



The

Criterion

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Continuing a tradition

Popes put personal stamp on World Youth Day celebrations, page 16.

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Texas stiffens abortion restrictions; pro-lifers rally to support bill

AUSTIN, Texas (CNS)—The drama in Texas over abortion that drew national and international attention came to an end—for the moment—after the state House of Representatives then the state Senate voted to adopt tougher abortion regulations.

Gov. Rick Perry promised to sign the bill into law.

The law prohibits abortions in the 20th week of pregnancy, requires abortion clinics to be certified as surgical centers, and increases regulations on doctors and abortion-inducing drugs.

Jeff Patterson, executive director of the Texas Catholic Conference, said the law, which was passed by the Texas Senate on July 12, protects life by requiring no

termination of pregnancies after the first 20 weeks, and it improves standards for abortion facilities.

The conference is the statewide association of the Catholic dioceses in Texas and the public policy arm of the conference's board of directors—the

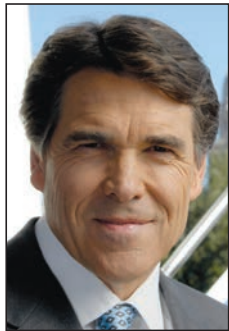
bishops—that represents Catholic positions on issues before the Texas Legislature, the Texas delegation in Congress and state agencies.

"Twenty weeks is five months—that's late term and a point where babies can feel pain," Patterson said. "The higher standards for abortion clinics are in case there are complications or problems that occur when providing abortions."

The stricter regulations for doctors and the abortion-inducing drugs such as RU-486 are to ensure they follow Food and Drug Administration guidelines.

"A lot of doctors don't follow the prescription guidelines," Patterson said. "It means two separate visits, but that's to make

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Gov. Rick Perry

Photo by Natalie Hoefler



'You get even closer' to God

Mary Peach enjoys a conversation with a resident at the Golden LivingCenter nursing home in Greenfield on June 19. The visit to the nursing home was one of four service opportunities for participants at the "Girls Getaway" three-day service camp offered through the Challenge program at St. Michael Parish in Greenfield.

Girls accept the 'Challenge' to live a life dedicated to faith and service

By Natalie Hoefler

GREENFIELD—It was day three of summer camp, and seventh-grader Mary Peach was clearly enjoying her time as she smiled brightly and grabbed the hand in front of her.

Her smile was reflected back by the owner of the hand—an elderly woman in a wheelchair who lives at the Golden LivingCenter in Greenfield, where Mary and her campmates led songs, distributed flowers and cards, and spent time visiting with the residents.

"This was my favorite project—experiencing all the ladies, talking with them, having fun with them. It was nice!" says the youth from near Akron, Ohio.

Mary was one of about 30 girls from Indiana and elsewhere who participated in the "Girls Getaway" three-day summer service camp offered by the Challenge chapter at St. Michael Parish in Greenfield.

Experiencing joy at camp—by serving

According to the Challenge website, the program is a "network of Catholic clubs for boys and girls in fifth through 12th grade who want to grow in their Catholic faith, friendship with Christ and make a difference in the world around them."

The program is coordinated by Regnum Christi, a lay apostolate focused on "extending Christ's Kingdom in full collaboration with the Church and its bishops," according to the Regnum Christi website.

St. Michael parishioner Rosie Kube started a Challenge club for girls at the parish eight years ago when her oldest daughter, Megan, was entering fifth grade.

"I now have all four [of my daughters] in Challenge," she says. "It has been a blessing for the family."

The Challenge program consists of many components: weekly meetings, service projects and retreats or days of reflection during the school year, and camp during the summer.

The St. Michael Challenge group puts a special focus on service for their summer camp. From June 17-19, the girls made rosaries for troops, and care packages and cards for the children and elderly they would visit during the camp.

With Our Lady of the Apostles Family Center in Hancock County as headquarters, over the course of the three days the girls were shuttled to the Ronald McDonald House, Holy Family Shelter and Gleaner's Food Bank, all in Indianapolis, and led songs and visited

with residents at Golden LivingCenter in Greenfield.

Along with volunteering, they shared the cards and care packages they made.

"It's not exactly work," says Micah Yason, a member of St. Michael Parish who will enter Greenfield Central High School in the fall. "I see it more as a good way of helping people, of serving others, because that's what we're called to do."

Mary also finds much reward in that call: "Mostly what I've experienced is that joy brings joy to others, especially just smiling and being able to talk with them."

The focus on serving others was enriched each day through Mass, prayer time, Gospel discussions and the opportunity for the sacrament of reconciliation.

'You get even closer' to God

While the camp provides a connection for the Challenge girls during the summer, the weekly meetings during the school year form the core of the program.

"The girls are broken into teams by grade," Kube describes. "They meet weekly for an hour, pray, read and discuss the Gospel, then do activities to help the Gospel come to life."

"Every meeting, they have a saint and a virtue they focus on. Then every two months or so, they complete a service project connected to the curriculum. Some are very simple, such as a prayer bouquet for someone in need or helping serve at a parish event, or more complicated like preparing breakfast at the local soup kitchen or helping out at the food pantry."

Micah says she has learned much through the program.

"I feel like going to a Catholic school you're close to God, but if you do something after school like Challenge you

See CHALLENGE, page 2



'[Challenge is] focused on charity and the command to love one's neighbor, which is a very important lesson for all, but what a great lesson to learn at a young age.'

—Msgr. William Stumpf,
pastor of St. Michael Parish
in Greenfield

CHALLENGE

continued from page 1

get even closer," she says.

Maya Gutierrez, who will enter seventh grade at St. Michael School this fall, agrees.

"[The meetings] give us time to slow down, but we're still having fun," she says. "It lets us think about the Gospel passage a lot more than in church."

'... it can be cool to be Catholic'

The leaders of the weekly meetings and service projects pose another formative aspect of the Challenge program.

High school girls team up as leaders for each grade school/junior high group. In most cases, the team leaders are past Challenge participants.

"There's a pair of team leads," Kube explains. "They start freshman year and get the fifth graders, then have those girls for four years. They grow with the girls."

"The team leads handle the whole meeting. Adults chaperone, but they're in the background. The team leads organize and lead the meetings. They have nice guide books that take them through it and suggest activities and projects," adds Kube. "Plus they have formal training from consecrated women [of Regnum Christi] about three times a year."

Margie Lademan is one such consecrated woman. After eight years of formation, consecrated women take vows of poverty, chastity and obedience to dedicate their lives to helping Catholics grow closer to Christ. Lademan lives in a community with four other consecrated women of Regnum Christi in Cincinnati.

"Maybe it'd be more efficient to have older people lead [the meetings], but it helps the younger girls to really want to listen and to learn because it's someone closer to their age and yet someone they still look up to. It shows them it can be cool to be Catholic in high school."

"And for the high school girls, it can be such a grounder for them to have that responsibility and to keep doing something that keeps them involved and fervent in their own faith life," Lademan adds.

Megan Kube, oldest daughter of Rosie Kube, appreciates the value of being a team leader.

"I think that by teaching virtue and by teaching all these different lessons, and showing [them to] the girls through service projects, I have learned them so much more for myself."

"It's one thing to just listen to someone tell you, but as a team leader it's more real to me. I've really taken my faith as my own," Megan adds.

While the high school girls do provide the core of the leadership, Msgr. William Stumpf, pastor of St. Michael Parish, also recognizes the impact of the program on the adults who become involved.

"Mothers gain from the program and have their faith strengthened. There's not just the role model of the older girls, but all the girls look to their mothers as role models."

'... a great lesson to learn at a young age'

Msgr. Stumpf sees many other benefits to Challenge as well.

"I think it's an excellent program. Girls have an opportunity to grow in faith—both younger girls who are participants and also the older ones who serve as role models," he says. "And not just girls here in the parish and school,



Alex Nguyen, left, Megan Kube, Patricia Yason, Micah Yason, Abby Richart and Abby Chipps fill and weigh boxes of food on June 18 as part of a service project at Gleaner's Food Bank in Indianapolis during their three-day Challenge summer service camp.

but also girls not in our school. It's very inclusive."

Abigail Chipps, a member of St. Nicholas Parish in Ripley County, appreciates being able to experience the service camp with the St. Michael's group. As she heads off to East Central High School in St. Leon in the fall, she reflects on lessons that she has learned through Challenge.

"It has definitely brought me closer to God in a lot of ways. It teaches you a lot of things about faith, meeting other people, learning about different ways to pray, getting used to praying in the morning, and then in the afternoon and the evening. It really sets you up for life."

And that, says Lademan, is the essence of Challenge.

"Challenge is very orthodox. It definitely follows the teachings of the Catholic Church. It complements a Catholic education through helping the girls to have an experience of the truth of the faith, making it fun and to their age group," she says. "That will grow into something that they believe in and something that is meaningful for them, so they will go on to act upon it, share it and live out their Catholic faith in a more personal and deep way."

As a pastor, this is crucial to Msgr. Stumpf. "It gives them wonderful footing for the years ahead as they enter high school and college. It's shaped them in their personal values," he says. "It's deepened their personal relationship with Christ, and given them a solid foundation of the teachings of the faith."

"It's focused on charity and the command to love one's neighbor, which is a very important lesson for all, but what a great lesson to learn at a young age."

(For more information on Challenge, log on to www.challengeclubs.com.) †



Participants at the "Girls Getaway" service camp offered by the St. Michael Parish "Challenge" group sing for the residents of the Golden LivingCenter nursing home in Greenfield on June 19.



Abby Richart, left, and Megan Kube give flowers and cards to a Golden LivingCenter nursing home resident in Greenfield on June 19.

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Following the course of faith

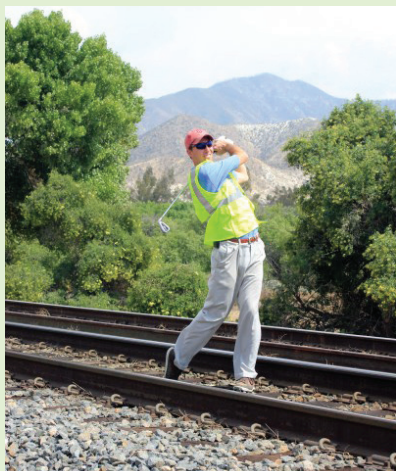
From a president to cowboys to 'Smuggler's Lane,' golfer's cross-country fundraising adventure has been a frightening and fulfilling experience



Luke Bielawski, center, poses for a photo with "Christ's Cowboys," a duo he met in Louisiana who are planning to ride across the country on horseback. They shared multiple prayers during their visit, and inspired each other.



Above, Luke Bielawski shakes hands with former president George W. Bush in Dallas. Bush saw Bielawski's story on the "CBS Evening News," and invited the cross-country golfer to stop by for an impromptu visit.



Left, Luke Bielawski watches the flight of a shot after hitting his golf ball off railroad tracks in California during the early part of his cross-country adventure.

By John Shaughnessy

Two months into his drive to hit a golf ball across the country—from California to South Carolina—Luke Bielawski has experienced an incredible assortment of adventures.

The experiences for the 24-year-old Catholic have ranged from the thrill of hitting a golf ball across the Mississippi River to the fear he felt after having his truck break down on a dirt road known as "Smuggler's Lane"—so named because Mexican drug cartels use the road to transport their contraband.

His "Tee to Shining Tee" journey has also led him to be featured on "CBS Evening News," to a private meeting with former president George W. Bush, and to an unexpected encounter with "Christ's Cowboys."

And perhaps best of all, his golf-swinging summer has been a success so far in terms of the reason he is making the cross-country trek—in the hopes of raising at least \$100,000 to help youths receive a Catholic education at Providence Cristo Rey High School in Indianapolis, a college preparatory school that combines academics with a work-study program that lets its students from mostly low-income backgrounds experience different career possibilities.

"We're on track to either hit our

mark or be close to it," Bielawski said on July 11 before teeing up for the day in Vicksburg, Miss. "We're at \$42,000 right now."

A frightening and fulfilling experience

As of July 11, the 2007 graduate of Cathedral High School in Indianapolis said his score for the cross-country course was 36,490 shots, including the loss of 3,889 golf balls along the way.

At that point, he had also hit a golf ball 2,174.1 miles—across a desert, around mountains, over rivers and through numerous other natural and man-made obstacles while passing through the states of California, Arizona, New Mexico, Texas and Louisiana.

Yet while the statistics he has accumulated are stunning, they don't compare to some of the memorable moments that Bielawski has experienced since starting this rare round of golf on May 8.

Indeed, the journey's most frightening experience also led to the most fulfilling moment for him.

After their truck broke down on "Smuggler's Lane" in New Mexico—an area with no cell phone service—Bielawski and his cousin, Nick Bielawski, set off in a small John Deere utility vehicle to look for help.

"After having driven roughly 30 miles and not seeing a single sign of any town or city, Nick and I decided to stop at someone's house to ask for directions and to possibly use their landline telephone," recalled, Bielawski, a member of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese.

"There is no doubt in my mind that all of the events that had transpired that day had purposefully guided us to the Kniepkemps. We were in need, and God led us to the Kniepkemp's ranch."

During the course of several days, Paul and Christy Kniepkemp fed the cousins, gave them a place to stay and lent them tools before the truck was repaired.

"Now, they're our lifelong friends," Bielawski said. "That was a moment where it was a tough obstacle, and it turned into the biggest blessing on the trip."

Seeing a president and Christ's cowboys

Other blessings have blossomed from being featured on "CBS Evening News."

"They did a fantastic job," Bielawski said. "It was kind of surreal seeing yourself on the national news. It's helped us out, and it's continued to help us with our fundraising efforts."

"Former president Bush saw our spot on the 'CBS Evening News.' And we got to meet him in his office in Dallas. We got to spend over an hour with him. That was a tremendous honor."

So was the unexpected encounter with "Christ's Cowboys."

"That was very cool," Bielawski recalled. "We were golfing along the back roads in Louisiana. We were in God's country—rolling hills and beautiful pastures. I came upon these two guys on horseback. They asked me, 'What on earth are you doing, son?' When I told them, their eyes lit up because they're preparing for a cross-country trip on horseback. Seeing someone else doing it gave them inspiration, and they gave me inspiration, too."

"They let me get on one of the horses—Doc Holiday. That was a lot of fun. And we shared multiple prayers. To me, that's the essence of being a man—

living your faith and doing everything for God."

The cross-country course has come with challenges, too.

