



The

Criterion

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The path to priesthood

Bishop Bruté Days bring together young men considering priesthood, page 9.

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Fortnight for Freedom: A chance to stand up for our faith

June 21, 2013

Dear Brothers and Sisters in Christ,

For a second consecutive year, the U.S. Conference of Catholic Bishops has called for a Fortnight for Freedom, a two-week period of prayer and action from June 21 through the Fourth of July, to address many current challenges to religious liberty, including the Aug. 1, 2013, deadline for religious organizations to comply with an



Archbishop Joseph W. Tobin

unjustly coercive mandate from the U.S. Department of Health and Human Services (HHS) to provide employees with health care plans covering free contraceptives, sterilizations and abortion-inducing drugs, regardless of any moral or religious objections. Also, U.S. Supreme Court rulings expected in the next weeks could redefine marriage, and there are religious liberty concerns in areas such as immigration and humanitarian services. Because we Americans naturally presume that freedom to practice one's religion is guaranteed in our native land, we might find it difficult to accept that this fundamental right is being threatened. As I understand it, the principal purposes of the Fortnight are to awaken

Americans to the reality of governmental encroachments on the free practice of religion, and to invite Catholics and other persons of faith to offer prayers "for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity" (1 Tm 2:2).

Today, some voices loudly insist that religious people should be content with the possibility of going to their church, synagogue or mosque, and conducting services. The Catholic Church teaches that religious freedom is more than simply the possibility of worshiping God. The Second Vatican Council's Declaration on Religious Freedom teaches that religious freedom, a fundamental human right, "means that all men are to be immune from coercion on the part of individuals

or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits." This right, therefore, is not simply freedom to worship, but also to live according to one's beliefs. The same Declaration taught that "the right of the human person to religious freedom is to be recognized

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Archbishop Tobin will receive a rich symbol of faith from Pope Francis on June 29

By John Shaughnessy

As he kneels before Pope Francis at the Vatican on June 29, Archbishop Joseph W. Tobin will receive one of the most special, humbling and uplifting symbols of the Church.

The pope will place a pallium—a circular band made from lamb's wool—around the shoulders of Archbishop Tobin, who was installed as the leader of the Archdiocese of Indianapolis on Dec. 3, 2012.

The ritual will take place in St. Peter's Basilica, during a special Mass when the pope gives a pallium to new archbishops from around the world—just as the pope does every June on the feast day of Sts. Peter and Paul.

For Archbishop Tobin, the pallium will symbolize his role as the shepherd of the Church in central and southern Indiana, the leader who is entrusted to care for his people including, and especially, those who have slipped away or become lost.

The placement of the pallium on Archbishop Tobin will also mark one of the intriguing, ancient traditions of the Church—a tradition that involves two lambs, Trappist monks, religious sisters, an early Christian martyr and the burial place of St. Peter.

To describe that tradition, one good way to start is with the creatures who literally

give a part of themselves to create the pallium—the lambs.

A journey of faith and tradition

The path of the pallium process begins every year with the arrival of two lambs that are brought to Rome to be blessed by the pope, according to reports from the Catholic News Service.

The papal blessing of the two lambs takes place on January 21, the feast day of St. Agnes, a Christian martyr from the fourth century whose name is rooted in the Latin word, *agnus*, for lamb.

"Raised by Trappist monks on the outskirts of Rome, the lambs spent the night before the papal audience in the center of Rome on the rooftop terrace of the Sisters of the Holy Family of the Nazareth," noted a 2011 Catholic News Service article describing the annual tradition.

On the rooftop terrace, the sisters wash the lambs in a tub with baby soap. The animals are then dried with a blowdryer before they are placed overnight "in a covered pen with straw to keep them warm."

In the article, Holy Family Sister Hanna Pomnianska explained that on the morning of Jan. 21, a red blanket is placed on one of the lambs to represent St. Agnes' martyrdom and a white blanket is placed on the other lamb to recall her virginity.

"Then we weave two crowns of flowers—one red and one white—and place them on their heads," Sister Hanna said. "And we tie bows around their ears."

The article then noted that "the lambs are taken to Rome's Basilica of St. Agnes Outside the Walls, where they are placed on the altar over the martyr's tomb and blessed. Then Vatican workers arrive to take the lambs to the pope."

This year, Pope Emeritus Benedict XVI blessed the two lambs at the Vatican in the Chapel of Pope Urban VIII. But the journey of the lambs wasn't finished.

Following the papal blessing, the lambs are "cared for by the Benedictine nuns of Santa Cecilia in Trastevere," according to Sister of Mercy Mary Ann Walsh, director of media relations for the U.S. Conference of Catholic Bishops.

"The nuns care for them until Holy Thursday when the lambs are sheared," Sister Mary Ann wrote in a blog post about the lambs.

The pallia for the new archbishops are then made from the wool of the two lambs. Before the archbishops receive them, the pallia are taken to a historic and symbolic place.



Then-Pope Benedict XVI blesses lambs to mark the feast of St. Agnes at the Vatican on Jan. 21. The wool from two lambs blessed by the pope will be used to make the pallia that Pope Francis will give on June 29 to new archbishops from around the world, including Archbishop Joseph W. Tobin.

"On June 28, the vigil of the feast of Sts. Peter and Paul," Sister Mary Ann noted, "the pallia are placed on an altar in St. Peter's Basilica near the tomb of St. Peter, where they remain throughout the night."

A special union

When Pope Francis places a pallium on Archbishop Tobin on June 29, the moment will connect them to a tradition in the Church that dates back to the fourth century—the same century that St. Agnes became a martyr for her faith.

Just as significantly, the moment will unite Pope Francis and Archbishop Tobin in a new and special way.

The extent of that union is explained by Archbishop William E. Lori of Baltimore, who received his pallium from Pope Emeritus Benedict in 2012.

"In the ninth century, it became customary for the pope to confer the pallium on metropolitan archbishops, that is, archbishops who are not only charged to watch over and care for their own archdioceses but who also have some responsibility for neighboring dioceses, grouped together in what is known as an ecclesiastical province," wrote Archbishop Lori on the website, www.catholicreview.org.

Archbishop Tobin has that role of metropolitan archbishop with the other four

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Right, an archbishop wears his woolen pallium during Mass in St. Peter's Basilica at the Vatican on June 29, 2011, the feast of Sts. Peter and Paul. The pallium is a symbol of an archbishop's communion with the pope and the pastoral care he carries out for the people he leads in his archdiocese.

St. Barnabas parishioners work hard to defend religious liberty

By Sean Gallagher

St. Barnabas Parish in Indianapolis may seem a world away from the halls of power in Washington.

But a group of parishioners in the Indianapolis South Deanery faith community is working hard to motivate fellow Catholics to make their voices heard in defense of religious liberty.

In January 2012, the U.S. Department of Health and Human Services (HHS) announced that all businesses and nearly all religious organizations would be required to provide abortifacients, sterilizations and contraceptives in its employee health insurance plans. Soon after, these parishioners joined together to form the St. Barnabas Religious Liberty Action Committee.

Since April 2012, members of the committee have staffed a booth in the narthex of the parish's church after each of its weekend Masses.

Information about challenges to religious liberty is offered at the booth and in the parish's weekly bulletin.

"We've reached a lot of people at St. Barnabas," said committee chairperson Chuck Stumpf. "It seems like the further we go along, the more people stop at the table and ask questions and pick up literature. Sometimes, they'll take it to other folks or family members."

The pamphlets and fliers offered at the booth and in the bulletin are updated on a regular basis, and are largely drawn from materials from the U.S. Conference of Catholic Bishops.

Stumpf says sharing this information is key to getting more people to stand up to challenges to religious liberty.

"If you don't know about it, you can't react to it," Stumpf said. "What we try to do is to give them as much information as possible so that they know about it. If they

know about it, maybe they'll get active."

The committee is also organizing a conference on Sept. 22 at St. Barnabas Parish to spread information about threats to religious liberty and action that Catholics can take to defend their freedom.

One of the reasons that Stumpf, 68, is so passionate about this cause is that he can't believe how different the federal government views religious organizations from the time when he was a young adult. He doesn't want this trend to continue.

"It's quite shocking that we're here talking about threats to religious liberty," Stumpf said. "Never in my lifetime did I think that that would be necessary."

Fellow committee member Steve Sullivan sees his work in defending religious liberty as helping the generations that are coming after his.

"Every generation should be concerned about how they're leaving this world for their children, grandchildren and great-grandchildren," said Sullivan, 72. "That's in all of our minds."

He and other committee members are looking out not only for their own descendants, but for future generations.

That's a reason why they're interested in helping other parishes form religious liberty committees similar to the one at St. Barnabas.

Sullivan is excited when he considers the prospect of spreading the work of defending religious liberty to parishes across central and southern Indiana.

"Plant the seed and let it grow," Sullivan said. "It's extremely important. It would be very rewarding."

Stumpf thinks that members of the committee have learned enough over the first year and three months of its existence to be able to help Catholics in other parishes defend religious liberty.

"I think we've been active enough to share whatever wisdom we have and



Members of the St. Barnabas Religious Liberty Action Committee pose on June 9 in front of a booth run by the committee in the narthex of St. Barnabas Church in Indianapolis. The members are, from left, Dave and Jean Webb, Julie Oelker and Chuck Stumpf.

whatever process we've used with other parishes," Stumpf said. "If people have access to information more readily and have a process they can follow, they'll be more apt to get involved."

Msgr. Anthony Volz, pastor of St. Barnabas Parish, has preached on religious liberty concerns and encouraged parishioners to pick up the literature made available by the religious liberty committee.



Msgr. Anthony Volz

At the same time, he recognizes that it's vitally important that lay Catholics like those who make up his parish's religious

liberty action committee take the lead in this effort.

"I think it's absolutely necessary," said Msgr. Volz. "It's impressive to see people in the Church who are passionate about their faith and who are dealing with it themselves and wrestling with the issues. Like St. Paul said, you preach the Gospel whether it's convenient or inconvenient."

Stumpf agrees with his pastor's assessment.

"The solution to this is the laity getting informed and being motivated and doing it," Stumpf said. "... The laity has to carry the ball."

(For information on how to start a religious liberty committee in your parish, contact Chuck Stumpf at 317-786-3543 or send him an e-mail at cstumpfjr@comcast.net.) †

FAITH

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in the constitutional law whereby society is governed and thus it is to become a civil right" (*Dignitatis Humanae*, 2).

The federal government has announced its intention to force religious groups, including charitable and philanthropic institutions of the Catholic Church, to provide products and services that the Church teaches are immoral. Individual states have attempted to place unjust restrictions on the exercise of Christian charity, whether it is aid to immigrants and refugees or the provision of adoption services.

The Fortnight for Freedom is an important opportunity to highlight these and other issues that regard religious liberty in the United States today. It offers a sobering moment for all of us to realize how religious freedom has eroded over time, and to ask for God's help in protecting such a precious gift.

But the Fortnight is an occasion for even more than that. It also represents a

chance for us, as citizens and believers, to take stock of the importance of religious freedom in the American experience.

Parishes can find suggestions for prayer services and other activities on the Internet at www.FortnightforFreedom.org.

Over the next two Sundays, I ask that each parish include a petition in the prayer of the faithful, asking God to enlighten this nation and her leaders to advance and protect religious liberty for people.

Through the intercession of Mary Immaculate, the patroness of the United States, may our country continue to be one nation, under God, with liberty and justice for all.

Sincerely yours in Christ,

Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Pope: Don't pretend to be sinless; preaching Gospel demands humility

VATICAN CITY (CNS)—When boasting of having Jesus Christ as one's savior, people shouldn't pretend they aren't guilty of sin, Pope Francis said in a morning homily.

The sincere and humble admission of one's weaknesses, of having "a sliver of Satan in my flesh," shows that the power of salvation comes from God, not oneself, the pope said at Mass on June 14 in the chapel of the Domus Sanctae Marthae.

The pope concelebrated Mass with Cardinal Mauro Piacenza, prefect of the Congregation for Clergy. Those in attendance at the Mass included members of the clergy office.

The pope highlighted the day's reading from St. Paul's Second Letter to the Corinthians in which the Apostle said, "We hold this treasure in earthen vessels that the surpassing power may be of God and not from us" (2 Cor 4:7).

In fact, the only way to truly receive the gift of salvation is in "an earthen

vessel," that is, in recognizing one's own sinful nature with real humility, the pope said.

"The dialogue of salvation" happens between Christ and people exactly "as we are," he said.

He said when St. Paul spoke to the people, he always referred to his past mistakes and sinful nature, and never insinuated that "Now I am a saint." No. Even now a sliver of Satan in my flesh" remains.

St. Paul "is a sinner who welcomes Jesus Christ, speaks with Jesus Christ."

The key to sharing Christ with others is humility, which all priests should reflect, Pope Francis said.

"If we only boast about our resumé and accomplishments and nothing else, we will end up being mistaken. We cannot proclaim Jesus Christ the Savior because in the end we don't feel it" if people don't really experience salvation, he said. †

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Workshop makes building evangelization teams 'doable'

By Natalie Hoefler

GREENWOOD—It was 7 p.m. on May 30. The start of game five of the NBA Eastern Conference Championship between the Indiana Pacers and the Miami Heat was just 90 minutes away. The workshop on building parish evangelization teams would not end in time for the tip-off.

Sitting at the workshop in her Pacers jersey, Ann Berkemeier wasn't worried.

The decision to attend the workshop over making the start of the game was "not a struggle at all," said the member of St. Mark the Evangelist Parish in Indianapolis. "My faith comes before sports."

Berkemeier was not alone. The workshop, held at Our Lady of the Greenwood Parish in Greenwood, drew a total of 40 participants representing more than 15 parishes. It was the last of seven workshops on parish evangelization team building held throughout the archdiocese by the archdiocesan Office of Catholic Education (OCE).

Berkemeier was one of several members from St. Mark the Evangelist Parish to attend the event.

"I went to the workshop because I wanted to get more ideas. I want to do as much as I can to help bring people [along] in the faith. And also as an affirmation that we're doing the right thing, to see what others are doing that is working for them."

While sharing existing evangelization ideas was part of the evening, the majority of the event involved the presentation of tips, suggestions and encouragement from Peg McEvoy, associate director for evangelization and family catechesis in OCE.

