



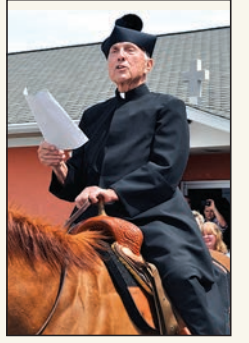
The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

A journey of faith

Historic Shelby County parish celebrates 175 years, page 16.



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

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



WASHINGTON LETTER

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

The requirement to provide abortifacients, sterilizations and contraceptives free of charge has prompted an outcry by Catholic leaders and others who object to the mandate on moral grounds and see it as a violation of their religious freedom.

Catholic leaders do not oppose the other mandated preventive services for women, which include well-woman visits, breast-feeding support and counseling, and domestic violence screening and counseling.

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

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

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Submitted photo/Kent Hughes



The spirit of sports



Smiles, sunshine and snapshots mark the festivities following the Catholic Youth Organization's All-City Cross Country meet in 2011. CYO executive director Ed Tinder congratulates Katherine Free, a runner from Immaculate Heart of Mary Parish in Indianapolis, during the post-race celebration.

'The 50 best things about CYO sports' celebrates a great tradition in the archdiocese

By John Shaughnessy

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

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

1. Prayers before and after games.
2. The smell of popcorn in a gym.
3. Playing time for everyone.
4. More than 20,000 participants on 1,500 teams in 14 sports for boys

- and girls.
5. "Lucky" rituals, including one by a football player who wore his "lucky" Halloween pajamas under his uniform during games because every time he did his team won.
6. Teaching the fundamentals of a sport.
7. Teaching the fundamentals of life: teamwork, commitment and respect.
8. A player asking a coach at the end of a game, "Did we win?"
9. Girls putting ribbons in their hair before a kickball game.
10. Teams wearing their uniforms at Mass and getting blessings from the priest and prayers from the congregation.
11. The price of admission is usually free

- or a few bucks at most.
12. More than 7,000 volunteers.
13. A coach declaring, "Everything we do is to honor and serve the Lord."
14. A referee who asks a basketball coach at the end of the regular season, "Who on your team hasn't scored yet this year?" and then makes sure that player gets a chance to score when it doesn't affect the outcome of the game.
15. Teammates rejoicing together after a special win.
16. Teammates consoling each other after a tough loss.
17. Teammates walking off a field or

See CYO, page 8

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



People gather at a candlelight vigil in Cathedral Square in downtown Milwaukee after a mass shooting on Aug. 5 at the Sikh Temple of Wisconsin in suburban Oak Creek, Wis. A shooter opened fire during services at the temple, killing six people and critically wounding at least three others, police and hospital officials said.

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

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

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

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



Archbishop Jerome E. ListECKI

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

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

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WASHINGTON

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

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

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

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

Of the roughly 17 million people who receive the health insurance through the individual market, HHS estimates that 40 percent to two-thirds will change plans within a year and will therefore not have a grandfathered plan.

Even grandfathered plans have to abide by certain requirements of the Affordable Care Act. They must have no lifetime caps, must not drop insured people if they get sick and must extend parents’ coverage to their young adult children up

to age 26. Most grandfathered plans also are not permitted to exclude children with pre-existing conditions from coverage or to set annual limits on coverage.

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

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

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

- It “is organized and operates as a nonprofit entity.”
- “Because of the religious beliefs of the organization,” it has not provided contraceptive coverage in the health plan or plans it offers to employees at any time since Feb. 10, 2012.
- It has notified employees that contraceptive coverage will not be provided under the plan for the first plan year beginning on or after Aug. 1, 2012.

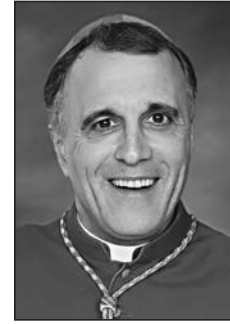
Each organization must document that it meets the criteria by filing a certification with HHS.

But Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, said the yearlong “safe harbor” simply means that the Obama administration “is saying that we have a year to figure out how to violate our consciences.”

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

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

WASHINGTON (CNS)—Since the courts will not act quickly enough to protect the religious liberty concerns prompted by the Obama administration’s abortifacient,



Cardinal Daniel N. DiNardo

sterilization and contraceptive mandate, Congress must “address this urgent and fundamental issue before it completes its business this year,” Cardinal Daniel N. DiNardo told members of the House and Senate. “Timely and uniform protection of these rights cannot be expected from the current lengthy judicial process,” said the cardinal in an Aug. 3 letter to members of Congress. He is archbishop of Galveston-Houston and chairman of the U.S. bishops’ Committee on Pro-Life Activities.

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

“The Catholic bishops of the United States continue to advocate for life-affirming health care for all, especially for poor and vulnerable people,” he wrote. “We do not see this policy as a step in that direction.”

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

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

The cardinal said the requirement to provide sterilization procedures, contraceptives and abortion-inducing drugs to their employees free of charge

will likely affect for-profit business owners first. He noted that four of the lawsuits against the mandate have been filed by Catholic business owners.

“These are devout individuals and families who own and operate businesses who, without any word of protest from employees, have been offering health coverage that does not violate their moral convictions,” he said. “In effect, if an organization is ‘for-profit’ it is not allowed to be ‘for’ anything else.”

“The owners who have imbued their companies with faith-based commitments to employee well-being, community service and social responsibility strongly disagree,” Cardinal DiNardo wrote. “And at a time of grave concern over business and banking scandals, does anyone think that rewarding businesses obsessed solely with company profits is sound government policy?”

The cardinal noted that a federal judge had granted a temporary stay to Hercules Industries, a Denver-based business owned by the Catholic Newland family, ruling that any “public interest” served by the mandate is “countered, and indeed outweighed, by the public interest in the free exercise of religion.”

“However, this welcome and sensible initial decision marks only the beginning of even the Newland family’s court battle,” he said. “It does not affect companies filing suit in other states, or even the many thoroughly religious nonprofit organizations whose religious character has always been obvious to most people.”

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

Cardinal DiNardo said the mandate and the narrow religious exemption to it represent “an approach to religious freedom that is more grudging and arbitrary than any yet seen in federal law.” In addition, he said, “few really know whether their request for exemption will be accepted by the government or not.” †

PRAYERS

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shooting spree.

The shooting at the Wisconsin temple and the recent massacre at an Aurora, Colo., movie theater show there is evil in the world, the archbishop said.

People have free will to make their own choices and “hopefully, they’re guided by the sense of devotion to God and justice,” Archbishop ListECKI said, “but we know that evil touches the lives of every community, sometimes in very tragic ways.”

Other faith leaders in Wisconsin and across the country expressed support for the temple community.

Executive director Tom Heinen of the Interfaith Conference of Greater Milwaukee said people of all faiths were grieving “for the loss of life” and have “great empathy for what the Sikh community is experiencing.”

He acknowledged that some speculated the

shooting was prompted by religious intolerance and hatred. “There certainly is that possibility,” he added.

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

“We Catholics mourn with our Sikh brothers and sisters,” said Auxiliary Bishop Denis J. Madden of Baltimore. “We share a warm and fruitful friendship, as well as a love of God and a belief in the community of all people, making yesterday’s tragedy all the more painful and difficult to comprehend.”

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

Christina Warner, campaign director of Shoulder-to-Shoulder: Standing with American Muslims; Upholding American Values, said in a statement also released on Aug. 6, “As we wait for further information regarding the motive of the shooter, we reiterate our deep commitment to a United States that is able to tolerate and respect the many religious traditions that live together in this great country.”

“The tragedy in Milwaukee shows painfully the need for Americans of all faiths to learn about one another and embrace the diverse religious tapestry of the United States,” she added.

The Washington-based Shoulder-to-Shoulder organization is comprised of 28 national religious, faith-based and interfaith organizations, including Christians, Jews and Muslims.

An AP story said Page, described as being 40 years old, spent six years in the U.S. Army and was discharged in October 1998. Before he left the Army, he

reportedly was demoted from the rank of sergeant to specialist.

He joined the Army in Milwaukee and received his initial training at Fort Sill, Okla. He then was stationed at Fort Bliss in Texas, where he worked as a repairman for Hawk missiles, but later became a specialist in psychological operation and was assigned to Fort Bragg in North Carolina, AP said.

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

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



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Tens of thousands gather to honor Our Lady of Guadalupe

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

A member of the World Apostolate of Fatima, she said she often prays with Mary and that her prayers have been answered.

"She's been amazing to our family," said the Ventura resident on Aug. 5 at the Los Angeles Memorial Coliseum.

That's why Frutos and her husband were attending the Guadalupe Celebration that drew tens of thousands of Catholics from across Southern California to celebrate Our Lady of Guadalupe, and to reverence a relic of the cloak on which her image miraculously appeared.

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

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

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

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

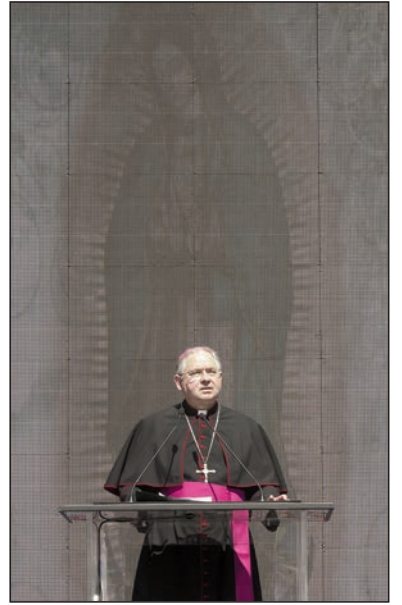
"Mother Mary put it in my heart that I have to attend," said the member of St. Columban Parish in Garden Grove.