"It gets difficult at times to know that day in and day out that what you will do is the same. But we're doing it for a great cause, the scenery keeps changing, and you never know who you're going to meet next. All in all, we're having a blast with it."

"When you get to see all of his glories like I have—the beautiful terrain, the gorgeous sunsets, the stars at night, all the great people I've met—it's hard for your faith to dwindle. At the end of the day, you just have to say, 'God is good. He is glorious.' It's definitely solidified and strengthened my faith."

—Luke Bielawski

Following the course of faith

The toughest shots have come when the ball lands among rocks—part of Bielawski's commitment "to play the ball where it lies" whenever it's possible.

The best shot so far was hitting a golf ball across a bridge that spanned the Mississippi River.

"That was the most exhilarating shot. It took 15 swings."

He hopes to take his last golf swing on the course on Aug. 13, ending the roughly 2,500-mile journey by plunking a ball into the Atlantic Ocean from the shore of Kiawah Island, South Carolina. A short time later, he will begin his final semester at Indiana University School of Law in Indianapolis.

Asked what impact the journey has had on him so far, Bielawski hesitated before saying, "It's tough to say. This trip has offered me a lot of time to be on my own and think. You think a lot about friends and family and other people you care about—and helping the community. When I get to the end of it, I'll think about how it's changed my life."

One point he's certain about—the course has strengthened his faith.

"When you get to see all of his glories like I have—the beautiful terrain, the gorgeous sunsets, the stars at night, all the great people I've met—it's hard for your faith to dwindle. At the end of the day, you just have to say, 'God is good. He is glorious.' It's definitely solidified and strengthened my faith."

(For more information about Luke Bielawski's adventure, log on to the website, www.getonthegreen.org.) †

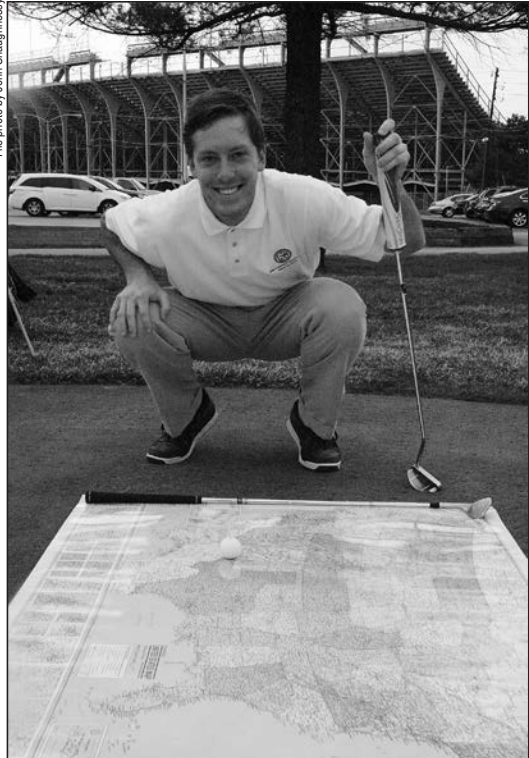


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Editorial



File photo by John Shaughnessy
Luke Bielawski is hitting a golf ball across the country from California to South Carolina in the hope of raising \$100,000 to fund 12 scholarships at Providence Cristo Rey High School in Indianapolis.

Seeing all of God's glories on a cross-country journey of faith

Luke has been in the national news a lot lately.

And if we're talking golf, we must be referring to professionals Luke Donald or Lucas Glover.

Wrong on both counts.

The Luke who is earning headlines—and datelines—for his driving, putting and chipping across the United States is Indiana resident Luke Bielawski.

Yes, that Luke.

Criterion subscribers first read about Bielawski in our April 19 issue where we profiled the 24-year-old member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. Now CBS News and several other media outlets have decided to share his unique story.

How is the Indiana University law student and 2007 graduate of Cathedral High School in Indianapolis spending his summer? By hitting a golf ball across the country in hopes of raising \$100,000 in scholarship money to help at-risk youths receive a Catholic education at Providence Cristo Rey High School in Indianapolis.

The pilgrimage started in California in May, and God willing, will end on the South Carolina coast in August.

Luke is another example of someone stepping outside their comfort zone to reach a goal many would consider mind-boggling.

Or better yet, consider him as an example of evangelization that is sorely needed when a growing secularism seems to be gaining momentum in our society by the day.

We only need to look and read about Bielawski, featured in a follow-up story on page 3 in this week's issue of *The Criterion*, to know there are still people in this world looking—and taking the time—to make a difference in the lives of others.

And what makes it even more

refreshing is how faith is playing such a pivotal role in this unique cross-country journey.

There is the story of the Kniepkemp family opening their home to Luke and his traveling companions after their truck broke down in a part of New Mexico where civilization seemed non-existent. Providence led Luke to approach the strangers and seek assistance. They are now his friends for life.

And the encounter with “Christ Cowboys,” who ran into Luke while he was golfing along the back roads in Louisiana, “in God's country—rolling hills and beautiful pastures,” as Luke describes. The cowboys, who were preparing for a cross-country trip on horseback, inspired Luke and were inspired by Luke and shared multiple prayers with him.

Asked what impact the journey has had on him so far, Bielawski said, “It's tough to say. This trip has offered me a lot of time to be on my own and think. You think a lot about friends and family and other people you care about—and helping the community. When I get to the end of it, I'll think about how it's changed my life.”

We believe Luke's unique outreach has changed and will continue to change the lives of others. We think of not only the Cristo Rey students who will benefit from the endeavor, but all the people Luke has touched—and those who have touched him—through the thousands of miles on this pilgrimage of faith.

We also hope and pray that some time in August, Luke will be able to recite this Scripture verse in South Carolina after completing his cross-country journey:

“I have competed well; I have finished the race; I have kept the faith” (2 Tm 4:7).

—Mike Krokos

Be Our Guest/Gina Fleming

Curriculum, standards and best practices in our archdiocesan schools

The Archdiocese of Indianapolis is committed to supporting every Catholic school in central and southern Indiana

as we elevate the capacity of all within our midst.

In this column, we share with you the direction of the archdiocese as it relates to curriculum, and we ask each member of our Catholic community to

continue to pray for the ongoing success of our students and our schools.

What is the archdiocese's official position on curriculum?

Academic standards are not the curriculum. The curriculum is the total learning experience offered by a school, and standards are the proficiency targets or guidelines to which educators align when developing the school's curriculum, both horizontally and vertically.

Most important to us, now and always, is the teaching of our Catholic faith.

Without question, our schools are known for the high achievement and progress of our students, which spans across all content areas as we focus on the spiritual, academic, social, emotional and physical growth of all students.

Schools and their teachers embed Catholic identity and teaching into their planning and instruction across all content areas. By intentionally seeking to appropriate interdisciplinary links between religious instruction and all other course materials, we help ensure—with the help of God's grace—that there is an engaging coordination between human learning and religious awareness.

Our educational professionals recognize the rigor that the Common Core standards encompass, but see these and the Indiana Academic Standards as a basic roadmap.

Our students have historically performed well above state averages on standardized assessments, and our institutions are among the top-rated school systems in Indiana. Our graduation rates are among the highest in the state, and the preparations for college and career are evident in the number of Catholic school students who graduate from college and are gainfully employed.

Archdiocesan schools will follow the guidelines set forth by the Indiana Department of Education (IDOE) with continued professional development in research-based best practice and technology integration. The Office of Catholic Education will provide support in professional development for administrators and teachers, including helpful resources for parents.

The archdiocese compiled much

research that supports movement to a standards-based reporting system in an effort to effectively communicate a student's growth and progress. Just as assessment aligns with curriculum, a reporting system should communicate the total growth of a student.

All kindergarten through second-grade classrooms will utilize the new report card this year, and several schools will pilot the grades 3-5 report card. A series of videos that explain the research behind, and decisions about, the report cards are being created for parents. Discussion between parents and school staff is encouraged.

The report card is one component of a more comprehensive reporting system that is currently being developed through our online student management system. Our hope is to provide parents and students with layers of data and resources that further enhance our partnership in helping students be successful at all levels.

In short, archdiocesan schools will implement standards to align with state expectations, but just as importantly, will continue to focus on best practice in our classrooms and continued growth and achievement of our students.

Moving forward

In the Archdiocese of Indianapolis, Catholic schools will continue to implement the Common Core State Standards (CCSS) in kindergarten and first grade fully with implementation of both CCSS and the Indiana Academic Standards (IAS) in other grade levels as identified in the IDOE's transition documents.

Since its further adoption as state standards is yet to be determined, we have developed a professional training model for our Catholic school administrators and teachers that aligns with both the IAS and the CCSS, ensuring that there are no gaps in curriculum. This approach will continue to ensure the outstanding success of our students on standardized assessments based on these or any other standards the state chooses to adopt.

We also believe this approach will ensure the continued success of our students on national assessments, since both the SAT and the ACT, the two most common standardized measures of college readiness, are aligning their assessments to the CCSS.

Our Catholic schools are all about best practice. The Archdiocese of Indianapolis will remain progressive in our approach to comprehensive professional development, rigorous curricula, technology integration, and data analysis to ensure optimal student achievement, no matter what standards are adopted in Indiana or anywhere else.

(Gina Fleming is superintendent of Catholic schools in the Archdiocese of Indianapolis.) †

WHAT IS THE INDIANA DEPARTMENT OF EDUCATION'S OFFICIAL POSITION ON COMMON CORE IMPLEMENTATION?

The following summary of Common Core Implementation was shared in May by the IDOE:

- Grades K - 1:** Common Core State Standards (CCSS) only in both English/Language Arts (ELA) and MATH
- Grades 2 - 10:** CCSS and Indiana Academic Standards (IAS) in both ELA and MATH
- Grades 11 - 12:** CCSS and IAS in MATH
- Grades 11 - 12:** CCSS and/or IAS in ELA
- Grades 6 - 12:** CCSS: Literacy Standards in History/Social Studies, Science & Technical Subjects and IAS

In addition, HB 1427 indicates that ISTEP+ testing will remain in place until 2014-15.

In the Archdiocese of Indianapolis, we will ensure that existing gaps between the CCSS and the IAS are addressed in our planning, instruction and assessment. Just as we compact curriculum to infuse Catholic teachings, we will allocate time and resources that safeguard the foundational understandings while promoting synthesis and application of information.

Vatican updates laws; pope expands jurisdiction of Vatican court

VATICAN CITY (CNS)—Pope Francis has approved a major updating of the criminal laws of Vatican City State, including in areas dealing with child abuse and terrorism financing, and has ruled that any Vatican employee can be tried by the Vatican court for violating those laws.

The laws were adopted by the Pontifical Commission for Vatican City State and were made applicable to all Vatican employees around the world—for example, Vatican ambassadors serving abroad—in a document signed by Pope Francis on July 11.

The amendments to the Vatican's criminal code and code for criminal procedures go into effect on Sept. 1, and bring Vatican law into detailed compliance with several international treaties the Vatican has signed over the past 30 years as well as with developments in international law.

The changes include the abolition of life imprisonment. The maximum penalty under the new Vatican code is 35 years.

Giuseppe Dalla Torre, the presiding judge of the Vatican City State court, said the change reflects a growing consensus among criminologists that life imprisonment is an "inhumane and useless" punishment, as well as the Vatican's view that prison sentences must be motivated by a desire to rehabilitate, rather than simply punish a criminal.

Pope Paul VI formally banned the use of the death penalty in Vatican City State in 1969. Although on the books, neither the death penalty nor life imprisonment had been imposed after Vatican City became an internationally recognized sovereign state in 1929.

Dalla Torre told reporters that the new laws, in compliance with the Vatican's signing and ratifying the 1989 Convention on the Rights of the Child, define and set out penalties for specific crimes against minors,

including the sale of children, child prostitution, the military recruitment of children, sexual violence against children and producing or possessing child pornography.

Previously, he said, those specific crimes would have been dealt with under more generic laws against the mistreatment of minors. The bulk of the Vatican's criminal code is based on an 1889 version of Italy's criminal code and did not, for example, contemplate the crime of child pornography, Dalla Torre said.

The changes to Vatican City civil law are separate from the universally applicable canon law, norms and sanctions, which require bishops around the world to turn over to the Congregation for the Doctrine of the Faith cases of priests accused of child sexual abuse or possession of child pornography. The canonical penalties include the possibility of the priest being expelled from the priesthood.

Those accused also face criminal prosecution in the country where the abuse occurred. Under the changes made by Pope Francis, if the priest is a direct employee of the Holy See—working in a Vatican office or nunciature—he also could face a criminal trial at the Vatican.

By specifying the crimes, Dalla Torre said, the new Vatican laws make it much easier for the Vatican to cooperate with other governments and even extradite a person who committed the crime elsewhere, but was trying to hide in the Vatican.

Facilitating international cooperation and the possibility of extradition also explains why the new laws include crimes against the security of airports, maritime navigation or oil-drilling platforms, even though the Vatican has no airport, ships or fixed platforms in the sea.

In his document expanding the jurisdiction of the Vatican City legal system to all Holy See employees,



Giuseppe Dalla Torre, presiding judge of the Vatican City State court, speaks during a July 11 Vatican news conference concerning Pope Francis' *motu proprio* on criminal law matters. Also pictured is Jesuit Father Federico Lombardi, the Vatican spokesman.

Pope Francis wrote: "In our times, the common good is increasingly threatened by transnational organized crime, the improper use of the markets and of the economy, as well as by terrorism."

The international community, of which the Vatican is a part, he said, needs to "adopt adequate legal instruments to prevent and counter criminal activities by promoting international judicial cooperation on criminal matters."

For the Vatican, he said, the international treaties "are effective means to prevent criminal activities that threaten human dignity, the common good and peace."

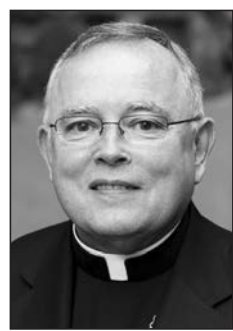
Jesuit Father Federico Lombardi, Vatican spokesman, said more changes to Vatican laws and procedures are in the works, specifically those dealing with how money is handled and how financial transactions are monitored. †

Archbishop encourages Catholics to seek wisdom, witness to their faith

WASHINGTON (CNS)—The need for the nation's Catholics to seek wisdom and witness to their faith is all the more urgent at a time of increasing threats to the dignity of life, marriage and religious freedom, Philadelphia Archbishop Charles J. Chaput said on July 8.