She drew information from *Disciples Called to Witness*, a document produced in 2012 by the U.S. Conference of Catholic Bishops (USCCB).

As McEvoy outlined from the document, evangelization starts with Catholics participating in an ongoing conversion, a continually deepening relationship with Christ through the sacraments, catechesis and prayer.

The fruit of this conversion calls Catholics to live fuller, more authentic Christian lives. This focus leads to evangelization—the spreading of the Good News, particularly to people who have not been baptized or have stepped

away from their faith.

For an example of this process, McEvoy recommended the book *Forming Intentional Disciples: The Path to Knowing and Following Jesus* by Sherry A. Weddell.

Julie Johnstone, a member of St. Mary Parish in Indianapolis, is reading the book along with other leaders of the parish's young adult group.

"What I've found recently is that building relationships with people is just awesome. ... I think we're too involved in getting people involved—getting them to come, instead of being focused on improving their relationship with Christ," she said. "They have to be formed first before they're going to be able to be served—that's one thing I really took away [from the workshop]."

As for building evangelization teams, McEvoy outlined three steps, each of which should be founded on the cornerstone of prayer.

First, leaders should identify their end goal. Next, this goal must be communicated and input sought from pastors and/or parish life coordinators and other parish leaders. Finally, a team should be developed to implement plans to achieve the end goal.

"I thought it was a very good program," said Deacon Wayne Davis, who ministers at St. Michael Parish in Greenfield. "It was helpful in helping us crystalize our thinking, and also just to kind of share and know that everyone is in the same boat."

"I think the thing Peg brings to the process is she makes it more concrete, more intentional. A lot of these things, parishes were doing but not doing as well as we could because we were not being as intentional as we could be."

Father John Hall is of the same opinion.

"We don't want to reinvent the wheel, but to do what we're doing better, maybe become more conscious of it," said Father Hall, pastor of St. Martin of Tours Parish in Martinsville and administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

The workshop came at the right time, added Deacon Davis.

"I think what the archdiocese is doing now to get us to think about [evangelization] will really pay dividends



Julie Johnstone of St. Mary Parish in Indianapolis discusses evangelization ideas with people at her table during a parish evangelization team building workshop offered by the archdiocesan Office of Catholic Education (OCE) at Our Lady of the Greenwood Parish in Greenwood on May 30.



Staff and members of parishes from the Terre Haute Deanery listen as Peg McEvoy, associate director for evangelization and family catechesis for the archdiocese's Office of Catholic Education, leads a workshop on evangelization team building at St. Joseph University Parish in Terre Haute on May 13.

because I really think there's a lot of excitement in the Church," he said. "There's a new pope, a new archbishop. I think there's a lot of excitement that Catholics are willing to share. It taps in at a good time in our archdiocese to do this."

The workshop was first offered in the Terre Haute deanery at St. Joseph University Parish in Terre Haute on May 13.

Donna McKenzie, pastoral associate for adult faith formation at St. Joseph University Parish, walked away from the workshop with a sense of "the

importance of communication within the staff and [with] parishioners, the fact that teams take various shapes because there is not a one-type-fits-all way to do evangelization, and [that] the components of evangelization are doable by the committee and the parish.

"It opened my eyes to the huge amount of work to be done through evangelizing. Being responsible for the faith of all those within our parish boundaries impacted me the most.

"Even though it is a big job, it does not need to be overwhelming." †

Obama nominates retired CRS president as U.S. ambassador to Vatican

WASHINGTON (CNS)—President Barack Obama on June 14 nominated Ken Hackett, retired president of Catholic Relief Services (CRS), to be U.S. ambassador to the Holy See.

Obama's announcement about Hackett came late in the day, along with his nominees for ambassador posts in Brazil, Spain, Germany, Denmark and Ethiopia.

"It gives me great confidence that such dedicated and capable individuals have agreed to join this administration to serve the American people. I look forward to working with them in the months and years to come," the president said.

Hackett retired in December 2011 after 18 years as president of CRS, the U.S. bishops' overseas relief and development agency.

If confirmed by the U.S. Senate, he will succeed Miguel Diaz, who left the post in late 2012. Diaz now is a professor of faith and culture at the

University of Dayton, Ohio.

Hackett was appointed president of CRS in 1993. During his tenure, he established a division focusing on outreach to dioceses, parishes, Catholic organizations, and colleges and universities, and laypeople were first appointed to the CRS board of directors.

Catholic Relief Services now operates in more than 100 countries, with a global staff of nearly 5,000.

"Ken's dedication to the poorest and most vulnerable on behalf of the Church, and through programs often sponsored by the U.S. government, reflects his ability to engage both sectors in serving those in need in highly complicated environments," said Carolyn Y. Woo, CRS' current president and CEO, said in a statement on June 17.

Strengthening ties with the Catholic Church, both in the United States and at the Vatican, was one of the themes of Hackett's tenure at the helm of CRS.

"Under his leadership, the agency renewed its spiritual core even as it grew into one of the largest nongovernmental aid agencies in the United States with a budget that exceeded \$800 million," the agency said in a press release.

Diaz said Hackett "brings a wealth of experience and perspective on issues related to global health and humanitarian assistance, as well as service to the poor, an important focus for Pope Francis. I wish him much success as he builds bridges between the United States and the Holy See."

Born in West Roxbury, Mass., Hackett joined the Peace Corps shortly after his 1968 graduation from Boston College. Assigned to a Catholic mission in rural Ghana, he worked in an agricultural cooperative and saw "the actual impact of American food aid on the health and well-being of very poor kids in a very isolated part of a West African country," he said recently.

After completing his Peace Corps assignment, Hackett joined CRS, the U.S. Catholic relief and

development agency, in 1972. He started his career in Sierra Leone, where he managed a nationwide leprosy program and a maternal and child health program.

Subsequent positions took him to various posts in Africa and Asia, as well as in CRS' Baltimore headquarters. As regional director for Africa, he managed the agency's response to the Ethiopian famine of 1984-85. He also supervised CRS operations in East Africa during the crisis in Somalia in the 1990s.

In February 2012, Hackett and Diaz represented the U.S. government at the consistory led by Pope Benedict XVI in St. Peter's Basilica at the Vatican ceremony. Pope Benedict XVI created 22 new cardinals from 13 countries—including two from the United States and one from Canada.

In May of that year, he received the University of Notre Dame's Laetare Medal during commencement ceremonies. The medal has been given annually since 1883 to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity."

In announcing that honor, Holy Cross Father John Jenkins, Notre Dame's president, said in a statement: "Ken Hackett has responded to a Gospel imperative with his entire career. His direction of the Catholic Church's outreach to the hungry, thirsty, naked, sick and unsheltered of the world has blended administrative acumen with genuine compassion in a unique and exemplary way."

Hackett is a former North American president of Caritas Internationalis, the confederation of humanitarian agencies of the Catholic Church.

He also served on the board of the Millennium Challenge Corporation, the congressionally mandated independent development agency, from 2004 to 2010. He has received numerous honorary degrees.

After retiring from CRS, Hackett was named a consultant to the University of Notre Dame's Institute for Global Development. †



Ken Hackett, left, retired president of Catholic Relief Services, is pictured with Miguel Diaz, former U.S. ambassador to the Vatican, attending the 2012 consistory at the Vatican. President Barack Obama has nominated Hackett as the next U.S. ambassador to the Holy See.



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Editorial

Intimidation from the IRS

One of the scandals that has been much in the news lately is the targeting by the Internal Revenue Service (IRS) of groups and organizations considered too conservative. The investigation and congressional hearings forced the firing of acting IRS Commissioner Steven T. Miller and the placing of Lois Lerner, who headed the IRS division overseeing tax-exempt organizations, on administrative leave after she took the Fifth Amendment during a congressional hearing.

Much of the publicity about this scandal has focused on tea party groups because the first media reports concerned the exceptionally long and detailed questionnaires the IRS sent to them when they applied for tax-exempt status. However, some Catholic organizations have not escaped this IRS harassment.

Organizations connected to the Catholic Church are careful to refrain from partisan political activities while emphasizing the Church's social justice teachings, including those related to the sanctity of life. However, as we have reported and editorialized about, the Obama administration has been trying to force Catholic organizations to do things that the Church considers immoral, thus putting them on opposite sides.

Furthermore, the Obama administration has consistently shown itself to be pro-choice on abortion, and is encouraging the redefinition of marriage, again putting it in opposition to the Church.

It comes as no surprise to many people, therefore, that over-zealous people in the IRS would target pro-life groups for special attention.

For example, the national Catholic weekly *Our Sunday Visitor* reported in its June 2 issue that an IRS agent demanded that, in order for Iowa's Coalition for Life to get its tax-exempt status approved, its board members had to sign a sworn declaration that they would not picket or protest outside Planned Parenthood facilities.

They turned to the Thomas More Society, a national public interest law firm dedicated to fostering respect in law for life, marriage and religious liberty. Coalition for Life eventually got its tax-exempt status approved, but it might not have happened without help from the Thomas More Society.

This was one of several cases handled by the Thomas More Society on behalf of pro-life organizations that ran into roadblocks with the IRS. On May 17, the society presented more than 150 pages, detailing alleged political targeting of Christian and pro-life groups, to the U.S. House of Representatives' Ways and Means Committee.

The allegations are that the IRS delayed the granting of tax-exempt status by sending long questionnaires. Sometimes they asked about the political affiliations of board members and what periodicals they

regularly read.

In Texas, a pro-life group in Fort Bend County called Christian Voices for Life was questioned about its prayer meetings and educational seminars. Another pro-life group, called Small Victories, received phone calls from the IRS every two or three weeks during 2011.

Even an organization as prominent as the Billy Graham Evangelistic Association received intimidation, according to the article in *Our Sunday Visitor*. Billy Graham's son, Rev. Franklin Graham, said that the IRS contacted his North Carolina-based ministry after it ran newspaper ads in April 2011 encouraging voters to support a state amendment against the redefinition of marriage.

Rev. Graham said the IRS told him it would review the ministry's tax records for 2010. However, it eventually upheld its tax-exempt status.

Even individuals can sometimes be targeted, according to allegations. In 2010, Dr. Anne Hendershott, who is currently a professor of psychology, sociology and social work at Franciscan University of Steubenville, Ohio wrote articles that criticized the Patient Protection and



Dr. Anne Hendershott

Affordable Care Act. The IRS contacted her and told her that her "business activities" would be audited.

But when the audit occurred, the IRS was interested

only in the money that she earned from articles in Catholic publications, not the rest of her income. Nothing came of the audit itself, but she had to fill out a detailed questionnaire and answer probing questions over the telephone.

These intrusions by the IRS into the ministry of Catholic and other religious organizations is just one more example of how governments at the federal, state and local levels are taking actions that threaten the religious liberty of all people of faith.

To raise awareness about these threats, the Church in the United States is observing its second annual Fortnight for Freedom beginning today and ending on July 4.

This two-week period of prayer and action is intended to motivate a growing number of Catholics across the country to defend the religious liberty that belongs to all people.

If more Catholics let their elected leaders know of the importance of religious liberty, perhaps the actions of the IRS against Catholic and other religious organizations that have come to light recently might become a thing of the past.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Perversions and purposes in human sexuality

Many of us have probably heard single women talking among themselves about men, where one of them ends up saying,

"That guy, he's just a pervert—he's only interested in sex."

When women detect that a man's focus has become the pursuit of pleasure, and that unbridled sex has become an end in itself, they tend instinctively to back



away. Women often intuitively understand that sex can't be reduced to mere pleasure without hurting both individuals involved, and negating other important goods, like love, family, children and marriage.

It becomes a "perversion" when we attempt to redirect sex into something of our own specifications, refocusing it into a form of worldly pleasure-seeking and self-satisfaction.

Sigmund Freud, whom no one could accuse of prudery, recognized the basic features of a perversion in the sexual realm when he declared, "The common characteristic of all perversion ... is that they have abandoned reproduction as their aim. We term sexual activity perverse when it has renounced the aim of reproduction and follows the pursuit of pleasure as an independent goal."

No age has ever sought to abandon the reproductive aim of sexual activity as much as our own. This is particularly manifest as our society yields to the seductive siren song of contraception, broadly encouraging the separation of sexual intimacy from procreation.

A 2013 Gallup poll reported that 91 percent believed birth control to be morally acceptable. Professor Robert George of Princeton University has noted that marriage is increasingly coming to be understood as "an emotional union for the sake of adult satisfaction that is served by mutually agreeable sexual play."

Without the self-sacrificing dimension of sex—involving the acceptance of new life—individuals are left in the position of amiably using one another.

If seeking sex while blocking the possibility of reproduction is a form of sexual perversion, perhaps it is unsurprising that other forms of inherently non-procreative sex, that is to say, other sexual perversions, are rapidly expanding alongside the practice of contraception.

In recent times, we have witnessed an unparalleled countermarching of the life-giving dimension of the sexual act through the acceptance of non-complementary forms of bodily union, including homosexual and lesbian sex, oral sex and anal sex. A very significant jump of 19 percent in approval over the past 12 years for "gay or lesbian relations" was highlighted in the same 2013 Gallup poll.

Culturally, sex is subtly changing into a casual encounter subject to one's own

manipulation and determination, with pleasure serving as its central engine and rationale. Put simply, it is degenerating into a new reality before our eyes, cut out of the whole cloth of perversion, with the promotion of sexual activity in ways that are powerfully at odds with its proper context and purpose.

Sex has a unique bonding or cementing power between a man and a woman because the sexual instinct is clearly bound up with the whole emotional, affective and interpersonal life of man and woman.

Given this fact, real interpersonal harms and significant possibilities for selfishness and exploitation arise whenever individuals choose to act on this instinct in a context apart from marriage.

Indeed, sex is never a reasonable choice in the absence of commitment, particularly a permanent commitment, between a man and a woman. This flows in part from the fact that it brings new lives into the world, and those lives are vulnerable and dependent, necessitating a mother and a father who are committed to each other and to the children arising from their permanent union.

It is remarkable how much consternation it causes today to point out what has long been obvious, namely, that sex and marriage must be integrally connected and, that in the final analysis, marriage must remain the unique and exclusive setting for human sexual activity.