"All last night, I couldn't sleep!" she told the *Orange County Catholic*, newspaper of the Orange Diocese.

It was Le's first time attending



CNS photo/Victor Aleman, Vida Nueva



Above, Archbishop Jose H. Gomez of Los Angeles speaks near a large image of Our Lady of Guadalupe during a celebration in her name on Aug. 5 at the Los Angeles Memorial Coliseum. The event coincided with the 10th anniversary of the canonization of St. Juan Diego on July 31, 2002; Juan Diego was the indigenous man to whom Our Lady of Guadalupe appeared, and upon whose cloak, or "*tilma*," her image appeared.

Left, dancers in colorful garb perform on Aug. 5 during the Our Lady of Guadalupe celebration at the Los Angeles Memorial Coliseum.

such an event, and she wasn't totally sure what to expect—so the living rosary was a surprise.

Formed by dozens of people from the Archdiocese of Los Angeles, the rosary processed onto the field. Members of the Knights of Columbus carried a massive cross to place on a stand, and others bore a massive centerpiece with the image of Our Lady of Guadalupe's face on it.

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

"We needed that," said Le. "We are very united in the rosary."

Unity was the overwhelming impression that Diana Contreras

had as well. A native of El Salvador, the Los Angeles resident is a member of St. Thomas the Apostle Parish.

"I always come to all the events for Our Lady of Guadalupe because I like them," she said in Spanish.

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

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

"We have not been there yet," said Carlos Letrondo, who traveled to Los Angeles on a bus from La Purisima Church in Orange. He and his wife, Norma, wanted to be a part of the

celebration to get the flavor of a pilgrimage to the Mexico City basilica.

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

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

The Cathedral of Our Lady of the Angels in Los Angeles is home to the only known relic of St. Juan Diego's *tilma* in the United States—and the reliquary containing the tiny piece of fabric was displayed throughout

the event, borne into the coliseum by Baltimore Archbishop William E. Lori, supreme chaplain of the Knights of Columbus.

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

Los Angeles Archbishop Jose H. Gomez echoed that sentiment, saying of "*La Morenita*"—an affectionate name the Hispanic community often gives to Our Lady of Guadalupe—"She is our mother."

And that is why the coliseum was filled with enthusiastic Catholics of all ethnicities, from all across Southern California.

As Frutos put it, "I'm just here to honor [Our Lady]. I want to renew my faith through her." †

Sister Mildred Wannemuehler helped build St. Agnes Church in Nashville

By Mary Ann Garber

Benedictine Sister Mildred Wannemuehler, a former prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove and former longtime parish life coordinator of St. Agnes Parish in Nashville, died on Aug. 1 at the monastery. She was 82.

The Mass of Christian Burial was celebrated on Aug. 4 at the monastery chapel. Burial followed at the sisters' cemetery.

Benedictine Sister Juliann Babcock, prioress, said Sister Mildred was a gifted teacher, principal, pastoral administrator, spiritual director and retreat

presenter during 63 years of religious life.

"I think one thing that stands out about her is that she was a born teacher," Sister Juliann said. "She started her [ministry] career teaching children at grade schools and [later] at high schools in Evansville, [Ind.], Indianapolis and [Florissant, Mo., near] St. Louis. She loved to teach."

Sister Mildred utilized her teaching and leadership skills in her ministries at parishes as well as at the monastery, Sister Juliann said, where she served as formation director then as prioress for eight years.

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



Sr. Mildred Wannemuehler, O.S.B.

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

"She helped when they were moving the parish and building the church," Sister Juliann said. "She worked hard with the people to find the right plot of land—and that wasn't easy—then worked with them to get the church built [at 1008 McLary Road in Nashville in 2003]. She loved the people there. She loved her family, ... her Benedictine life and her parish life, and gave her all to them."

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

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

Sister Mildred will be remembered for her deep spirituality and her joy in serving others, Sister Juliann said. "She was very prayerful, very faithful to her daily prayer life. Her love for God was very evident. She was extremely devoted to praying the Liturgy of the Hours every day. ... She started [the practice of praying] Morning Prayer with the parishioners at St. Agnes."

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

Lucille Matilda Wannemuehler was born on March 16, 1930, in Evansville, Ind., and entered Monastery Immaculate

Conception in Ferdinand, Ind., on Sept. 7, 1947.

She was invested with the Benedictine habit as a novice on June 7, 1948, then made her first monastic profession on June 13, 1949, and perpetual monastic profession on Aug. 10, 1952. She became a founding member of the monastery in Beech Grove in 1960.

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

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

Sister Mildred served her religious community as formation director and then as prioress from 1977-85.

In 1986, Sister Mildred began her ministry as parish life coordinator of St. Agnes Parish in Nashville, where she served until her retirement in 2005.

She celebrated her 60th jubilee on June 21, 2009.

Shortly before her death, she wrote a book, *The Real Color of Nashville*, about the people of Brown County.

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

Memorial gifts may be sent to the Sisters of St. Benedict, Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †



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Editorial



A young man reads Scripture before Sunday Mass in Port-au-Prince, Haiti, in this 2011 file photo. Pope Benedict XVI said that the renewal of faith has to be a priority for all members of the church and said he hoped the upcoming Year of Faith would further that effort.

Believing is seeing through the eyes of others

Jesus said to [Thomas], "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed" (Jn 20:29).

We practical Americans have a saying, "Seeing is believing." With St. Thomas the Apostle, we trust our senses more than our imaginations and, so, we would prefer to see or hear or touch or taste or smell something before we affirm its reality.

Faith is not practical, which is not the same thing as saying it's not real or reasonable.

We believe things that we have not seen or heard or touched, but we are confident in the rightness or reasonableness of what we believe just the same. Why? Because we have been allowed to see through the eyes of others amazing things that we cannot see for ourselves!

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

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

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

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

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

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

and peace.

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

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

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

How do I know that God knows me and loves me as an individual person? Jesus tells me this, and I believe him. How do I know that by following Jesus I will find happiness and peace—in spite of all my sins and the sins of the world?

Christian witnesses, including martyrs who sacrificed their lives for what they believed, have spent 2,000 years evangelizing people like me. When I look through their eyes, I see what I could never imagine. I see Christ himself reaching out to me and letting me see him, touch him and hear his voice.

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

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

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

—Daniel Conway

Reflection/Sean Gallagher

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

A few years ago, I tried to make my way through a mobbed food court in the Circle Centre Mall in Indianapolis prior to an Indianapolis Colts football game.



It was a late Sunday morning, and the place was filled with fans standing in long lines at various restaurants there trying to get a bite of lunch before the big game. When I saw how long the wait would be, I decided to forgo lunch and head over to the stadium. But what I saw in the crowded food court as an inconvenience, the restaurant owners surely saw as a tremendous opportunity to increase their revenue.

All of them seemed to perceive it that way except for the operators of one restaurant. Right in the middle of the food court was a Chick-fil-A that was closed. I knew that the chicken restaurant chain was owned by a Christian family that took their faith seriously enough that they chose to keep their stores closed on the Lord's Day, even though Sunday is one of the most lucrative days of the week for retailers.

But seeing that shuttered store in the midst of such a throng of customers ready and willing to give them their money made that choice all the more powerful.

Unlike many business owners, the Cathy family that founded and still owns Chick-fil-A put their faith before profits. A choice like this should be praised in the middle of a society that too often sees wealth as the criterion of success and unfettered capitalism as its guiding star.

Now, however, the Cathy family is finding itself vehemently criticized by many people across the country. It's not because of their refusal to open their restaurants on Sundays.

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

to open new restaurants in their cities.

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

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

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

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

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

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

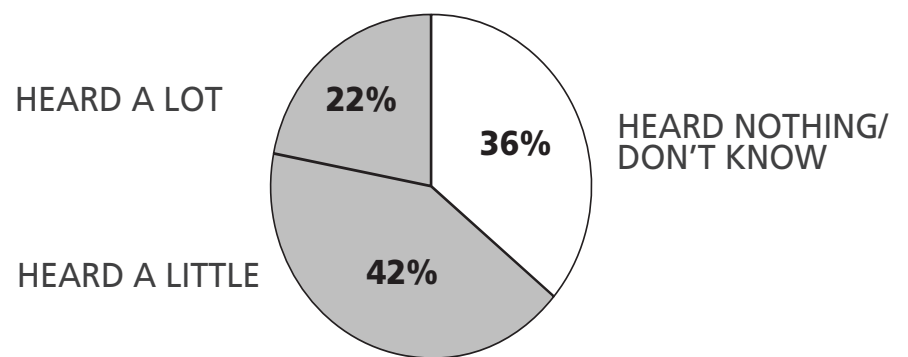
When this happens, though, Jesus would have us show love to those who disagree with us. "Love your enemies," he said, "and pray for those who persecute you" (Mt 5:44).

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

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

Religious Liberty Topic

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



Of those who have heard a lot or a little...

56% agree with the bishops' concerns

36% do not agree with the bishops' concerns

Based on telephone interviews June 28-July 9, 2012, among a national sample of 2,973 adults. The sampling error for the Catholic group is plus or minus 4.6 percentage points. Source: Pew Research Center

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

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

The Mother's Health and Safety Act, passed by the Arizona Legislature and signed into law by Gov. Jan Brewer, was supposed to go into effect on Aug. 2.

The new law, which prohibited most abortions after 20 weeks, was challenged by three doctors who provide abortions, represented by the American Civil Liberties Union (ACLU) and New-York based Center for Reproductive Freedom.

