of the common good is also an important ingredient of another reality show about competing in a "great race" around the world. Couples, related by blood, marriage or shared interests, follow clues and gain points as they continue the journey. Every so often, a couple is eliminated, and the tension mounts.

While the reality of being sent on a

worldwide quest to solve inconsequential puzzles is dubious, this show is more entertaining than some because of its settings. It's possible to enjoy it simply as a kind of travelogue, a vicarious visit to other lands and cultures.

There are varieties of dating shows involving bachelors, supposed marriage choices and other subjects designed to be kind of sexy. The people involved are all good-looking, rich or both, and the surroundings and clothing are chic and romantic.

On the opposite end of reality, we have what I call the "good old boy" shows. They're becoming wildly popular and numerous, now including "Tickle" and "Duck Dynasty," which is really a big commercial for duck hunting calls. They usually feature guys with long, scraggly beards.

One of the latest of these offerings is set in a place which is closer to home for us Hoosiers. In fact, it's in Owen County, Indiana, and is called "Porter Ridge" after the central character. It concerns a junkyard out in the boondocks staffed by a collection of locals with nicknames like "Dirty" somebody.

One neighbor is called the "bear man" because—guess what—he owns several bears. He uses one of them to sniff out truffles in his Indiana woods. Truffles in Indiana! Bears who can sniff out truffles? Who knew?

Emmaus Walk/Debra Tomaselli

Somewhere, over the rainbow ... we will see ...

I love writing. The art of writing has taken me to places I never would have been and given me glimpses into the heart of God in ways I might never have seen.

Like the time Catholic Charities asked me to write a story about the Brown family.



The family, whose 17-year-old daughter, Ashley, was suffering from lupus, sought financial assistance.

Ashley's life consisted of endless visits to rheumatologists,

pulmonary specialists, cardiologists and internists. Unlike most teens, she walked with a walker and breathed with an oxygen tank. Besides the emotional drain, deductibles, co-payments and out-of-pocket expenses strained the family resources.

Additionally, her dad was laid off, and finding suitable employment required an out-of-state move which depleted their savings and detached them from friends and family.

They were down and out.

Ashley's mom, Trish, was quick to express gratitude when Catholic Charities paid their rent. She was overwhelmed when, unexpectedly, they invited her to

"shop" in their pantry and load her car with free groceries.

"Some weeks I have to decide between buying medicine for my daughter or groceries for the family," she told me.

That was an unforgettable quote. I had to help, but how?

Well, I had written an article about the president of a local bank. I contacted him and we set up a trust fund so readers could donate money to the family.

I enlisted the help of fellow parishioners who prepared meals for the family, mowed their yard and raised funds. When her parents hoped Ashley could have a memorable Christmas, others purchased presents, roasted turkeys, baked pies and strung lights.

All along, we were experiencing something divine.

One day, Trish phoned. Their only vehicle, an aged Chevy, was disabled, leaving her husband with no way to work. I wasn't sure how to help, although it seemed to calm her just to talk about it.

After I hung up, I struggled, knowing we couldn't afford to fix their vehicle. Fellow parishioners had already given so much, and I'd tapped all my resources.

We had nothing to offer—or so it seemed—until later that day when I was pondering my upcoming article, a story about

That is why the Church insists that a marriage covenant—between a baptized man and a baptized woman, both free to contract in marriage, who freely express their consent—cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is a bond sealed by God himself, and it cannot be broken.

Needless to say, our modern society doesn't accept God's plan for marriage. "Being in love" seems to be the only reason for getting married or remaining married, and that leaves no room for marriage as a covenant or a permanent bond.

Marriage is indeed part of God's plan, not only a social construct. As the *Catechism of the Catholic Church* says, "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator" (#1603).

Despite what modern society might teach, this is the meaning of marriage in God's plan. Cohabitation, unwed parenthood, or any other modern substitute for marriage simply can't match God's plan. †

The bear man sells the truffles for a hefty price, which is the only income we've seen produced so far on this show.

Now, for most of us, reality means something quite different than these examples. Sometimes it's just ordinary schlepping through life—the job, the family, the kids, the neighborhood. It can be pleasant and satisfying, or boring and unfulfilling.

For others, reality is harsher. It can include chronic illness, poverty or abuse. It may mean an entire lifetime of helplessness, not to mention hopelessness. It may result from natural disaster or criminal behavior.

So, what do we make of such unrealistic "reality" shows? Well, I think they actually serve a purpose beyond mindless entertainment, if you can call it entertainment. That is, they give us a glimpse of how others live or let us fantasize about living a totally different reality.

They can show us possibilities, or allow us to feel superior for a change, or give us insights we might not have otherwise. They can help us realize the variety of God's wondrous creation and be grateful for God's loving protection. Now, that's what's real. †

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

Consider This/Stephen Kent

Where did shame and contrition go?

Another luminary from the rich and famous crowd has entered the Hall of Shame.

After a rash of behaviorally challenged politicians, the Hall welcomed a major league baseball player.