Through matrimonial consent, man and woman deliver and accept the exclusive and perpetual bond that allows them to carry out acts apt in themselves for the procreation of offspring.

The obvious corollary is that sexual relations of any kind in a non-marital context will invariably be immoral, including forms of premarital and extramarital sex and the use of pornography and masturbation.

Indeed, it is imperative today that we work to reconnect the gratification of the sexual urge with the beautiful sharing of life between man and woman in matrimony.

The deep-seated sex instinct moves men and women to embrace great sacrifices, such as are required in marriage and procreation, for the fulfillment of this remarkable human drive.

We are challenged today, like never before, to step away courageously from sexual perversions in all their destructive and ever-expanding forms, and to return to an ordered vision of sexuality within marriage, directed to the authentic good of individuals and society.

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

Be Our Guest/Mary Jo Duvall

Parish closings, mergers are incredibly sad for affected families, writer says

What a disappointment to read about the church closings in southeast Indiana.

Though supposedly not a "top-down" decision, I doubt very much that the members of these parishes would have chosen this option for their home churches.

Having family in Cedar Grove, I have attended Masses at that beautiful church off and on many times since I was very young. I've attended family weddings and funerals at Guardian Angels Church. It is the parish home and the center of the small town of Cedar Grove.

And I am sure I can say the same about the other churches that are closing in these small towns.

Is there a belief that smaller parishes are no longer viable and able to carry out the Church's mission? A parish is more than a group of people attending Mass. It is a family helping each other in times of joy and sorrow. Consolidated parishes will bring to an end the traditions and sense of community.

Have these parishes been given

See CLOSINGS, page 5

Addressing U.S., global child malnutrition a top priority for advocates

WASHINGTON (CNS)—In 2008, the community dedicated to ending hunger globally was rocked when the prestigious medical journal *The Lancet* published its first series on maternal and childhood nutrition, showing that more than a third of child deaths and 11 percent of the rate of disease



worldwide was the result of mothers and children being malnourished.

"It gave the community its marching orders," said Yesenia Garcia of 1,000 Days.

From the information gathered by the journal emerged an image of the vital importance and lasting impact good nutrition has on a child's earliest development.

Rather than trying to reach young, hungry children, "it demonstrated that it's more effective to prevent stunting"—underdevelopment in malnourished children—"before age 2, or it's irreversible," said Mary Hennigan, senior technical adviser in nutrition for Catholic Relief Services (CRS), the U.S. bishops' overseas relief and development agency.

Beyond stunting, malnutrition slows children's mental growth, making them 20 percent less able to read and handicapping them so that as adults they earn on average 20 percent less than their counterparts who had a healthy diet as children.

Armed with this information, the 1,000 Days campaign was launched. It's a coalition of groups dedicated to promoting good nutrition from the minute a woman becomes aware of her pregnancy to her child's second birthday—roughly the first 1,000 days of the child's life.

Now five years later, *The Lancet* has published a follow-up study on maternal and child nutrition, which found that, among other things, malnutrition causes nearly 45 percent of all deaths in children under 5. The latest *Lancet* series inspired Bread for the World, a Christian anti-hunger lobby organization, to make nutrition the theme of its annual convention this year.

For four days, representatives of dozens of organizations devoted to eradicating poverty and its effects, like 1,000 Days, Save the Children and Food Resource Bank, gathered in the nation's capital to discuss effective strategies and to lobby policymakers.

The importance of government action in addition to charity work was highlighted by speakers from the U.S. Agency for International Development, Ireland's Department of Foreign Affairs and Trade and the presidential adviser from the Republic of Tanzania, a country that has made great progress in reducing childhood deaths related to malnutrition because of its president's initiatives.

Frontline workers from all over the world discussed their challenges, such as making the issue of hunger matter to those personally unaffected by it and the struggles to meet goals during times of political or social unrest.

Hennigan, of CRS, has seen firsthand the effects of malnutrition, especially in Burkina Faso, an African country that ranks as one of the world's most impoverished.

"A malnourished baby is very listless, it's just very sad," she said. The program she is working on reaches about



Above, Teacher Kim Yip and 2-year-old Kayden Grady look at vegetable plants growing in a potted garden outside the Baltimore Catholic Charities Head Start program in Edgewood, Md., on June 13. Two meals and a snack are fed to children between their educational activities. While severe malnourishment is rare in the U.S., more than 16 million children live in households that are unable to access enough nutritious food for a healthy life, according to the U.S. Department of Agriculture. Government and charities work together in programs like Head Start to provide supplemental food to children across the nation.

Left, Charlie Escobar, 3, bites into breakfast at the Baltimore Catholic Charities Head Start program in Edgewood, Md., on June 13. Two meals and a snack are fed to children between their educational activities.

30,000 children there under the age of 2 and their mothers. These mother-child pairs and their communities are educated about the importance of hygiene, prenatal care, and childbirth in a health facility, as well as the need for changes in their diet, like exclusive breast-feeding of an infant until he or she is 6 months of age and then afterward introducing nutritious, complementary foods.

"The difference between healthy and malnourished children is amazing," Hennigan said. It has been three years since the program's implementation, and things have changed dramatically for the children and their parents.

"Fathers have told me, 'Normally I don't want to be around my malnourished children, but how can I not be around this [healthy] adorable baby?' Mothers tell us, 'When we don't have a sick baby, we're not as worried—we plant better, we do more.'"

While the most widespread and devastating effects of child malnutrition can be witnessed abroad, the United States is not immune either: 1 percent of children suffer from chronic malnutrition, according to John Hopkins' Children Center. While there are many organizations in place that battle hunger and malnutrition in this country, funds for a key federal program that helps to address that need—

the Supplemental Nutrition Assistance Program (SNAP), formerly known as food stamps—are in danger of being cut by Congress.

The Agriculture Reform, Food, and Jobs Act of 2013—or the Farm Bill, a piece of legislation that comes to Congress every five years to set policies for agriculture and nutrition—proposes to cut SNAP funding by billions of dollars. The Senate version, which passed on June 11, cuts SNAP by about \$4 billion, while the House version would cut the program by about \$20 billion.

The U.S. Conference of Catholic Bishops, CRS, Catholic Charities USA and the National Catholic Rural Life Conference on May 9 wrote to congressional leaders to protest the cuts. "With continued high unemployment and a struggling economy, the need for adequate funding levels in the Supplemental Nutrition Assistance Program [SNAP] ... and other programs that help hungry people are essential. Congress should ... oppose attempts to weaken or restructure these programs that would result in reduced benefits to hungry people."

The bishops and other faith leaders are part of the Circle of Protection, a coalition of Christian charities and religious leaders who are fighting for a "circle of protection"

around the poor and vulnerable that keeps funding in place for programs benefiting them as members of Congress craft and debate a budget resolution and spending bills for the next fiscal year. Many of those hurt by the potential budget cuts will be families.

"SNAP is a very effective program," said Kathy Saile, USCCB director of domestic social development.

"We don't need 'CHRINOS'—Christians in name only," she said in a speech at Bread for the World national gathering. People with a "moral vision" are what is needed to help the world eliminate extreme poverty by 2030, which, as *The Economist* has predicted, could happen.

"That's why I do this work—our faith gets deepened by it," said Brian Backe, director of domestic programs at CRS. "It boils down to the deepest sense of love for our neighbors." He said the example of Pope Francis especially has inspired him. "I keep a picture of him washing the feet of a woman. He's a servant leader."

One woman in a Q-and-A session at the gathering expressed disappointment at authorities who neglect or even harm those suffering from poverty. But she also said that no matter how discouraging it was, she wouldn't let hunger and malnutrition win—"not in my lifetime." †

CLOSINGS

continued from page 4

a choice? Have they been given an opportunity to raise the money needed to keep their parishes open?

I can only imagine how much money will be required to build the new churches, and how much people will be asked to pledge for these new buildings. I understand that there are changing

demographics, fewer priests and other issues the archdiocese has to consider.

However, more and more I see the archdiocese putting their resources into the large parishes and schools and ignoring the smaller parishes. Are the needs of those parishioners less important than the needs of those attending large parishes?

It appears to me that this is clearly a business decision, not one based on what is best for the people. Decisions are made from the top down.

Archbishop Joseph W. Tobin states the goal of the process was to help parishes "discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future." What goals and missions are being fulfilled by the closing of these parishes?

There are a number of parishes in our archdiocese that are as small—or

smaller—than the parishes being closed. What does the future hold for those parishes? Are there steps these parishes can be taking now to avoid a fate similar to that which has befallen the southeastern parishes?

The entire situation is incredibly sad and my heart goes out to the families affected by this decision.

(Mary Jo Duvall is a member of American Martyrs Parish in Scottsburg.) †

Events Calendar

June 21
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Business and Spirituality: Doing Well by Doing Right," Steven F. Walker, CEO of Walker Information, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

June 21-22
Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 22
St. John the Evangelist

Church, 126 W. Georgia St., Indianapolis. **Fortnight for Freedom Mass, followed by rosary procession and rally**, after 12:10 p.m. Mass, through the streets of downtown Indianapolis to Monument Circle. Information: faithful.citizens2016@gmail.com.

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

Michaela Farm, Hwy. 229, Oldenburg. **Sisters of St. Francis, Natural Farming**, dinner, entertainment, \$50 per person, reservations required. Information: 812-933-6460 or

ssiefert@oldenburgosf.com.
Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Children's March for Life**, 6:30-9:30 p.m., rain or shine. Information: 317-605-2940 or andrea@goangels.org.

June 23
St. Mark Parish, 5377 Acorn Road, Tell City. **150th Anniversary Mass**, 10:30 a.m. Information: 812-836-2063.

June 23
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic**, fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

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

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

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

July 4
St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Fourth of July ;Ole! Festival**, music, food, games, view downtown fireworks, 3-11 p.m. Information: 317-637-3983.

July 11-13
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

July 12
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community festival**, 5 p.m.-midnight, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 13
Our Lady of the Greenwood Parish, Parish Life Center, 399 South Meridian St., Greenwood. **Second St. Frances de Sales All School Reunion**, noon, \$20 per person. Mail RSVP and check to Saint Francis de Sales, P.O. Box 19005, Indianapolis, IN 46219-9005. Information: "St. Frances de Sales Catholic Church and Grade School Indianapolis IN" on Facebook, or call 317-987-6315.

July 14
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, chicken dinners \$10 per person, bid-n-buy booth, hidden treasures booth, 11 a.m.-7 p.m. Information: 812-537-3992. †

Scecina Class of 1963 members are invited for 50-year reunion

All members of the Scecina Class of 1963 and their guest are invited to attend the 50-year reunion celebration on Sept. 13-15.

The event includes a golf outing on Friday with a casual get-together and tour at Scecina in the evening. On Saturday at 5 p.m., a memorial Mass and dinner dance will take place at the Marriott East hotel. A farewell brunch will take place on Sunday.

Help is needed to reach members of

the Class of 1963. Members are invited to share this information with classmates or to share contact information with the reunion committee.

For more information regarding cost and reservations, log on to the Scecina website at www.scecina.org/class-reunions, or contact Joe Walsh at 317-888-9080 or by e-mail at dljawalsh@gmail.com, or Cathy Corsaro Dezelan at 317-879-5930 or by e-mail at jdezelan1@comcast.net. †

Traveling image of Our Lady of Guadalupe at St. Luke through June 23

A traveling 4 foot-by-6 foot painting replicating the image of Our Lady of Guadalupe found on St. Juan Diego's *tilma* or cloak is on display for veneration until June 23 at St. Luke the Evangelist Church, 7575 Holiday Drive East, in Indianapolis.

Our Lady of Guadalupe has been declared the patroness of the unborn, the Americas and the pro-life movement.

The image will be in Indianapolis during the beginning of the U.S. bishops' Fortnight for Freedom, a period when Catholics are called to pray for religious freedom and the sanctity of life of the unborn. Both are adversely affected

by the U.S. Department of Health and Human Services' (HHS) decision that all businesses and nearly all religious organizations be required to provide abortifacients, sterilizations and contraceptives in its employee health insurance plans.

The image will be located in the church sanctuary. It is available for veneration and prayer from 8 a.m.-7 p.m.

For more information about the image, log on to jkmi.wsiefusion.net/the-missionary-image. For more information about visiting the image at St. Luke the Evangelist Church, call 317-259-4373. †

IndyCar ministry award



At a breakfast hosted by the IndyCar Ministry at the Indianapolis Motor Speedway on May 27, lifelong Catholic Joe Barbieri of Ohio, pictured in top photo, received the inaugural "Lone Star 'J. R.' Johnny Rutherford Award" for character, integrity and service. Barbieri, who has worked for Firestone Racing for more than 40 years, was selected to receive the award by his peers in the IndyCar racing community.

Left, Joe Barbieri's name will be placed on this larger award permanently located next to Johnny Rutherford's Pennzoil Car in the Hall of Fame Museum at the Indianapolis Motor Speedway.



VIPs



Don and Lynda (Haas) McAtee, members of SS. Francis and Clare Parish in Greenwood, will celebrate their 50th wedding anniversary on June 22.

The couple was married on June 22, 1963, at the former St. Catherine of Siena Church in Indianapolis.

They have three children, Patti McNeely, Bryan McAtee and the late Jeff McAtee, and three grandchildren. †



H. Gordon and Sharon Ann (Hirneise) Phillians, members of St. Christopher Parish in Speedway, will celebrate their 50th wedding anniversary on June 22.

The couple was married on June 22, 1963, at St. Mary Church in Marion, Ohio.

They are the parents of five children, Ann Hatcher, Christine Holt, Theresa King, Jodie Rakestraw and Gordon Phillians.

They have 17 grandchildren and two great-grandchildren. †

Race day at St. Augustine Home



Indianapolis Mayor Greg Ballard provides sight to St. Augustine Home for the Aged resident Peggy Karress for the walking relay during the home's annual Mini 500 celebration held at the facility in Indianapolis on May 22.



St. Augustine Home for the Aged resident Lillian Cooper hangs on to her hat while volunteer Mike Dlugosz pushes her in the wheelchair relay of the home's annual Mini 500 celebration held at the facility in Indianapolis on May 22. Behind them, resident LaQue Scott cheers as volunteer Anthony Akogo drives her forward.