The ACLU and the New York center asked the U.S. District Court for a temporary restraining order or an injunction to prevent the law from going into effect. Judge James A. Teilborg ruled on the case on July 30, declaring Arizona's law constitutional. The two groups immediately appealed the ruling to the 9th Circuit.

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

Both sides will file a brief with the court.

"I think it's very unfortunate, but it's also something that we've come to expect from the 9th Circuit," said Ron Johnson, executive director of the Arizona Catholic Conference, the public policy arm of the state's Catholic bishops.

Last February, a three-judge panel of the 9th Circuit affirmed a

U.S. District Court judge's ruling as unconstitutional California's Proposition 8, a 2008 voter-approved ban on same-sex marriage. The panel, and later the full court, stayed the ruling pending appeal. On July 31, it was appealed to the U.S. Supreme Court.

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

John Jakubczyk, a local attorney and past president of Arizona Right to Life, condemned the circuit court's decision.

"I find it reprehensible that the 9th Circuit would, in less than 24 hours, block what Judge Teilborg reviewed and examined," Jakubczyk said. "Obviously [he] considered the Supreme Court's past decisions on the rights of states to regulate abortions so long as they didn't violate the language of Casey."

In its 1992 ruling in *Planned Parenthood of Southeastern Pennsylvania v. Casey*, the U.S. Supreme Court upheld some state regulation of abortion but said outright bans would be unconstitutional.

"Teilborg was very clear in his decision that he did not believe that the provisions of the Arizona law violate Casey," Jakubczyk said, "and therefore for the 9th Circuit to act is just another example of their extremism and the fact that they are out of touch with the legal system."

"Their failure to recognize the humanity of the unborn child and the health needs of the mother point out the problem of our current judicial system,"



Father Matthew Henry prays the rosary with more than 600 Catholics outside a Planned Parenthood center in Glendale, Ariz., in 2010. In a blow to Arizona's recently enacted late-term abortion ban, a three-judge panel of the U.S. Court of Appeals for the 9th Circuit in San Francisco has blocked a key provision of the law from taking effect.

he added.

In his July 30 ruling, Teilborg said the Arizona Legislature had written the law—known as H.B. 2036—based on "the substantial and well-documented evidence that an unborn child has the capacity to feel pain during an abortion by at least 20 weeks gestational age."

Supporters of the law said that it also protected women from increased risks incurred in late-term abortions. It included a penalty for any doctor who broke the law—a possible six-month jail sentence and suspension or revocation of his or her medical license. Opponents called the restrictions "extreme," and disputed the data about fetal pain.

Alabama, Idaho, Indiana, Kansas, Nebraska and Oklahoma have similar laws restricting late-term abortions based on the scientific finding that fetuses

experience pain.

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

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

Opponents of the bill said it was an effort "to roll back" a woman's constitutional right to have an abortion. Supporters of the measure said the 220 votes for it—203 Republicans and 17 Democrats—indicated to them the measure will eventually prevail. †



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

—Ron Johnson, executive director of the Arizona Catholic Conference

LCWR conference in St. Louis to review Vatican's doctrinal assessment

WASHINGTON (CNS)—When more than 900 women religious attend the annual gathering of the Leadership Conference of Women Religious (LCWR) on Aug. 7-10 in St. Louis, it will be "business as usual and not business as usual," according to the group's president.

Franciscan Sister Pat Farrell emphasized that the meeting will have its routine education, business matters and the "opportunity to share ideas with one another," but it also will include executive sessions devoted to discussing the Vatican's doctrinal assessment of LCWR and its calls for the organization's reform.

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

The gathering will be the first time the organization has assembled since the doctrinal assessment was issued on April 18 by the Vatican's Congregation for the Doctrine of the Faith. LCWR's members are the 1,500 leaders of

U.S. women's communities representing about 80 percent of the country's 57,000 women's religious congregation.

The assessment said reform was needed to ensure LCWR's fidelity to Catholic teaching in areas that include abortion, euthanasia, women's ordination and homosexuality. The organization's canonical status is granted by the Vatican.

When the assessment was first announced, LCWR's leaders said they were "stunned" and "taken by surprise." But a Vatican spokesman disputed the suggestion the sisters had been taken entirely by surprise by the assessment, and LCWR revised its initial statement to say, "We were taken by surprise by the gravity of the mandate."

A letter from the prefect of the doctrinal congregation

had informed LCWR leaders in early March that they would hear the results of the assessment at their annual meeting at the Vatican on May 2.

After a board meeting in late May, LCWR officials said the assessment was "based on unsubstantiated accusations" and that its reform measures "could compromise" the group's ability to fulfill its mission.

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

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

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

wonderful religious who have helped me during my earliest days as a child, help to resolve the challenges which exist at this time."

Across the country, protests and vigils have taken place to show support for U.S. women religious.

In mid-June, Sister Pat and Sister Janet Mock, a Sister of St. Joseph and LCWR's executive director, met with U.S. Cardinal William J. Levada, then-prefect of the doctrinal congregation, and with Seattle Archbishop J. Peter Sartain,

charged with leading the association's reform, but details of the meeting were not released.

The Vatican named Archbishop Sartain to provide "review, guidance and approval, where necessary, of the work" of the organization, with the assistance of Bishop Leonard P. Blair of Toledo, Ohio, and

Bishop Thomas J. Paprocki of Springfield, Ill.

In a July 17 interview on National Public Radio, Sister Pat discussed options for how LCWR might proceed, noting the group could comply with the mandate, not comply and form a separate organization, or "look for some maybe third way that refuses to just define the mandate and the issues in such black-and-white terms."

Sister Pat, whose term as president ends at the close of the assembly, told reporters on Aug. 2 that immediately prior to the group gathering on Aug. 7, LCWR leaders planned to meet with past presidents and executive directors of the association to get their input on the best way to respond to the Vatican's call for reform.

During executive sessions each day, she said, facilitators will lead members through a discernment process where they will be updated on information and given the chance for "prayer, thoughtful reflection and the time to listen to one another."

She said she could not speculate on the outcome of the discussions and that LCWR would not share these details publicly until the meeting's conclusion.

During the gathering, one of the keynote speakers will be Barbara Marx Hubbard, an author, speaker and educator who is known for promoting a view called "conscious evolution."

Sister Pat said the speaker was invited to "give us context in the world sisters are ministering in."

The group will transfer its leadership during the assembly since the LCWR president's term is one year, after serving as president-elect for a year. On Aug. 10, Sister Pat will be succeeded by Franciscan Sister Florence Deacon, currently president-elect.

Sister Sandra Schneiders, an Immaculate Heart of Mary sister, will receive an award for outstanding leadership. She has written about women religious and is a professor of New Testament Studies and Christian Spirituality at the Jesuit School of Theology in Berkeley, Calif. †



Sr. Pat Farrell, O.S.F.



Archbishop Robert J. Carlson

Events Calendar

August 10-11

Grace Assembly of God, 6822 N. US Hwy 31, Whiteland. **Right to Life of Indianapolis, sidewalk counseling training weekend "Reaching the Most Unreachable,"**

Karen Black Mercer, presenter. Reservations: Truthandcompassionindy.com.

August 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Seventh annual "Missions Helping Missions" bazaar and family picnic,** 10 a.m.-6 p.m., buffet, noon-7 p.m. Information: 317-545-7681 or Fatima@archindy.org.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting,** 1 p.m., age 50 and over. Information: 317-784-4207.

August 11-12

St. Paul Parish,

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

August 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

Our Lady's Chapel in the Meadow, Camp Atterbury, Old Hospital Road, Edinburgh. **Italian Heritage Society, 22nd annual Italian P.O.W. reunion,** Mass, pitch-in picnic, 11 a.m. accetturo1003@gmail.com or jdivia@marian.edu.

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

August 14

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Scripture study,** 7 p.m., \$100 for 30 sessions. Information: 317-241-9169 or jansenml@iquest.net.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** meeting, 12:30 p.m. Information: 317-885-5098.

August 15

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Nativity of Our Lord Jesus Christ School, 3310 S. Meadow Dr., Indianapolis. **School and parish community survival and prevention program in the fight against bullying,** presenter, Jodee Blanco, *New York Times* bestselling author, 7 p.m. Information:

317-862-4846.

St. Mary-of-the-Rock, 17440 St. Mary's Road, Batesville. **Annual outdoor Mass at the grotto,** rosary and benediction, 7 p.m. Information: 812-934-4165.

August 16

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

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Adult religious education classes,** 7 p.m. Information: 317-291-7014.

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

August 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic**

Business Exchange, Mass, breakfast and program, "The Public Library—Called to Service in the Community," Jackie Nytes, CEO of the Indianapolis Marion County Public Libraries, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

August 17-18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustvaganza,"** 5K walk/run, rides, food, music, entertainment, 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **"SausageFest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

August 19

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

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

August 20

St. Mark the Evangelist School, 535 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis, monthly caregiver support group,** 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

August 22

Bourbon Street Distillery, 361 Indiana Ave., Indianapolis. **Theology on Tap,** young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org.

Retreats and Programs

August 10-12

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Benedictine Approaches to Hope and Love,"** Benedictine Father Bede Cisco, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spiritual direction internship program, reflection day,** orientation, 9-11:30 a.m. Information: 317-788-7851 or www.benedictinn.org.

August 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Babette's Feast—A Movie Night with Father Julian Peters,"** \$20 per person includes a light dinner. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 17-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Letter of James,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:15-6 p.m., \$45 registration fee. Registrations: www.archindy.org/fatima.

August 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** Father Jim Farrell, presenter. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Spiritual Reading in Faith,"** session one of four, Judith Cebula, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or www.benedictinn.org.