New York Yankees third baseman

Alex Rodriguez, who had not played in the current season because of various aches and pains, was suspended for 211 games—effectively out through the 2014 season. His 10-year contract with the Yankees is worth \$275 million.

Baseball officials said in a statement that Rodriguez, also known as A-Rod, was disciplined for use and possession of numerous forms of prohibited performance-enhancing substances "over the course of multiple years," and "for attempting to cover up his violations."

One might think such public embarrassment and humiliation would drive the miscreant to the darkest caves of anonymity. Not so.

Just before the suspension, Rodriguez said in an interview, "I want to be a role model, continue to be a role model—especially to my girls."

Hours after his suspension was announced, Rodriguez appeared in the locker room and suited up for that night's game. It seems the immediate appeal of his sentence will allow him to play until the appeal is decided, not before the season ends.

"Well, how about that!" as Mel Allen, longtime voice of the Yankees, would say. How about that, proclaiming yourself to be a role model and lacing up the spikes as if nothing happened after being called a liar and a cheat.

We have disgraced politicians running for office, albeit lesser offices than the ones they occupied at the time when they were caught in misdeeds. One is a candidate for mayor of New York City, who electronically sent obscene photos of himself to several women, resigned from Congress as a result, and continued to do the same thing after the resignation. Then we have the call girl-challenged former governor of New York state now running for New York City comptroller. The former governor of South Carolina, who was not hiking the Appalachian Trail as he said while he was trysting with a paramour in South America, won a seat in Congress.

Whatever happened to shame? How did disdain for disgraceful conduct morph into admiration? Shame used to result in embarrassment and humiliation. Now it gets you on the cover of supermarket checkout stand magazines and television talk shows.

Forgiveness once came only after an admission of a transgression, contrition for the wrongdoing and a firm purpose not to do it again.

Admission now comes under the bright lights of television, often with the "good wife" standing nearby. Some say it resembles a Greek tragedy. But these flawed politicians and baseball players lack one element: In a Greek tragedy, the protagonist recognizes his flaw.

Recent events bring to mind lyrics from "Ain't That a Shame" by Fats Domino.

The refrain:

"Ain't that a shame
My tears fell like rain
Ain't that a shame."

In the old days, as in the song, there was recognition, naming it and tearful consequences. But today, their contrition feels like the fourth line of the song: "You're the one to blame."

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

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday August 25, 2013

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah provides the first reading for this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah before the kingdom's conquest by the mighty Babylonian army.



Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return, but the homeland that they found was hardly a "land flowing with milk and honey." It was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism or outright rejection of God. Did God lead them to this awful place after all that they have experienced in Babylon? Was this God's confirmation of the Covenant?

This same dreary situation pertains to the words of the book proclaimed on this weekend. Unceasingly and without any doubt, however, the prophet calls the people to reaffirm their devotion to God. God will rescue them and care for them.

For its second reading, the Church on this weekend presents a reading from the Epistle to the Hebrews. In the late part of the First Century A.D., when this epistle was likely composed, the plight of the Jews was not good. In fact, in 70 A.D., the Jews rose up against the Romans, and they paid a dreadful price for their rebellion.

Things were as bad as they were in the days of the last part of Isaiah, from which came the reading heard earlier this weekend.

Nevertheless, as the prophets so often

had encouraged the people in the past, the author of Hebrews assured his first readers that God would protect them and, after all their trials, would lead them to life eternal.

St. Luke's Gospel furnishes the last reading. It is a somber reading, indeed a warning. Life is eternal. God lives and reigns in an eternal kingdom. Jesus has the key to the gate.

But entry into the kingdom is possible only for those who make themselves worthy by their own fidelity to God and to his law.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans. Earthly life is not eternal.

Eternity is forever, and it is real, either in the kingdom of heaven, or in the everlasting regret and pain of hell. If nothing else, hell is a place of grief where opportunities for eternal joy were spurned or rejected by voluntary sin.

God offers us every opportunity, and every aid, in our way to reach heaven. He gave us Jesus as our Redeemer and companion as we move toward heaven. One with God the Father, Jesus forgives us, strengthens us, guides us, restores us, and finally places us at the banquet table of heaven.

Still, all this being the case, humans can ignore or outright turn away from God's love, so lavishly given in Jesus.

This is critical. Humans create their own destiny. They decide, individually, to accept God and his assisting grace. The choice belongs to them.

Basically, the decision to be, or not to be, a disciple is the choice of submitting to God and accepting his grace or of putting self above everything.