Pope says false ideas of freedom spawn threats to human life

VATICAN CITY (CNS)—Ideologies and practices that destroy human life arise from false ideas of freedom without God, Pope Francis told a crowd in St. Peter's Square, including thousands of pro-life activists from around the world.

"Whenever we want to assert ourselves, when we become wrapped up in our own selfishness and put ourselves in the place of God, we end up spawning death," the pope said in his homily during the Mass on June 16.

The Mass was the culmination of a weekend dedicated to "*Evangelium Vitae*" (the "Gospel of Life"), a pilgrimage organized for the Year of Faith and named after the 1995 encyclical by Blessed John Paul II on the "value and inviolability of human life."

"All too often," Pope Francis said, "people do not choose life, they do not accept the 'Gospel of Life,' but let themselves be led by ideologies and ways of thinking that block life, that do not respect life, because they are dictated by selfishness, self-interest, profit, power and pleasure, and not by love, by concern for the good of others."

"It is the idea that rejecting God, the message of Christ, the Gospel of Life, will somehow lead to freedom, to complete human fulfillment," he said. "As a result, the living God is replaced by fleeting human idols which offer the intoxication of a flash of freedom, but in the end bring new forms of slavery and death."

"Let us say 'yes' to love and not selfishness," Pope Francis concluded. "Let us say 'yes' to life and not death. Let us say

'yes' to freedom and not enslavement to the many idols of our time."

The pope did not mention any specific threats to life, but in an address at the end of Mass, Archbishop Rino Fisichella, president of the Pontifical Council for Promoting the New Evangelization, alluded to abortion and euthanasia.

"From the very beginning in the womb of a woman, until the very last moment when a person's breath speaks of his or her presence in the world, this life is human, even if it develops into an immense array of conditions of weakness, suffering and demands for help," said the archbishop, whose office organized the weekend pilgrimage.

Archbishop Fisichella drew attention to the presence in the square of "witnesses to *Evangelium Vitae*" from some two dozen countries, activists dedicated to the defense of "children left alone, abandoned women, the chronically ill, those with the most diverse disabilities and handicaps, people who are dying, the marginalized [and] the excluded."

After Mass, Pope Francis followed his usual practice of individually greeting a number of disabled persons among the congregation.

One of the pilgrims in the crowd, Mary J. McClusky, a special projects director with the U.S. Conference of Catholic Bishops' (USCCB) Secretariat of Pro-life Activities, praised Pope Francis for reminding listeners that forgiveness is available for even the worst sins.

"It's what the world needs to hear, the assurance that whatever we do, God will always love us," she said. "That's what's



Pope Francis blesses a woman as he greets people who have disabilities following Mass in St. Peter's Square at the Vatican on June 17. The Year of Faith Mass concluded a weekend of events calling attention to care for the aged, the sick, the unborn and those with disabilities.

going to break hearts open and allow that love to flow in."

McClusky was one of five USCCB staff members who traveled to Rome to help organize special activities for English-language pilgrims on June 15, including an academic conference featuring an address by U.S. Cardinal Raymond L. Burke, head of a Vatican tribunal, and a holy hour of Eucharistic adoration led by U.S. Archbishop Joseph A. Di Noia, vice

president of the Pontifical Commission "Ecclesia Dei."

In his address, Cardinal Burke warned against the "anti-family agenda of the pervasive mass media," and urged his largely American audience to participate in "family politics."

"The culture of death advances in good part because of a lack of attention and information among the public in general," he said. †

What was in the news on June 21, 1963? The papal conclave opens, and the Supreme Court bans prayer in public schools

By Brandon A. Evans

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

Here are some of the items found in the June 21, 1963, issue of *The Criterion*:



- **Secret conclave opens balloting for pontiff** (Bulletin: Two ballots were cast in the papal election on Thursday before Criterion press time. Both were unsuccessful.)

VATICAN CITY—Four-score Churchmen charged with electing a new Bishop of Rome calmly sealed themselves off, and automatically created an air of tension and expectation in the world they left behind. The conclave to elect the successor to Pope John XXIII began beneath Michelangelo's massive painting of the Last Judgment in the Sistine Chapel on the evening of June 19.

- **Justice Stewart dissents: Public school prayer**

barred by High Court

"WASHINGTON—The U.S. Supreme Court has ended a year of nationwide suspense by barring devotional Bible reading and recitation of the Lord's Prayer from public schools. These practices and the laws requiring them are 'unconstitutional under the Establishment Clause' of the First Amendment and violate the 'wholesale neutrality' of the State toward religion, the court held [June 17] in an opinion by Justice Tom C. Clark."

- **Scottsburg groundbreaking slated Sunday**
- **Last tribute is accorded to Pope John**
- **Marian buys Stokely property**
- **Two more Franciscans named to New Guinea**
- **Meet with Kennedy: U.S. religious leaders to combat race problem**
- **How custom of sealing up the conclave began**
- **Rome's 'Humility House Street' outpost of American scholarship**
- **This is the 5th conclave for American cardinals**
- **Editorial: Court decision**

"To the surprise of no one, but to the chagrin of many,

the Supreme Court has put an end to Protestant influence in public schools. The reading of Bible verses and the reciting of the Lord's Prayer were the last vestiges of the one-time close union between Protestant Christianity and the public schools."

- **Question Box: Why did God let Pope John die?**
- **Clears Catholic stand on shared-time project**
- **For conclavists: Turntable is only link with the outside world**
- **Drop 'dating' socials, Catholic schools urged**
- **Pope wrote own epitaph**
- **New Zealand nuns get Korean 'aid'**
- **Laity's role is stressed**
- **Marian's Sister Gonzalva changing her classrooms**
- **Parish is named for Mother Seton**
- **U.S. receives pope's stole**
- **Five are named observers for Montreal conference**

(Read all of these stories from our June 21, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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TOBIN

continued from page 1

dioceses in Indiana.

“From this very brief reference to the history of the pallium, we begin to see its meaning,” noted Archbishop Lori, who is a native of New Albany, Ind. “It has to do with the relationship between the Holy Father and metropolitan archbishops. In fact, it indicates a bond of unity or communion between the Holy Father and metropolitan archbishops around the world. It speaks of a unity of faith, worship and pastoral care for God’s flock scattered around the world.

“The pallium is worn by archbishops to express how the pastoral care of the Holy Father, the universal pastor of the Church, is extended to every ecclesiastical province around the world. And it is a sign of the metropolitan archbishop’s love and loyalty for the Holy Father.”

The bond that leads to Christ

Archbishop Tobin will receive his pallium three months after Pope Francis received his pallium—during his installation Mass on March 19.

Yet there is a difference between the pallium that popes receive and the ones that archbishops receive.

Jesuit Father Federico Lombardi—a Vatican spokesman—explained the difference in March in a story for Catholic News Service:

“The pallium the pope wears is decorated with six red crosses symbolizing the wounds inflicted on Christ during the Passion, Father Lombardi said. He said the crosses on palliums for metropolitan archbishops are black to make clear the diversity of jurisdiction.

“The end piece, like all palliums, is made of black silk, a symbol of the black sheep that the shepherd rescues and carries over his shoulder back to the flock.”

The history of the pallium will continue on June 29, connecting St. Agnes, lambs, Trappist monks, religious sisters, popes, St. Peter, St. Paul, Archbishop Tobin and all the faithful of the Church—a bond that all leads back to



A pallium is fitted on Pope Francis during his inaugural Mass in St. Peter’s Square at the Vatican on March 19. On June 29, he will give pallia to archbishops from around the world appointed in the past year, including Archbishop Joseph W. Tobin.

the life of Christ, the Good Shepherd.

“Does not his priesthood consist of being the Good Shepherd who became the Lamb of Sacrifice, indeed, ‘the Lamb of God who takes away the sins of the world?’” Archbishop Lori noted.

“Every time this garment is worn, the one who wears it must not think of honors or prerogatives but rather the

Good Shepherd who went in search of the lost sheep, and when he found it gently laid it upon his shoulders and brought it back to safety.”

(Find photos and updates from the archdiocesan pilgrimage to Italy by logging on to www.archindy.org from June 26 to July 1.) †

Prayer intentions for 2013 archdiocesan pallium pilgrimage

Criterion staff report

Archbishop Joseph W. Tobin will join Catholics from across central and southern Indiana on a pilgrimage to Italy from June 25 through July 2.

Mass will be celebrated each day during the pilgrimage with each liturgy having a special intention connected to it.

All Catholics in the archdiocese are invited to pray for those intentions, which are listed below, during the

time of the pilgrimage.

- June 26—5 p.m., Rome, North American College chapel. For the pilgrims from the Archdiocese of Indianapolis.
- June 27—11:30 a.m., Orvieto Cathedral, with Father Rick Ginther as the celebrant and Fathers Frank Eckstein and Larry Richardt as concelebrants. For the sick, the homebound and the dying.
- June 28—7:15 a.m., Rome, St. Peter’s Basilica,

at the tomb of St. Peter—for all the faithful of the Archdiocese of Indianapolis.

- June 29—9:30 a.m., Rome, St. Peter’s Basilica, pallium Mass with Pope Francis.
- June 30—12:15 p.m., Siena Cathedral. For lay ministers in the Archdiocese of Indianapolis.
- July 1—7:30 a.m., Rome, St. Alphonsus Liguori Church. For the priests, deacons and religious of the Archdiocese of Indianapolis and for vocations to the priesthood and religious life. †

Report says ‘witch hunt’ tactics hurting CCHD’s outreach to poor

WASHINGTON (CNS)—The Catholic Campaign for Human Development (CCHD), the U.S. bishops’ domestic anti-poverty arm, should “resist efforts” that isolate Catholic-funded organizations from effective coalitions that are improving the lives of low-income citizens, according to a new report examining threats to CCHD’s funding.

The report also assailed what were called, in the words of the head of one CCHD-funded group that had its grant pulled, the “witch hunt” tactics by CCHD’s opponents. The report was published on June 11 by Faith in Public Life, which bills itself as “a strategy center for the faith community advancing faith in the public square as a powerful force for justice, compassion and the common good.”

“Lay Catholics concerned about protecting the Church’s social justice witness in public life should redouble their commitment to the Catholic Campaign for Human Development through donations, letters of support to bishops and volunteering,” said one recommendation in the report.

The report is titled “Be Not Afraid?: Guilt by Association, Catholic McCarthyism and Growing Threats to the U.S. Bishops’ Anti-Poverty Mission.”

It accuses such groups as the American Life League and the Reform CCHD Now Coalition of “creating a culture of fear around community organizing,” based on interviews with community development experts, nonprofit directors and national philanthropic leaders.

The 10,000-word report was endorsed by, among others, two former presidents of the U.S. Conference of Catholic Bishops, six retired U.S. bishops, a former USCCB associate general secretary, two former CCHD directors and seven former CCHD employees. Eighteen organizations, 17 Catholic and one interfaith, also endorsed the report. Retired Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., endorsed the report before he died on June 7, and the report is dedicated to his memory.

“Be Not Afraid?” offered several case studies of groups that had their CCHD funding pulled after the grant had already been awarded, often for having a coalition partner that adopted a political position contrary to Catholic teaching but is not germane to the funded

organization’s work.

The Minneapolis-based Land Stewardship Project, founded in 1982, trains new farmers, challenges large-scale factory farms that have poor records on labor rights, and advocates for more sustainable local agriculture. It has received CCHD grants since the late 1980s, and \$190,000 since 2007. But after getting a \$48,000 grant last year, it was told to resign its membership in two organizations that did not endorse the Minnesota bishops’ efforts for an amendment to the state constitution that opposed redefining marriage or its grant would be withdrawn.

According to the report, the American Life League had compiled a dossier noting the connections between the nonprofits, posted it online and sent it to Minnesota bishops and to CCHD officials in Washington. Project director Mark Shultz, according to the report, “believes the American Life League’s ‘witch hunt’ tactics created an atmosphere of fear and paranoia that cast doubt about [its] fidelity to Catholic teaching despite its long history of working with CCHD.”

The grant was pulled after the Land Stewardship Project refused to resign its membership. After word spread of the revocation, other donations more than made up for the forfeited grant money.

Companeros, an immigrant rights organization in the Diocese of Pueblo, Colo., had its CCHD grant—more than half of the organization’s revenue—pulled after it was found to be part of a coalition that included One Colorado, a homosexual rights group. Like the Land Stewardship Project, it received donations that more than equaled the lost CCHD funding.

But Companeros director Nicole Mosher told Faith in Public Life that she worries about the organization’s future without the “anchor” of CCHD funding.

CCHD’s current director, Ralph McCloud, told Catholic News Service that the 2010 CCHD “review and renewal” process meant to address shortcomings some saw in its grant funding was “an opportunity for CCHD to look entirely at some of the mechanisms and some of the safeguards to see whether there needs to be any tweaking and changing. I think it was time after 40 years.”

The collection started in 1970, raising \$8 million. The 2011 collection, the latest for which figures are available,

raised \$9.8 million.

The sticking point for CCHD critics appears to be with some of the coalition partners of organizations that get funding from the agency. But “most of the folks, if not all of the funded groups, understand where the Catholic Church comes in,” McCloud told CNS. “They respect that. They’ve made in some ways conscious efforts to be in compliance and they make sure they would never accidentally cross the line. I think it’s given us an opportunity to share that those teaching and those beliefs in a bolder way.”

Some bishops have opted out of the nationwide CCHD collection, preferring instead to conduct their own drives. “Each diocese is different,” McCloud said. “There are no two that are alike. ... But we’re open to conversation with anyone” about having them rejoin CCHD.

Michael Hichborn, director of the American Life League’s Defend the Faith project, described the initiative as “assisting bishops across the country defend the Catholic Church from attacks both from without as well as from within.” He said the report seems to focus on CCHD guidelines on coalitions. “We simply applied those guidelines. So if they have a complaint about the guidelines, I don’t know why they’re pointing a finger at us about that.”

Hichborn also dismissed as “totally inaccurate” the “witch hunt” characterization in “Be Not Afraid?” “First of all, we’re not looking for witches, we’re not looking for bad organizations just because” the group wants to, he said. “We’re looking for organizations that receive money that are working directly against the Catholic Church.”