August 21-23

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness," midweek retreat,** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 24-26

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima" monthly Mass, breakfast and social,** Mass, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

August 31-September 2

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Vatican II—Rediscover the Treasure,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or cmcsweeney@archindy.org.

September 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:15-6 p.m., \$45 registration fee. Registrations: www.archindy.org/fatima.

Office of Family Ministries will offer "Divorce and Beyond" program on Aug. 14

The archdiocesan Office of Family Ministries will offer a "Divorce and Beyond" program on Tuesday evenings beginning on Aug. 14 and concluding on Sept. 13.

The sessions will begin at 7 p.m. and conclude at 9 p.m., and take place in the Franciscan Room at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

"Divorce and Beyond" helps those who

have experienced or are experiencing a divorce to gain insight into the process of divorce, self-image, stress, anger, blame and guilt, loneliness and pathways to growth.

The \$30 registration for the program pays for participant manuals.

To register or for more information, call Deb VanVelse at 317-236-1586 or 800-382-9836, ext. 1586, or send her an e-mail at dvanvesle@archindy.org.

Two novices welcomed into Saint Meinrad Archabbey

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

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

Novice Bradley, 29, is a native of Iowa City, Iowa, where he was a member of St. Mary of the Visitation Parish. He earned a bachelor's degree in business administration from the University of Iowa and a master's degree in accounting science from Northern Illinois University. Novice Bradley passed the Certified Public Accountant exam, and worked in corporate finance before coming to Saint Meinrad.

Novice Matthew, 28, is from Piqua, Ohio. He was a member of St. Francis of Assisi Parish in Centerville, Ohio. Novice Matthew is a 2006 graduate of Ohio University, where he earned a bachelor's degree in



Nov. Matthew Sprauer, O.S.B. Nov. Bradley Jensen, O.S.B.

computer science. He has more than five years of experience in software development for the defense industry.

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

At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †



Seeking Mary's blessing

People gather outside of the Basilica of Los Angeles during a traditional pilgrimage in Cartago, Costa Rica, on Aug. 1. Thousands of devotees make pilgrimages across the country annually to pay their respects and seek blessings from St. Mary, Costa Rica's patron saint.

Catholic conference directors share strategies at annual meeting

FORT LAUDERDALE, Fla. (CNS)—Fresh off the national “Fortnight of Freedom” campaign, the leadership of some 37 state Catholic conferences that track public policy for their respective regions met in Fort Lauderdale recently to share their experiences.

“Every time we get together, it is very meaningful, and especially now with so many issues affecting life right now,” said Robert O’Hara Jr., executive director of the Pennsylvania Catholic Conference and current president of the National Association of State Catholic Conference Directors.

“It gives us comfort and confidence to know we are not alone when you see your colleagues who seem to be doing a terrific job,” O’Hara said, before a Mass for the conference attendees at which Miami Archbishop Thomas G. Wenski served as the principal celebrant.

The association of executive directors of state Catholic conferences and affiliate diocesan agencies met for a three-day summit ending on Aug. 1. Started in 1968, the group helps to facilitate and encourage the exchange of information among its members pertaining to the activities, programs, and organization of the conferences.

State Catholic conferences represent dioceses within a state to provide coordination of the public policy concerns for the Church.

Referencing Pope Benedict XVI’s historic visit to Cuba earlier this year, Archbishop Wenski said the Church is active in upholding the basic human right to religious freedoms wherever it finds itself, but that the Church is not seeking any privileges for itself or to be partisan in its work regionally or nationally.

“The Church does not seek to impose but to propose,” the archbishop said in the homily. “The Church doesn’t impose her views, but seeks the freedom to propose them in the public square and, in the give and take of the democratic process, to convince others of their reasonableness; and the Church demands the freedom to witness to them coherently

in her parishes, schools and charitable institutions, so as to contribute to human flourishing in society.”

Today, a healthy secularity that provides for the separation of Church and state but not of religion from society—a healthy secularity that guarantees the freedom of people of faith to serve the common good—is increasingly under siege in America, the archbishop added.

“A radical secularism has emerged that seeks to reduce religious belief to just a subjective opinion and to privatize faith by denying it any public expression,” he said. “Such a radical secularism promotes a worldview in which God is excluded; it pretends that society can organize itself, that people can live their lives, as if God doesn’t matter.”

The U.S. bishops’ recent “Fortnight of Freedom” campaign to raise awareness about religious freedoms in the public sphere and threats to the functioning of Catholic health care and other Catholic employers “drew a line ‘from the cross to the flag’ reminding us that a great glory of our government is its protection of religious freedom,” Archbishop Wenski said.

This is the third time the association has had its annual gathering in Florida, according to D. Michael McCarron, director of the Florida Conference of Catholic Bishops.

“The majority of our state conferences are represented here, and those who could not be here were listening in through a telephone bridge system,” McCarron said.

Members had a chance to hear how other states are dealing with similar challenges which are often replicated from one state to another—issues often sharing a common threat to the sanctity of life.

“We have a system whereby we share our best practices with one another and in a way that is in keeping with our Church’s message,” McCarron said.

The annual meeting is a valuable resource of information, according to Glenn Tebbe, executive director of the Indiana Catholic Conference.

“One learns so much from colleagues with varied experiences and backgrounds,” Tebbe said. “The speakers are experts that provide background and insights which



Glenn Tebbe

help me better explain Church teaching and apply it in the cultural and political context in which we work.”

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

“We learn strategies and techniques from each other,” Loar

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

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

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

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

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

By Brandon A. Evans

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

Here are some of the items found in the August 10, 1962, issue of *The Criterion*:



1962, issue of *The Criterion*:

- Anglicans, Catholics meet for high level unity talks
- “HEYTHROP, England—

One of the most important conferences ever held in Britain

to discuss unity between Catholics and Anglicans is being held at the Jesuit college here. Among those present was Cardinal Augustin Bea, S.J., president of the Preparatory Secretariat for Promoting Christian Unity for the coming ecumenical council. ... Cardinal Bea was asked when he arrived in Britain for the conference if he foresaw unity between Catholics and Anglicans. He answered:

“One cannot say today. Good preparation is needed on both sides. He added that the ecumenical council could help clear up several essential points of dogma on which the two churches differ. He was also asked if he thought the council will promote Christian unity. He replied that he felt it would create an atmosphere which could lead to a greater possibility of finding a solution in regard to unity.”

- The twain shall meet: Marian College is out to prove Kipling wrong
- French Protestant church scene of Catholic Mass
- In 109 communities: Report 983 Negro Sisters in U.S.
- Distortion of prayer decision hit
- Foreign aid operation to use church agencies
- Council to include non-Catholic guests
- Asks Kennedy to support Georgia integrationists
- In Shelby County: Pioneer Worland family plan historic reunion
- Preparing for the council: A personal letter to you

from Pope John

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

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

7th Annual

Augustavaganza

August 16th-18th
Nativity Catholic Church

August 16

6:00 pm - Texas Hold 'Em

August 17

Catered Dinner

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

August 18

Nativity Fit 5K Run/Walk (9:00 am)
(8:00 am race day registration)

Catered Dinner

Knights of Columbus Hog Roast
\$9 Adults - \$7 Kids 10 and Under

August 18

5:30 pm - Evening Mass

Live Entertainment
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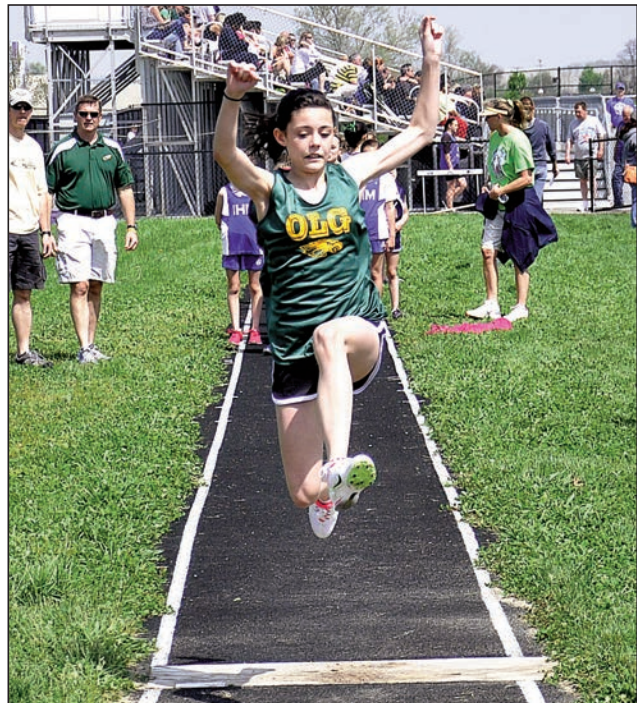
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CYO

continued from page 1

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

Celebrating the CYO Spirit



16 Oldenburg Franciscan sisters celebrate jubilees

Criterion staff report

Sixteen Sisters of the Third Order of St. Francis of Oldenburg are celebrating jubilees this year.

Sister Dorothy Steckler is marking her 80th year with the community, and Sister Adele Zahn is celebrating 75 years.

Six sisters are celebrating their 60th anniversary as Franciscans, and eight sisters are marking a half century with the women's religious order.

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

Fifty-year jubilarians are Sisters Patricia Bietsch, Marya Grathwohl, Diane Jamison, Marlene Kochert, Margaret Maher, Carol Ann Mause, Daria Mitchell and Barbara Riemensperger.

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

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

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

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

In later years, Sister Dorothy served in parish ministry.

She resides at St. Clare Hall, the health care facility at the motherhouse.