The way to gain that wisdom is by knowing and loving Christ, he said, and by following the teachings of the Catholic Church.

Archbishop Chaput delivered a Year of Faith



Archbishop Charles J. Chaput

lecture sponsored by the Basilica of the National Shrine of the Immaculate Conception in Washington.

"Nothing is more compelling than a good man, or a good woman, in an evil time. Wisdom is the pursuit of the true, the right and the lasting. In the record of Scripture and the witness of the Church, all these things find their source in God, and nowhere else but God," he said in his talk in the basilica's Crypt Church.

He said those three elements in the pursuit of wisdom—seeking the true, the right and the lasting—are the "pillars of the world" and "the tripod that supports a meaningful life." And those elements come together in Christ, he said.

"We can love and be loved by Jesus Christ. We can meet and be met by God's Son. The true, the right and the lasting meet in a Man. Our task is to follow him, no matter what the cost, and to lead others to do the same," Archbishop Chaput said.

Noting that each year, more than 100,000 Christians are killed worldwide because of their faith, he said, "That's the real cost of discipleship. That's a measure of heroic character."

Archbishop Chaput, the author of the 2008 book *Render Unto Caesar: Serving the Nation by Living Our Catholic Beliefs in Political Life*, said he has spoken out many times "about the importance of religious freedom and the need for all of us to actively witness our Christian faith not only in our private lives, but also in the public square."

The sacrifice of Christians around the world, he added, should inspire U.S. Catholics "to live our faith with courage and zeal, endurance and hope, and to begin every day by grounding our hearts and our actions in the wisdom of the Church."

He warned that our increasingly secular culture attacks or minimizes the existence of God and the importance of religion, and it "leads us to see and judge everything in terms of its utility, right here and right now." Losing faith in God, he said, "inevitably results in losing faith in man because only God can guarantee man's unique dignity. Without God, we turn ourselves into objects and the victims of our own knowledge."

The archbishop said the pursuit of scientific progress for the sake of knowledge and power, without a moral compass, likewise threatens humanity.

"Americans love science for the technology we can extract from it, and technology does not have a conscience," he said. "As easily as it gives us iPads and smartphones, it also gives us Nagasaki, Zyklon B gas, genetic screening and abortion pills. The more we subordinate the sanctity of the human person to the tools

we create, the less human we become."

Archbishop Chaput criticized the Supreme Court's recent ruling on the Defense of Marriage Act, and he quoted Justice Antonin Scalia's dissent that noted that supporters of traditional marriage are not condemning or demeaning anyone, but are simply defending a reality of marriage "unquestioned in virtually all societies for virtually all of human history."

The archbishop noted, "It took less than 30 years for abortion to go from a crime against humanity at Nuremberg to a constitutional right." The growing momentum to redefine marriage has taken even less time, he added, warning that the drive for so-called "marriage equality" is dishonest and damaging and has massive implications for our society.

He also strongly criticized the final rules issued by the Department of Health and Human Services to implement the health care mandate, which he said was no compromise at all. "It continues to be coercive. It continues to impose on the nation a false need for contraceptive services in medical coverage. And it continues to violate the rights of religious and moral conscience," he said.

"People who conform their hearts to the ideas of the age disappear right along with the age. ... We were created to live in the present, worship God in the present, serve the poor in the present, and support each other in the present—but to ready ourselves for eternity," he said.

The wisdom needed to face the challenges of today's world is found in the Catholic Church, the archbishop said. "The Church is the most reliable bearer of wisdom in the contemporary world; and the most reliable defender of the human person." †

PRO-LIFE

continued from page 1

sure there are no problems."

The measure also requires that doctors performing abortions have hospital privileges within 30 miles of the facility in which the abortion is performed.

"About 20 percent of the time there are complications," Patterson said. "In case there's a problem they can get the woman to a hospital to care for her."

According to the Texas Department of Health, there were five deaths out of 937,818 abortions performed between 2000 and 2011. The last time a woman died from an abortion complication was in 2008.

For pro-life groups, the legislation is another incremental step in ending abortion. In 2011, Texas legislators passed a bill requiring a woman seeking an abortion to receive a sonogram from the doctor who is to perform the procedure at least 24 hours before the abortion.

This year's legislation garnered

national and international attention during a filibuster by Democratic State Sen. Wendy Davis of Fort Worth on June 26, the last day of the first special session, thus killing the proposed bill.

Perry then called a second special session and added abortion to the agenda. The Texas Constitution calls for the Legislature to meet biennially in odd-numbered years for 140 days beginning the Tuesday after the first Monday in January. Under the Constitution, the governor can separately call special sessions on subjects of his choice that may last up to 30 days.

When pro-life legislation failed to gain traction during the regular session as lawmakers focused on the state budget and other matters, Perry decided to add abortion to his call for a special session that began hours after the regular session adjourned.

After a series of delays allowed Davis to engage in a filibuster in the waning hours of the session, the measure died despite clear majority support. Perry called a second special session and again

added the abortion legislation as an agenda item.

Marie Seale, director of the Diocese of Austin Office of Pro-Life Activities and Chaste Living, said the filibuster got the attention of pro-life supporters and brought them out to the Capitol in large numbers for the second special session.

"People were wildly upset about what Wendy Davis did to legislation in the first special session," she said. "When pro-lifers saw the vote being taken from them, they riled up."

Seale said that pro-life supporters realized their presence was needed in large numbers, and they were moved to take action.

"It means being inconvenienced, packing lunches and getting at line early in the morning," she told *The Catholic Spirit*, newspaper of the Austin Diocese. "That's what really what Christian life is supposed to be: a call to action."

Although the Church, the Texas Catholic Conference and other pro-life groups regularly ask people to make their presence known, this was a grass-roots

effort to get as many pro-life supporters to the Capitol as possible. Laypeople got on Facebook and called on friends and other pro-life people they knew to show up dressed in blue at the Capitol.

"I've never been so impressed," Seale said. "It's a grass-roots movement, but at the same time I've never seen the laity really answer the call. ... This is our faith in action. I'm in awe, and praying it doesn't end."

The challenge is now to keep the momentum going, and Seale said the events made her realize how much work her office has to do.

"Many women came forth with post-abortion stories," she said. "They felt called to share how abortion affected them. That means Project Rachel has to grow. I'm hoping to pull people who are now on fire and get them involved."

Project Rachel is a diocesan pro-life ministry for those who are suffering from the spiritual and emotional trauma of abortion. It is available in dioceses across the country, including the Archdiocese of Indianapolis. †

Events Calendar

July 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "From faith-based origins to 21st century approaches to social problems," Jim McClelland, president and CEO of Goodwill Industries of Central Indiana, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

July 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Patrick Beidelman celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Sacred Heart Parish, 1125 S. Meridian St., Indianapolis. Day of Recollection, **"Franciscan Spirituality-Returning to the Ideals of Jesus,"** Franciscan Father Justin Belitz, presenter, 9 a.m.-4 p.m., admission, non-perishable food item for food pantry. Information: 317-786-2156 or jeanmarie572000@yahoo.com.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5K Chicken Fun Run/Walk**, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

July 20-21

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival**, Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children's area. Information: 812-576-4302.

July 21

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

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

July 21-27

St. Ambrose Parish and Our Lady of Providence Parish, **food booth at Jackson County Fair** on S.R. 250, Brownstown, 10 a.m.-10 p.m. Information: 812-522-5304.

July 24

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, "Annulments ... What the Catholic Church Teaches,"** Ann Tully and Mary Ellen Hauck, presenters, 7-9 p.m., no charge. Information: 317-236-1586, 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **NFP Awareness Week Mass, adoration and reception**, Mass 5:30 p.m., adoration 6 p.m., reception and speaker 6:30 p.m. Information: Ann or Mike Green, 317-426-1637, or www.NFPindy.org then select "Events."

July 27

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast and yard sale**, 9 a.m.-3 p.m., meal \$6. Information: 812-849-3570.

Deer Creek Golf Course, 7143 S. State Road 39, Clayton. **Ryan Matthews Memorial Golf Outing**, benefiting the Cardinal Ritter High School Music Department. Tee time 8:30 a.m. \$100 entry fee includes hot lunch, tee kit, and green fee. Coffee and donuts donated by Starbucks and Dunkin Donuts. Information: Cathy Gray at 317-831-9991 or e-mail RN357@sbcglobal.net.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Diocese

of Lafayette). **Prayer and Pancakes**, prayer vigil outside Planned Parenthood facility, 8937 Technology Drive, Fishers, 8:45-10 a.m. Breakfast immediately following at House of Pancakes. Information: 317-843-0515 or rzatkulak@sbcglobal.net.

July 27-28

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Parish festival**, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner, food. Information: 812-576-4302.

July 28

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 9 a.m.-4 p.m. CST, chicken dinner, quilts, games, raffles. Information: 812-843-5036.

August 2-3

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8 a.m.-3 p.m. Information: 812-246-2512.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Parish festival**, 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 4

St. Bernard Parish, 7600 Highway 337 NW, Frenchtown. **Parish picnic**, 10 a.m.-3 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 10 a.m.-6 p.m., famous soup, food, quilts. Information: 812-357-5533.

August 7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Adoration service for vocations, "An Evening with Jesus,"** 7 p.m., reception following service. Information: 317-255-7153 or saraconway16@gmail.com.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

August 8

St. Nicholas Parish, 6459 E. St. Nicholas Dr., Sunman. **Servant of God Ministries, "Night of Healing Praise,"** 7 p.m., free-will offering. Information: 812-623-2964 or servantsofgod@etczone.com.

August 10

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

August 10-11

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

August 11

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

August 13

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

August 16-17

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 5K walk/run 9 a.m., \$20/person or \$60/family of 4 or more, rides, food, music, entertainment, Mass Sat. 5:30 p.m., festival 4 p.m.-midnight. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, Fri. 6 p.m.-midnight, Sat. 6:30-midnight. Information: 317-253-1461.

August 18

St. Pius Parish, 7940 E. County Road 500 E., Sunman. **Parish picnic**, chicken dinner, mock turtle soup, games, 11 a.m.-3 p.m. Information: 812-689-4244. †

VIP



William H. and Ellen (Breinlich) Rodgers, members of Holy Spirit Parish in Indianapolis, celebrated their 50th wedding anniversary on July 13.

The couple was married on July 13, 1963, at Holy Spirit

Church in Indianapolis.

They are the parents of two children, Suzanne Vornholt and Greg Rodgers. They also have one granddaughter.

The couple celebrated their anniversary with a gathering of family and friends. †

Office of Multicultural Ministry offers day of reflection for African-American Catholics on Aug. 10 at St. Gabriel Parish

The archdiocesan Office of Multicultural Ministry will offer a day of reflection at St. Gabriel Parish, 6000 W. 34th St. in Indianapolis, for African-American Catholics from 8 a.m.-4:30 p.m. on Aug. 10.

The event, titled "Into the Mirror: an Introspective Look at Ourselves," will feature keynote speaker Dr. Gary Agee, an adjunct faculty member of Anderson University School of Theology and author of *A Cry for Justice: Daniel Rudd and His Life in Black Catholicism, Journalism and Activism, 1854-1933*.

The morning features a choice of four speakers on the topics of "Holiness of Life" and "Faith Informed." The afternoon offers a choice of four speakers on the topics of "Reaching Out to the Next Generation" and "Human Sexuality."

The event, which costs \$10, also includes lunch, Mass and Benediction.

For questions or to RSVP, contact Franciscan Sister Jannette Pruitt via e-mail at jpruitt@archindy.org, or by phone at 317-236-1474 or 800-382-9836, ext. 1474. †

Parishes adjust Mass schedules for Brickyard 400 race weekend

Due to the Brickyard 400 race on July 28, Mass schedules for parishes on the near-west side of Indianapolis are as follows on July 27 and 28:

- St. Christopher Parish, 5301 W. 16th St., Indianapolis—4 p.m. and 5:30 p.m. Masses on July 27, and 7 a.m., 8:30 a.m. and 10:30 a.m. Masses on July 28, but no noon or 5:30 p.m. Masses on July 28.

- St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis—5 p.m. and 7 p.m. (Spanish) Masses on July 27, and 7:30 a.m., 9 a.m. and 11 a.m. Masses on July 28, but no 5 p.m. Mass on July 28.

- St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis—4 p.m. and 5:30 p.m. Masses on July 27, but no Mass on July 28.

- St. Anthony Parish, 337 N. Warman Ave., Indianapolis—4:30 p.m. and 6 p.m. (Spanish) Masses on July 27, and 8:30 a.m. (Spanish) and 11:30 a.m. Masses on July 28, but no 10 a.m. Mass at Holy Trinity Parish on July 28.

- Holy Trinity Parish, corner of N. Holmes and St. Clair St., Indianapolis—See above for St. Anthony Parish Mass schedule, and no 10 a.m. Mass on July 28. †



Sister Susan Nicole Reuber, left, and Sister Gayla Marie Aspromonte joined the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove as novitiates on June 22.

Two novices join the Sisters of St. Benedict in Beech Grove

Criterion staff report

Benedictine Sisters Susan Nicole Reuber and Gayla Marie Aspromonte were recently received as novices into Our Lady of Grace Monastery in Beech Grove.

They will enter a year of intense studies and integration of the monastic way of life. The sisters will begin what is called their canonical year as they meet the requirements set forth by canon law.

Their time outside the monastery is limited as they continue their discernment of religious life. They will study the *Rule of St. Benedict* and take classes on monastic vows.

Sister Susan Nicole was born in Evansville and is the daughter of Paul and Linda Reuber. She earned a bachelor's degree in secondary education/English from Franklin College in Franklin and a master's degree in education from Indiana

Wesleyan University. Sister Susan Nicole taught at Switzerland County Middle School and, most recently, at Roncalli High School in Indianapolis.

Sister Gayla Marie was born in Durango, Colo., and is the daughter of Sheila Ann Aspromonte and the late Dominic Aspromonte. She studied pre-pharmacy at Fort Lewis College in Colorado, and earned a bachelor of science degree in pharmacy from the University of Colorado. Prior to her entrance to Our Lady of Grace Monastery, Sister Gayla Marie worked as a hospital pharmacist.

In addition to the two first-year novices, the Benedictine community at Our Lady of Grace Monastery has one sister in her second year as a novice and a sister in temporary vows.