“Unfortunately, there are some folks who really don’t understand it,” McCloud told CNS, referring to the agency’s mission. “There are others who have yet to experience it in a way, and appreciate the way the CCHD has over the years and over the decades worked with groups in low-income communities, to hear firsthand what some of the needs are.”

“It seems like the most zealous guardians of Catholic identity are so busy playing purity police that they miss the larger essence,” said John Gehring, who wrote the Faith in Public Life report. Those groups, he added, should focus on “the spirit of the law more than about the letter of the law.” †

Photos by Charles Palacios



Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, carries the Blessed Sacrament in the monstrance on June 12 in the seminary chapel.



Above, transitional Deacon David Marcotte leads a workshop during Bishop Bruté Days.

Right, John Paul Cole, left, and Alex Jackson, participants in the Bishop Bruté Days vocations camp, carry torches during a eucharistic procession on June 12.



Bishop Bruté Days brings together young men considering priesthood

By Mike Krokos

It started for Nick McKinley six summers ago.

The then junior high school student decided to attend Bishop Bruté Days, a camp that allows teenagers considering priestly vocations to spend time among like-minded peers.

Nick liked the faith-based experience so much he came back the following year.

And in 2010. And in 2011. And in 2012. And again this year.

"It's a great program to just really connect with your faith, and really develop a relationship with God," Nick said, "and just ask him what he wants me to do with my life."

"I've always found it very profound and helpful," added Nick, a member of St. Christopher Parish and 2013 graduate of Cardinal Ritter Jr./Sr. High School, both in Indianapolis.

This year, the 19-year-old served as a seminarian counselor to assist the approximately 40 young men in junior high and high school who took part in the eighth annual camp, which was held on the campus of Bishop Simon Bruté College Seminary in Indianapolis for the first time on June 10-13.

Nick, who will be a freshman at the college seminary this fall, is excited to begin his formation to the priesthood.

"I'm very happy to finally come here," he said.

The soon-to-be college seminarian said the time spent attending Bishop Bruté Days helped him grow in his life of faith.

"[I really liked] the deep sense of prayer that everyone maintains, and there's a brotherhood that develops," Nick said. "It's a close bond that helps you grow not only with yourself but with a community."

During Bishop Bruté Days, archdiocesan priests, transitional deacons and seminarians gave presentations on the faith. Priests celebrated Mass each day and heard confessions. The campers took part in a eucharistic procession, and also participated in all-night eucharistic adoration.

As in years past, there were social activities as well, including a trip to an Indianapolis Indians baseball game.

Members of the Knights of Columbus and the Indianapolis Serra Club provided meals for campers.

Father Robert Robeson, rector of the seminary, said that the breakdown of this year's campers was split between first-time participants and the other half who had attended in years past.

"They're here to engage in prayer and, of course, to have fun," he said.

"This is probably a well-above-

average group when it comes to their knowledge of the faith," he added after giving a talk on the sacrament of marriage on June 12 and answering several thoughtful questions. "They're all pretty committed to their faith."

Thomas Benkert, a member of SS. Francis and Clare Parish in Greenwood, came back to the retreat and camp-like atmosphere for a second straight year because he enjoyed the experience in 2012.

"It was a chance to bring you closer to God after the [school] year had ended, the hectic life of school," he said of last year's experience. "It centered your life on God, and it shut out everything else, and I really like that."

Thomas, who will be a sophomore at Center Grove High School in Greenwood this fall, said his life of faith benefitted again from this year's vocations camp.

"[I especially liked] adoration because [Jesus] is actually there," he said. "It's a plus because it's in the seminary and there are less distractions."

Camper Ernie Mobley, 13, a member of St. John the Apostle Parish in Bloomington, said he was attending the camp for the first time because he is discerning whether a call to the priesthood is in his future.

"I really enjoyed the talk [by

Father Robeson]," said Ernie, who will soon be a home-schooled ninth grader, "and I liked adoration and the feeling of being in the presence of God."

While Father Robeson admitted that the camp "has been pretty fruitful for the seminary" in terms of attracting vocations, he said that assisting the young men in their lives of faith is the ultimate goal.

"[We hope they] concentrate on growing in holiness as a Christian, Catholic man, and once you know that you'll know your vocation," he said, echoing a message shared with the campers by transitional Deacon Daniel Bedel. "If you're focusing on deepening that relationship with Christ and becoming holy and more fully the person God created you to be, following his will, then you're going to end up where God wants you."

"Regardless of what their vocation is [in life], this is going to hopefully help them learn about their faith," Father Robeson continued, "and not just learn about their faith but really take responsibility for their faith, and own their faith, and help them better understand the sacraments and live the sacraments better."

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org/bsb.) †

Right, campers Neil O'Brien, left, Ian Bowling and Adam Kopach enjoy a water activity during Bishop Bruté Days.



Right, Father Joseph Moriarty, right, and Jesuit Father Thomas Widener, left, concelebrate Mass on June 12 in the chapel at Bishop Simon Bruté College Seminary in Indianapolis. Father Moriarty becomes vice rector at the seminary on July 3. Father Widener is the seminary's director of spiritual formation. Father Robert Roberson (not pictured), seminary rector, also concelebrated the liturgy.



Above, Nick McKinley works on the goblet that was eventually awarded to the winning team for various competitions during Bishop Bruté Days. Nick, 19, who will be a freshman at Bishop Simon Bruté College Seminary this fall, has attended the vocations camp for six consecutive years.

'Hope Award' recipient sees God in those with special needs

By Natalie Hoefler

In her 30-plus years of working with those with special needs at St. Vincent New Hope, Susan Robinson has seen many situations that most people would describe as hopeless.

Robinson sees the opposite. "I have a love for people with developmental disabilities," she says. "They are so faith-filled, so giving, so trusting. They make us better than we ever could be."

New Hope is a ministry of St. Vincent Health in Indianapolis. It provides comprehensive support services to people with developmental disabilities, as well as counseling services to families in crisis.

Last year, New Hope created the "Hope Award" to be given annually to those who have provided stellar support for the ministry.

"When it came to picking this year's recipient, there was just no question about it—she was the automatic choice," says Kathe Rae, manager of staff development and mission integration at New Hope.

Robinson was presented with the second annual "Hope Award" at a ceremony at St. Vincent New Hope on March 27.

"After [working] more than 30 years here, she retired about five years ago," says Rae. "But she has been serving PRN [as needed]. And she just joined the board of directors."

"For years, she oversaw behavioral services, and she most recently was in my position before retiring. It's been five years since she retired, and I'm not even close to filling her shoes."

Robinson reflects on those years with satisfaction.

"Some days were hard and challenging, but I loved it," says the mother of three children and grandmother of six. "It's a wonderful community. When I retired, I thought how great it was to look back and

'The Daughters of Charity's mantra is "faith, hope and love." They've always lived out hope. For me to receive this award, it's a reflection of that deepest belief in my heart that there's always hope.'

—Susan Robinson

know I did what I wanted to do.

"[Working with those who are developmentally challenged] was always in my heart from the time I was very young. It was never a question. I was just called to it."

She sees that call and her Catholic faith as interconnected.

"It's all one. It's all part of bringing faith into ministry. It supports and nurtures, it leads you in the right direction, and it makes what you do more than work."

As the original founders and continuing supporters of New Hope, the Daughters of Charity recognized Robinson's connection of vocation and faith. About a decade ago, they invited her to be an affiliate of the Daughters of Charity, similar to being a third order lay member.

It was around that time that Robinson's passion for her vocation was further enhanced. She was traveling through Ireland with some Daughters of Charity sisters.

"We met a nun in Limerick who was a leader of SPRED [Special Religious Development]," recalls Robinson. "We spent the entire evening with her and her SPRED group. It was wonderful. My heart opened to SPRED, and I've loved it ever since."



Susan Robinson, center, smiles with Daughters of Charity Sister Rosaria Raidl, left, and New Hope participant Dana Zunk after Robinson received the St. Vincent New Hope "Hope Award" at St. Vincent New Hope in Indianapolis.

She returned to Indianapolis and started a SPRED meeting at St. Monica, her home parish. Once again, her faith intertwined with her vocation—all but one of the members in her SPRED group were also clients of New Hope.

Her involvement with SPRED extended to joining the archdiocesan SPRED advisory council, and helping organize the annual SPRED dinner/dance for many years.

Kara Favata, assistant director for special religious education in the archdiocese, says that, when talking about the SPRED members, Robinson often says, "They get it, Kara! They are so close to God's heart [that] they fill you with the gift of the Holy Spirit when you're in their presence."

As director of religious education for St. Monica Parish, Mary Jo Thomas Day

also sees Robinson's gift of compassion for those with special needs.

"She is really inclusive. She looks at everyone as a child with God in them, especially those with developmental disabilities," says Thomas Day. "She has a strong love for them. She knows God is part of their life, and she wants to grow that in them. And she is so humble in all she does."

Embodying that humility, Robinson referred to the Daughters of Charity when asked about her thoughts on receiving the Hope Award.

"The Daughters of Charity's mantra is 'faith, hope and love.' They've always lived out hope," she said. "For me to receive this award, it's a reflection of that deepest belief in my heart that there's always hope." †



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Ties that bind us to others offer us a chance to grow

By David Gibson

The workaday world in which most people earn their living would look a lot different if it unflinchingly honored the dignity that all members of the human family share and that binds them together. Pope Francis suggested as much in a May 1 speech.

Actually, the ties that bind us all to each other are a matter of no small consequence. Our God-given connections with others are meant to serve as a vital force for the good.

The readily observable fact is, of course, that we have a choice in how we act upon the ties that bind.

Whether in marriages and families, parishes, neighborhoods, workplaces or society at large, people can choose whether to turn toward each other or away from each other.

Turning toward each other creates the chance of knowing each other better. Then we can catch a glimpse of each other's hopes and dreams, learn of each other's unique capabilities and discover good reasons to work and live constructively alongside each other.

Turning away from each other offers the chance to concentrate on a private universe in which our own hopes and dreams are paramount. The risk this creates is that focusing so intently on personal goals will allow little opportunity to consider others' needs and aspirations or even to be touched by their goodness.

Pope Francis frequently addresses such concerns. Repeatedly, he urges people to turn toward others. He warns against the corrosive effects of indifference and of retreating to an isolated, individualistic lifestyle.

Three saints were canonized on May 12 by Pope Francis. One, St. Laura Montoya, became the first canonized saint from the

nation of Colombia. She founded the Missionary Sisters of Mary Immaculate and St. Catherine of Siena.

Mother Montoya was "a spiritual mother" of Colombia's indigenous peoples, Pope Francis said. He described her as a saint who teaches us to overcome "indifference and individualism," which "corrode Christian communities and eat away our heart itself."

In his earlier May 1 remarks on problems encountered in today's workplaces, indifference to the ties that bind people together was decidedly not the solution the pope desired. Expressing concern about high unemployment rates, he took issue with those convinced that earning the greatest profit in business outstrips all other interests.

"Work, to use a metaphor, 'anoints' us with dignity, fills us with dignity, makes us similar to God, who has worked and still works," Pope Francis said.

But he was thinking, he explained, about "how many, and not just young people, are unemployed, many times due to a purely economic conception of society, which seeks selfish profit, beyond the parameters of social justice."

Then, immediately, he extended an invitation to solidarity to everyone. In other words, he seemed to encourage all involved with present-day workplace challenges to turn toward and not away from each other in their search for solutions.

He concluded that giving new impetus to employment is a means of caring for the dignity of the person.

How important are the ties that bind the members of human communities together? Another Church leader, Archbishop Vincent Nichols of Westminster, England, addressed this

CNS photo/Sergio Perez, Reuters



People wait in a line to enter an employment office in Madrid on April 25.

issue recently.

The British archbishop insisted in an April 11 speech that "as human beings we are not just individuals. We are each born into a human community and find our deepest fulfillment as persons in relationship to others and, I would add, to God."

Turning attention to business and finance, the archbishop shared his conviction that "there is great potential for good in people which far too many employers do not release or encourage when they see themselves simply as there to maximize short-term profit."

The archbishop hardly denies the necessity of profits. He said, however, that a good business "is a community as well as an organization." Moreover, a business "contributes to the

formation or undermining of society by the way people are treated."

It is important, Archbishop Nichols said, to realize that "respecting others and seeking their good is essential to my own good."

Pope Francis similarly holds that the ties binding us to others offer us a chance to grow.

He thinks we shrink as persons and our world grows smaller when we turn away from others, when we retreat to a self-centered zone that shelters us from the hopes reflected in others' faces.

That was another of the points the pope made during the May 12 canonization Mass in Rome. One of those canonized, from Mexico, was St. Maria Guadalupe Garcia Zavala. She founded the

Handmaids of St. Margaret Mary and of the Poor.

"This new Mexican saint invites us to love as Jesus loved us," Pope Francis said. But he added, "this does not entail withdrawal into ourselves, into our own problems, into our own ideas, into our own interests, into this small world that is so harmful to us."

Rather, he continued, it entails coming "out of ourselves" and caring for others who need our attention.

Then, in a homily two days later, Pope Francis told worshippers in a Vatican chapel that an isolated, individualistic lifestyle "eventually ends badly."

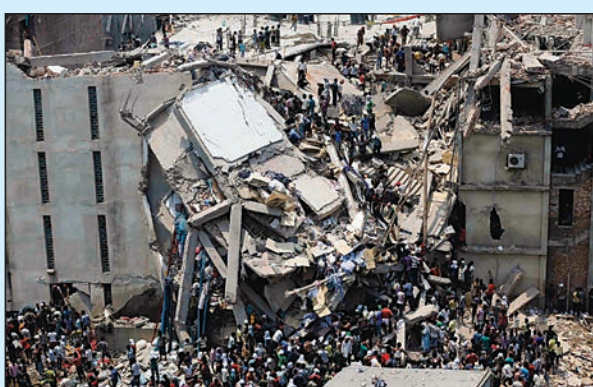
(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Sin of greed can hurt others and keep us from salvation in the kingdom of God

By Richard McCord

More than a thousand clothing workers were killed in Bangladesh when their factory collapsed in April, focusing attention on substandard working conditions abroad.