The prophets and the Gospel warn us. The Church warns us, but the message is filled with promise and security. God will assist us through Jesus and will give us eternal life if we simply and realistically acknowledge our need for divine help and guidance, and if we truly love God. †

Daily Readings

Monday, August 26

1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6, 9
Matthew 23:13-22

Tuesday, August 27

St. Monica
1 Thessalonians 2:1-8
Psalm 139:1-3, 4-6
Matthew 23:23-26

Wednesday, August 28

St. Augustine, bishop and doctor of the Church
1 Thessalonians 2:9-13
Psalm 139:7-12
Matthew 23:27-32

Thursday, August 29

The Passion of St. John the Baptist
1 Thessalonians 3:7-13
Psalm 90:3-4, 12-14, 17
Mark 6:17-29

Friday, August 30

1 Thessalonians 4:1-8
Psalm 97:1-2, 5-6, 10-12
Matthew 25:1-13

Saturday, August 31

1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, September 1

Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. Kenneth Doyle

While Church rules can change, its teachings are not subject to polls

QI appreciate your kind and well-considered answers to the many questions you receive about the Catholic faith. Yet still there are many times I simply cannot agree with the teachings of the Church—such as when, recently, you advised divorced and remarried couples to see whether the Church might be able to annul their previous marriage.



I was in a loving and committed marriage for more than 30 years, but we finally divorced because of irreconcilable differences. I would never think of invalidating that true marriage by having it annulled. My question, though, is broader than that. If individual Catholics, or groups of the faithful, disagree with Catholic teachings or rules, how do we make that known—and how can we actually have any influence at all? All decisions in the Church seem to come from the top down. (Hudson, Wis.)

AFirst, on the matter of annulments, the Catholic Church grants an annulment when it is able to show that, from the very beginning of a marriage, it lacked at least one of the elements necessary to make the relationship a true, genuine and binding sacramental marriage.

Some common grounds include an intention from the start to exclude children; lack from the beginning of a permanent commitment to the marriage or lack of an exclusive one; marriages marked by serious emotional, physical or substance abuse; fraud or deceit in eliciting consent to marriage; serious mental illness.

Since you indicate that yours was a loving and committed marriage for more than 30 years, it is unlikely that any of these impediments was present from the start—but there have been cases where the marriage endured for many years even though there was a fundamental flaw from the beginning.

It is important to note that an annulment does not deny that a real relationship did exist, nor does it assert that the marriage was entered into with ill will or moral fault. Church law specifically states that children born of a marriage declared sacramentally null are still considered legitimate.

An annulment leaves the parties free to enter a new marriage in the Church—or to have their present marriage "blessed" by the Church—as well as to participate fully in sacramental life. Sometimes an added benefit is that the annulment process, while it may revive some painful memories, can also ultimately heal wounds and bring closure.

As to your larger question—how to exert greater lay influence on the "teaching and rules" of the Church—I would not discount the effect of personal pleas to bishops, letters to Catholic newspapers and the influence of diocesan lay councils. While the Church cannot practice "magisterium by Gallup," since much of its fundamental "teaching" is dictated by revealed truth and natural law, the "rules" can sometimes change. And even though the Church's policies and practices are indeed decided finally by bishops and other ordained Church leaders, it is hard for them to ignore what they are hearing "at home."

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

My Journey to God

Little Mystery

By Linda Abner



CNS photo by Paul Haring

I light a little candle
And lift a little prayer
For the growing Little Mystery
Now hidden in your care.

I ask for your protection:
Make him healthy; make her whole,
Let your guardian angels gather
And surround her little soul.

He is already treasured;
She is our heart's delight
Even though she grows in silence
Now sheltered from our sight.

I ask your blessing, Father,
On her mother; on his dad,
Give them peace, and make them strong
For this new calling to be had.

A calling blessed with sweetness,
The unknown, touched with fear;
Let the questions be surrendered
To the grace that's ever near.

Though the task is daunting
From infancy, til grown,
Help them to remember
They do not walk alone.

I light a little candle, Lord
Its flame glows bright as day.
Please keep your hand upon
Your Little Mystery on the way.

Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis and wrote this poem about her unborn grandchild. Volunteer Gail Martin holds Mackenzie, 4 months old, at the Paul Stefan Home for Unwed Mothers in Orange County, Va.



John Eudes

1601-1680
August 19

For 20 years, this Oratorian priest preached the basics of the faith to unschooled Catholics across northern France, distinguishing himself especially by serving the sick during epidemics of the plague. But in 1643 he left the French Oratory and with companions founded a new congregation of priests whose charism was the training of priests. The Congregation of Jesus and Mary, also called Eudists, was reconstituted after the French Revolution and today specializes in secondary education. John, devout from childhood, helped spread devotion to the Sacred Heart and was the first to call for an official feast day. He also organized an order of nuns to care for former prostitutes. He was canonized in 1925.

CNS Saints

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.

ANDREWS, Helen C., 85, Christ the King, Indianapolis, Aug. 6. Mother of Sheila Blackwell, Marianne Cavanaugh, Cathy Leibel, Helen and William Andrews. Grandmother of nine. Great-grandmother of one.

BIERMAN, Irma Rose (Kruer), 91, St. John the Baptist, Starlight, Aug. 10. Mother of Paula Carter, LaVonna Christmas, Georgina Dupaquier, Bridget Kessinger, Donna Strohmeier, Benedictine Sister Sharon Bierman, Douglas Sr., Marcellus Jr. and Mark Bierman. Sister of Norma Johns, Bonnie Naville and George Kruer Jr.