(For more information on the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †

Four women profess final vows as Sisters of Providence

Criterion staff report

On June 30, four women professed perpetual vows as Sisters of Providence of Saint Mary-of-the-Woods. The profession of vows took place at the Church of the Immaculate Conception on the grounds of the order's motherhouse in St. Mary-of-the-Woods.

Providence Sisters Deborah Campbell, Laura Parker, Patty Wallace, Laura Parker, and Beth Wright came to the congregation from different paths and a variety of life experiences. Over the past several years, each has undergone spiritual formation, study and ministry as temporary professed sisters in preparation for this lifelong commitment.

Providence Sister Deborah Campbell

Providence Sister Deborah Campbell, a native of Chicago, has a bachelor's degree in business education and a master's degree in business administration. She is also a certified public accountant. She currently ministers as an auditor for Catholic Relief Services, where she leads auditing teams to impoverished countries to ensure donor funds are being used properly.

Providence Sister Laura Parker

Providence Sister Laura Parker was born in Chicago, and ministered as a parish nurse in River Grove, Ill., at the time of her entrance to the congregation. Sister Laura holds associate and

bachelor's degrees in nursing and a master's degree in pastoral studies from Catholic Theological Union in Chicago. She currently ministers as a hospice chaplain in Des Plaines, Ill.

Providence Sister Patty Wallace

Providence Sister Patricia (Patty) Wallace was born in Indianapolis, where she was a member of St. Simon the Apostle Parish as a child and now attends St. Monica Parish. She holds a bachelor's degree in elementary education and a master's degree in library science. She currently ministers as an outreach children's librarian at the Indianapolis Public Library.

Providence Sister Beth Wright

Providence Sister Beth Wright, who was not Catholic when she first felt the call to religious life, is a native of Beech Grove. After entering the Church, she began learning about religious orders and felt called to the Sisters of Providence. She has an associate degree in business and a bachelor's degree in human services. She currently works as assistant administrator of Wabash Valley Health Center (also known as St. Ann Medical and Dental Services), a free health center for residents of Terre Haute and surrounding communities who would otherwise not have access to health care.

Sister of Providence

The mission of the Sisters of Providence is to honor Divine Providence and to work



Four women professed perpetual vows as Sisters of Providence of Saint Mary-of-the-Woods in the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 30. From left, Providence Sisters Deborah Campbell, Laura Parker, Patty Wallace and Beth Wright stand before the gathered assembly immediately after professing their vows.

to further God's loving plans by devoting themselves to works of love, mercy and justice through service among his people.

A congregation of nearly 350 women, the Sisters of Providence motherhouse at Saint Mary-of-the-Woods is located just northwest of Terre Haute.

St. Theodora Guérin founded the Sisters of Providence at

Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 19 states and the District of Columbia and Taiwan, Singapore and China.

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to www.SistersofProvidence.org.) †

Summer camp gives Palestinian children joy in a conflict-filled life

TUBA, West Bank (CNS)—In this tiny South Hebron Hills encampment of tents and cave dwellings, where camels cling to the sandy hillside and hardy goats scrounge for shoots of brush and desert grasses, it is summer camp time for the children.

It is not yet 10 on a late June morning and the heat is already intense. There is no shade. Camp counselor Amjad Addarah, 24, of nearby At-Tuwani village, has the boys lined up for a traditional debka dance in one part of the encampment. In another area, the girls, most with their hair covered, are practicing a song with counselor Intisar Addarah, 23. Later, the two groups will combine for a short performance.

Afterward, clutching blue helium-filled balloons, the children trek up a rocky, thorn-covered hill where they release

them skyward.

"That balloon is going really far," said 12-year-old Yousef, pointing to his colorful orb above the horizon.

"It is extraordinary, usually the boys need to help with shepherding the goats, and the girls help the mothers. But for two weeks they get to play," said Matteo, a volunteer from Operation Dove, the nonviolent peace corps of the Italian-based Pope John XXIII Community.

He and the other camp volunteers asked that their real name not be used to avoid visa problems entering or leaving Israel.

After the two-week camp concludes, the children will spend time recounting the activities with their friends, said Mterah Jindieh, 50, who had five grandchildren participate in the camp.

"The children are very happy ... but in two weeks time, they will be back to their routine and will be bored with nothing to do," she said.

It is the 11th year in which the South Hebron Hills Popular Resistance Committee and the Alternative Information Center, a joint Palestinian-Israeli non-governmental organization promoting cooperation, have run a summer camp for the children of Tuba and four other villages. The European Union funds the program.

The camp is usually held in At-Tuwani, the largest of the South Hebron villages. It's where the children attend classes during the school year.

To get to At-Tuwani, the children of Tuba must walk past the Israeli settlement of Ma'on and next to chicken coops the settlers have built. At times, the settlers attack and harass the children, making for a perilous journey. During the school year, Operation Dove volunteers walk with the children and monitor their progress in order to dissuade attacks.

Only the children are permitted to go this way. Palestinian adults must take a longer route through the village of Yatta.

An Israeli Defense Forces escort is supposed to protect the children, but the soldiers do not always show up and seem not to take their job seriously, Matteo said.

This year, the camp met for two days in each village, giving all of the children a chance to host their friends. The camp is a special treat because of the distance between the villages and the danger in passing the Israeli settlement. Normally, there are no afterschool or summer visits with friends.

"They always have to travel very far to get to school in At-Tuwani," said Omar Abu Jundieh, 47, a father of five. "Now all the children are playing in the village with their friends. They are so happy to have their friends coming to them."

Three Operation Dove volunteers working in At-Tuwani have been helping with the logistics of moving the children to each village.

"In these two weeks of summer camp, our presence is more important," volunteer Pascal said.

Creating a sense of unity among the children scattered among the villages is important, said Hafez Huraini, leader

of the South Hebron Hills Popular Resistance Committee.

So the parents in these communities allowed their children to spend the night in the other villages. The boys and girls ate separately. The boys slept outside, while the girls slept inside one of the tent homes.

They didn't fall asleep until late at night, said Tuba resident Mariam Omara, 16, grinning shyly.

"We talked about the way to get here, and if they were scared coming here," she said.

All of the villages are situated in a region designated as Area C, which remains under full Israeli military and administrative control. Israel has declared the area a firing zone and the villages face threats of evacuation and demolition. Some of the villages have been destroyed repeatedly only to be rebuilt. Residents confront violence from the surrounding Israeli settlers and are denied access to their agricultural land. They have no electricity or running water even though the neighboring Israeli settlements do.

"They are all targeted for eviction," Huraini said. "What the army does after they confiscate the land is they build a settlement. There is settlement expansion to control the land, which the people depend on for grazing their sheep. The people here are all peasants and day after day they are losing their land. We are doing the best we can to let the children feel like children. Seeing their houses demolished is not easy."

At noon, when the heat has become unbearable, the children from At-Tuwani, along with Operation Dove volunteers, pile into a trailer pulled by a tractor—the only vehicle the villagers have—and are driven down the valley toward the path past Ma'on. They have called the Israeli Defense Forces and expect the escort to arrive soon.

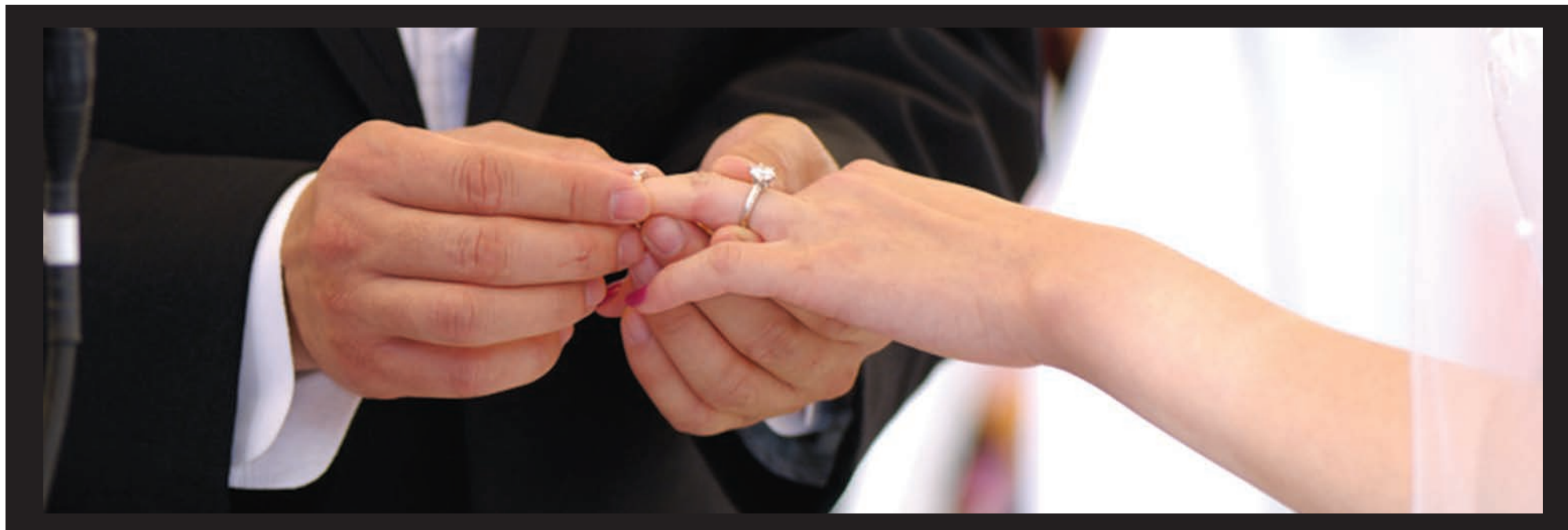
But the children are anxious to return home and decide not to wait for the soldiers. Pascal calls Matteo, who is watching from above, along with Jundieh and Huraini. They anxiously watch as the group makes its way past the chicken coops. The adult monitors lose sight of the kids for a while as they round a bend past a grove of trees. Then there is a phone call from two other volunteers in At-Tuwani. They have sighted the group. The children are safely on their way. †



Girls from the South Hebron Hills play a game at a summer camp in the West Bank village of Tuba on June 28. A nongovernmental organization runs the program with help from volunteers with Operation Dove, the nonviolent peace corps of the Italian-based Pope John XXIII Community.



Youths from the South Hebron Hills kick around a soccer ball at summer camp in the West Bank village of Tuba on June 28. The camp is a welcome break for Palestinian children caught in the upheaval of Palestinian-Israeli frictions.

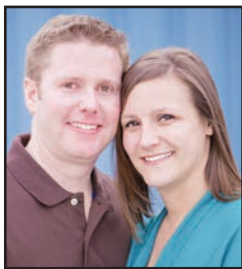


WEDDING ANNOUNCEMENTS



Brand-Fisher

Lindsey Marie Brand and Joshua Clay Fisher will be married on July 20 at St. Mary Church in Indianapolis. The bride is the daughter of Michael and Mary Brand. The groom is the son of Doug and Jeanne Fisher.



DuBois-Taylor

Ashleigh Kyle DuBois and Jacob Ryan Taylor will be married on Oct. 12 at Christ the King Church in Indianapolis. The bride is the daughter of Marck and Deborah DuBois. The groom is the son of Dennis and Sharon Taylor.



McGrath-Ford

Jennifer Anne McGrath and Michael Edward Ford were married on July 13 at St. Patrick Church in Indianapolis. The bride is the daughter of Tim and Marianne McGrath. The groom is the son of Rob and Susan Ford.



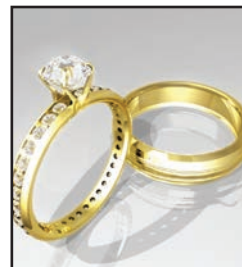
Breen-Lubbers

Claire Breen and Matthew Lubbers will be married on Jan. 25, 2014, at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Joseph and Laurie Breen. The groom is the son of Michael and Lisa Lubbers.



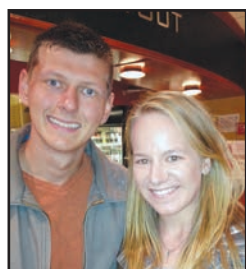
Johnstone-Reyes-Arriaga

Julia M. Johnstone and Adalberto Reyes-Arriaga will be married on Nov. 30 at St. Mary Church in Indianapolis. The bride is the daughter of Ed and Eileen Johnstone. The groom is the son of Minerva Arriaga-Rivera and Adalberto Reyes-Ramírez.



McHugh-Trumble

Laura Michaels McHugh and Conner Patrick Trumble were married on June 7 at St. Roch Church in Indianapolis. The bride is the daughter of Michael and Beth McHugh. The groom is the son of Raymond and Clare Trumble.



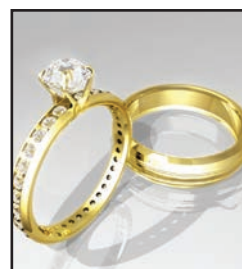
Bulach-Elbert

Katie Bulach and Derek Elbert will be married on Sept. 21 at Queen of Peace Church in Hamilton, Ohio. The bride is the daughter of Ron and Beth Bulach. The groom is the son of Steve and Rhonda Elbert.



Locke-Krutz

Erin Locke and Toby Krutz will be married on Aug. 17 at St. Kateri Church in Santa Clarita, California. The bride is the daughter of Robert and Marilyn Locke. The groom is the son of Miles and Robin Krutz.



Menard-Scott

Helene M. Menard and William L. Scott will be married on Oct. 26 at St. Thomas Aquinas Church in Indianapolis. The bride is the daughter of the late Matilda Alice Vidrick and the late Joseph Marzlikar. The groom is the son of the late Dr. Michael and Catherine Gertrude Scott.



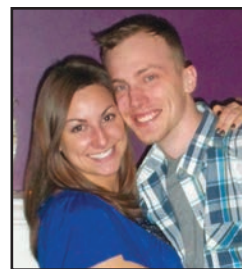
Dant-Naville

Alyson Ann Dant and William John Naville II will be married on Sept. 7 at St. Mary Church in Navilleton. The bride is the daughter of Darin and Kathy Dant. The groom is the son of Bill and Pam Naville.



Maled-Smith

Kristen Michelle Maled and Dustin Andrew Smith will be married on Aug. 31 at St. Christopher Church in Indianapolis. The bride is the daughter of Dan and Sharon Maled. The groom is the son of Kevin and Nancy Smith.