Just as this horrifying story was emerging, I heard an insightful radio interview with Elizabeth L. Cline, author of *Overdressed: The Shockingly High Cost of Cheap Fashion*. I couldn't help but wonder about the connections between cheap clothing in U.S. stores and the exploitation of workers who make them.



CNS photo/Andrew Bira, Reuters

People work to rescue garment workers trapped under rubble at the Rana Plaza building after it collapsed in Savar, Bangladesh, on April 24.

The author admits buying clothes and shoes that seemed too cheap to pass up. She later admits most of her purchases went out of fashion before she could wear them and ended up as Goodwill resales.

Cline wonders why she and others have become "fast-fashion junkies" whose consumer behavior can damage the environment, the economy and even our souls. Can we no longer distinguish between impulsive desires and needs? Is greed and a race to consume even more "stuff" consuming us?

Overdressed shows how something as apparently harmless as buying a shirt can develop into an excess leading to unintended consequences.

Greed is the excessive desire to acquire power, possessions, prestige, etc. The *Catechism of the Catholic Church* calls it a capital sin.

What can we learn about greed from meditating on God's word in sacred Scripture? Old Testament prophets frequently condemn greed as a symptom of Israel's unfaithfulness to God's covenant. In the New Testament, Jesus teaches about the relationship of one's possessions to salvation in the kingdom of God.

The prophet Amos takes aim at the powerful in Israel who, motivated by greed, "trample upon the needy and destroy the poor of the land" (Am 8:4) when they sell even what is left over from the wheat harvest rather than letting it be collected by the poor. The prophet Hosea is particularly severe on priests who use their office for gain and who thrive on idolatrous practices

(Hos 4:4-5:7).

In the Old Testament, greed is often seen as a form of idolatry. It substitutes finite objects for worship of the true God. Furthermore, avaricious behavior is despised because it oppresses the poor with whom Yahweh strongly identifies.

Jesus does not condemn possessions or shun wealthy people, but warns, as we see in Luke, to "take care to guard against all greed, for though one may be rich, one's life does not consist of possessions" (Lk 12:15).

In parables and other teachings, Jesus illustrates the fate of those whose wealth blinds them to the poor at their doorstep, such as in Luke 16:19-31. In Mark 10:17-31, he challenges a rich young man not to let himself be prevented by worldly possessions from following the Lord.

When he confronts people who want to cling to power, possessions or prestige and who strive to acquire even more no matter what the cost, Jesus challenges them to think about what kind of treasure would ultimately satisfy them.

The only lasting treasure is our willingness to depend on God who knows what we truly need (including clothing), and who will grant it if our hands and hearts are open to receive and share, not to grasp and hold.

(Richard McCord is the former executive director of the U.S. Bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

From the Editor Emeritus/John F. Fink

Year of Faith: What are indulgences?

When was the last time you heard about indulgences? Does the Church still grant them? After all, Martin Luther started the Protestant Reformation because of them. Shouldn't we just forget about them?



Yes, the Catholic Church does still grant indulgences. And we have to admit that they are widely misunderstood by both Catholics and those of other faiths.

An indulgence is not the forgiveness of sins, either past or future. In the simplest terms, an indulgence is the remission of the temporal punishment due for sins whose guilt has already been forgiven.

It can be either partial or plenary, depending on whether it does away with either part or all of the punishment due for sins. One gains indulgences through prayers, penance and good works in atonement, or reparation, for the sins that were forgiven.

The American legal system has something similar. Sometimes a judge will sentence someone who has committed a crime to so many hours of community service. The good work the criminal does helps atone for the evil that he or she committed.

Of course, for indulgences to make sense, you have to accept the Catholic concept of sin. The Catholic Church teaches that sin has a double consequence—an eternal punishment that, for grave sin, deprives us of communion with God, and a temporal punishment that must be purified either here on Earth or after death in the state of purification known as purgatory.

The forgiveness of sin in the sacrament of penance, or confession, remits the eternal punishment and restores our communion with God, but the temporal punishment remains. Indulgences, which the Church attaches to works of mercy and various prayers and forms of penance, remit the temporal punishment.

The Catholic Church also teaches that indulgences can be gained both for oneself and for those who have died and who might still be in a state of purification before they can enter heaven. Of course, the disposition

of indulgences applied to the dead rests with God.

How can the Church decide that a certain practice—say, a visit to a church and prayers for the intentions of the pope—will remit temporal punishments due to sin? The Church believes that it can do that by virtue of its power of binding and loosing granted by Jesus. It can open for Christians what is known as the Church's treasury—not material goods, but the infinite value which Christ's merits have before God.

Speaking of treasure and material goods, indulgences cannot be bought. No one can buy his or her, or a departed loved one's, way into heaven. Unfortunately, that's not what was being taught by Father Johann Tetzel, a German priest during Martin Luther's time, and Luther was correct in calling it an abuse.

Father Tetzel was raising money for the construction of St. Peter's Basilica in Rome by telling people that they could obtain indulgences by making a contribution. This abuse is what prompted Luther to nail his 95 theses to the church door of Wittenburg on Oct. 31, 1517, never thinking that he was starting the Protestant Reformation. †

Coming of Age/Karen Osborne

Putting the talents of parish youth to work

When I was a teenager, my mother worked as the youth minister at my parish,



so I ended up going to every service project and every prayer service we hosted. We weren't a big group. There were four of us on the core committee, with others coming in and out when they needed service hours for confirmation or

graduation. I remember having a lot of fun.

While we ran service projects, such as collecting coats for the homeless in the fall and painting Habitat for Humanity houses in the spring, a lot of other groups in the parish requested our help, too.

Often, they'd ask us to do the boring work, like setting up chairs and taking out the garbage at a parish dinner. While we were more than happy to help, mom always made it clear to the parishioners that whatever the kids were involved in, adults had to participate, too, and vice versa.

Volunteers couldn't just use us as "cheap labor" to do the things they didn't

want to do. She thought it was important that we got to be an integral part of the Church community from a young age.

Because of mom's view, many of the members of our youth group still are active in the Church and in community service.

My mom knew something that isn't always obvious to adults: Teens are talented and have a lot to offer.

But why have some teens moved away from the Church? Some say it's because homilies are boring and don't apply to teens' lives. Some say it's because what the Church says doesn't apply to modern life and modern problems. Those complaints have some validity.

Adults forget. They don't understand. For many adults, teens seem like space aliens. That's where the boring homilies and boring service projects come from. When teens walk away from places like that, the rifts in our communities grow wider and deeper, and everyone suffers.

A true community is not one where everyone thinks, acts and looks the same. Good communities have and celebrate variety.

The best, most welcoming Church communities are those in which young people have a consistent and open dialogue with older

generations. In these places, young people are on parish councils, learning about and offering their opinions on the challenges facing their lives and communities.

In these places, young people talk about their experiences at youth conventions and involve the parish in their service projects. In these places, teenage enthusiasm lights up adult cynicism.

In these places, the generation raised on constant access to information and new technology can offer new perspectives and solutions that others may not have thought about. In these places, teens are included and made to feel they're a part of something much bigger.

If that doesn't sound like your parish or school, you can change that by getting involved.

Teens have to remind adults of their worth by stepping up, getting involved in their communities and reminding everyone that being young is about more than just getting ready to change the world in the future. It's about changing it in the present.

(Karen Osborne writes for Catholic News Service.) †

Consider This/Stephen Kent

Listening to the Holy Spirit while contemplating consequences

It is difficult to ignore them on the evening television news programs. After an uninterrupted depressing 15 minutes or so of the day's news of civil war in Syria, political bickering in Washington and weather disasters, we are treated to scene after scene of happy people doing cheerful things.



Couples stroll hand-in-hand down country lanes, grandfathers sit on a dock fishing with grandchildren. None of this would be possible, we are told, were it not for the pharmaceuticals offered by the sponsors. Arthritic joints, inflamed muscles, malfunctioning organs from hearts to livers, all can be remedied. The relief, however, comes at a price—side effects.

While the screen shows people in states of joy and pleasure, a quiet, reassuring voice points out that "side effects" may include dizziness, sleeplessness, nausea, diarrhea and, possibly, death.

Men who may be considering a medication to increase their virility are solemnly warned to stay away from women and children while taking it, lest the side effects befall them.

By the time the warning of side effects concludes, it is difficult to recall what ailment the product is meant to overcome.

The warnings of side effects so dire make some consider enduring the disease rather than the cure.

Our son's brother-in-law, who recently learned he has a malignant tumor, is keeping the family informed by his blogs. Recently, he described the side effects he is experiencing as a new patient.

"The doctor will prescribe a medication for treatment, but the medication causes nausea," he wrote. "So then you are prescribed something for the nausea, but the anti-nausea medication has side effects of its own, so you are told to get some over-the-counter medications to deal with those side effects. Whew!"

Whew indeed.

"I think there is a nugget for a good, applicable sermon in these somewhere," he noted.

There is a lesson here. It's about the consequences of actions, unintended or otherwise.

"For example, what are the side effects on you and others for the choices you make?" the young man asked. "What side effect have you experienced in your life when you've drifted away from God?"

"Finally, on a more positive note, how does your walk with the Lord affect those around you?"

Good questions. Insightful points for meditation. It makes us think of the consequences of our actions. Who is

comforted, inspired? Who is injured or demoralized? Pope Francis offered an antidote to these side effects several times this month with his repeated emphasis on the Holy Spirit.

"The poor Holy Spirit is always in last place and doesn't find a prime place in our life," the pope said at May 13 Mass. The Holy Spirit is "God active in us," the one who "wakes up our memory," he said.

Two days later, the pope asked the crowd in St. Peter's Square whether they pray and are open to the Holy Spirit every day so they can be "more sensitive to the things of God."

"Let's ask ourselves what steps we are taking so that the faith guides our existence" because "there are no part-time Christians, at certain moments, in certain circumstances, in certain choices," he said. "You can't be a Christian that way. You are Christians at all times, completely."

Later, at the conclusion of an audience, the pope interrupted the organist to repeat his message. "We have to listen to the Holy Spirit who is inside us!"

That is excellent advice to use when needing assistance in resisting the side effects of our actions.

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

Catholic Education Outreach/

Ken Ogorek

The other St. John and Catholic education

St John the Baptist. St. John the Apostle and Evangelist. St. John Neumann?



Our chief shepherd and catechist, Archbishop Joseph W. Tobin, is a Redemptorist—belonging to the Congregation of the Most Holy Redeemer.

An American saint named John Neumann, also a Redemptorist priest, served as the fourth bishop of Philadelphia and has much to teach us about Catholic education, welcoming strangers and going the extra mile.

St. John Neumann saw great value in parochial schools—centers of Catholic education where all knowledge would be put in perspective, relating to knowledge of God and his holy, Catholic Church. This saint worked very hard to establish dozens of Catholic schools when our country was still quite young. He is credited with setting up the first diocesan system of schools as Philadelphia's bishop in the 1850s.

In the Archdiocese of Indianapolis, with principals as spiritual leaders of the faith communities that are their schools, Catholic education still includes the vision of St. John Neumann—schools who strive first to make disciples of Jesus and build communion with his Church while doing a great job with reading, writing, arithmetic and all major areas of knowledge.

As for welcoming strangers, St. John himself was an immigrant to the young United States of America. He saw in his fellow immigrants children of God who needed ministry that would help them grow in the faith they brought to this country, as well as sharing that faith with new neighbors in their new land.

St. John Neumann saw to it that immigrants from various countries had access to the Word of God, to the sacraments, to a Catholic way of life that continues to enrich the U.S.A., and by God's grace will keep doing so.

Our archdiocesan Office of Catholic Education collaborates with various departments and agencies in serving those recently arrived to southern and central Indiana. To be a welcoming Church is a priority that encourages discipleship—a main goal of Catholic education.

When Archbishop Tobin arrived in our Hoosier State, he planned visits to all 11 deaneries of the archdiocese and continues to log quite a few miles in serving as our chief shepherd and catechist. Like his fellow Redemptorist, St. John Neumann, our archbishop knows that nothing completely replaces visiting people where they live and worship.

It's not unusual to see Office of Catholic Education staff throughout the archdiocese at deanery gatherings, workshops and pastoral visits of various sorts. Going the extra mile complements administrative work that occurs behind a desk. Both are important for evangelization and Catholic education to be effective.

Going the extra mile, welcoming the stranger and supporting authentic Catholic education are hallmarks of St. John Neumann's legacy.

May this saint intercede for his fellow Redemptorist, Archbishop Joseph W. Tobin, and for all who pursue evangelization via Catholic education outreach.

(Ken Ogorek is director of catechesis in the archdiocese's Office of Catholic Education. E-mail him at kogorek@archindy.org.) †

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

Sunday Readings

Sunday, June 23, 2013

- *Zechariah 12:10-11, 13:1*
- *Galatians 3:26-29*
- *Luke 9:18-24*

The first biblical reading for this weekend is from the Book of Zechariah.



It is possible to know some details about this prophet. He was of the priestly caste, and was born in Babylon during the Captivity. As a young man, he began to prophesy in the sixth century BC.

In the same mode as the other prophets, Zechariah called the people of his time to faithfulness and to obedience to God's law. Also, he reminded the people of God's love and goodness. God forgives sin. God strengthens. God heals.

This reading this weekend refers to an unnamed victim of the destruction of Jerusalem. This victim will be greatly mourned. The victim was uncompromisingly true to God.

Pious Christians have applied it to Jesus, the Son of God and Redeemer, as they have read this Scripture.

For its second reading, the Church presents a lesson from the Epistle to the Galatians. This reading states that each person is a child of God because each person, through the Incarnation, is a human brother or sister of Jesus. Each believer has been "clothed" with Christ.

The Lord is intimately and indelibly a part of each sincere Christian. Each believer belongs to God, in Christ.

St. Luke's Gospel is the source of the last reading. In this passage, Jesus asks how the Apostles view him. Peter replies that Jesus is the "Messiah of God" (Lk 9:20). Peter's confession on faith in Jesus reveals two important catechetical points.

The first is that Peter spoke for the Twelve. The Gospel recorded Peter's statement. Secondly, Peter was inspired and wise enough to recognize Jesus. Go no farther than the four Gospels to find evidence of Peter's importance in the unfolding of salvation in Jesus.

The Lord then declares that true discipleship is more than a warm feeling of somehow vaguely being connected with Jesus. Following Christ is no occasional choice, of being faithful at this moment, but selfish at the next.

Discipleship is a wholehearted identification with the Lord, verified by literally walking with Christ through the difficulties of life. Each true disciple must also carry the cross as Jesus carried the cross.

Reflection

The first reading was from Zechariah. Born when Jews were held in captivity in a foreign, hostile environment, Zechariah eventually benefited from being in the generation that was released from this captivity and was able to return to the Jewish homeland.

Important to understanding Zechariah, he, and his contemporaries, never saw this release from Babylon as the result of mere luck or coincidence. Rather, in their minds, God rescued them.

It was the ancient Hebrew way of looking at things. All happened in God's good time. All good came from God. Such a perception would have formed the answer to any question about God that might have come before Hebrews in ancient times.

Galatians obliquely refers to God's love. God sent Jesus to humanity. In Jesus, humans can become nothing less than heirs to eternal peace. In Jesus, humans become brothers and sisters of the Son of God, with God their Father in a most special sense.

In St. Luke's Gospel, Peter proclaims the Lord as the "Christ of God," the messiah, the bearer of life and hope.

Hearing this reading from Luke, we all should look into our hearts and decide what answer we would give were the Lord to question us, "Who do you say that I am?"

It might seem that echoing the words of Peter would be easy. It is not. The Lord, speaking in the Gospel, tells us that true fidelity to Jesus has its cost. Very often the cost is high. Paying the price is as daunting as carrying the cross. Jesus reminds true believers that they must follow on the road to Calvary. †

Daily Readings

Monday, June 24

The Nativity of St. John the Baptist
Isaiah 49:1-6
Psalms 139: 1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Tuesday, June 25

Genesis 13:2, 5-18
Psalms 15:2-5
Matthew 7:6, 12-14

Wednesday, June 26

Genesis 15:1-12, 17-18
Psalms 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church
Genesis 16:1-12, 15-16
Psalms 106:1-5
Matthew 7:21-29

Friday, June 28

St. Irenaeus, bishop and martyr
Genesis 17:1, 9-10, 15-22
Psalms 128: 1-5
Matthew 8:1-4
Vigil Mass for Sts. Peter and Paul, Apostles
Acts 3:1-10
Psalms 19:2-5
Galatians 1:11-20
John 21:15-19

Saturday, June 29

Sts. Peter and Paul, Apostles
Acts 12:1-11
Psalms 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Sunday, June 30

Thirteenth Sunday in Ordinary Time
1 Kings 19:16b, 19-21
Psalms 16:1-2, 5
Galatians 5:1, 13-18
Luke 9:51-62

Question Corner/Fr. Kenneth Doyle

Incomprehensibility of suffering is part of the incomprehensibility of God

QI am a lifelong Catholic, and I find myself having a crisis of faith. The age-old question, "Why does God allow bad things to happen to innocent people?" becomes harder and harder to answer in the wake of so many natural disasters. An atheist said to me recently, "If your God is all-powerful and all-loving, as you say he is, he could have stopped the Oklahoma tornado with a mere thought. Why didn't he?" How do I answer that? (Columbus, Ohio)



AThe easiest answer to the atheist happens also to be the most honest one: We don't know. To pretend that we have, while on this side of heaven, a clear and comprehensive "theology of tornadoes" is foolish.

Moral evil, even, is easier to understand than natural disasters. St. Augustine, among others, argues that God allows our evil actions because to prevent them would undermine our freedom, and the benefit of free will outweighs all of its ill effects. But disasters, such as earthquakes and hurricanes, are more difficult to explain. Clearly we believe that God could control them if he wanted—in Chapter 4 of Mark's Gospel, after Jesus had calmed the waves, the Apostles ask, "Who then is this whom even wind and sea obey?" (Mk 4:41).

Catholic teaching would suggest that disharmony in nature is one of the consequences of original sin. This is the approach taken in the *Catechism of the Catholic Church*, which lists as one of the results of Adam's fall that "harmony with creation is broken; visible creation has become alien and hostile to man" (#400).

As Archbishop Thomas G. Wenski of Miami once explained, natural disasters "can suggest that our planet itself is 'in rebellion' against the original order of a loving Creator God."

I prefer to think, though, that a full explanation eludes us. My natural reason tells me that God exists: The rising of the sun each morning convinces me that a master planner is in charge. That conviction is ratified by my faith in the risen Jesus, whose core message was about a Father in heaven who loves me and

wants my happiness. On that solid basis, I'm content to deal for now with some ambiguity, like Job. Job, remember, was beset by all manner of ill fortune, and when he demanded an explanation, God's reply was, "Where were you when I founded the Earth?" (Jb 38:4).

The German Jesuit theologian Father Karl Rahner was right: The incomprehensibility of suffering is part of the incomprehensibility of God himself. If I could understand, at this point in my journey, everything about God, he really wouldn't be God at all.

QI have been asked many times why Catholics end the Lord's Prayer with "deliver us from evil," while Protestants continue on with "for thine is the kingdom," etc. Is it because the additional phrase was not said by Christ when he taught the prayer to the Apostles? (North Myrtle Beach, S.C.)

AThe original manuscripts of the Gospel (Mt 6:9-13) end the Lord's Prayer, as taught to the Apostles by Jesus, with "deliver us from evil" (Mt 6:13), and this has been the Catholic version of the prayer. All the official "Catholic" texts of the Bible down through the centuries—including the *Vulgate*, the *Douay-Rheims*, the *Confraternity Edition* and the *New American Bible*—have never appended the additional verse, and Catholic and Protestant commentators are in general agreement that it was never a part of the original text.

As early as the year 100 A.D., though, the doxology beginning "for thine is the kingdom" had been added to some manuscripts, and it was included in the *Didache*, a first-century manual of morals, worship and doctrine in the Church. (A doxology is a short hymn-like verse that exalts the glory of God.)

The doxology found its way into the standard Protestant version of the Lord's Prayer during the 16th century Reformation in England under Queen Elizabeth I, and has remained a part of it ever since.

In the Mass, after "deliver us from evil," the priest recites the prayer that begins, "Deliver us, Lord, we pray, from every evil ..." before saying, with the congregation, the concluding doxology.

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

My Journey to God

What's in a word?

By Cathy Lamperski Dearing

He used the word two times in two sentences when speaking about the way they reached out, the manner in which they welcomed.

He said it was *intentional*.

So I looked it up.

It means planned, deliberate, Weighed in advance, done on purpose.

It literally means "to stretch out,"

From the Latin *intendere*—

Stretching, straining, leaning towards.

I like the pre-meditated and active nature of that word. Intentional.

It should precede and be seen in all we do; in the way we love, pray, and give, Listen, dream, commit; in every single aspect in the way we live we should lean and feel the stretch.

Every saint and martyr lived like this But no one did it better than Jesus.

Everything, EVERYTHING He did Was intentional.

Every parable, every teaching,

Every sacrifice, every healing,

Every blessing, every step,

He did with plan and purpose.

The Eucharist,

His suffering and death,

The Holy Spirit—all intentional Gifts.



Jesus—stretching, straining, leaning towards us because of love.

And He still does.

(Cathy Lamperski Dearing, a member of St. Barnabas Parish in Indianapolis, wrote this reflection after seeing the word "intentional" used by Father Rick Nagel in a story about reaching out to young adult Catholics in the May 31 issue of *The Criterion*. Youths surround Pope Francis as he meets with students from Jesuit schools on June 7 in Paul VI hall at the Vatican.)

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.

AULBACH, Donna Jean, 70, St. Michael, Brookville, June 11. Wife of John Aulbach. Mother of Janet Baker, David and Doug Aulbach. Sister of Carol Allen, Ann Nichols and Glen Rusk. Grandmother of six.

BALMER, Rosemary (Stiller), 83, St. Mary-of-the-Knobs, Floyd County, June 11. Mother of Retta Patty, Luanne Smith, Greg, Kevin and Pat Balmer. Sister of Vonda Morgan, Chester and Kenneth Stiller. Grandmother of 13. Great-grandmother of seven.

CONOLTY, Denzel Lee, 89, St. Luke the Evangelist, Indianapolis, May 30. Husband of Betty Jean Conolty. Father of Sheila Bernard, Maureen Furnish, Kathleen Moxley, Ellen and Kevin Conolty. Grandfather of 11. Great-grandfather of 13.

CORYA, Margaret M., 92, St. Mary, Greensburg, June 8. Mother of Mary Ann Tebbe, John and Paul Corya. Sister of Rosemary Oakley,

Grandmother of eight. Great-grandmother of 16.

COSGROVE, Bernadine, 92, St. Jude, Indianapolis, May 23.

DYE, William Alan, 65, St. Barnabas, Indianapolis, June 6. Husband of Jennifer Dye. Father of Megan Hacker, Lauren Lane, James Hacker and Billy Dye. Son of Mary Katherine Dye. Brother of Martha Allen and Carolyn Cullison. Grandfather of 13.

HARMS, Frederick George, 77, SS. Philomena and Cecilia, Oak Forest, June 6. Husband of Joan Harms. Father of Lynn Alexander, Valerie Hilbert, Wendy Rohrig, Renee Thomas and Fred Harms. Grandfather of 20. Great-grandfather of five.

LAND, Geneva C., 89, St. Mary, Greensburg, June 7. Mother of Janet Herpel, Norma Schilling, Sara Volk, Ruth Walpe, David, Michael, Paul and Ronald Land. Sister of Henrietta Land. Grandmother of 24. Great-grandmother of 21.

LAURENZ, Grace Marie, 83, St. Mary, Lanesville, June 6. Mother of Martha Karcher, Elaine and Paul Laurenz. Grandmother of two.

O'DELL, Marjorie E., 89, St. Martin of Tours, Martinsville, June 6. Mother of Sheila Branam. Grandmother of three. Great-grandmother of several.

PORTER, Helen Ruth, 93, St. Lawrence, Indianapolis, May 31. Mother of Pat Blankenship, Jeanne Butler,

Helen Dammann, Virginia Shamy, Laurie Sole, Mary Lynn Walker, Earl, James, Michael and William Porter. Grandmother of 23. Great-grandmother of 40. Great-great-grandmother of eight.

PRETTI, Gary Arthur, 66, St. Jude, Indianapolis, June 10. Father of Molly Schlader and Arthur Pretti. Brother of Sally Abromovich. Grandfather of seven.

SCHNEIDER, Harold G., "Strawberry," 78, St. Mary, Lanesville, June 11. Husband of Marlene (Litch) Schneider. Father of Patricia Bliss, Pam, Dale and Matthew Schneider. Brother of Mary Eisert, Donald, Herb and Kenneth Schneider. Grandfather of six. Great-grandfather of one.

SEAMON, Robin (Banet), 51, St. Mary-of-the-Knobs, Floyd County, June 7. Wife of David Seamon. Mother of Caitlyn and Brandon Seamon. Daughter of Cornelia Porter. Sister of Cheryl, David, Donald, Gary and Terry Banet.

WAIZ, Carl, 85, St. Paul, Sellersburg, May 28. Husband of Virginia Waiz. Father of Sue Rainbolt, Mark, Mike and Kevin Waiz. Grandfather of nine. Great-grandfather of six.

WEBER, Dorothy, 86, Our Lady of Perpetual Help, New Albany, June 10. Mother of Jackie Sullivan, Deborah and Theresa Weber. Grandmother of three.

WEISENBACH, Karen A., 65, St. Louis, Batesville, June 10. Sister of Susan Kerker, Mike and Scott Weisenbach.

WETZEL, Kathleen E., 66, former member Holy Family, Richmond, June 4. Mother of James III and John Wetzel. Grandmother of three. †



CNS photo/Paul Haring

Can I have a ride?

Pope Francis greets a Harley-Davidson biker as he meets with pilgrims who have disabilities following Mass in St. Peter's Square at the Vatican on June 16. Hundreds of bikers lined the main road leading to the Vatican before the liturgy as a part of a celebration of the 110th anniversary of the founding of Harley-Davidson.

Pope: Politics, economics must serve all people, protect poor and unborn

VATICAN CITY (CNS)—The goal of politics and economics is to serve all of humanity, starting with the poorest, the most vulnerable and the unborn, Pope Francis told British Prime Minister David Cameron, president of the Group of Eight industrialized nations.

"Money and other political and economic means must serve, not rule," the pope said, adding that "in a seemingly paradoxical way, free and disinterested solidarity is the key to the smooth functioning of the global economy."

The pope also urged the world leaders, including U.S. President Barack Obama, to help broker an immediate cease-fire in Syria and bring warring sides to the negotiating table. The leaders were holding their annual summit at Lough Erne resort in County Fermanagh, Northern Ireland, on June 17-18.

"Peace demands a far-sighted renunciation of certain claims in order to build together a more equitable and just peace," the pope wrote, adding that peace "is an essential prerequisite" for protecting human life and

eradicating hunger.

Pope Francis' letter, released by the Vatican on June 16, was written in response to a letter Cameron sent the pope on June 5 outlining some of the priorities the British prime minister intended to push during his one-year term as president of the G-8. Cameron said he wants to emphasize openness in economies, governments and societies through the support of free trade, tackling tax evasion and encouraging greater transparency and accountability in government actions.

In his reply, Pope Francis said if the work of world leaders was to have any impact, all political and economic efforts and policies must be seen as the means, not the end, with the true goal being the protection of the human person and well-being of all humanity.

While freedom and creativity must be guaranteed for people and societies, nations also "must promote and guarantee their responsible exercise in solidarity, with particular attention to the poorest," the pope wrote. †

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Obama administration drops fight to limit age restrictions on Plan B

WASHINGTON (CNS)—U.S. Catholic officials expressed disappointment with the June 10 announcement that the federal government will comply with a judge's ruling to allow girls of any age to buy the morning-after pill without a prescription.

The decision reversed a recent course of action by the federal government. On May 1, the Justice Department announced that it would appeal a ruling by a federal judge in early April that said the Food and Drug Administration (FDA) must make emergency contraceptives available to all ages by May 6.

In a June 10 letter to U.S. District Judge Edward Korman in Brooklyn, N.Y., department officials said they will submit a plan for compliance with his ruling and will drop their appeal. The letter also said the FDA has advised the drug's manufacturer to submit an application to make Plan B One-Step available over the counter without restrictions.

News reports on June 11 said the Justice Department also told the judge it will not make available over the counter the two-pill Plan B product, which it described as being significantly different from the one-pill version. Two-pill generic versions of Plan B would remain behind store counters and require a prescription and ID for those under the age of 17.

Plan B, known generically as levonorgestrel, uses large doses of birth-control pills to prevent conception up to 72 hours after unprotected sex. According to the FDA, it will "not stop a pregnancy when a woman is already pregnant, and there is no medical evidence that the product will harm a developing fetus."

Catholic officials faulted the federal government's decision, and some groups advocating women's rights called it a step forward and a public health benefit.

Deirdre McQuade, spokeswoman for the U.S. Conference of Catholic Bishops (USCCB) Secretariat for Pro Life Activities, said in a June 11 e-mail to Catholic News Service: "Many studies have shown that wider access to 'emergency contraception' among young people does not reduce pregnancy or abortion rates, but can contribute to higher rates of sexually transmitted disease. No public health consideration justifies the unregulated distribution of such drugs to children."

Jeanne Monahan, president of the March for Life Education and Defense Fund, called the decision "hugely disappointing and not in the best interest of young women's

physical and emotional health."

John DiCamillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, called the government's decision "a great disservice" that "brings profound moral harm to our society."

In a June 11 e-mail to CNS, he said the wider availability of levonorgestrel in its pill form "continues to promote and entrench the contraception and abortion mentality that undermines the culture of life."

He noted that the National Catholic Bioethics Center is "not a scientific research body and does not itself determine whether Plan B or other levonorgestrel-based 'emergency contraceptives' are abortifacients." But he said a close analysis of the scientific and pharmacological literature indicates that this drug "can and very likely does act as an abortifacient when taken after ovulation has already occurred."

A June 11 *Washington Post* article said a senior administration official who spoke to the newspaper on the condition of anonymity insisted President Barack Obama did not change his position about the drug and still opposes over-the-counter access to emergency contraceptives for young girls. The official said the reason the Justice Department dropped its appeal was reportedly because of multiple setbacks the department experienced in federal courts.

In early June, the U.S. Court of Appeals for the 2nd Circuit said it would immediately permit unrestricted sales of the two-pill version of the emergency contraception until the appeal was decided.



John DiCamillo

That ruling, the senior administration official said, indicated that the court did not expect the legal challenge of the appeal to succeed.

In a June 11 press briefing, White House spokesman Jay Carney said the Obama administration decided it would prefer to allow the simpler Plan B One-Step to be available without a prescription than the two-pill product.

"We have been through a legal process and the court has ruled against the administration. ... It was the decision, given the court ruling, to proceed with making the simpler version of

Plan B available," he said.



A Plan B One-Step emergency contraceptive box is seen in New York in this file photo taken on April 5. The Obama administration says it will no longer fight age restrictions on the sale of emergency contraception pills, making the morning-after pill available without a prescription to all women and girls. The U.S. Department of Justice said in a letter on June 10 that it would comply with a court's ruling to allow the unrestricted sales, withdrawing its appeal on the matter.

In 2006, the FDA approved over-the-counter sales of Plan B to women 18 and older. Three years later, a court ruling made it available to women 17 and older without a prescription.

The FDA was ready to lift all age limits on emergency contraceptives and let them be sold over the counter in late 2011, but Health and Human Services Secretary Kathleen Sebelius changed the FDA's course, saying that even though some girls as young as 11 are physically capable of bearing children, they shouldn't be able to buy the pregnancy-preventing pill on their own.

A Feb. 21 statement by the German bishops said the "morning-after pills," or Plan B, can be dispensed at Church-run hospitals to prevent rape victims from becoming pregnant.

"Women who have been victims of rape will, of course, receive human, medical, psychological and pastoral help in Catholic hospitals—this can include administration of the 'morning-after pill' as long as it has a preventive rather than abortive effect," the German bishops' conference said.

They added that "medical and pharmaceutical methods that result in the death of an embryo may still not be used."

Referring to the German bishops' statement, DiCamillo said: "The only instance in which it could be licit to administer levonorgestrel as emergency contraception is in the care of sexual assault victims in which appropriate testing has been done which affords moral certitude that the sole immediate effect is not abortifacient. In other words, there must be adequate medical evidence that the woman is not pregnant and that ovulation has not yet occurred and is not imminent." †



Jeanne Monahan



'Many studies have shown that wider access to "emergency contraception" among young people does not reduce pregnancy or abortion rates, but can contribute to higher rates of sexually transmitted disease. No public health consideration justifies the unregulated distribution of such drugs to children.'

—Deirdre McQuade, spokeswoman for the USCCB's Secretariat for Pro Life Activities

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Seccina's softball team wins state championship

By John Shaughnessy

Even the struggle of fighting a heavy cold couldn't limit the joy of Cory Gray.

The thrill and the happiness still resounded in his voice as he described the impact of the state championship season of the girls' softball team at Father Thomas Scecina Memorial High School in Indianapolis.

"It's been overwhelming," said Gray, the first-year head coach whose Lady Crusaders earned Indiana's Class 2A high school state softball championship with a 4-2 victory over Adams Central High School on June 8 at Ben Davis High School in Indianapolis.

"I've never had a clue about how big it was to win a state championship for the east side community. It's just been huge—for the players, the parents, the fans and the community. People have just made wonderful comments, and there are signs on stores. It's everywhere."

Gray credits the foundation for success to the lack of drama and the abundance of unity among the team members. Several times during the season, the players decided on their own to have "team bonding" nights when they all slept over at one player's home.

"I think the relationship we have with the kids also helped," Gray noted. "They don't want to lose for themselves or the coaches. It wasn't me who led the talks between innings of the state championship game. It was the seniors. Every inning, the players were pumping each other up to get the job done."

While there wasn't drama during the season, there was adversity to overcome.

The team's scheduled starting catcher was lost for the season even before it began. Then during the first week of the season, the team suffered a deflating 10-0 loss that led Gray to hold a lengthy meeting with the players.

"That's where everything took off," Gray said. "I think it made a lot of them look in the mirror and think they weren't working as hard as they could."

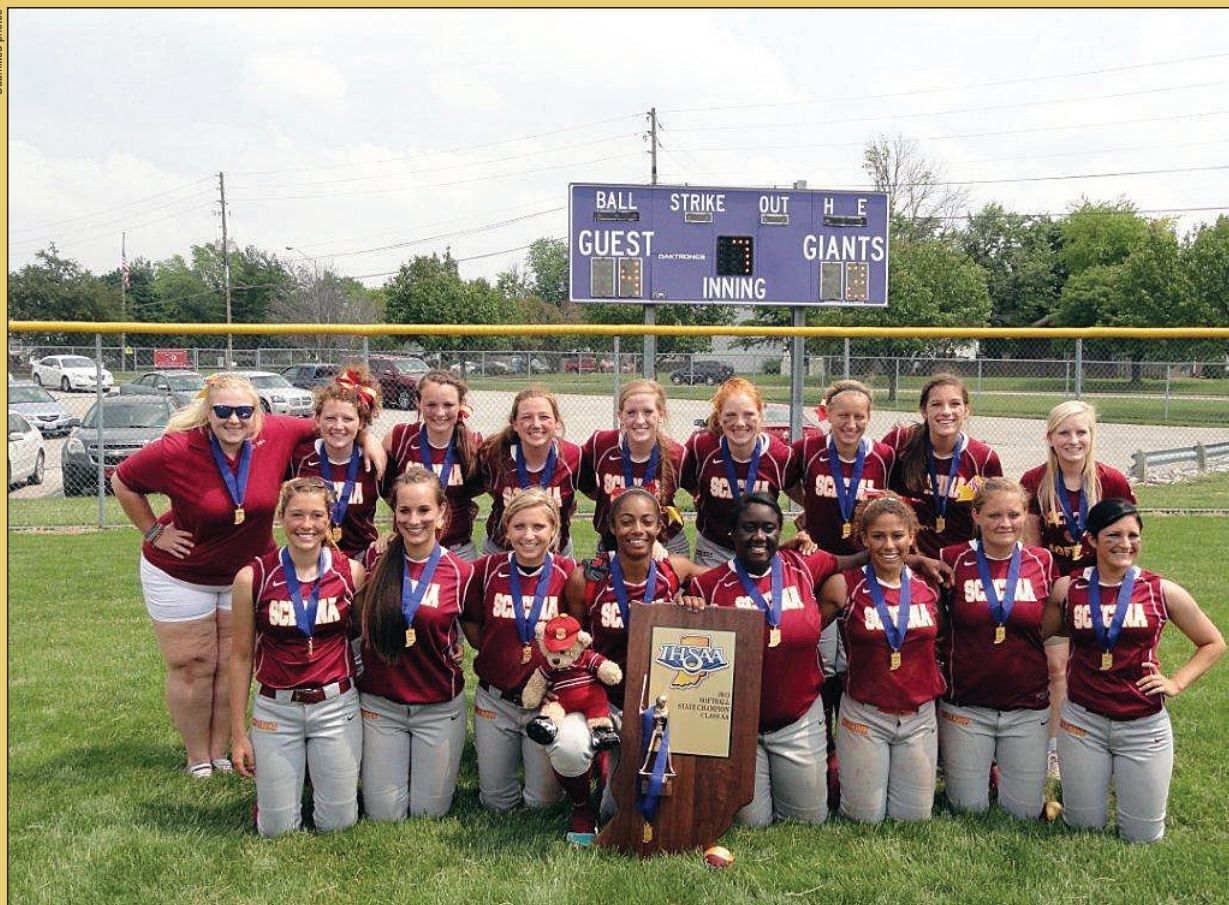
The path to the state championship was also paved with the return of two key players. Gray said that starting centerfielder Darcella Blakey was out for 15 games during the season because of a concussion, but returned to the field right before the sectional tournament.

The other important "return" was connected to the team's star pitcher, Michelle Rogers, who won the state championship game.

After Michelle's father lost his job in Indianapolis, there was the possibility of the family moving to Louisville when her father found a new job there, according to Gray. Yet when Michelle said she wanted to stay at Scecina, her father made the commitment to keep the family in Indianapolis and drive to work in Louisville.

That sense of sacrifice, commitment and family was also the trademark of Scecina's softball team.

"It was just the kids," Gray said. "It was just their fight. They worked so hard that it was just very gratifying for them to come out on top." †



Members of the Scecina Lady Crusaders girls' softball team are all smiles after winning the Class 2A state championship on June 8.



Above, the sign outside Father Thomas Scecina Memorial High School in Indianapolis proudly honors the team's accomplishment.

Right, Scecina's Elizabeth Lee bangs out a hit in the Class 2A state title game on June 8 against Adams Central High School.



'It was just the kids. It was just their fight. They worked so hard that it was just very gratifying for them to come out on top.'

—Coach Cory Gray

Catholics, Orthodox join to launch online-safety website

WASHINGTON (CNS)—Roman Catholics and Greek Orthodox in the United States have collaborated on a new website to instruct Web users, primarily parents, on how youths can navigate the online world, taking advantage of its promise while steering away from its pitfalls.

The site, www.faihandandsafety.org, was activated in the middle of June, which is Internet Safety Month. The site's subtitle is "Technology Safety Through the Eyes of Faith."

Even in its first days, it is loaded with news about sites that teens use, eyebrow-raising details about children's



The Communications Department of the U.S. Conference of Catholic Bishops and the Greek Orthodox Archdiocese of America have launched www.faihandandsafety.org, a resource for adults to help children safely navigate online. The website and complementary social media channels offer advice for safe use of the Internet, mobile devices and other technology, while emphasizing the positive use of technology to support faith.

first exposure to online pornography, suggestions on how to use technology safely at home, and tips on negotiating the mobile-app scene.

The site was two years in the making. Its genesis was during a brainstorming session as part of a summit meeting of the Religious Alliance Against Pornography attended by Catholic and Greek Orthodox leaders.

"We were challenged to come up with actionable items as a result of the summit," said Theo Nicolakis, chief information officer for the Greek Orthodox Church in the United States. "One of the items I came up with was that we were going to come up with an initiative that would give the voice of faith in regard to online and technological safety."

"Its primary audience is intended to be parents and others who are concerned about children's digital safety," said Helen Osman, secretary of communications for the U.S. bishops, adding the Catholic Communication Campaign helped bring FaithAndSafety to launch with grant funding.

"It's intended to honor the idea that parents are probably the best ones to understand new areas. It focuses a lot on helping them understand this world where their kids are more comfortable than they are but they really need to be there to help their children understand the potential and also the risk: how to deal with bullying, how to deal with pornography."

Osman added, "We try to provide some of the technical advice, but also provide it through the understanding that Catholic teaching, the Greek Orthodox teaching is that all of creation is good."

Nicolakis said the process of launching FaithAndSafety was "a herculean effort that took almost two years from the point of conception until today: identifying what the hot-button topics are going to be, finding strategic partners with common areas of interest, being able to build out the technology on the web and allow the platform to move forward."

FaithAndSafety is also on Facebook and Twitter.

To keep the site fresh, "we're trying right now to expand our partnerships," Nicolakis said. "We don't pretend that we're going to be experts in every area. We want to be a good clearinghouse of info for experts in particular areas."

The site has also engaged a slew of bloggers and commentators to weigh in on current events. Among them are Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops' Communications Committee, and Bishop Christopher J. Coyne of Indianapolis, another committee member.

FaithAndSafety will be shown to audiences in June at the Catholic Media Convention in Denver, and at the "Theology and Communication in Dialogue" conference in Santa Clara, Calif., jointly sponsored by the U.S. bishops and the Pontifical Council for Social Communications.

Nicolakis said he would be happy if other faith communities wanted to join with the Catholic and Orthodox Churches in building up the website. The current collaboration, though, has been "wonderful," he added. "I don't think I've ever been in a partnership that's ever been so open and wonderful." †