Grandmother of 13. Great-grandmother of 15.

BLACK, Larry, 55, St. Andrew, Richmond, July 29. Father of Christopher Black. Son of Charlotte (Black) Miller. Brother of Sandra Gilbert.

ERTEL, Martha, 87, St. Maurice, Napoleon, Aug. 1. Mother of Linda, James, Keith and Lee Ertel. Grandmother of four. Great-grandmother of four.

FORTNER, Dale, 75, St. Vincent de Paul, Bedford, Aug. 8. Husband of Ethel Fortner. Father of Sarah Lee and Ben Fortner. Grandfather of four.

HUMMELL, Michael A., 61, Holy Family, Oldenburg, Aug. 11. Father of Michelle Nathalagsy, Virginia, Michael and Mitchell Hummell. Son of Virginia Hummell. Brother of Gloria Gowin, Donna Miller and Mark Hummell. Grandfather of seven.

HUNTINGTON, David, 50, St. Matthew the Apostle, Indianapolis, Aug. 8. Son of Robert and Mary Ann Huntington. Brother of Lynn Dimond and Jim Huntington.

KELLY, Timothy B., 51, St. Joan of Arc, Indianapolis, Aug. 4. Husband of Margaret Kelly. Father of Grace and Samantha Kelly. Brother of Patricia McKinstry.

LUDWIG, Barbara S., 77, St. Anthony, Morris, Aug. 8. Mother of Larry and Lou Ludwig. Sister of Gerald Ludwig. Grandmother of seven. Great-grandmother of six.

LUECKE, Brian Jeffrey, 26, St. Mary, Lanesville, Aug. 10. Son of Earl and Ruth (Peters) Luecke. Brother of Rhett Luecke. Grandson of Goldie Luecke.

MONTONEY, William, 80, Holy Family, Richmond, Aug. 5. Husband of Roberta Montoney. Father of Tammy Aleya, Marcus and Michael Montoney. Grandfather of four.

PALIGRAF, Philip M., 55, St. Simon the Apostle, Indianapolis, July 27.

PAUL, Carleen, 71, St. Matthew the Apostle, Indianapolis, July 20. Wife of Larry Paul. Mother of Michael Paul. Sister of Terri Tuttle, Jim and Pete Schmutte. Grandmother of two.

ROURKE, Bernard, 89, Holy Family, Richmond, Aug. 4. Husband of Louise Rourke. Father of Kathleen Herath, Annette Hurst, Nancy and Paula Smith, David and Patrick Rourke. Stepfather of

Divided loyalties



Pope Francis receives a soccer ball as a gift from Gianluigi Buffon, the goalkeeper and captain of Italy's national team, during a private audience at the Vatican on Aug. 13. Argentina played Italy in a soccer match on Aug. 14 in the pope's honor.

Deborah Hughes, Sharon Euton and Gary Lett. Grandfather of 28. Great-grandfather of 36. Great-great-grandfather of one.

SCHARF, Norma J., 85, Our Lady of Perpetual Help, New Albany, July 29. Mother of Nancy, David and Michael Scharf. Grandmother of six.

SEEVERS, Robert O., 84, St. Louis, Batesville, Aug. 11. Husband of Ethel (Hoff) Seevers. Father of Terri Dickey, Shari Simmermeyer, Sandra, David

and Steven Seevers. Brother of Kathleen Kurtz. Grandfather of five. Great-grandfather of four.

SHERIDAN, Kathleen, 85, St. Mary, Richmond, Aug. 5. Mother of Loretta Sheridan and Kathleen Smith. Sister of Mary Cooke. Grandmother of four. Great-grandmother of six.

SPEARS, Dorothy, 93, Holy Family, Richmond, Aug. 2. Mother of Janette Hauser, Carol James, Bryan and Dennis Spears. Sister of Mary Keller,

Ruth Strange, Charles, Harry, James, Raymond and William Ellis. Grandmother of 13. Great-grandmother of 19.

WUENSCH, John J., 82, St. Roch, Indianapolis, Aug. 8. Husband of Joyce Wuensch. Father of Laura Bridgewater, Cindy Buchmeier, Beth Downing, Sandy Gilson, Kathy Lakey and Debbie Pike. Brother of Dorothy Logsdan, Kathryn Michaelis, Helen Welch and Charles Wuensch. Grandfather of 20. Great-grandfather of four. †

Catholic lawmaker in Missouri legislature files suit over HHS mandate

ST. LOUIS (CNS)—A Missouri state representative has filed a lawsuit in federal court against the U.S. Department of Health and Human Services' (HHS) mandate that most employers cover contraceptives, sterilization and some abortion-inducing drugs for workers, even if the employer is morally opposed to such services.