Miskowiec-Blazekovich

Liz Miskowiec and Steven Blazekovich were married on July 6 at St. Barnabas Church in Indianapolis. The bride is the daughter of Thomas and Leslie Miskowiec. The groom is the son of Robert and Diana Blazekovich.



Dillon-Graf

Katherine Ann Dillon and Matthew Dwane Graf will be married at Sacred Heart of Jesus Church in Indianapolis on Oct. 18. The bride is the daughter of Steve Sr. and Theresa Dillon. The groom is the son of Rick Raible and Norma Graf.



McCullom-DeGuglielmo

Jill Nicole McCullom and Jeff Anthony DeGuglielmo will be married on Sept. 21 at Most Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Jenny McCullom and the late John McCullom. The groom is the son of Frank and Debra DeGuglielmo.



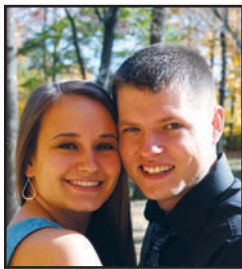
Peterson-Mather

Ashleigh Morgan Peterson and John Fredrick Mather will be married on Dec. 28 at St. Roch Church in Indianapolis. The bride is the daughter of Pete Peterson and Ann DeSisti. The groom is the son of Jack and Rose Mather.



Dominguez-Scheidler

Katelynn Marie Dominguez and James Patrick Scheidler will be married on Aug. 31 at Christ the King Church in Indianapolis. The bride is the daughter of Robert and Deborah Dominguez. The groom is the son of John and Jamie Scheidler.



McElroy-Rogers

Alyssa Marie McElroy and Thomas Leonard Rogers will be married on Sept. 14 at St. Roch Church in Indianapolis. The bride is the daughter of Thomas and Robin McElroy. The groom is the son of Max Rogers and Amy Welsh.

Continued on next page

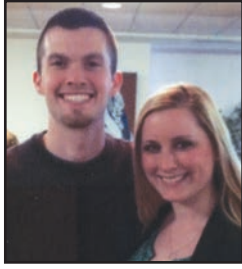
WEDDING ANNOUNCEMENTS

continued from page 8



Quiroz-Gorman

Olivia Alejandra Quiroz and Andrew Ray Gorman will be married on Oct. 5 at St. Nicholas Church in Ripley County. The bride is the daughter of Pablo and Diane Quiroz. The groom is the son of Bob and Sandy Gorman.



Ritter-Shickles

Victoria Marie Ritter and Kyle Andrew Shickles will be married on Oct. 12 at Holy Spirit Church in Indianapolis. The bride is the daughter of Joseph and Anita Ritter. The groom is the son of Ronald and Kathleen Shickles.



Scott-Seder

Elizabeth Ann Scott and Alexander Raymond Seder will be married on Oct. 5 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Michael and Dee Ann Scott. The groom is the son of Steve and Dr. Rosemary Seder.



Ralston-McGarvey

Olivia Prescott Ralston and Ian David McGarvey will be married on Sept. 1 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Jerry and Carol Ralston. The groom is the son of Bernard and Ursula McGarvey.



Russell-Gehlhausen

Christine Rosemarie Russell and Dennis Lee Gehlhausen were married on April 6 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Gabriela Halstead. The groom is the son of Claude and Laurena Gehlhausen.



Wuestefeld-Brown

Ashley Renee Wuestefeld and Eric Justin Brown will be married on Nov. 2 at St. Louis Church in Batesville. The bride is the daughter of Gene and Nicki Wuestefeld. The groom is the son of Bill and Karen Brown.

Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled during 2013 on July 21, Aug. 25, Sept. 8, Oct. 6 and 20 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program, sponsored by the archdiocesan Office of Catholic Education, is presented by a priest and trained volunteer couples. It begins with check-in at 1:15 p.m., and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A \$46 fee per couple helps pay for a workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at

Our Lady of Fatima Retreat House during 2013 on July 26-28 and Sept. 13-15.

The registration fee of \$292 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

One in Christ three-day marriage programs are scheduled for Oct. 26-27 and Nov. 2 at St. Monica Parish in Indianapolis. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 10:30 a.m. to 6 p.m.

The cost is \$220 and covers meals and materials.

For more information call 317-495-1901, e-mail info@OICIndy.com or log on to www.OICIndy.com.

Early registrations are recommended because the marriage preparation programs fill up quickly. †

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the spring and early summer months will be published in the Feb. 14, 2014, issue of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “send us information” link then the “weddings” link.

An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements. †

stvincent.org/trivascular

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Clogged, weak or damaged blood vessels can lead to stroke, aneurysm and other deadly vascular issues. A \$79 TriVascular Screening can detect these problems before a health crisis occurs. The \$79 TriVascular Screening packages three important screenings: Carotid, Abdominal Aortic Aneurysm (AAA) and Peripheral Artery Doppler (PAD). Three tests, one low price.

For more information, or to schedule a \$79 TriVascular Screening at St. Vincent, call 317-583-7793 or visit stvincent.org/trivascular.

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130th Anniversary Sale
TUNE-UP \$59.95
Air Conditioner or Heat Pump
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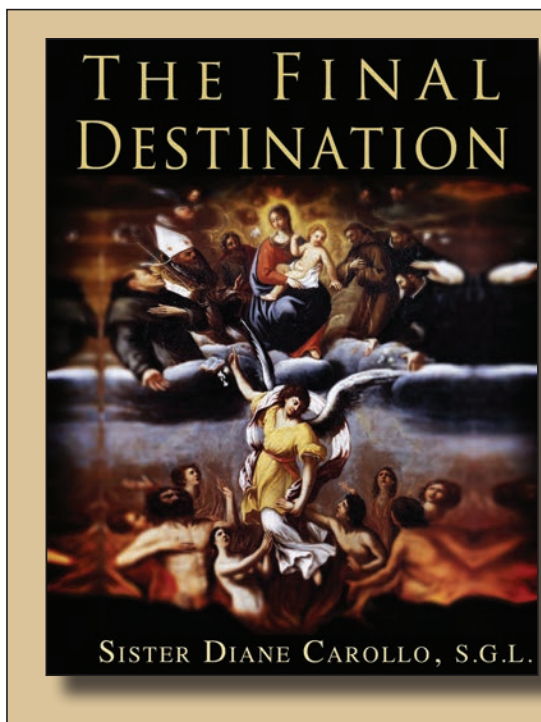
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Sister Diane Carollo discusses new book *The Final Destination*

By Natalie Hoefler

It was just another ride on a subway bound for Manhattan—normal people going about their daily lives. A young Catholic woman makes her way to interview for a job at a medical center, where experiments on human embryos are performed. A professor who turned from Catholicism to atheism reviews a draft of his book debunking the myth of God. A woman reflects on her current affair with a married man. A young man looks at a picture of his live-in girlfriend. Their lives take a drastic turn as a terrorist detonates a bomb in their subway car. And so the stage is set in *Servants of the Gospel of Life* Sister Diane Carollo's book, *The Final Destination*. The book addresses Catholic teaching on the "four last things," namely death, judgment, heaven and hell. In an interview with *The Criterion*, Sister Diane, who works as director of religious education at St. Luke the Evangelist Parish in Indianapolis, discusses the origins of the story line, her purpose in writing the novel and what she hopes her audience walks away with after reading the book.



'I would hope that they desire eternal life with God and want to be holy or be saints—whatever word they identify with. [I hope] that they want to be closer to God and want to do his will.'

—Sr. Diane Carollo, S.G.L., author of *The Final Destination*

Sister Diane Carollo published her latest book, "*The Final Destination*," in April 2013.

Q. How did you come up with the idea for the story?
A. "First, I want to say that I love Christian fiction, reading it and writing it. It's an excellent way to evangelize and catechize."

"The idea for the book came to me after reflecting one day on the evil of terrorism. My brother [Steve] lives on the East Coast. I grew up there and travelled on the trains. He travels on them regularly. I'm always concerned for him. He was there when they brought down the twin towers—he worked in the financial district."

"An idea planted in my mind in a conversation with my brother. He might have said something like, 'What would happen if it happened here on a train?'"

"So I imagined what would happen on a train going to Manhattan. I reflected on terrorism as it is unfolding in our lives today. I think of these terrorists and the concept of free will. I wanted to penetrate into the mystery of God's love for us that is boundless, and how God's truth can short-circuit our sinful behaviors in that instance between time and eternity."

"The idea of the book is rooted in reality in terms of terrorism and abortion, and that we live in this culture of death that tries to deny God and find substitutes for him. Those four final things [death, judgment, heaven and hell] are so important to reflect on—that's the real truth."

Q. How did the story develop? Did you have it all mapped out, or did you find ideas coming to you as you wrote?

A. "It's like I'm watching a movie. An idea will come, and then it unfolds before me and I write it down. I don't necessarily know what's going to happen next. I never know what's going to happen to the characters. The characters begin to take on a life of their own. They become real as I write. I never know how it's all going to turn out until the end unfolds before me."

Q. Why did you feel it was important to write on the topic of the "four last things"?

A. "Going back to the idea that we live in a culture that attempts to trivialize life—[those who buy into that culture] think life becomes something negotiable and controllable. The 'four last things' turn us toward God's truth and our final destination. When you clear out all the lies that are perpetrated in this society, all the God substitutes, the fact remains that we come into the world and we have to exit it, and that exit is for all eternity. The four last things turn our attention to God and our eternal salvation, eternal life. What's more important than God and the salvation of our souls?"

Q. What do you hope readers walk away with after reading your book?

A. "I would hope that they desire eternal life with God and want to be holy or be saints—whatever word they identify with. [I hope] that they want to be closer to God and want to do his will."

Q. Who is your intended audience: individuals, groups, Catholics, non-Catholics?

A. "It could be used any number of ways. At the back, there's an appendix that really explores the teachings of the Church on the 'four last things,' with questions for reflection."

"It could be used by individuals or study groups or book clubs. Catholics or non-Catholics could read it, although non-Catholics would have more questions. But the appendix would help them. I didn't want [the book] to become so fantasized that it wasn't rooted in our belief."

Q. Where can people purchase your book?

A. "Unfortunately, a lot of Catholic publishers don't publish fiction, so I decided to go the way of e-books

because it's inexpensive. So the book is only available electronically because it's just cheaper that way. And so many people are now reading books on Kindles and Nooks."

"[*The Final Destination*] is downloadable on www.Amazon.com, www.BarnesAndNoble.com, and www.Smashword.com. For a paper copy, [the reader] would have to download and print it off."

Q. Do you have any other books in the works? If so, what, and when do you expect them to be completed?

A. "I'm exploring an idea with another individual who has an interest in writing. She has her doctorate in theology. My graduate work was in sacred Scripture. We're discussing doing a non-fiction [book] that would benefit people who are praying, searching, seeking more of their spiritual life. It's at a very primitive stage."

"I would like to continue writing. As long as there's an audience, I'll continue."

"But I don't want to crank out books for the sake of cranking out books. I want people to use them for spiritual growth."

"People have told me they had a conversion experience after reading my first book [*The Final Choice*]. I want other people to profit from this book. I don't want people to just have an enjoyable read, but [for them to reflect on] what did it provoke in [them], how did it challenge [them], how did it make a difference?"

(*The Final Destination* is available in electronic version. For \$7.99 it can be downloaded from www.Amazon.com, www.BarnesAndNoble.com and www.Smashword.com. For a paper copy, simply print it off once purchased and downloaded.) †

Be generous givers of mercy, not condemnation, disapproval, pope says

CASTEL GANDOLFO, Italy (CNS)—God wants people to be generous and merciful, not full of condemnation toward others, Pope Francis said.

God is well aware of "our miseries, our difficulties, even our sins, and he gives all of us this merciful heart," capable of being loving and merciful toward others, he told pilgrims gathered outside the papal

summer villa.

"God always wants this: mercy, and not [people] going around condemning everyone," he said on July 14 before praying the Angelus.

While most popes spend a portion of the hot Roman summer at the papal residence in Castel Gandolfo for vacation, Pope Francis continues to reside at the Vatican.

However, he said he wanted to spend a day visiting the people of this hilltop town as well as the Vatican staff who work at the papal villa to thank them for their service.

"My thoughts go to Blessed John Paul II and Benedict XVI, who loved spending part of the summer period in this pontifical residence," he told the employees as well as Bishop Marcello Semeraro of Albano and Milvia Monachesi, the town's mayor.

The pope encouraged everyone to

hold on to their memories of meeting and helping his predecessors, asking that they take to heart the popes' witness and let it encourage them to be faithful to Christ, the Gospel and Church teaching.

Some 55 people work at the papal villa, about half of whom are gardeners and farmers who take care of the papal cows, chickens, bees and orchards, which produce milk, eggs, honey, olive oil, fruits and vegetables for use and sale at the Vatican.

After meeting with the villa staff and local authorities in the morning, the pope prayed the Angelus with thousands of pilgrims and visitors packed outside the papal villa in the town's main square and on the side streets. Rather than giving his address from the villa's balcony, Pope Francis addressed the crowd at street level from the open front door of the villa.

Referring to the day's Gospel reading—the story of the Good Samaritan—the pope encouraged everyone to be "good and generous" like the man in Jesus' parable, and "put into practice the will of God, who wants mercy more than sacrifices" and burned offerings.

The pope urged doctors, nurses and health care workers to live out the same spirit of the Good Samaritan and of their patron saint, St. Camillus de Lellis. July 14 was the feast day of the saint, who founded the Camillians, an order dedicated to caring for the sick, and marked the beginning of a yearlong

celebration of the 400th anniversary of the saint's death.

Pope Francis also congratulated the Diocese of Albano, which planned to celebrate the feast day of St. Bonaventure, its patron saint, on July 15.

The pope said he hoped people would have a wonderful celebration and said, "I would love to send you a cake, but I don't know if they can make one big enough."

He also reminded people he was leaving for World Youth Day in Rio de Janeiro in a week's time. As people clapped and cheered enthusiastically, the pope said: "I see there are lots of young people here, but there are also many who are young at heart. Very good!"

The pope then joined a small group of his fellow Jesuits for a private lunch at the Vatican Observatory's headquarters located in the villa's gardens.

The group of Jesuit astronomers, led by Argentine Father Jose Funes, showed the pope around the headquarters, including its meteorite laboratory.

The pope "used a microscope to study a piece of the San Carlos meteorite, which fell near Buenos Aires," the staff tweeted on its @VaticanObserv account.