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

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

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

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

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

She is retired and resides in Batesville.

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

From 1966 until 2011, Sister Doris served at the Oldenburg Franciscans' mission in Papua New Guinea.

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

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

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

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

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

Sister Mary Paul is retired and resides at the motherhouse.

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

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

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

She resides at the motherhouse and assists with ministries.

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

She also taught at Catholic schools in Ohio and Missouri.

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

She resides at Marian University and serves as the mailroom manager.

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

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

She resides at the motherhouse and assists with ministries.



Sr. Dorothy Steckler, O.S.F.



Sr. Mary Paul Larson, O.S.F.



Sr. Patricia Bietsch, O.S.F.



Sr. Margaret Maher, O.S.F.



Sr. Adele Zahn, O.S.F.



Sr. Myra Peine, O.S.F.



Sr. Marya Grathwohl, O.S.F.



Sr. Carol Ann Mause, O.S.F.



Sr. Mary Laurel Hautman, O.S.F.



Sr. Janice Scheidler, O.S.F.



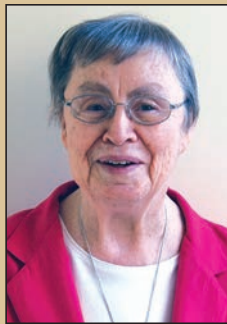
Sr. Diane Jamison, O.S.F.



Sr. Daria Mitchell, O.S.F.



Sr. Doris Holohan, O.S.F.



Sr. Marietta Sharkey, O.S.F.



Sr. Marlene Kochert, O.S.F.



Sr. Barbara Riemensperger, O.S.F.

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

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

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

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

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

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

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

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

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

She also taught at Catholic schools in Michigan and Ohio.

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

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

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

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

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

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

School in Batesville.

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

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

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

She also taught at Catholic schools in Ohio.

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

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

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

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

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

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

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

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

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

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

She also taught at Catholic schools in Ohio.

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

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

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

She resides at the motherhouse, where she serves the sisters with memory loss at St. Clare Hall. †

Serra Club vocations essay

Priests, deacons and religious help us through life's 'peaks and valleys'

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

By Grace Hendrickson

Special to The Criterion

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



Grace Hendrickson

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

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

As members of God's family, we tend to reach out to priests,

deacons, and men and women religious during the peaks and valleys of our lives.

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

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

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

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

In 1950, Mother Teresa founded the Missionaries of Charity. It began as a small order with only 13 nuns, but today has grown to more than 4,000 sisters from around

the world. Mother Teresa taught us that, "Love begins at home, and it is not how much we do, but how much love we put into that action."

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

Like other religious before her, she sacrificed everything she had to follow the way of the Lord.

Mother Teresa said, "Love is a fruit in season at all times, and within reach of every hand." No matter how much pain and suffering exists in the world, there will always be opportunities for love.

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

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

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

WASHINGTON (CNS)—A bomb attack in July that targeted Israeli tourists in Bulgaria and killed six is part of a trend, according to the 2011 International Religious Freedom Report.

Ambassador Suzan Johnson Cook released the findings at a press briefing on July 30 at the U.S. State Department in Washington.

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

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

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

the rights of peaceful religious groups.

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

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

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

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

Later, at a briefing for the press and others in a different building,

Secretary of State Hillary Clinton addressed the importance of the report's findings and safeguarding international religious freedom.

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

"Like all human beings and all human rights, they are our birthright by the mere fact of us being who we are—thinking, acting human beings—men and women alike. They are not granted to us by any government. Rather, it is the responsibility of government to protect them."

Clinton identified two types of religious persecution that she said is pervasive in intolerant countries.

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

The second is a government's refusal to defuse religious tensions within its own borders, embodied in the junta's tolerance for religious violence between Buddhist Bamar and Muslim Rohingya ethnic groups in Myanmar. The State Department report calls the country "Burma."

There are two reasons governments that acknowledge religious intolerance in their countries allow it to continue, said Clinton.

Such governments claim it is the will of the majority in their country, or religious freedom is a luxury their country cannot yet afford.

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

"Genuine democracies use principles to guide power and to protect the rights of citizens equally," said Clinton.

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

Clinton, who had recently visited Egypt, said President Mohammed Morsi has promised to place women and Christians in high-ranking government positions.

Despite growing religious tensions worldwide illustrated in the report, Clinton remained optimistic about religious freedom.

"We saw that capacity vividly in Tahrir Square when Christians formed a circle around Muslims in prayer, and Muslims clasped hands to protect Christians celebrating a Mass," she said. "I think that spirit of unity and fellowship was a very moving part of how Egyptians, and all the rest of us, responded to what happened in those days in that square." †



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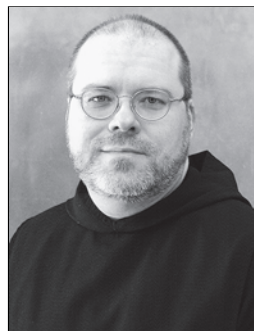
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Art and the meaning of life: Priests help visitors to Vatican Museums

VATICAN CITY (CNS)—The Catholic Church teaches that beauty can be a path to God, and in an attempt to make that path easier for visitors to follow, the Vatican Museums have assigned two priests to guide the searching. Or just to talk.

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

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

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

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

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

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

“We need to be able to understand and eventually make adjustments or—as we hope—increase it,” he wrote in an e-mail response to questions on July 31.

“Obviously, it’s not a question of evaluating this from a numerical point of view—we won’t keep a list of those who turn to the priests—but we need to know

if we are meeting a real need and if we are doing it well,” the monsignor said.

Like the world’s other major museums, the Vatican Museums are packed with the old and the ancient, but regularly seek new ways to display the treasures, and help visitors enjoy them and learn from them.

Multimedia displays and environmental sensitivity are part of the modern museum mix, including at the Vatican Museums.

In late July, an Italian company gave the Vatican governor’s office two all-electric, 14-seat, wheelchair-accessible minivans, which the museum staff will use to drive visitors through the Vatican gardens without leaving a trace of exhaust behind on the flowers, fountains, lawns and woods.

Then, just a few days later, the museums announced that they were reopening the necropolis of Santa Rosa, the 2,000-year-old series of tombs unearthed in 2003 when the Vatican was digging a parking garage in the northeast corner of Vatican City State. It is not connected to the underground tombs on the other side of the Vatican hill where St. Peter’s tomb is believed to be located.

The necropolis was open to the public in 2006-09, but has been closed for almost three years as archeologists excavated more of the site and renewed the tourist itinerary, including the addition of touchscreens that allow visitors to zoom in on tombs and objects, and view artistic reconstructions of what the burial grounds might have looked like before 150 A.D.

Giandomenico Spinola, director of the museums’ ancient Greek and Roman section, told CNS he hopes to have everything ready for tourists by mid-October. He said there now are 70 family tombs and some 300 to 400 single burial sites visible to visitors



Visitors look over the study “Mother and Child” by Henri Matisse at the Vatican Museums in this 2011 file photo. For the first time beginning this month, the museums will have a pair of priests serving as guides to visitors as they view the Vatican’s vast collection of artwork and artifacts.

from a series of grated walkways suspended over the necropolis.

While August is by far the most popular time of year for Vatican employees to go on vacation, two restorers were at work on Aug. 2. One was using a laser to remove incrustations from a niche in a large family tomb.

Another, working on a platform above the necropolis, was cleaning up the remains of a statue of Venus. Spinola said the statue was found headless in a much smaller burial ground in the early 1930s when the Vatican was building its supermarket. The piece had been in a museum storage room until the Vatican decided to add exhibition space to the necropolis.

Even when the necropolis was closed to the public, archeologists and anthropologists were frequent visitors,

Spinola said.

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

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

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

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

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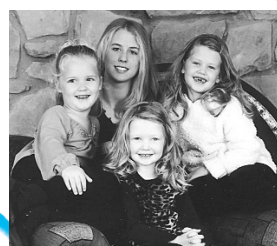
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From the Editor Emeritus/John F. Fink

Biblical readings: The Book of the prophet Micah

Next week, the biblical readings in the Office of Readings will finish the Book of



Hosea begun this week then continue with the Book of Micah.

A quick quiz: Which prophet wrote, "They shall beat their swords into plowshares and their spears into pruning hooks; One nation shall

not raise the sword against another, nor shall they train for war again"? If you replied Isaiah, you're right (Is 2:4). But if you replied Micah, you're right, too (Mi 4:3).

The prophets apparently didn't mind one of them borrowing something from another. After all, they thought alike. In the case of Isaiah and Micah, they were contemporaries, although Micah was a bit younger.

They lived in the eighth century B.C. when the Assyrians were threatening the southern kingdom of Judah. However, Isaiah lived in Jerusalem while Micah lived in the Judean lowland. They also were contemporaries of Amos and Hosea, the prophets in the northern

kingdom of Israel, whom we met last week.

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

The first part describes Judah's pending desolation because of its crimes, mainly sins against social justice. Like Amos, Micah was appalled by the rampant corruption in Jerusalem. The desolation will be followed by God's gathering his scattered sheep into one flock.

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

The third part presents a lawsuit against Judah for breach of covenant in which God is portrayed as the plaintiff who has maintained fidelity to the covenant. This will be followed with the people's repentance and God's healing and deliverance.

In the Book of Jeremiah, written about a century later, the leaders in Jerusalem recalled that Micah's warnings at the time of King Hezekiah caused the people to "entreat

the favor of the Lord, so that he repented of the evil with which he had threatened them" (Jer 26:18-19).

In the New Testament, Matthew's Gospel uses Micah's prophecy in his account of the magi who came from the East to adore the newborn Christ. When they stopped to consult with King Herod, he assembled the chief priests and scribes to learn where the Messiah was to be born.