Attorneys with the Thomas More Society filed the suit on Aug. 14 in U.S. District Court for the Eastern District of Missouri on behalf of Republican state Rep. Paul Wieland and his wife, Teresa. The suit also names the U.S. Department of the Treasury and the U.S. Department of Labor.



Rep. Paul Wieland

The case presents an unusual twist in the fight against the HHS mandate, as it is among the first to involve an employee filing suit against the mandate. According to the Becket Fund for Religious Liberty, there currently are 67 lawsuits challenging the mandate, many of them involving individual employers.

The Wielands said they are suing because the mandate violates their religious liberty, free speech and parental rights, as it requires them to be enrolled in group insurance coverage for their family that includes contraceptives, abortion-inducing drugs and sterilizations. They are currently complying with the mandate, and are seeking an injunction

to stop its enforcement.

Wieland said he was notified by letter in July that the Missouri Consolidated Health Care Plan, the insurance plan for state employees, would begin offering coverage under the provisions of the mandate beginning on Aug. 1. Previously, Wieland had the option to purchase a plan that did not include coverage of contraceptives and other items his family considers objectionable, but in July was told he could no longer receive that type of health coverage.

The Wielands are members of St. Joseph Parish in Imperial. Paul Wieland first served in the Missouri House in 1994. He was re-elected in 2010 and again in 2012 and is a member of the Knights of Columbus. He and Teresa have three daughters, ages 12, 18 and 19, and he said the mandate will give them access to free contraceptives.

"As a parent, it is disturbing," said Wieland. "We value our faith and make a sacrifice to teach our children the faith, to send them to Catholic schools. We have a lot invested in this, and now the government says you have to do something morally wrong and you don't have any choice. This sets a very bad example to our daughters, and we don't have access to any parental rights here."

The lawsuit also argues that a portion of the premiums the Wielands pay for their health care coverage partially funds medical services provided to other employees covered under the same plan. The state then contributes the remaining part of the insurance premiums as a benefit of Wieland's employment.

"The particulars of Obamacare are now forcing our clients to participate in something they consider an intrinsic evil," Timothy Belz, special counsel for the Thomas More Society, said in a statement. "The Wielands fervently believe abortifacients and abortion on demand do not constitute medicine or health care. Their religious faith defines abortion as the intentional destruction of innocent human life, and the Wielands believe that it is gravely immoral."

Last fall, the Missouri General Assembly passed a law protecting the conscience rights of those objecting to paying for contraceptive coverage and abortion-inducing drugs in their health plans. The law was known as S.B. 749 during the legislative process. The bill faced numerous challenges, including a veto by Gov. Jay Nixon, which was later overridden during a special session.

Earlier this year, however, a federal judge struck down parts of the law, and Missouri Attorney General Chris Koster said that he would not appeal the decision.

"The intention of the founding fathers was to protect people from government imposition into their religious convictions," Belz said. "Instead, the federal government is now coercing our clients into abandoning their religious views and interfering with these parents' right to raise their daughters within their Catholic principles."

"The federal government has ignored the rights of individuals, such as the Wielands, who hold sincere religious beliefs that condemn abortion and any medication or procedure that causes abortion," he added. †

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'Faith, family, football' permeates Steelers team, says Benedictine

LATROBE, Pa. (CNS)—Ask Pittsburgh Steelers chairman Dan Rooney why his football team has been training at St. Vincent College since 1966, and he says that the campus has the right facilities, it's close to Pittsburgh and "for many reasons, it works well."

Then he adds with a laugh, "And it helps that it's the Benedictines."

For the past 48 preseasons, the college and archabbey have welcomed the six-time Super Bowl winners with the spirit of hospitality written in the *Rule of St. Benedict*.

"Chapter 53 talks about welcoming guests and reminds us that every guest should be welcomed as Christ himself," Benedictine Archabbot Douglas Nowicki said.

At this time of year—it's a three-week camp that ended on Aug. 17—that's tens of thousands of guests from the solid fan-base in Pittsburgh 40 miles west, and from all over the United States. On the busiest days, some 5,000 vehicles overflow from the parking lots into the grassy fields.

To the east, the Laurel Highlands break the big sky with rolling hills, one of the reasons that a *Sports Illustrated* writer once called St. Vincent "the most picturesque camp" in the league. But that's not all that sets this apart from other NFL training camps. There's definitely a Catholic presence.

"One of the most outstanding things that you see is the basilica's steeples," Archabbot Nowicki said. "It's in all the Steelers' pictures."

That side of the campus was built by the original monks, who in 1846 arrived with Abbot Boniface Wimmer to establish the first Benedictine monastery in the United States, and a school for immigrants. From there, monks

set out to found more schools and monasteries.

"The Benedictine communities for the last 1,500 years thrived on being participants in communities," said Benedictine Father Paul Taylor, executive vice president of the college. "We have a place where people come, and we are good neighbors, and our reach goes around the world in the Benedictine network. So for the Steelers to be partners with us and to be here helps us to do what we try to do best—that is, to welcome people."