The community was "greatly moved" by the pope's visit, it tweeted, and said that during lunch they told the pope about their current projects.

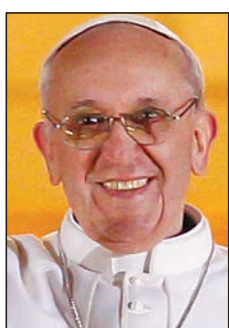
"At the end of his visit, Pope Francis added his autograph to a parchment with signatures from all the popes who have visited the observatory," it tweeted. †



Blessed John Paul II



Pope Emeritus Benedict XVI



'My thoughts go to Blessed John Paul II and Benedict XVI, who loved spending part of the summer period in this pontifical residence.'

—Pope Francis discussing recent popes' practice of spending part of the summer at Castel Gandolfo, Italy

From Italian coast to U.S. desert, Church leaders weigh in for migrants

WASHINGTON (CNS)—As pressure to pass an immigration reform bill shifted to the House of Representatives in July, the voices speaking out for more humane treatment of migrants included Pope Francis and former President George W. Bush.



WASHINGTON LETTER

Scores of advocates for comprehensive immigration reform swarmed over Capitol Hill day after day, visiting congressional offices and staging events such as a mock naturalization ceremony for would-be citizens who are currently in immigration limbo.

President Barack Obama met with the Congressional Hispanic Caucus one day, and the next with two key senators, John McCain, R-Ariz., and Charles Schumer, D-N.Y. Both times the conversation was primarily about immigration reform, which Obama has made a high priority.

Meanwhile, a closed-door caucus of House Republicans on July 10 was reported to have underscored just how the path to a comprehensive bill is overgrown with conflicting political interests.

House Republicans gave reporters varied versions of what they took away from the session.

House Speaker John Boehner of Ohio said the majority of his party's caucus members agree they need to address immigration, but that they prefer to do it piece-by-piece, focusing first on enforcement measures, rather than take up the comprehensive bill the Senate passed. Other Republicans said that while they want enforcement to come first, they might accept the legalization and citizenship path.

Still others, including Rep. Steve King of Iowa, were sticking to the notion that any path to legalization, even for people brought in as children who have no ties to another country, would destroy "the rule of law," as *The New York Times* reported. *The Times* said King conceded that support for his point in the caucus session was weaker than it has been in the past.

Backers of comprehensive reform, including the U.S. Conference of Catholic Bishops, a coalition of evangelicals and other faith groups argue that only by dealing with all the pieces of immigration—border enforcement, legalization, fixes to the process for bringing in workers and family members, and changes to requirements for verifying employee immigration status—will any part of it work.

Meanwhile, Bush, in a rare public appearance in which he referenced public policy, at a naturalization ceremony urged Congress to take a broad approach to reform. He advocated for comprehensive reform when he was president.

In June, the Senate voted 68-32 for a bill that includes billions of dollars of new spending on border security and addresses a wide range of problems in the current systems, including: family immigration; various types of worker visas; and legal status for people who were brought to the U.S. as children. It includes a 13-year path to citizenship for many of the estimated 11 million immigrants who lack permission to be in the country. They would be required to speak English, pay fines and any taxes owed and meet other benchmarks.

Boehner and King, both Catholics, are among members of the House being targeted by a campaign set for the week of July 15. Dozens of Catholic university presidents planned to directly appeal to Catholics in the House to draw moral courage from their faith in supporting broad-based reform.

Those who ground their appeals for immigration reform in the teachings of Christianity about migrants



Italian coast guards instruct immigrants as they disembark from a ship at the port in Lampedusa, Italy, on July 9, the day after Pope Francis visited the island. As pressure to pass an immigration reform bill shifted to the House of Representatives in July, the voices speaking out for more humane treatment of migrants included the pope and former President George W. Bush.

got a timely and photogenic boost from Pope Francis on July 8, as he visited Lampedusa, an Italian island where immigrants who try to reach Europe by sea are detained. He said he was moved to make the trip after he saw news stories describing the drowning of immigrants at sea.

"Those boats, instead of being a means of hope, were a means of death," he said.

In a homily given from a lectern built out of the hull and wheel of boats, the pope said he chose to make the Mass a penitential liturgy to "ask forgiveness for our indifference toward so many brothers and sisters," and for the ways in which well-being has "anesthetized our hearts."

The pope prayed for the forgiveness of "those, who with their decisions at the global level, have created situations that lead to these tragedies."

A couple of days later, Los Angeles Archbishop Jose H. Gomez compared those migrants lost at sea to those who die trying to start new lives in the United States by crossing the border illegally.

In a statement, the chairman of the U.S. bishops' Committee on Migration said comprehensive reform of immigration laws in the U.S. would relieve the suffering of human beings, including due to "the separation of families, the exploitation of migrant workers and the death of our fellow human beings in the American desert."

Archbishop Gomez called on the House to pass "just and humane" immigration reform, adding that "the current immigration system, which causes so much human suffering, is a stain on the soul of our nation."

At a Social Action Summer Institute in Tucson, Ariz., a few weeks earlier, employees of Catholic parishes, dioceses and charitable organizations heard Holy Cross Father Daniel Groody, a theology professor at the University of Notre Dame, provide the theological context for the Church's position on immigration.



Pope Francis tosses a wreath of flowers into the Mediterranean Sea off the coast of Lampedusa, Italy, on July 8. During his visit to the island, the pope memorialized thousands of African immigrants who have died in the past 25 years trying to reach a new life in Europe.

Father Groody, who directs the Center for Latino Spirituality and Culture at the university's Institute for Latino Studies, spent many years doing pastoral work and research in Latin America and along the U.S.-Mexican border, particularly in the Coachella Valley of California.

He detailed the Church's immigration-related teachings dating back to St. Thomas Aquinas' discussion of the kinds of rights people have, including the need to care for one's family and those defined in civil law.

The oft-voiced argument by proponents of harsh enforcement, "what part of illegal don't you understand," is "a great argument that has nothing to do with reality," Father Groody said, as he went on to detail ways in which God-given rights justifiably trump those of civil society. †

What was in the news on July 19, 1963? At audience, Pope Paul VI receives the UN Secretary General, and praises the organization for living Catholic principles

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 July 19, 1963, issue of *The Criterion*:



• **Pope Paul praises efforts of UN toward world peace; Secretary General received in audience**
"VATICAN CITY—

Pope Paul VI said in receiving the Secretary-General of the United Nations that the Holy See regards the UN as the fruit of a civilization for which the Church provided the basic principles. The pope received U Thant in a private audience [on July 11] for a half hour and praised the UN for its efforts for world peace. He spoke in English. He said that the UN "is a historical reality of too great importance to leave us indifferent to this meeting with you."

• **In Indianapolis Aug. 3-7: First Negro Cardinal to attend Claver parley**

- **Fatima Retreat House cornerstone rite slated**
- **2 delegates attend rites in Moscow**
- **Individual seen key to racial harmony**
- **To start Latin School residence**
- **Finds hospitality in Latin America's squalor**
- **Catholic school crisis: Cincinnati Archdiocese may drop first 4 grades**
- **Cardinal visits with Senate group**
- **Named to faculty of Catholic U.**
- **Editorial: Complaint Dept.**

"If we composed an editorial praising the United Nations as an expression of Catholic principles, we would immediately receive indignant letters from a certain portion of our readership. We would be accused of brainwashing our readers with our 'liberal' prejudices. ... Fortunately, we have a boss who is willing to take the heat himself. Pope Paul received United Nations Secretary General, U Thant, in a private audience last week. ... The Holy See has a very high conception of the United Nations. ... Don't cancel your subscription to *The Criterion*. Send your complaints on into the headquarters at the Vatican."

- **U.S. real estate body accused of doubletalk**
- **To restore late pope's church**

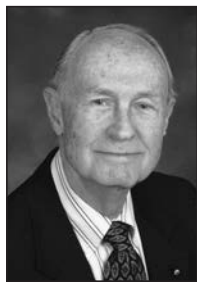
- **NCCW backs Kennedy civil rights program**
- **Issues clergy directive on race demonstrations**
- **Providence nuns mark jubilees**
- **St. Joan of Arc cops 4th straight swim crown**
- **Family Clinic: Ready to pop question, youth has final query**
- **Says Pope John broke ecumenical 'impasse'**
- **Suggests apostolate for choirs**
- **Pope keeps same coat-of-arms**
- **Clergy offer to mediate race issue**
- **Brazil's pope and bishop want land reform now, cardinal says**
- **German Catholics gave \$50 million in relief**
- **'New fact of our time': World Council speakers praise unity movement**
- **34 Oldenburg Sisters to observe jubilees**
- **Nature of Church seen major Montreal topic**
- **Franciscans 'hit books' on vacation**
- **Priest who baptized Rockne dies**
- **Hits scanty attire**

(Read all of these stories from our July 19, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Why evil exists in the world

Those who don't believe in God sometimes point to all the evil that



exists in the world as the basis for their disbelief. If God is supposed to be all-good and all-powerful, they say, where is he during the numerous natural calamities that take the lives of innocent people or

during massacres of innocent people?

Put another way, if there is such an all-powerful and all-good God, why didn't he create a world so perfect that no evil could exist in it?

Unfortunately, there is no quick answer. God could have created a better world, but he chose not to. Instead, in his infinite wisdom, he willed to create a world in a state of journeying toward an ultimate perfection. During that journey, there exists both physical good and physical evil, including both constructive and destructive forces of nature.

For the Journey/Effie Caldarola

Rome to Assisi: From one end of the Church to the other

The first time I visited Assisi, St. Francis' Italian hill town in Umbria,



I was with a large tour group. We had just spent several days in Rome, and the contrast between the two cities was striking. Rome, the seat of power for emperors and popes, is incredible, of course, with its

history, its art and architecture, its links to the Apostles.

But as we neared Assisi, the priest who led our group told us, "You have just moved from one end of the Church to the other end." Assisi was the place where power was shed and poverty embraced. Certainly our new pope's choice of the name Francis carries much meaning for our modern age.

The featured event of our tour took place in Rome, however, where our Alaskan archbishop, along with many others, received the pallium from Pope John Paul II in a spectacular outdoor ceremony. The pallium, a small narrow band made of lamb's wool, represents the sheep being carried by its shepherd, and affirms the archbishop's authority in

Our Global Family/Carolyn Woo

Helping to rebuild lives and communities for those fleeing despair

The occurrence of World Refugee Day in June and the celebration of this country's birthday in July bring to mind those who are displaced, without a country to call



home, without the most basic sense of security.

I grew up in a refugee culture in Hong Kong. As early as fourth grade, I translated documents such as utility bills and tax notifications for Chinese relatives

who could not read English, Hong Kong's official language.

Our dinner table conversations were peppered with stories of acquaintances who lost, not only material possessions, but also their social positions and professional credentials. It is ironic that I now serve an agency that started life 70 years ago resettling refugees from war-torn Europe.

Today, Catholic Relief Services, the U.S. Conference of Catholic Bishops and the global Church fully respond to the plight of refugees. The United Nations recently reported that 15.4 million refugees fled across national borders in 2012 and

In particular, God chose to carry out his plan for the world by making use of his creatures' cooperation. He gave us humans not only existence, but the dignity of acting on our own. He had so much trust in us that he gave us free will. It's a gift he gave only to his highest creatures, to angels and humans.

By giving us free will, God made it possible for us to go astray, and it was precisely by humans exercising a free choice that moral evil entered the world. This does not, however, make God responsible for moral evil. He permits it because he respects the freedom he gave his creatures.

Anyone in authority should understand how free will works. Perhaps a father tells his teenage son, "You've got to learn to help around the house. I'd like you to mow the lawn today." When the father comes home from work, he finds his son playing with his friends, the lawn unmowed. The father wanted his son to mow the lawn, but his son freely chose to do something else.

That's the way it works between God

and humans: God wants us to do what is right, but he has given us the power to decide for ourselves. We can freely choose to do something good, and we can also freely choose to do something bad.

Of course, God knew in advance that humans would sometimes use their freedom to do evil. But he wanted his higher creatures to be able to freely unite themselves to him and to each other. An entire world of creatures that worked like machines couldn't freely give him praise. Why would he bother to create such a world? Of course, he didn't.

There is also this: God somehow knows how to derive good out of evil. St. Augustine wrote that God, "because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself."

For us Christians, the greatest moral evil ever committed was the murder of God's Son, an evil that brought the greatest good: Christ's glorification and our redemption. †

For us Christians, the greatest moral evil ever committed was the murder of God's Son, an evil that brought the greatest good: Christ's glorification and our redemption. †

union with the pope. It was a memorable occasion, despite, or partly because of, a torrential, unseasonal summer rain that erupted suddenly over St. Peter's Square. Later, I could wring water from my dress. Nuns lifted chairs over their heads as protection, and some in our group dashed for their hotels. The thunder and lightning were so violent I feared for the photographers on nearby roofs.

Meanwhile, the pope and his attendants sat under a canopy, and seminarians held large black umbrellas over the heads of each archbishop and other dignitaries.

Then, from pomp and circumstance and rain, off to Assisi, the home of the man who was charged with "rebuilding" the Church and bringing it back to its center in the Christ of the poor and the powerless.

I've been thinking of Francis and that beautiful medieval town as I read *A Retreat With Francis & Clare of Assisi*, by Franciscan Father Murray Bodo and Susan Saint Sing. The book brings Assisi alive.

I can almost see the "*Portiuncula*," the chapel that Francis rebuilt and where he died. I can once again walk the ancient winding streets and view the sprawling Spoleto Valley. I can smell the aromatic

coffee. I remember staying on the second floor of a small hotel, in a room so tiny I could barely squeeze around the end of my bed to look out the window. Across the narrow lane, a woman in an apartment moved about, her laundry hanging outside her window. I felt a sense of timelessness, of being close to Francis.

Every pilgrim who goes to Assisi feels deeply that they are walking the same streets as Francis, this man born into wealth who shed his possessions, down to the clothing on his back, in a real and symbolic gesture embracing poverty. Can he ever be completely understood? He remains a mystery and a challenge.

His radical poverty scares us and, let's face it, sometimes repels us. But then I remember, there are degrees of voluntary poverty, and each of us is called to experience it in our own way even if we don't leave our clothes in the piazza.

Poverty, as brutally suffered by much of the world today, was not what Francis sought for us. Rather, he called us to let go of the things that keep us from God, to fill those empty spaces with God, and God alone, and not with the "stuff" the world tells us is important.