They told him, "In Bethlehem of Judea, for thus it has been written through the prophet: 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel'" (Mt 2:5-6). They were quoting Micah (Mi 5:1) who believed that the Immanuel whom Isaiah had spoken of (Is 7:14) would come from the almost-forgotten territory of Bethlehem, King David's birthplace.

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

Cornucopia/Cynthia Dewes

Given the gift of the literary Spirit every two years

Every two years, a bunch of Ernest Hemingway enthusiasts gather for an international conference. The membership of



the Ernest Hemingway Society, which sponsors these meetings, includes people from many countries who are academics, scholars, graduate students of language and literature, and just plain

aficionados—to use a Hemingway-type term for a fan. We number ourselves among the latter.

Conferences are held alternately in the United States and in countries abroad, always in places in which Hemingway lived or wrote about. To date, we've been fortunate to enjoy conferences held in Paris; Stresa, Italy; on the shores of Lake Maggiore; Ronda in Spain, Key West, Fla. and Petoskey, Mich. In addition to hearing lectures, we have been taken to Hemingway family homes, raised a glass in his memory at the Ritz bar in Paris, straddled the streams he fished as a youth, and shouted "Ole!" at a bullfight.

Although Hemingway's literary reputation plummeted for a few years during the 1960s or '70s, I've always been loyal to him as someone I consider the greatest literary stylist

of the 20th century. He invented what he called the "iceberg" theory of writing—creating lean and simple prose as the tip of an iceberg, which never states, but implies, the larger mass of meaning beneath it. His work is certainly more subtle than the surface action some critics love to scorn.

In addition, appreciation of Hemingway's fiction has sometimes been eclipsed by his bad behavior over the years. He was married four times, cruelly discarded wives, friends and mentors who had loved him and helped his career, and was an inattentive father to his three sons. Sometimes the conferences become too wrapped up in such personal issues at the expense of literary criticism. But still, gossip or not, it's been great at the conferences to hear in person from his sons and others who knew him.

I believe that one aspect of Hemingway's life which shadows his fiction is his religious faith. Raised in a strict Victorian Protestantism against which he rebelled, he converted to Catholicism when he married his second wife. According to later reports, he was a faithful and often daily Mass attendee.

Although this became an inconsistent practice, he was always respectful of the Church, its representatives and its beliefs. He dedicated the Nobel Prize he received for

Literature to a shrine of the Virgin Mary in Cuba. Prominent scholar H.R. Stoneback believes that Hemingway may have lapsed, but never gave up faith, and I tend to agree.

Throughout his life, Hemingway had compassion for children in pain. Early in his career, he visited and sent books and gifts to the dying teenaged son of his friends, the Murphys. He always answered letters from children, and he once invited an awestruck youth to his home for writing advice. Just before his suicide, when he was physically and mentally sick, he managed to write a tender letter of encouragement to the seriously ill son of an acquaintance in Idaho.

The themes in Hemingway's work reflect the great concerns of the human condition, including fear, passion, understanding of natural beauty, loyalty and a sense of place. He was a flawed man who tried to do what he knew was good, but often failed.

Sound familiar?

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

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

For the Journey/Effie Calderola

Joining the fight for accurate images of women and girls

If you're looking for a hero in civic life these days, I have a nominee. Her name is Julia Bluhm. She's only 14, but she



obviously has a good bit of common sense and a willingness to take action.

The *Christian Science Monitor* reports that the teenager launched an online petition to urge *Seventeen* magazine to stop using Photoshop to alter published photos of girls' bodies and faces. Her efforts, which resulted in more than 80,000 signatures, have led *Seventeen* to promise that it will leave bodies alone, using Photoshop only to remove the stray hair or the errant pimple.

If you haven't looked at teen magazines lately or, for that matter, any fashion magazines, you've missed a lot of really staggering photo altering. Many websites post features on the funniest or most blatant examples of digital altering, such as airbrushing out a person but forgetting to remove that person's hand from the shoulder of a body or moving a leg in such a way that its position looks anatomically impossible.

But the worst use is altering women's photos to conform to an impossible physical standard of what the fashion world

deems perfection.

For example, slender models are made to look emaciated by shrinking their waistlines, paring their hips, creating virtually nonexistent thighs while, of course, enhancing their breasts.

Have you picked up a fashion magazine and noticed that the woman on the cover has absolutely no lines on her face? I come from a family where we lament the bags under our eyes, which develop with age. I'm particularly aware that women in fashion magazines miraculously do not have the slightest wrinkle or lines beneath their eyes.

A quick Internet search revealed before and after photos of women whose faces look normal and lived in—a slight bag here, a laugh line there. Magically airbrushed away, these women's faces on magazine covers now glow unlined with a preternatural radiance that makes you dash to the mirror and ask, "What happened to me?" That is, if you believe what you see in those magazines.

Hopefully, some of us have developed the sophistication and maturity to ignore these false presentations. But, for kids, it's often a different story. Millions of teenage girls read magazines that present pictures that tout inhuman perfection.

I've always admired those English actors who seem to live beautifully into their own skins. In the movie *The Best Exotic Marigold*

Hotel, you see examples of women—foremost among them Maggie Smith of *Downton Abbey* fame and Judi Dench—aging gracefully and beautifully. Obviously, they are women who take care of themselves, stay healthy and fit, yet are comfortable displaying the signs of the years that they've lived.

As we age, do we aspire to look like Joan Rivers, with her self-admitted scores of plastic surgeries, or Judi Dench? I'll take Dench.

But will our kids have any role models with those values? What does watching these representations do to a kid's self-image?

Cosmetic surgery is skyrocketing. While Americans grow more overweight, eating disorders among the young increase dramatically.

The *Christian Science Monitor* quotes Lynn Grefe, president of the National Eating Disorders Association, as saying that 40 percent of new cases of anorexia are girls aged 15 to 19.

This distortion of the body, and the abuse that often results, runs counter to our values as Christian Catholics, and it impacts our daughters' mental health. Let's join Julia's crusade to influence more teen magazines, and have a conversation with our kids about what they're reading.

(Effie Calderola writes for *Catholic News Service*.) †

Twenty Something/

Christina Capecchi

Mom's first pedicure: The theology of thrift

In 1963, my mother was a second-grader at St. Joseph School in West St. Paul, Minn., when Sister Marie Pauline, her teacher, asked



her to stay after school. The petite nun held a lined sheet of paper bearing the mandated header MJM in No. 2 pencil. It was Mom's penmanship exercise. Then she turned the sheet over and

pointed to the bottom third, which was blank.

"I think you should pray about not being wasteful," Sister Marie Pauline said.

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

My mom never forgot the after-school reprimand. She went on to use cloth diapers on her babies, training us to get four blows out of one tissue and to ration squares of toilet paper. She reuses tea bags and breaks sticks of gum in half. She mines free bins at garage sales and combs drive-thrus for stray nickels. She is the queen of Walgreen's rebates.

Somewhere along the way, Mom's cost cutting started to look like pleasure cutting, threatening to discount her own worth—a first-rate mother consigned to the second hand.

Throughout the course of my 20s, the gap between her lifestyle and mine has widened. I've kneeled at the Church of the Nativity in Bethlehem. She's been to the Corn Palace in Mitchell, S.D. Mom didn't wear a lick of make-up on her wedding day. I hired a make-up artist to be a glamorous bride. The difference isn't an increment, but a leap. Is she depriving herself? Am I spoiled?

So this morning, I took Mom to receive, at age 56, her first pedicure. Her freckled, size 8 feet have looked tired, her pinky toes, deeply creased.

Mom selected a copper polish—OPI's "It's my Prague-ative"—and I opted for a neon orange.

"Do you have a coupon?" she whispered.

We slid onto our chairs, and the buffing began. "This is probably good for my circulation," Mom said.

A slim brunette arrived and was seated on my other side. She was stunned by Mom's late-in-life first. At 60, she said, she'd had hundreds of pedicures.

Once we moved to the nail dryers, Mom cited the Scripture that has fueled her frugality: St. Paul's exhortation to the Philippians to be content "in every circumstance" (Phil 4:12)—wherever you are, whatever you have. To Mom, that meant being satisfied with the status quo—modest Rambler, old furniture, artificial Christmas tree.

But at some point in her 50s, she could see she may have taken it too far, becoming "austere" even. It was time for more fun, she said, to rejoice in a broader swath of God's creation. I've seen Mom pursue this—taking dance lessons, teaching herself to play the harmonica and rock climbing in Alaska.

Our nails were dry by then, and I examined her smooth, soft feet. The toes of a teenager on a middle-aged body!

Back home, I Googled Philippians 4. Tinkering with my scrimp-splurge ratio feels like one of the more significant calculations of adulthood. I treat myself to a facial on every birthday, yet much of my wardrobe was gently used.

Turns out the sentence right before the "every circumstance" line tempers it all:

"I know indeed how to live in humble circumstances; I know also how to live with abundance" (Phil 4:12). It's permission slip from St. Paul for an occasional pedicure.

Mom's e-mail came at 9:06 p.m.

"I'd do it again!"

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Aug. 12, 2012

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Liturgy of the Word with its first biblical reading.



Unified Israel's kings are the central figures in these books, however, the prophets, such as Elijah, receive more prominent mention. This weekend's reading mentions Elijah. He wrote during the

first half of the ninth century B.C.

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

The second reading this weekend is from St. Paul's Epistle to the Ephesians.

This context surrounds all the epistles. Living the Gospel of Jesus was not easy in the first century A.D. As spiritual writers have traditionally described it, the first Christians were beset by temptations from "the world, the flesh and the devil" at every side.