The friendship between St. Vincent and the Steelers began in the early 1900s when Art Rooney Sr., a student and athlete at Duquesne University Prep School in Pittsburgh, came to campus to play against St. Vincent Prep School's football team. He also came for retreats.

Art Sr. founded the Steelers franchise in 1933 and became its legendary "Chief." His brother, Dan, was Father Silas Rooney, a Franciscan who once served at a St. Vincent mission in China.

Art Sr.'s son, Art Jr., graduated from St. Vincent College in 1957, and Art Jr.'s brother Dan, now 81, is the team chairman and also served as U.S. ambassador to Ireland from 2009 to 2012. Dan's son, Art Rooney II, is currently team president.

The team has been in the family from the beginning, and the Steelers hold the league distinction of having only three head coaches since 1969. So it's more than a cheer when fans chant "We are fam-i-ly!"

"The Rooneys are known for three things—faith, family and football," Archabbot Douglas said. "Art Sr. went to Mass every day, and so does his son Dan. That has certainly been part of their upbringing in strong Irish Catholic families, and it's very much who they are and their identities. The



Arthur J. Rooney II, president of the Pittsburgh Steelers, Daniel M. Rooney, chairman of the Steelers and former U.S. ambassador to Ireland, and Benedictine Archabbot Douglas R. Nowicki, chancellor of St. Vincent College, pose for a photo on Aug. 7 at the NFL team's football training camp on the college campus in Latrobe, Pa.



Benedictine Father Paul R. Taylor, executive vice president of St. Vincent College, and Pittsburgh Steelers offensive guard Ramon Foster embrace on Aug. 7 after a workout session at the Steelers' football training camp on the college campus in Latrobe, Pa. For the past 48 pre-seasons, the college and archabbey have welcomed the six-time Super Bowl champions with the spirit of hospitality written in the *Rule of St. Benedict*.

importance of faith, family and football permeates the entire organization."

The team has chaplains, and Father Paul, who works with the team development office, is invited as a friend and for the Catholic perspective. Some players attend Mass at the chapel and basilica, others have their own faith services, and quiet places on campus invite them all.

"The value of faith is very important, just like the value of physical development," Father Paul said. "It's one of the pieces of being a whole person. Today's athlete can live out the writings of St. Paul when he says you are an athlete for Christ, run the race to win, and the winner gets the crown. When you see athletes today working so hard to achieve victory, you can take the same model and apply it to our faith life. Walking the journey of life faithfully to God is hard work. It's hard work to be a Christian, but the work pays off."

Jerry Olsavsky, a Catholic, who is the Steelers' defensive assistant coach and a former player, said that coming to Latrobe for camp "for the past 24 years has really made me who I am."

"That's the unexpected result of being here at St. Vincent, you feel whole," he said. "I'm not just a football coach, and I'm not just a Catholic. It lets me be one person and wraps me all together, all of those different sides of me."

He frequently goes to morning Mass with the Benedictine monks, and when his family is at the camp, they attend Mass with him. He says it grounds him and permits him to function as a coach with more humanity and focus.

Offensive lineman Ramon Foster is not Catholic, but he said being at St. Vincent has deepened his spirituality. He also has formed friendships with the monks. Those influences have helped him become a better husband and father, he said.

"Just being here gives you a humbleness. There is nothing but growth from this whole situation."

In the spirit of St. Benedict, there is no admission charge to watch the Steelers practice at scheduled times. That's hospitality.

"This gives many people, particularly families and youngsters, the opportunity to see the Steelers close up when they might not otherwise be able to see them," Archabbot Douglas said. "That's the welcome they receive here on campus, and that's a commitment from the Steeler organization and St. Vincent to make this a positive experience."

In February, he will take a black and gold Steelers Terrible Towel and autographed football to Rome and will present them to Pope Francis, whose love of faith and family has become known to all.

"We don't know how he feels about football," Archabbot Nowicki said, "but we'll find out." †

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National shrine employees recall roles in March on Washington

WASHINGTON (CNS)— Fifty years ago this month, Reggie Tobias participated in one of the most famous marches in U.S. history—on his bike.

Tobias, who is now 67, is a native Washingtonian and serves as the assistant supervisor for security at the Basilica of the National Shrine of the Immaculate Conception, where he has worked for the past 13 years after a 33-year career with the D.C. Department of Public Works.

Early on the morning of the March on Washington on Aug. 28, 1963, Tobias and his three best friends bicycled down to the Lincoln Memorial. “We knew what was happening in the South. ... We went to see what was going on. We were curious. When we got there, seeing all those thousands of people, it was amazing, all around the Reflecting Pool, all the way down. It was a sight I’ll never forget.”

For the 17-year-old and his friends, venturing there around 8 a.m. got them a prime viewing spot. “We went on the right side of the Lincoln Memorial. That’s where I met a lot of stars. I met Burt Lancaster, Lena Horne, Sidney Poitier and Harry Belafonte. I shook their hands. Burt Lancaster rubbed my head.”