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

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Catholic Evangelization Outreach/

Peg McEvoy

We are evangelizers, not 'haters!'

Being a parent—or in a parental role—isn't easy. Sometimes a child deliberately does



something wrong. We may look for reasons—"they are just tired/hungry/getting sick," but deep down, we know he or she should "know better." We know we have to confront the behavior or attitude, but always within the context of love.

In our country, there are similar wrong and, in some cases, just plain rotten things being done by people who should know better. Supreme Court justices, politicians and "regular folks" are working against what we know to be God's truth in our world. And yet, when we speak up as Catholics, we are often seen as old-fashioned or ignorant at best and "haters" at worst.

At the same time, our Church is calling us to the new evangelization. Some evangelization approaches focus mostly on increasing numbers and making people spiritually comfortable.

From this perspective, publicly advocating for Catholic teaching on "hot button" topics like abortion, marriage and immigration seems to be in opposition to our call to evangelize. How can we speak out on these difficult issues which are divisive and uncomfortable, and still bring people into the Church?

The ultimate goal of evangelization is bringing people into full communion with Christ and his Church. This is not exactly the same as simply bringing people into the Church.

Being in full communion is about giving ourselves completely to Christ and his teachings, and recognizing that the Church exists to help all of us do that. This understanding and the call to change our lives will create discomfort for those coming into the Church and for practicing Catholics.

The goal of advocacy is similar to that of evangelization—to make timeless truth clear and to encourage behavior that corresponds to those beliefs, especially among decision makers.

Evangelization and advocacy are a "both/and" in our faith, not an "either/or." And what links them is compassion and catechesis—being formed in the faith.

In both evangelization and advocacy:

- We must witness to and model the mercy, compassion and love of Jesus Christ. As much as possible, we must begin to see things as Jesus does. He spoke the truth with compassion, but still "got in people's faces" when necessary, especially if they were leading others astray.

- There must be an understanding of the faith deep enough to apply timeless truth to current situations.

- There must be respect for the dignity of all people—born and pre-born, old and young, sick and healthy, those who agree and those who disagree.

Remember the parental role? As Catholics today, we may be called upon to offer correction simply by sharing our faith, not with anger and finger wagging but with love, firmness and confidence.

In Pope Francis' recent encyclical "*Lumen Fidei*" ("The Light of Faith"), he says, "Faith does not merely grant interior firmness, a steadfast conviction on the part of the believer; it also sheds light on every human relationship because it is born of love and reflects God's own love" (#50).

Deepen your faith by continuing to be formed—read the *United States Catholic Catechism for Adults*, watch video clips at www.wordonfire.org, attend a solid Catholic Bible study and adult faith formation activities at your parish, and always pray.

In a parish, evangelization and advocacy need to work together. The parish evangelization team and the pro-life committee should be communicating and helping each other. The pro-life committee and the homeless outreach and social justice committee should be communicating and helping each other.

And by incorporating prayer, reflection and catechesis, each group will be evangelizing and becoming more confident in sharing the faith with others.

(*Peg McEvoy is the archdiocesan associate director for evangelization and family catechesis. For questions and/or help starting a parish evangelization team, contact McEvoy at pmcevoy@archindy.org.*) †

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

Sunday Readings

Sunday July 21, 2013

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis, unfortunately, bears the burden of being remembered, and usually discussed, only in terms of its Creation Narratives.



While the creation of all things and beings in existence by Almighty God is a profound revelation, Genesis has much more to say than just about how long it took God to create the world from nothingness.

This weekend's first reading is an example of the power of Genesis in its revelation of a circumstance far removed from the story of creation. It tells the story of Abraham. For the ancient Hebrews, Abraham, who actually lived according to scholars and who was therefore no mythical or imaginary figure, was the great model of faith. He is no less worthy as a model for Christians.

In this weekend's reading, God comes into the presence of Abraham. Three men stand before Abraham, and Abraham receives them hospitably. Abraham offers them drink and food as well as shelter from the hot sun. He tells Sarah, his wife, to prepare the best of foods.

Then, one of the men tells Abraham that within the year Sarah will give birth to a child. In the ancient Hebrew culture, nothing was more important than the arrival of new life. A child continued the life of its parents.

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians. This epistle was written when Paul was facing one of the hardships he often endured in the process of being an Apostle and of preaching the Gospel. Paul is imprisoned. Yet, he still called the Christians of Colossae to fidelity.

He still was functioning as an Apostle and as a believer, insisting that he was "commissioned" by God to preach the

Gospel. Paul himself exemplified faith as much as he wrote about it.

St. Luke's Gospel furnishes the last reading. It is a familiar story. Jesus is in the home of Mary and Martha. He is their guest. Mary wants only to listen to Jesus. Martha is concerned about the details of being the Lord's hostess.

Jesus counsels Martha not to worry about these details, but instead to listen—with Mary—to the words of salvation.

Reflection

Often Martha is seen as too preoccupied with herself, forgetting the important things, opposite Mary, who is a true disciple. Actually Martha was of great faith. In another reading, she rushed to Jesus after the death of her brother Lazarus to express her faith in the Lord as the source of life. This weekend's story simply shows that Martha was human, confined by human concerns and limitations.

These three readings altogether teach us that humans have problems, maybe legitimate problems. Sarah was unable to conceive when sterility, especially for a woman of her time, was a great source of shame and of a personal sense of failure.

Paul was held in captivity by authorities at best ignorant, at worst the enemies of God and true justice. Martha just was caught up in normal everyday demands of life.

Yet, despite all these problems, neither Paul nor Martha lost faith. God was in their hearts. Nothing is impossible for God. He is supreme over the constraints of nature and the power of the proud Roman Empire.

Son of God, Jesus ignored human conventions if salvation was at stake. He went to Martha and Mary, to share the Good News, when the hard and fast rule was that a single man should never enter the home of a woman or women, and absolutely never take a meal with a woman.

These readings tell us about our need for God and about God's power—and loving will—to satisfy us despite our needs. We simply must welcome God, as did Abraham, Martha and Mary. †

Daily Readings

Monday, July 22

St. Mary Magdalene
Exodus 14:5-18
(Response) Exodus 15:1-6
John 20:1-2, 11-18

Tuesday, July 23

St. Bridget, religious
Exodus 14:21-15:1
(Response) Exodus 15:8-10,
12, 17
Matthew 12:46-50

Wednesday, July 24

St. Sharbel Makhlof, priest
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
Matthew 13:1-9

Thursday, July 25

St. James, Apostle
2 Corinthians 4:7-15
Psalm 126:1-6
Matthew 20:20-28

Friday, July 26

Sts. Joachim and Anne, parents
of the Blessed Virgin Mary
Exodus 20:1-17
Psalm 19:8-11
Matthew 13:18-23

Saturday, July 27

Exodus 24:3-8
Psalm 50:1-2, 5-6, 14-15
Matthew 13:24-30

Sunday, July 28

Seventeenth Sunday in
Ordinary Time
Genesis 18:20-32
Psalm 138:1-3, 6-8
Colossians 2:12-14
Luke 11:1-13

Question Corner/Fr. Kenneth Doyle

True fear of the Lord is rooted in a 'reverence and respect' for God

Q I often hear references, both in worship and in religious teaching, to "fear of the Lord." I struggle with this because I think of God as so forgiving and passionate in his love for the people he has created. Do we really mean "fear," or just the highest respect? (Farmington Hills, Mich.)

A The word "fear," in many people's minds, has a negative connotation.

But closer study shows there are really two kinds of fear—servile and filial. "Servile" comes from the Latin word for slave, and that sort of fear is self-centered, worried about being punished for a misdeed. "Filial" is from the Latin for son or daughter, and filial fear is inspired by love.

It is the desire never to disappoint a parent or to betray a trust. Filial fear is based on wonder and awe, reverence and respect.

Your question tells me that you understand this distinction. It is the second sort, filial fear, that is meant in Proverbs, when it says fear of the Lord is "the beginning of wisdom" (Prv 9:10). This is also the type of fear referred to when St. Luke describes the early Christians

in the Acts of the Apostles: "The Church throughout all Judea, Galilee and Samaria was at peace. It was being built up and walked in the fear of the Lord, and with the consolation of the Holy Spirit it grew in numbers" (Acts 9:31).

Without forgetting that there are consistent reminders in the Scriptures about divine retribution for sinfulness, a Christian should primarily be motivated not by fright but by fidelity, by a desire to return God's lavish love.

I sometimes ask people to tell me the first image they think of when I say the word "God." To some extent, this is a function of personality type and, perhaps even more, of a person's early religious education.

For me—and, I suspect, for many—that first image used to be of some giant scorekeeper in the sky, writing pluses and minuses on a large blackboard. But no more. Now I think, instead, of the father of the prodigal son, running down the road to throw his arms around his once-wayward boy and saying, "It's OK. Don't worry about it. You're home. Let's celebrate."

That is the image Jesus projects of his heavenly Father, someone much more ready to embrace us than to punish.

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

My Journey to God

I Climb the Mountain of God

By Thomas J. Rillo

At the base of God's mountain I look up
I gaze at God's edge of eminent domain
I realize the journey is perilous and difficult
My climbing rope is made of many prayers.
I climb the mountain of God

My handholds and footholds are numerous
Made up of petitions and prayers of others
The Eucharist is the pin that holds the rope
Jesus belays the support rope with strength.
I climb the mountain of God

Overhangs are the obstacles of temptation
To be conquered by heightened spirituality
I climb upward knowing the danger of falling
Reconciliation and Eucharist prevent falling.
I climb the mountain of God

The summit of God's mountain is life eternal
The view is awesome with clouds full of love
I share my conquest with others who climbed
I meet with those who have climbed before me.
I climb the mountain of God

(Thomas J. Rillo, who has climbed mountains in Wyoming, is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. In this undated photo, Blessed Pier Giorgio Frassati, 1901-1924, is shown mountain climbing, a favorite pastime of the Italian young adult that he incorporated into his life of faith.)



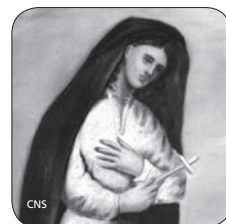
CNS photo/Greg Tarczynski



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Kateri Tekakwitha

1656-1680
July 14

At her canonization in 2012, Pope Benedict XVI prayed, "St. Kateri, protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in all of North America!" The daughter of a Mohawk chief and Algonquin woman, Kateri was orphaned in a smallpox epidemic that left her partly blind and disfigured. She was baptized by a French missionary visiting her village in New York state. But, her faith and refusal to marry caused trouble, and she fled to an Indian community near Montreal, where she was revered by French and Indians alike for her mystical gifts and kindness. The "Lily of the Mohawk" is the patron of Native Americans, refugees and the disabled.

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.

BATES, Gilbert, 85. St. Bartholomew, Columbus, July 5. Husband of Regina Bates. Father of Janice, Jean, Judy, Teresa, John and Tom Bates. Brother of Bonnie Lake. Grandfather of 11. Great-grandfather of three.

BUCKMAN, Johnnie William, 79, Most Sacred Heart of Jesus, Jeffersonville, June 5. Husband of Marylyn (Mercer) Buckman. Father of Anne Smith, James and John Buckman. Brother of Mary Aeilts, Joetta Johnson, Susan Prather,

Agnes Sloane, Frank, James, Mike and Steve Buckman. Grandfather of eight.

CASSIERO, Jeannette L., 88, Most Holy Name of Jesus, Beech Grove, July 1. Mother of Mary Kay Schafer, Jennifer Swanson and Tony Cassiero. Sister of Mary Margaret Accomando. Grandmother of 10. Great-grandmother of 12.

CHANEY-ZANANDREA, Pamela, 52, Sacred Heart, Clinton, June 19. Mother of Tabitha Chaney, Zachary and Zared Zanandrea. Daughter of Gail Turner. Sister of Debbie McCarty, Donna and Mike Chaney. Grandmother of two.

FREY, Catherine A., 88, St. Louis, Batesville, July 9. Mother of Melanie Garlitch, David, James, Louis, Michael and Patrick Frey. Sister of Bertha Malone, Anthony, Bernard, Franciscan Father Humbert and Leo Moster. Grandmother of 17. Great-grandmother of six.

GOODWIN, Nancy, 79, Most Sacred Heart of Jesus, Jeffersonville, June 21. Stepmother of Melissa Hafenbreidel, Beth Gogin, Sandy Goins, Anna and Paula Goodwin.

MAZE, Mary Joan, 89, St. Gabriel, Connersville, July 3. Mother of Mary Lou Bottomley, Nancy George, Janice Hall and Judith Getz. Sister of Virginia McClure and John Zeyen. Grandmother of nine. Step-grandmother of three. Great-grandmother of 16. Step-great-grandmother of eight. Great-great-grandmother of two. Step-great-great-grandmother of two.

URBANCIC, Frank C., Sr., 84, St. Christopher, Indianapolis, July 1. Husband of Norma Urbancic. Father of Sherryl Caldwell, Frank Jr., John and Louis Urbancic. Brother of Louis Urbancic. Grandfather of eight. Great-grandfather of two.

ZIMMERMAN, M. Alma, 97, St. Roch, Indianapolis, July 1. Mother of Susan Beveridge, Marilyn Hercamp, Joyce Teagardin, James, Joseph, Ken and Larry Zimmerman. Grandmother of 20. Great-grandmother of 21. Great-great-grandmother of five. †



Rallying for life

Pro-life supporters hold signs during a rally at the Texas Capitol in Austin on July 8 as the state's legislature continued to debate in special session a measure that would ban abortions after 20 weeks of gestation and place new restrictions on abortion providers. The Texas Senate passed the measure on July 12 after the House had approved it, and Gov. Rick Perry has said he will sign it into law.

Providence Sister Conrad Monrad taught in Catholic schools for 52 years, including Indiana

Providence Sister Conrad Monrad died on June 28 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 92. The Mass of Christian Burial was celebrated on July 10 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Gertrude Louise Monrad was born on Aug. 22, 1920, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1938, and professed final vows on Jan. 23, 1947.

Sister Conrad earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in mathematics at Marquette University in Milwaukee, Wis.

During 74 years as a Sister of Providence, Sister Conrad ministered in Catholic education for 52 years in schools in California, Illinois, Indiana and Pennsylvania.

In the archdiocese, she taught in Indianapolis at the former St. Joseph School from 1943-46, at the former St. Catherine School in 1947 and at Nativity School from 1955-56. She also taught at the former St. Ann School in New Castle from 1951-54 and at the former Holy Trinity School in New Albany from 1954-55.

Sister Conrad also served on the faculty of Saint Mary-of-the-Woods College for 27 years. In 2006, she moved to her order's motherhouse and dedicated herself completely to prayer.

She is survived by nieces and nephews.

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

Providence Sister Mary Patricia Peacock ministered in Catholic schools and parishes

Providence Sister Mary Patricia Peacock, formerly Sister Alice Elizabeth Peacock, died on June 28 at Union Hospital in Terre Haute. She was 85.

The Mass of Christian Burial was celebrated on July 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Mary Patricia was born on Sept. 1, 1927, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1945, and professed final vows on Aug. 15, 1952.

Sister Mary Patricia earned a bachelor's degree and master's degree at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. She also earned a master's degree at Marygrove University in Detroit.

During 68 years as a Sister of Providence, Sister Mary Patricia ministered in Catholic education for 26 years in schools in Illinois and Indiana.

In the archdiocese, she taught in Indianapolis at St. Philip Neri School from 1947-51 and at St. Joan of Arc School from 1951-52. Sister Mary Patricia ministered in parishes in Illinois for 24 years.

In 1998, she returned to the motherhouse and volunteered in such ministries as St. Ann Clinic, Providence Food Pantry and to inmates at the Federal Correctional Institution in Terre Haute.

Sister Mary Patricia is survived by nieces and nephews.

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

Carmelite Sister Rosemary Stewart lived a cloistered life of prayer for 37 years

Carmelite Sister Rosemary Stewart died on June 2 at Terre Haute Regional Hospital in Terre Haute. She was 69. She was a member of the Monastery of St. Joseph in Terre Haute.

The Mass of Christian Burial was celebrated on June 6 at the Carmelite Monastery in Terre Haute. Burial followed at the sisters' cemetery.

Sister Rosemary was born on Oct. 31, 1943, in Detroit.

Prior to entering the Monastery of St. Joseph, she entered the Sisters of St. Agnes in Fond du Lac, Wis., in 1962. She professed perpetual vows in that community in 1970.

Sister Rosemary then entered the Monastery of St. Joseph in 1976, and professed solemn vows on Sept. 6, 1980.

She earned a bachelor of science degree in education at Marian College in Fond du Lac, and a master's degree in early childhood education at the University of Minnesota.

During 37 years as a cloistered Carmelite Sister, Sister Rosemary was known in the community for portraying quotes from noted Carmelite saints in calligraphy. She also served as a member of the monastery's Governing Council for 13 years.

She is survived by her sister Sally Stewart Gonya of Fairfield, Ohio, and a large extended family.

Memorial gifts may be sent to the Monastery of St. Joseph at Carmelite Monastery, 59 Allendale, Terre Haute, IN 47802. †

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Serra Club vocations essay

Benedictine sister shows love and joy in her vocation to students

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

By Annie Wagner

Special to The Criterion

A few years ago, I transferred back to a Catholic school from another school that serves students with dyslexia.

While I was away from Catholic education, I gained a new appreciation for the people whose lives had started molding my thoughts and attitudes. I believe that if I had not had an educational experience away from a Catholic school, I probably would not completely appreciate the lessons and examples that priests, religious men and women and permanent deacons had provided for me.

While away, I missed the extra time I got with God in Catholic school. I missed going to Mass, and hearing the priest's message intended for a young audience. I missed having religion class and daily prayer with my teachers and classmates.

At the same time, this different educational experience was exposing me to people whose beliefs did not always match up with my own. It made me refer back to what I had been taught about my faith, and helped me feel more sure of my own beliefs.



Annie Wagner

One of the most influential people in my life has been Benedictine Sister Nicolette Etienne at Holy Name School in Beech Grove. She has been the most visible example of a witness to Christ and faith that God has placed in my life so far.

She is not what most people think of when they think of a nun. I know she opened my eyes as well. Sister Nicolette shows her students her love by the way she teaches and the way she embraces her calling to know, love and serve God.

She showed her students, and all that know her, that her obedience to God is not a burden or punishment, but a calling that she has joyfully responded to. She showed me, by the example of her joyful life, that a life of service to God can also be a life of fun and fulfillment.

I think all of the experiences in my life have molded me to become what God has in store for me. I think it is no coincidence that I had to meet people different than myself to appreciate and embrace my own faith more fully.

It is also no coincidence that Sister Nicolette and other religious men and women, priests and deacons have been placed in my life to rekindle my faith, and be a witness to Christ's love for all of us.

(Annie and her parents, Todd and Jill Wagner, are members of St. Jude Parish in Indianapolis. She completed the 10th grade at Roncalli High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2013 John D. Kelley Vocations Essay Contest.) †

Pope offers future priests, nuns a how-to guide to a happy vocation

VATICAN CITY (CNS)—Be joyous, authentic and loving while resisting fly-by-night commitments, catty gossip and sleek cars, Pope Francis told future priests, brothers and nuns.

Vocations don't come from catchy campaigns or pursuing personal goals. The consecrated life is the result of prayer and answering an "unsettling" yet loving invitation from God, he told some 6,000 seminarians and men and women novices who are in the first year of formation in religious communities.

Men and women from 66 nations came to Rome on a four-day pilgrimage as part of the Year of Faith celebrations, which included an informal audience with Pope Francis on July 6 and a papal Mass on July 7.



Pope Francis

The pope spent more than 45 minutes speaking off-the-cuff to a packed audience hall, giving young and old a thorough how-to guide on the secrets of a successful vocation.

Some of the greatest dangers standing in the way of a happy religious life are materialism and a culture that believes nothing is forever, he said.

Even religious men and women have to avoid the temptation of thinking "the latest smartphone, the fastest moped and a car that turns

heads" will make them happy, he said.

He said it pains him when he sees a nun or priest driving an expensive car, and he praised the beauty of the bicycle, noting his 54-year-old personal secretary, Msgr. Alfred Xuereb, gets around on a bike.

However, with all the work to be done and distances to be covered, cars are a necessity, he said. Just "get a humbler one," and if the flashier model still looks tempting, "think

about how many children are dying of hunger," he said.

True joy doesn't come from things or "living on the edge," having wild, fleeting experiences, he said.

"It springs from an encounter, a relation with others, it comes from feeling accepted, understood and loved, and from accepting, understanding and loving" others, he said.

Jesus is telling people: "You are important to me, I love you and I'm counting on you," the pope said.

Opening up to this love and divine call is "the secret of our joy," he said. "Don't be afraid of showing the joy of having answered the Lord's call," he said, "and of giving witness to his Gospel in service to the Church."

Joy is contagious, he said, and attracts people to learn more about the source of that happiness.

"Please, no nuns or priests with the face of a pickled pepper," he insisted. "There is no holiness in sadness."

The source of that dissatisfaction and sadness is not celibacy, the pope said. It's living a consecrated life that is sterile and lifeless. Nuns and priests are called to be spiritual and pastoral mothers and fathers, bringing life, healing and love to all they meet.

The pope pointed to a petite, elderly nun whom he had spared from the crush of an overexuberant crowd pressing down on her as they sought to shake the pope's hand before the audience.

The pope had told a guard to lift her from the fray and give her a front-row seat, safe from the scrum. He said in his talk that he was struck by the sister's bright eyes and smiling face, despite the difficulties of being squeezed against the barricade, and said she was a beautiful example for everyone.

The pope also told everyone to always be clear and honest with their confessors. Jesus already knows people's sins, defects and limits, "he just wants you to

tell him what he already knows."

Truth and transparency "do good because they make us humble."

Don't be hypocrites, and practice what is preached, he added.

"In this world in which wealth does harm, it's necessary we priests, we nuns, all of us are consistent with our poverty," he said.

Midway through his talk, the pope told the event's main organizer, Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, that he could go on all night, but that someone had better bring everyone "a sandwich and Coca Cola if it goes until tomorrow."

The pope then highlighted the importance of living as a community and avoiding petty gossip and rivalries.

The pope said he was guilty and ashamed of being caught up in gossip and complaining. He said ideally he preferred speaking directly to the people he has a problem with or with someone who can resolve the issue, never talking behind people's backs "to smear them."

He urged everyone to be contemplative, pray the rosary and be a missionary, reaching out to the outcast and disadvantaged.

The next day, during Mass at St. Peter's Basilica, the pope used his homily to offer additional encouragement and wisdom for a happy vocation.

"The paschal mystery" of death and resurrection help shelter religious men and women "from a worldly and triumphalistic view" of their mission, and "from the discouragement that can result from trials and failures."

Effective evangelization can't be measured by the human notions of success and failure, but only "by becoming conformed to the logic of the Cross of Jesus" of giving oneself totally and completely with love, he said. †

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Popes put personal stamp on World Youth Day celebrations

VATICAN CITY—Blessed John Paul II rallied young Catholics, Pope Benedict XVI instructed them and Pope Francis is preparing to send them out on mission.

When he travels to Rio de Janeiro for World Youth Day, Pope Francis—the former archbishop of Buenos Aires, Argentina—will be continuing a tradition begun by Blessed John Paul in Buenos Aires in 1987, gathering Catholic youths from around the world together for several intense days of faith-building and celebration.

In cities from South America to Europe, Asia to North America and back again,

each World Youth Day with the pope has been different in size and in the culture the youths experienced and shared.

But the contributions of each pope—because of both personality and personal emphasis—also have left striking marks on the 11 international gatherings held since 1987. With Pope Francis, that tradition of the evolving World Youth Day is bound to continue in Rio on July 23-28.

World Youth Day gatherings are so much a part of Catholic life now that it is hard to imagine just how innovative Blessed John Paul's idea first seemed. The Polish pope invited young people to his Palm Sunday celebration at the Vatican during the 1985 U.N.-proclaimed Year of

Youth, and Vatican officials were shocked when some 250,000 young people showed up. They had planned for 60,000 pilgrims.

Blessed John Paul brought Catholic teens and young adults out of the parish religious education and youth ministry programs



Pope Francis

that parents often had to force their children to attend. For him, the youths were not just the future of the Church, but the embodiment of its energy and enthusiasm.

When convoked and affirmed, Blessed John Paul thought, young people could rejuvenate the whole Church. Their energy certainly worked on him. One of the iconic photographs from World Youth Day 1995 in Manila shows the pope twirling the cane he relied on after breaking his leg and undergoing hip replacement surgery eight months earlier.

At his last World Youth Day, the 2002 celebration in Toronto, a frail 82-year-old Pope John Paul described himself as “old,” but looked and sounded better than he had in months, demonstrating once again his special chemistry with young people. He even read his speeches in their entirety, rather than having an aide read most of the text.

The Toronto event took place less than a year after the Sept. 11, 2001, terrorist attacks in the United States, and Pope John Paul refused to ignore them.

“Last year, we saw with dramatic clarity the tragic face of human malice. We saw what happens when hatred, sin and death take command,” the pope said. “Too many lives begin and end without joy, without hope. That is one of the principal reasons for World Youth Day. Young people are coming together to commit themselves, in the strength of their faith in Jesus Christ, to the great cause of peace and human solidarity.”

“The future,” he told them, “is in your hearts and in your hands.”

The German Pope Benedict inherited from Blessed John Paul the 2005 celebration of World Youth Day in Cologne and brought to the encounters a sense of the seriousness of the Christian call. His love for the young Catholics translated into trust that they not only could understand the core teachings and traditions of the Church, but that they wanted to learn more about them.

Under Pope Benedict, the evening



Blessed John Paul II greets the World Youth Day crowd in Czestochowa, Poland, in 1992. An estimated 1.5 million people from 80 countries attended the third international World Youth Day.

vigil was transformed from a rally into a mass moment of eucharistic adoration, surprisingly silent and devout, given the fact that it involved tens of thousands of young people on their knees in the dirt on a wide open field.

At World Youth Day in Sydney in 2008, Pope Benedict emphasized the importance—and real possibility—of living a holy life by following the faith taught by the Church and being open to the gifts of the Holy Spirit.

World Youth Day in Madrid in 2011 ended up being dramatic when sweltering heat gave way to a storm—complete with thunder, wind and rain—that knocked out the power at the traditional Saturday night vigil. Pope Benedict refused to leave.

“The Lord loves you and calls you his friends,” he told the young people at Mass the next morning.

Their response, he said, must be to accept that love and share it with their peers who know, deep down, that “authentic values do exist” and will lead to a life of joy.

Pope Francis inherited WYD Rio from Pope Benedict, who chose the theme: “Go and make disciples of all nations” (Mt 28:19). It’s a theme that’s right up Pope Francis’ alley.

With the young people, he’s likely to use the word he’s repeated most in his morning homilies and his meetings with Catholic groups. His Italian “*Avanti!*” is likely to resound in Spanish (“*Adelante!*”), Portuguese (“*Adiante!*”) and English (“*Go forth!*”).

For Pope Francis, going forth literally requires motion. It’s about leaving the comfort of one’s group or parish and sharing the Gospel both through serving the poor and wounded and through proclaiming faith in Jesus with words, smiles and embraces.

Meeting with seminarians and novices July 6, the pope said: “Be courageous in prayer and in going out to proclaim the Gospel. I’d like a more missionary Church, not one that seeks tranquility” above all; “a beautiful Church that goes forth.”

Even the eucharistic adoration that Pope Francis practices regularly and will share with the young people in Rio has a deep dimension of outreach.

As he said in June on the feast of the Body and Blood of the Lord, “in adoring Christ who is really present in the Eucharist,” Catholics should ask themselves: “Do I let myself be transformed by him? Do I let the Lord who gives himself to me guide me to going out ever more from my little enclosure in order to give, to share, to love him and others?” †



Pope Benedict XVI walks hand-in-hand with young people during World Youth Day in Cologne, Germany, in 2005. He was just four months into his pontificate when he traveled to his home country for the international gathering founded by his predecessor, Blessed John Paul II.



Brazilian pilgrims attending World Youth Day in Madrid in 2011 cheer as Pope Benedict XVI announces that the next international youth gathering will be held in Rio de Janeiro.

“Too many lives begin and end without joy, without hope. That is one of the principal reasons for World Youth Day. Young people are coming together to commit themselves, in the strength of their faith in Jesus Christ, to the great cause of peace and human solidarity. The future is in your hearts and in your hands.”

—Blessed John Paul II at World Youth Day in Toronto in 2002