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

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

St. John's Gospel is the source of the last reading.

Jesus declares, "I am the bread that

comes down from heaven." The people do not accept this phrase well. They spurn Jesus. After all, they know Jesus as a neighbor and relative. It was difficult to see the Redeemer in someone so familiar.

The Lord then enters upon a discourse, one of the most magnificent passages in the New Testament. He is the only channel to God for humans. He will rise to new life "on the third day."

It is important to note, when these words were spoken, that the Crucifixion was in the future.

Jesus continues his discourse. He speaks, and therefore God speaks. He says, "I am the bread of life ... I myself am the living bread."

Anyone who consumes this bread attains everlasting life.

Reflection

Everyone can identify with Elijah, the prophet featured in the reading from the First Book of Kings. Whatever the circumstance, life for any of us can be wearying and distressing. Any of us can be reduced to desperation as was Elijah.

In this realization, in the face of the quite human and very universal reality, the Church speaks this weekend with great consolation and reassurance.

First, it recalls for us, through the first reading, that God sustains us and strengthens us just as he sustained and strengthened Elijah, who was no dearer to God than we are today.

Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are.

Jesus is the "bread of life." Aptly, this reading is associated with the Eucharist. The food mercifully given by God is more than material food, although it appears as bread and wine. It is the Body and Blood of the Lord. It refreshes our souls.

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

Daily Readings

Monday, Aug. 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, Aug. 14

St. Maximilian Kolbe, priest and martyr
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14
Vigil Mass of the Assumption of the Blessed Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Wednesday, Aug. 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Thursday, Aug. 16

St. Stephen of Hungary
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1

Friday, Aug. 17

Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-6
Matthew 19:3-12

Saturday, Aug. 18

Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Sunday, Aug. 19

Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalm 34:2-7
Ephesians 5:15-20
John 6:51-58

Question Corner/Fr. Kenneth Doyle

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

Q Is it right to tell someone that you will pray for them when, in fact, you will never mention them by name when you pray?



I am an extraordinary minister of holy Communion at a local hospital. When I visit patients and promise to pray for them, I make a mental note of their names and pray for them immediately as I leave the hospital.

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

A All intercessory prayer is praiseworthy, whether it be general or specific.

The ideal, I believe, is to mention particular individuals by name when you pray because when you picture those persons in your mind it is as though you are carrying them before God in their need.

It also, I think, deepens our compassion when we reflect even briefly on someone else's travails.

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

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

Q When my husband and I attend Mass as we travel on our vacations, we notice some interesting and varied practices.

At one church in the Diocese of Phoenix, the words to the congregational hymns were projected onto the wall behind the altar.

At another church in that same diocese, video monitors were placed toward the rear of the church to help those people who did not have a clear view of the altar.

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

Recently, though, we saw a liturgical

variation that caused us to wonder about its propriety.

In a small parish church in Alaska, at the end of the offertory, instead of approaching the priest with a cruet of water and a *lavabo* dish, the altar server brought up a bottle of hand sanitizer and squirted a few drops of the fluid into the priest's hands.

What do you think of that practice? (Oconomowoc, Wis.)

A If the only purpose of the *lavabo* rite—from the Latin for "I will wash"—were to clean the priest's fingers, perhaps you could argue for the hand sanitizer.

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

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

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

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

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

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

The sanitizer may be put to a different use. In our parish, the extraordinary ministers of holy Communion, as they approach the altar, stop at the credence table and cleanse their hands with sanitizer.

This practice began a few years ago during an especially virulent flu season, but has continued as a regular practice during Mass at our parish as well as at many other parishes. †

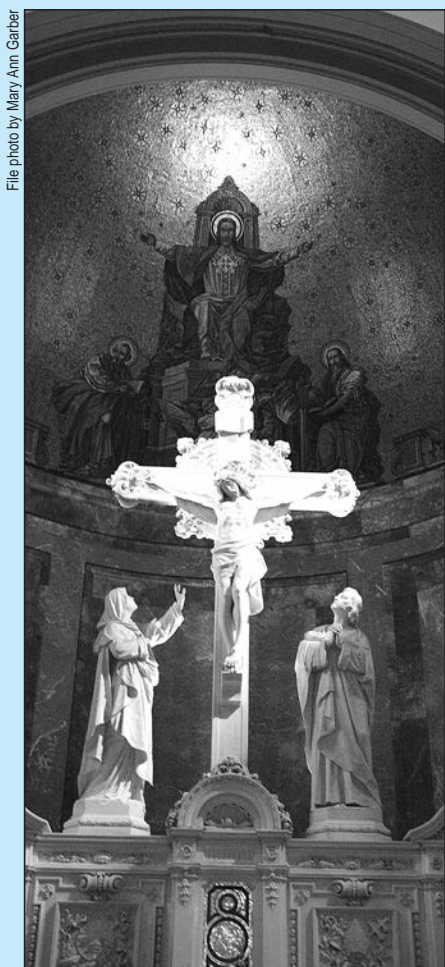
My Journey to God

Cathedral

Pillar's gold shimmers brightly in the sun, streaming in the stained-glass window. Quietness fills the air, sitting silent in a pew. The mural of Him is so big, so pretty. Spiral stairs adorn the sides. Feel the hope, the love, of this place. Eyes see the pictures of the pain, the hardship, of the Rock, of our cathedral, the sacred place that consumes our hearts. Angels above me feel the Spirit's fiery heat, holy flame burning bright in you, in me, because of this holy place.

By Katie Ulrich

(Katie Ulrich is a member of St. Nicholas Parish in Sunman, and is an eighth-grader at St. Nicholas School. Statues of Mary and St. John gaze up at Jesus on the cross and the mosaic of the risen Christ in heaven at SS. Peter and Paul Cathedral in Indianapolis.)



File photo by Mary Ann Garber

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.

ANDRES, Charles S., 79, St. Joseph, St. Leon, July 18. Husband of Antoinette Andres. Father of Carolyn Hallanger, Barbara Schmidt, Charles, Edward and Thomas Andres. Stepfather of Karen Fox, Debbie Zimmer, Bob and Ron Andres. Brother of Christine Engler. Grandfather of seven. Step-grandfather of 14. Step-great-grandfather of nine.

BEAUPRE, James V., Jr., 75, St. Lawrence, Indianapolis, July 21. Husband of Patricia (Gaffey) Beaupre. Father of Michelle Hutson, Sheila Kearney, Lisa Varnau and James Beaupre. Brother of Nancy Braun, Suzy McDaniel, Jeanne Wyatt, Carol, Joe and Steve Beaupre. Grandfather of 11.

BELL, Judith Ann (Webb), 70, St. Mary, Richmond, July 28. Wife of Art Bell. Mother of Juliana Todd, Angela, John and Michael Bell. Sister of Susan Nugent, Jim and Joe Webb. Grandmother of two.

BELOW, Allen M., 90, Christ the King, Indianapolis, July 21. Father of Dr. Mary and James Below.

BULLOCK, John Robert, 89, St. Lawrence, Indianapolis, July 18. Father of Diane and

Lawrence Bullock. Brother of Mary Cook, Anita Cornelius, Ruth Gremore and Betty McFarling. Grandfather of four.

BUSAM, Mary E., 83, St. Michael, Tell City, July 27. Mother of Mary Meunier and Thomas Busam. Grandmother of five. Great-grandmother of seven.

CORBIN, Bradley D., 32, Our Lady of Lourdes, Indianapolis, July 28. Son of Heidi Corbin.

DILGER, Fred C., 90, St. Roch, Indianapolis, June 25. Husband of Hannah (Hunt) Dilger. Father of Nancy Cissell, Dianne Morlock and Janet Dilger. Grandfather of eight. Great-grandfather of 15.

FARMER, Charles A., 80, St. Charles Borromeo, Bloomington, July 24. Husband of Martha Farmer. Father of Denise Farmer, Teresa Packard, Annette Van Pelt, Kathy Wilson and Paul Farmer. Brother of Geneva Adams, Judy Adams, Barbara Hostetler, Virginia Kleindorfer, Arthur, Sam, Stephen and Walter Farmer. Grandfather of seven. Great-grandfather of one.

FESCHYN, Carole, 72, St. John the Apostle, Bloomington, July 19. Wife of Owen Feschyn. Mother of Rosanne Dye, Anthony and Paul Feschyn. Grandmother of five.

FUCH, Frank A., 89, St. John the Baptist, Dover, July 24. Husband of Mary Jane Fuchs. Father of Dorothy Hautman, Pamela Herrmann, Valarie Messina and Marjorie Fuchs. Brother of Paul and Stanley Fuchs. Grandfather of four. Great-grandfather of two.

HEDGE, Rosary (Mangano), 95, Immaculate Heart of Mary, Indianapolis, July 20. Mother of

Patricia Strickland, Elisabeth White and Robert Hedge. Grandmother of nine. Great-grandmother of 16.

HOLLCRAFT, Paul L., 78, St. Roch, Indianapolis, July 20. Father of Cindy Lyles and Michael Hollcraft. Brother of Richard Hollcraft. Grandfather of six. Great-grandfather of one.

KOORS, Glorian R., 78, St. Louis, Batesville, July 29. Wife of James Koors. Mother of Tress Zielinski, Andy and Tony Koors. Sister of Iris Huneke and Jim Firsich. Grandmother of six. Great-grandmother of one.

MEDENWALD, Eileen, 80, St. Pius X, Indianapolis, July 26. Wife of James Medenwald. Mother of Paula Berry, Sandra Fansler, Arlene Sheean and Dean Medenwald. Grandmother of seven. Great-grandmother of six.

MILLER, James L., 74, St. Roch, Indianapolis, July 19. Husband of Mary Ann (Miskowiec) Oechsle Miller. Father of Luanne Sauer, Brad, David, Derrin, Doug and Steve Miller. Stepfather of Molly Allbright, Hope Deckard, Deanne Schilling, Suzanne Quillen, John and Ted Oechsle. Brother of Pat Clouse. Grandfather of 33. Great-grandfather of eight.

MORRISON, Paul J., 85, St. Barnabas, Indianapolis, May 30. Husband of Joyce Morrison. Father of Paula Owen, Richard and Robert Morrison. Brother of Claire Crane. Grandfather of six.

NOBBE, Ralph E., 82, St. Mary, Greensburg, July 25. Father of Denise Zeigler, Jerome, Kenneth and Theodore Nobbe. Brother of Rosemary Denning, Bernadine Van Geison and Elmer Nobbe. Grandfather of 14. Great-grandfather of two.

POPP, Edna, 84, St. Joseph, Clark County, July 21. Wife of Alfred Popp. Mother of Theresa Pressley, Ruth and Steve Bortoff. Stepmother of Linda Everage, Janet Lanham, Donnie and Ronnie Popp. Sister of Louise Lee. Grandmother of 11. Great-grandmother of two.

RELPHORDE, Barbara Jean, 77, Holy Angels, Indianapolis, July 11. Mother of Colin, Kevin and Miles Relphorde. Grandmother of five.

SCOTT, Roy E., 89, Our Lady of Lourdes, Indianapolis, July 22. Father of Mary Bone, Catherine Hamilton, Alice Lauman, Bill, Robert and Roy Scott. Grand-



Rose window

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

father of 15. Great-grandfather of 24.

STEFFEY, Kenneth, 86, St. Roch, Indianapolis, July 20. Husband of Mary Ann Steffey. Father of Jenny Blankenship, Kathy Kolger, Carol, Susan and Mike Steffey. Brother of Patricia Inman. Grandfather of nine. Great-grandfather of three.

VAN TIL, Beatrice Blaha, 100, St. Margaret Mary, Terre Haute, July 2. Mother of Barbara Nichols, Jon and Roy Van Til. Grandmother of six. Great-grandmother of six.

WENNING, Edmund A., 88, Immaculate Conception, Millhousen, July 30. Husband of Vera Wenning. Father of Rose Marie Cook and Paul Wenning. Brother of Hilda Garrison. Grandfather of six.

WESSELL, Evelyn M., 90, St. Lawrence, Indianapolis, July 18. Mother of Sylvia Cole and Theodore Wessell. Grandmother of three. Great-grandmother of 10. †

Providence Sister Norene Golly taught at schools in three states

Providence Sister Norene Golly, the former Sister Charlotte Ann, died on July 22, the 62nd anniversary of her entrance into the congregation, at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 80.

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

Norene Frances Golly was born on Jan. 12, 1932, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1950, and professed first vows on Jan. 23, 1953, and final vows on Jan. 23, 1958.

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

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

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

After retiring in 2008, she lived in Chicago and served her sisters at the convent there.

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

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

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



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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
 P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

5th Annual St. Vincent de Paul FRIENDS OF THE POOR® WALK Saturday, September 29, 2012

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Location: Washington Park, 3130 E. 30th St., Shelter 1

Time: Registration 1-2 PM, walk starts at 2 PM

Distance: 1 mile

Register: Online at www.SVDPFriendsOfThePoorWalk.org, or print paper registration and pledge form at www.SVDPIndy.org (scroll to the bottom of the homepage)



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Knights' efforts to protect religious freedom praised in papal message

VATICAN CITY (CNS)—The Knights of Columbus “have worked tirelessly” to help U.S. Catholics



Cardinal Tarcisio Bertone

recognize and oppose efforts to “redefine and restrict the exercise of the right to religious freedom,” said a message signed by Cardinal Tarcisio Bertone, Vatican secretary of state.

The theme chosen for the Knights’ Aug. 7-9 convention in Anaheim, Calif., “Proclaim Liberty Throughout All the Land,” is a reminder not only of “the great biblical ideals of freedom and justice which shaped the founding of the United States of America, but also the responsibility of each new generation to preserve, defend and advance those great

ideals in its own day,” the cardinal wrote.

The message, conveying Pope Benedict XVI’s prayers for the Knights’ annual gathering and his thanks to the fraternal organization, was published at the Vatican on Aug. 2.

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

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

abortifacients and sterilization in the health insurance plans they offer employees.

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

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

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

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The successful candidate must be able to work collaboratively in a team model and will assume responsibility for all aspects of liturgy and liturgical music; including coordination of choirs, cantors, liturgical ministers, liturgy committees. Email or fax resumés to:

Fr. Tom Clegg
The Catholic Community of Jeffersonville
1840 East Eighth Street
Jeffersonville, Indiana 47130
Phone: 812-282-0423
Fax: 812-284-6673
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Employment



Coordinator of Youth Ministry

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For more information or to submit a resumé contact:

Roger Helmkamp
Director of Religious Education
St. Elizabeth Seton Catholic Church
10655 Haverstick Road
Carmel, Indiana 46033
317-846-3850
roger.helmkamp@seas-carmel.org
A complete job description can be found on the parish website at www.seas-carmel.org.

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Please send cover letter and resumé to:
St. Lawrence Search Committee
Attn: **Jim Mann, Business Manager**
6944 E 46th Street
Indianapolis, IN 46226
jmann@saintlawrence.net

MARIAN UNIVERSITY

Indianapolis

MAJOR GIFTS DEVELOPMENT OFFICER OFFICE OF INSTITUTIONAL ADVANCEMENT

Marian University has immediate openings for 2 major gifts development officers to help promote the vision and mission of a great, catholic, liberal arts university through the identification, cultivation, solicitation and stewardship of annual, multi-year and deferred gifts/pledges from various constituents, to include alumni, friends, the business community and other prospects.

Responsibilities include but are not limited to gift cultivation and solicitation for Marian University, working in conjunction with the other advancement team members through a prospect management process. This position will maintain an ever-changing portfolio of approximately 150 prospects; generate interest, support and commitment to any of the Marian University initiatives; work closely with the Institutional Advancement team, the President, Deans, faculty/staff members and various volunteers/committee members in gift cultivation and solicitation; assist other members of the Institutional Advancement team with identifying donors and prospects; meet monthly, quarterly and yearly goals with regards to the number of personal visits, solicits and gift securing will be expected and tracked; be consistent with the strategic plan of the college and the Office of Institutional Advancement; and attend various off-campus events as a representative of Marian University.

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

Marian University (www.marian.edu) is the only Catholic liberal arts university in central Indiana. It is a private, co-educational school offering classes to both traditional and non-traditional students. Located two miles northwest of downtown Indianapolis, Marian University is a Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions. It is one of Indiana's 31 independent colleges, and one of 244 Catholic colleges and universities in the United States. On July 1, 2009, Marian University became Marian University. On January 15, 2010, Marian University announced it would develop the first college of osteopathic medicine in the state of Indiana.

Review of applications will begin immediately and continue until the position is filled. Candidates should apply to: Marian University, 3200 Cold Spring Road, Indianapolis, IN 46222; electronic submissions preferred to: hr@marian.edu. Please provide a current resumé, a letter of application addressing qualifications for the position, and names and addresses of three current references.

Marian University is an EOE



Historic Shelby County parish celebrates 175 years

By Sean Gallagher

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

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

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

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

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

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

The story of Father Bacquelin and the rest of the 175-year history of St. Vincent de Paul Parish is recounted in an updated booklet co-authored by Bette Lux and parishioner Jennifer Lindberg.

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

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

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

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

Although local authorities never pressed charges against anyone for the crime, Lux said that, both at the time that it happened and for decades afterward, parishioners and the broader

community believed that members of the Ku Klux Klan, which had great power in the state in the early 1920s, were responsible for it.

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

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

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

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

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

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

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

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

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

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

"I was excited about coming back here and ending my priesthood here," said Father Landwerlen, who has ministered at St. Vincent since 1996. "We never know what's going to happen in the future. Here I am, a great grandson coming back to minister at the parish where he first came."

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

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

Nieman and her husband, John, both grew up in the parish. Many of the



Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, reads a proclamation about the faith community's 175-year history after riding a horse onto its grounds on June 24 during an event to kick off a series of celebrations of its anniversary. St. Vincent's founding pastor, Father Vincent Bacquelin, rode on horseback from the Shelby County parish to minister to Catholics throughout central and eastern Indiana.



Above, clergy and family of donors pose in St. Vincent de Paul Church in Shelby County in 1926 on the occasion of the blessing of new bells for its new church, which had built after its previous one was burned in 1924 by an arsonist. Those posing are, from left, Fathers Henry Ebner, John Rager, Joseph Duffy, St. Vincent's pastor, and Joseph Hamil. Family members of those who donated money for the bells are, from left, Ruth and John Pollman and Lena and Joseph Beyer.

Left, the grave of Father Vincent Bacquelin sits in a cemetery behind St. Vincent de Paul Church in Shelby County. Father Bacquelin died in a horse riding accident in 1846. He was one of the first priests ordained for the Diocese of Vincennes, which is now the Archdiocese of Indianapolis.

children that she grew up with at St. Vincent are now starting families of their own.

"I'm excited to be able to raise her there in the same church and start that history of our family," Nieman said. "We see the same people every Sunday."

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

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

"When he gets all excited and gets his arms going during homilies, it's hard not to get excited and listen intently to what

he's got to say," said Nieman, who also appreciates the presence of young families who have moved into the parish in recent years.

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

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

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