The star-struck teen remembers seeing a lot of religious sisters in the crowd. From his vantage point, he saw the back of the Rev. Martin Luther King Jr.’s head. The youth was transfixed by the civil rights leader’s dream of a world, with “black kids and white kids in harmony and peace one day. That’s what shook me.”

He remembers that after Rev. King’s speech, the crowd “stood up and waved

like this, side by side.” He smiled and remembered his immediate concern at the time: “I had trouble getting my bike out of there!”

He hopes the message of the March on Washington and Rev. King’s dream will be taken to heart by Americans today. “We need to live it, you know,” he told the *Catholic Standard*, newspaper of the Washington Archdiocese.

Walter Robinson has lived a life where he has been faithful to the call of duty—to his country, his family and God.

Now 92, he has worked as a security guard at the national shrine for the past 22 years. He had four children with his late wife, Adell. He has four grandchildren and eight great-grandchildren. Over the years, he has worshipped in Baptist and Methodist churches, and now he feels blessed to serve at the shrine.

On Aug. 28, 1963, he was 42 and working as a medical technician at the old Walter Reed Hospital. During World War II, he served as a combat medic with the Buffalo Soldiers Division, the nickname for the 92nd Infantry Division, an all-black unit of soldiers who fought as part of the 5th Army in Italy.

He joined the crowds of people marching together through the city of Washington as part of the March on Washington, and stood among them as they heard Rev. King deliver his stirring “I Have a Dream” speech from the steps of the Lincoln Memorial.

“They kept coming in,” Robinson said of the crowd. “It was my duty to back him [Rev. King] up. It was for freedom, and to update the situation of minorities

and underprivileged people.”

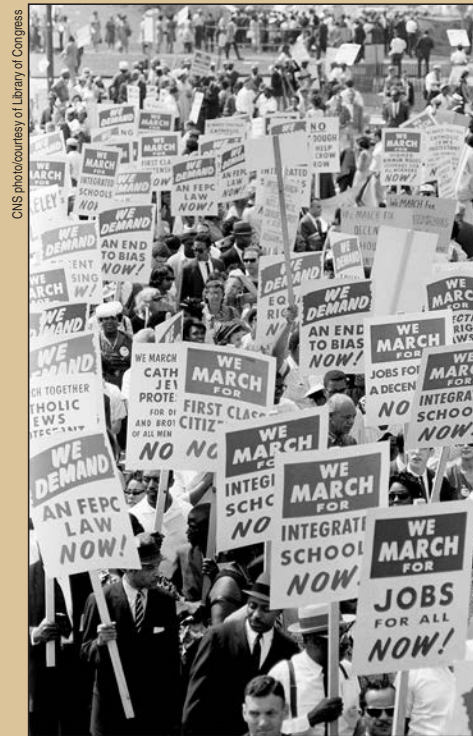
The march and Rev. King’s speech, he said, “touched me because of what I had witnessed, being in the Army. I was drafted. I went in there to fight for freedom.”

Now 50 years after that historic march, he said there is still a need “to bring people closer together,” so people of different backgrounds can recognize the humanity in each other and stand together in the effort to provide more jobs and opportunities for the underprivileged.

Two years ago, the national shrine hosted an interfaith prayer service to mark the dedication of the Martin Luther King Jr. Memorial in Washington, and Charles Carroll Sr. felt blessed to be one of the Knights of Columbus serving as a volunteer usher then. In August 1963 as a 15-year-old, he had car-pooled with fellow high school students from suburban Maryland to the nation’s capital, where they joined the March on Washington and heard Rev. King give his “I Have a Dream” speech.

“I get chills now, thinking about it,” he said before the prayer service, as he reflected on the historic event he had witnessed as a teenager.

Carroll stood along the Reflecting Pool 50 years ago with 15-20 friends from Frederick Douglass High School in Upper Marlboro, Md. “The way he spoke to people of nonviolence is totally different from the way people talk today,” said Carroll, who noted how many young people today are caught in the web of violence. And Carroll also noted how tragic it was that Rev. King himself died five years later, the victim of the violence



Demonstrators walk with placards during the March on Washington on Aug. 28, 1963.

that the Nobel Peace Prize winner so often spoke out against.

Now 65, he and his wife, Beverly, have three grown children and five grandchildren. He retired in 2009 after working as a mechanical engineer for the Arlington County government.

The National Shrine usher said Rev. King was a man of God. “Faith is what kept him in the direction he was going,” he said, and it was that faith that moved Rev. King to believe “we shall overcome.” †

Washington woman recalls historic march felt like ‘a homecoming’

WASHINGTON (CNS)—Fifty years ago on the morning of the March on Washington, Betty Stallworth said the major news outlets were predicting the march would be a bust.

“My husband [William] and I decided to go. I said I was going if I was the only person on the Mall,” she



Betty Stallworth is pictured with grandchildren Emory and Robert Verstraete before a recent Mass at St. Augustine Church in Washington. Stallworth joined other parishioners from the church for the March on Washington in 1963. They started at the church, celebrated Mass and headed down to the Lincoln Memorial carrying parish banners.

recalled in an interview with the *Catholic Standard*, newspaper of the Washington Archdiocese.

Betty Stallworth, then in her late 20s, had taken leave that day from her job as a correspondence clerk with the Department of the Army at the Pentagon.

She asked a neighbor to watch the couple’s five young children, and she and her husband headed to their church, St. Augustine—which has long billed itself as the “mother Church” for African-American Catholics in the Archdiocese of Washington—to join parishioners marching together down 15th Street.

That day, Aug. 28, was coincidentally the feast of St. Augustine, and the parish had hosted out-of-town marchers and then held a special Mass before parishioners joined the march, walking behind banners representing the parish.

“It was a good-sized group,” remembered Stallworth, who has been a St. Augustine parishioner for more than 50 years and sings in the parish’s chorale. “It was a happy crowd, a determined crowd.”

The media’s predictions were wrong. “When we got downtown to the Mall, there were people coming from every direction,” she said. Stallworth even bumped into her aunt and uncle and people from her hometown of

Savannah, Ga.

She compared the crowd to a tradition that black churches have—an annual homecoming. “It was like a homecoming, everyone coming together.”

During the rally, her husband periodically lifted her up so she could see above the crowd. And when she heard the Rev. Martin Luther King Jr.’s speech, what touched her heart the most as a mother of five, was near the end of the speech, when Rev. King talked about the future, “when little black boys and girls, and little white boys and girls, would join hands together.”

“The truth is, it brought tears to your eyes,” said Stallworth, who grew up in the segregated South.

“A lot of segregation is based on keeping minorities from having a better education. That’s why I pushed, in my family, education,” she said.

She and her late husband sent all five of their children to St. Augustine School, and two of their grandchildren also graduated from the school.

St. Augustine Parish traces its beginnings to 1858, when free men and women of color, including former slaves, established a school to give their children a foundation of faith and a strong education for a better future. †

What was in the news on August 23, 1963? The U.S. bishops urge personal involvement in the fight against racial bias, and the pope calls for unity

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 Aug. 23, 1963, issue of *The Criterion*:



• **Become personally involved in bias fight, bishops urge**

“WASHINGTON—The nation’s Catholic bishops have

urged members of the Church and its agencies to get personally involved in the quest for harmony during the present racial crisis. Individual Catholics and Church groups should sponsor bi-racial discussions of mutual problems and concerns, the bishops said. They urged similar action by civic associations. ‘It is only by open and free exchange of ideas that we can understand the rights and obligations that prevail on both sides. Such knowledge is a prelude to action that will remove artificial barriers of race,’ they said.”

• **Twenty clergy changes announced by Chancery**
• **Appeals for unity: ‘Let barriers fall,’ pope urges**

Eastern Churches

“GROTTAFERRATA, Italy—‘Let fall the barriers that separate us!’ His Holiness Pope Paul VI pleaded in a call to the ancient Eastern Churches. The pope’s appeal was made unexpectedly at the Oriental Rite monastery of St. Nilus here where he came to celebrate Mass on Sunday morning [Aug. 19]. He motored here from his summer villa at Castelgandolfo, about five miles away. The survival of the 960-year-old Oriental monastery, nursed and encouraged for centuries ‘at the very gates of Rome,’ said the Pope, is ‘a symbol, a presage and an augury.’”

• **See more exalted role for study of liturgy**

• **CYO Youth Mission slated for teen-agers**

• **St. Leon sets dedication**

• **Council session to end Dec. 4**

• **Many years in archdiocese: Hospital Sisters mark their 100th Jubilee**

• **Says altar must be focus in Church architecture**

“PHILADELPHIA—The altar must always be the focal point in the design of any church, Father H. A. Reinhold, liturgical expert from Pittsburgh, told a study session here at the 1963 North American Liturgical Week. ‘The altar must become the focus, whether it is one facing toward the people or one leading the people toward the Infinite,’

he said. ‘Never should it become a central altar which confuses its meaning and slits the congregation in two or four parts.’”

• **At sisters’ conference: Cites nuns’ obligation to seek racial justice**

• **Senate votes to extend bracero program one year**

• **12 Episcopalian nuns attend parley at ND**

• **Cites charge in concept of ‘mission’ in Church**

• **CYO talent show set Sunday at Garfield**

• **Annual bowling tourney slated at St. Philip’s**

• **‘Consoling picture’: 9,000 native priests now in mission lands**

• **Hail growth in number of minor seminaries**

• **Vincenzians plan S. American aid**

• **KC provides hostels for marchers**

• **Lay missionary bound for Alaska**

• **Pope names successor for Milan**

• **Saigon prelate: Denies Church involved in Vietnamese politics**

• **Heart attack is fatal to ‘Hoodlum Priest’**

• **University parley set at Catholic U.**

(Read all of these stories from our August 23, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †