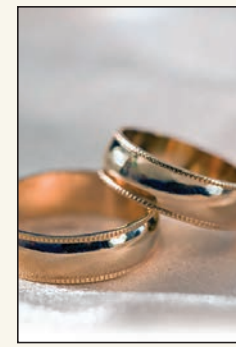




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Wedding announcements

See them and read about Natural Family Planning in our Fall Marriage Supplement, pages 8-10.

CriterionOnline.com

July 19, 2019

Vol. LIX, No. 40 75¢

## Catholic HEART work camps leave youths 'fired up'

First in a two-part series

By Natalie Hoefler

GEORGETOWN AND NEW ALBANY—Paige Fitch plants her shovel in the dirt and swipes her arm across her forehead. The temperature in Georgetown near New Albany on this June day is 83 degrees, but the high humidity makes it feel closer to 90—and it's only 10 a.m.

The soon-to-be college freshman from Grace Lake, Ill., can't pause long to talk. There are raised garden beds to be completed, and only five more hours to finish the project. She wants to see the job through to completion—after all, she paid good money to be able to work so hard.

"The first time I did it was to get service hours for high school," she explains. "It was just so much fun and I met so many neat people, it just called me back."

The "it" she refers to is Catholic HEART Workcamp (CHWC), offered by a Florida-based non-profit of the same name. The work camp near New Albany and one in Indianapolis were two of the 46 sites CHWC offered this summer in 28 states and three international locations.

"It's a boot camp in Catholic living," says Carley Haselhorst, young adult minister at St. Pius X Parish in Indianapolis and co-coordinator of the city's Catholic HEART work camp, based at the parish.

Participants are primarily Catholic students in grades 8-12, as well as young adults, youth ministers and adults. They travel from around the country to take part in the camps for what Haselhorst calls a five-day experience "of living their faith to the fullest in action, prayer and the sacramental life of the Church."

### 'It opens up their eyes'

Catholic HEART Workcamp was created by Steve Walker, a former parish youth minister who participated in non-denominational work camps. He found they "lacked a Catholic spirituality and perspective," according to the CHWC website.

His experience inspired him to create a

See HEART, page 2



Alex Moehn of Kimberly, Wis., paints a mural for the children's play area on the St. Elizabeth Catholic Charities campus in New Albany on June 19.

(Photo by Natalie Hoefler)

## Cardinal fears Iraq could be caught in middle of a U.S.-Iran conflict

DOHUK, Iraq (CNS)—Chaldean Catholic Patriarch Cardinal Louis Sako is concerned by rising tensions between the United States and Iran, fearful that his

country, Iraq, could be caught in the middle of any potential conflict. It has also made a proposed visit by Pope Francis to Iraq next year uncertain, he said.



Cardinal Louis Sako

In an exclusive interview with Catholic News Service (CNS), Cardinal Sako also said Iraq's Christians are struggling after

destruction of their ancestral lands by Islamic State militants and the current growing encroachment by Shiite militias on their towns, following years of sectarian violence convulsing Iraq.

"We are afraid when we hear people saying that there will be war and what could happen. But I hope that we will not have war and that the Iranians will consider what Iraq has experienced. After 15 years, Iraq is suffering and there is confusion," he said. "There is no citizenship, but sectarianism in Iraq. Christians have suffered a lot."

The cardinal spoke to CNS in Dohuk on July 8, and again in Rome on July 15. In Rome, he was among several speakers invited by Sally Axworthy, the British ambassador to the Holy See, to the presentation of U.K. Independent Review on Persecution of Christians at Rome's Basilica of St. Bartholomew, a shrine to modern martyrs of the Catholic Church.

The review looked into the situation of Christians around the world, particularly in Asia, Africa and the Middle East. In Iraq, the report stated that while Islamic State has been defeated, Iranian-backed Shiite militias have taken over Christian properties seized by the Islamic State and have impeded the free movement of Christians, especially priests who are "unable to reach their churches to lead worship."

The Christian population in Iraq numbered about 1.5 million to 2 million before the 2003 U.S.-led invasion, analysts

See IRAQ, page 2

## Trump administration announces departments to enforce new 'third country rule' for asylum-seekers

WASHINGTON (CNS)—The Trump administration announced the U.S. departments of Justice and Homeland Security are adopting an interim "third country rule" requiring immigrants seeking asylum at the U.S.-Mexico border to first apply for refugee status in another country.

News that the rule was taking effect on July 16 brought quick condemnation by Catholic and other immigrant advocates, including the president of the U.S. Conference of Catholic Bishops (USCCB), Cardinal Daniel N. DiNardo of Galveston-Houston.

He called the new rule "drastically" limiting asylum "unacceptable," especially because it comes on the heels of the "misguided and untenable" actions by the U.S. Immigration and Customs Enforcement (ICE) to carry out deportation orders for some immigrants.

"It is contrary to American and Christian values to attempt to prevent people from migrating here when they are fleeing to save their lives and to find safety for their families," Cardinal DiNardo said in a July 16 statement.

ICE enforcement actions are creating fear in

See ASYLUM, page 15



A migrant and her daughter rest outside Our Lady of Guadalupe Cathedral in Ciudad Juarez, Mexico, on July 14. As part of the legal proceedings under a new policy established by the U.S. government, they were returned to Mexico from the United States to await their court hearing for asylum. (CNS photo/Jose Luis Gonzalez, Reuters)



Catholic HEART Workcamp participants, including Paige Fitch of Grace Lake, Ill., second from left, prepare raised garden beds at Guerin Woods Senior Center in Georgetown on June 19.

(Photo by Natalie Hoefler)

# HEART

continued from page 1

Catholic alternative with a three-fold mission: to serve those in need; to inspire participants to continue living as disciples of Christ through service; and to help youths grow in their Catholic faith through the sacraments, prayer and presentations.

Jami Ogle of St. Mary of the Knobs Parish in Floyd County first participated in a Catholic HEART work camp 16 years ago. Now the 38-year-old married mother of three is director of the Louisville camp, which is actually based in Georgetown and in part serves the New Albany area.

“The camps are different than typical mission trips,” she says. “While at the work sites, [the participants] do work, of course. But they’re also encouraged to interact with the people they’re helping, have prayer during lunch and reflection time to talk about the experiences of the day.”

Camp directors develop partnerships with local Catholic and non-Catholic service organizations to create work sites and projects for CHWC participants to practice Christ’s call to serve others in need.

The type of service varies. Among the different Indianapolis work sites, some campers in Indianapolis assisted clients and helped stock food at the local

St. Vincent de Paul Food Pantry, while others interacted with residents at the Little Sisters of the Poor’s St. Augustine Home for the Aged.

In the Louisville/New Albany area work camp, says Ogle, participants “might plant flowers, weed gardens, spread mulch, fix toilets, wash windows, pour concrete, help tear down or fix up a house. We even have a group helping at the home of someone” using the supported living program of St. Elizabeth Catholic Charities in New Albany.


“They learn a lot of practical skills—although sometimes I think they end up wearing more paint than the walls,” she adds with a small chuckle.

Performing such service out of state is an important component of the program, says Craig Gelhausen, youth minister at St. Pius X and work camp co-coordinator with Haselhorst.

“When you’re doing service work in your own parish, it’s hard to get that sense of the universal Church,” he says. “The more we can get kids together and experience that, it just opens up their eyes like crazy.”

Whatever and wherever the work, the kids enjoy it, says Ogle, a statement backed up by Fitch as she leans on her dirt-crusted shovel.

“I love seeing the people we help smile—that puts a smile on my face,” she says, wearing a broad grin as proof.



## Public Schedule of Archbishop Charles C. Thompson

**No public events schedule for the month of July.**  
*(Schedule subject to change.)*

### ‘Serving with a purpose’

What also sets the camps apart from other similar, non-denominational experiences is the strong focus on growing in the Catholic faith.

At the camp home base—typically a school with participants sleeping in classrooms—campers might worship at daily Mass, spend time in adoration, pray the rosary and receive the sacrament of reconciliation, depending on which of the five types of camps offered they are attending.

For participants like Katie Clark, a 16-year-old from Pennsylvania, the work camps may be the largest gathering of Catholics they’ve experienced.

“I come from a small community,” she says, pausing from painting a donation box at St. Elizabeth Catholic Charities. “I love coming [to the camps] because I just don’t get to interact with many Catholics my age at home. I still talk to some of the people I’ve met in past camps,” adds the four-time CWHC veteran.

The primary opportunity for growing in their Catholic faith comes in the evening. Each camp holds a program every evening with lively praise and worship music, spiritual talks and witnesses, and time for discussion and reflection.

The evening program is led by college students “who are just trying to live their faith out,” says Gelhausen. “Seeing that example gives the kids a little more courage to live out the faith in high school.”

Such was the case for chaperon Alex Moehn, 23, of Kimberly, Wis. Taking time from painting a mural for St. Elizabeth Catholic Charities, she admits that CHWC was “something I needed as a teenager.”

“I went through a lot of negative

things in high school,” she recalls. “My youth minister convinced me to go [to a work camp] every year. I just don’t know what I would’ve done without it.”

The program made such an impact that Moehn not only participated in her 10th consecutive work camp this summer, she is also active with her home parish and helps with its youth ministry program.

“It gets pretty loud and rowdy at the evening program with praise and worship,” she says, explaining her raspy voice. “But behind all that there’s a lot of prayer time. Strengthening your relationship with Jesus just happens [at camp] whether you try or not.”

Ogle notes that the evening activities focus on “serving with a purpose and bringing Christ into your life as an everyday thing, not just when you need him—and being Christ to others and not being ashamed to show that.”

“We try to encourage them to keep doing service projects back at home,” she adds, emphasizing that “when they leave camp, they are *fired up*.”

*(Sean Gallagher contributed to this story. For more information on Catholic HEART Workcamp, go to [HEARTworkcamp.com](http://HEARTworkcamp.com). Next week, read about the founding of the two local CHWC sites.) †*



Participants in Indianapolis’ first Catholic HEART work camp sing music with residents of the St. Augustine Home for the Aged in Indianapolis on June 11. (Photo by Sean Gallagher)

# IRAQ

continued from page 1

say, and it and has now dwindled to about 200,000. Christians have been targeted by sectarian violence, driven out of their homeland of 14 centuries. Almost two-thirds of Iraqi Christians belong to the Chaldean Catholic Church.

In Dohuk, Cardinal Sako told CNS there were once-thriving Christian communities throughout Iraq: in the capital, Baghdad, in Basra to the south, as well as in Kirkuk,

Mosul and Kurdistan in the north. “Today in Mosul, there are virtually no Christians. There were more than 30,000 [before sectarian violence and Islamic State]. I was a parish priest there,” he said.

“After the liberation of Mosul [from Islamic State], I went there one week afterward and saw that all of our churches have been destroyed. These churches date between the fifth to the 10th century A.D. They are no more. We are afraid that something similar will happen in Iran, but that also Iraq will be affected by a war,” he said.

During his pastoral visit to northern Iraq to encourage Chaldean Catholic parishes, Cardinal Sako told CNS Iraq’s turbulent conflicts have fractured its diverse religious and ethnic mosaic. All the various communities, he said, “are now further divided. This is a phenomenon, a situation that didn’t exist before.”

“Little by little, Christians will leave. They can’t live with others who think they are apostate or infidels. But we [the Church] are, with the government and others, trying to convince them to stay,” Cardinal Sako said. Iraq “is their history,

their identity. Even they have to keep their traditions, their faith.”

The patriarch did not shy away from the challenges his community faces, however.

“We have problems. We are suffering, but we have a mission here and a vocation. It’s not by chance that we are created here,” he said.

“Also, we have to witness to our Muslim brothers and sisters about our behavior, our faith and our morality. I think this is very important. Here, people are very attached to their churches,” he added. †



**Phone Numbers:**  
Main office:..... 317-236-1570  
Advertising:..... 317-236-1585  
Toll free: ..... 1-800-382-9836, ext. 1570  
Circulation: ..... 317-236-1585  
Toll free: ..... 1-800-382-9836, ext. 1585

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**  
Send address changes to *The Criterion*,  
1400 N. Meridian St., Indianapolis, IN 46202-2367

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January.  
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2019 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?  
E-mail us:  
[criterion@archindy.org](mailto:criterion@archindy.org)

**Staff:**  
Editor: Mike Krokos  
Assistant Editor: John Shaughnessy  
Reporter: Sean Gallagher  
Reporter: Natalie Hoefler  
Online Editor/Graphic Designer: Brandon A. Evans  
Executive Assistant: Cindy Clark  
Graphic Designer: Jane Lee



*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
Copyright © 2019  
Criterion Press Inc.

**POSTMASTER:**  
Send address changes to:  
Criterion Press Inc.  
1400 N. Meridian St.  
Indianapolis, IN 46202-2367



7/19/19

**Moving?**  
We'll be there waiting if you give us two weeks' advance notice!

Name \_\_\_\_\_  
E-mail \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State/Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

*Note: If you are receiving duplicate copies please send both labels.*

*The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367*

# Faith leaders decry deportations, say action causes anxiety, fear

WASHINGTON (CNS)—Many Catholic and other faith leaders noted that the Gospel reading for July 14—the day U.S. Immigration and Customs Enforcement (ICE) was to carry out deportation orders for some immigrants—was the parable of the good Samaritan from the Gospel of St. Luke.

The story admonishes people to put aside their differences and “help those who are in need of help,” such as the immigrants coming across the U.S.-Mexico border seeking asylum, faith leaders said.

Among leaders criticizing the ICE actions was Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, who said on July 13 that her organization strongly opposed “the reported plans of ICE raids this weekend.”

“The threats of deportation and family separation are causing anxiety and fear within the vulnerable communities our agencies serve, endangering immigrant rights and safety. Most significant is the lasting psychological damage family separation inflicts upon children,” she said. “Such cruel behavior will impact children for the rest of their lives.

“Our Catholic Charities agencies stand committed to providing legal and humanitarian assistance for our immigrant brothers and sisters,” Sister Donna continued. “We support the pursuit of legal immigration, but recognize that all immigrants, regardless of status, must be treated with basic human dignity and respect.”

Sister Donna urged Congress and the Trump administration “to enact comprehensive immigration reform and address the root causes of migration rather than pursue enforcement raids on America’s immigrant community.”

In Texas, Brownsville Bishop Daniel E. Flores echoed the same concerns, saying: “The threat of mass deportation raids is psychologically cruel to families and children. The actual separation of parents from their children without even a chance for a court appearance is simply reprehensible. Laws ought to treat families and children differently than drug lords.”

News reports estimated that about 2,000 people were going to be arrested for deportation. ICE actions were taking place in at least nine cities: New York, Baltimore, San Francisco, Los Angeles, Denver, Chicago, Houston, Atlanta and Miami. Some news reports said that ICE actions also would take place in New Orleans.

Most mayors in those cities announced they would not allow their law enforcement agencies to cooperate with ICE agents. Thousands across the country protested the agency’s actions.

In New York, Cardinal Timothy M. Dolan on July 13 decried a general

negative attitude toward refugees and immigrants that he said he sees among many in this country, a nation of immigrants. His remarks were not issued in direct response to the announced ICE deportations, but came after he celebrated Mass that day in the chapel at the St. Frances Xavier Cabrini Shrine in New York City.

The saint, also called Mother Cabrini, is the patroness of immigrants and refugees. An Italian American, she founded the Missionary Sisters of the Sacred Heart of Jesus, a religious community that was a major support to the Italian immigrants to the United States.

“I was moved as I recalled her work among Italian immigrants in the United States in the 19th and early 20th century,” Cardinal Dolan wrote in a blog post. “This work inspires me today as the Church continues to welcome immigrants from so many different countries, particularly in these troublingly uncertain times.

“It saddens me to admit that many, some even in the Church, opposed Mother Cabrini’s work. It troubles me that today in too many places hate and malice are directed against immigrants and refugees—in both words and actions,” he added.

“As a pastor, I pray that understanding, respect and love might grow in dealing with newcomers to our land. I am proud of the welcoming that our parishes, schools, charitable, and health care ministries have and do provide,” Cardinal Dolan said.

In a July 14 interview on Fox News Channel, Matt Albence, acting ICE director, said “using the term ‘raid’ does everybody a disservice. We are doing targeted enforcement actions against specific individuals who have had their day in immigration court and have been ordered removed by an immigration judge.

“We are merely executing those lawfully issued judges’ orders,” he added.

Albence said he could not give details of what the agency was calling “Operation Perspective,” but said individuals ICE was targeting came “to this country illegally, had the opportunity to make an asylum claim before an immigration judge, and most of them chose not to avail themselves of that opportunity and didn’t even show up for their first hearing.”

Albence added that in February, ICE gave these individuals an opportunity to turn themselves in and arrange “processes for leaving the country.” Just 3 percent, he said, “actually responded, the rest ignored [the request].”

Ken Cuccinelli, acting director of U.S. Citizenship and Immigration Services, said the weekend action aligned with ICE’s priority to remove criminals from the U.S.

“We’ve got compassionate, loyal ICE agents who are just doing their job,”



People participate in a procession for immigrant rights on July 13 in the streets surrounding St. Frances Xavier Cabrini Shrine in New York City. (CNS photo/Gregory A. Shemitz)

Cuccinelli said in a morning interview on July 14 with CNN’s Jake Tapper. “It shows you how far we’ve fallen in that it’s become news that they would actually go deport people who have removal orders.”

In other faith-based reaction, Katie Adams, domestic policy advocate for the United Church of Christ and co-chair of the Interfaith Immigration Coalition, said on July 12 that having “these raids” take place on a Sunday, “the Christian holy day,” is “further proof that these actions are morally bankrupt.”

“These raids come from a place of fear, suspicion, and hate; living in that kind of hate is antithetical to the Gospel that teaches love for humanity. Families are sacred, both those we are born with and those we find,” Adams said.

Back in June, when the Trump administration indicated it planned enforcement operations in major cities

to remove thousands of migrant families with deportation orders, the chairman of the U.S. bishops’ migration committee criticized the decision, saying broad enforcement actions “instigate panic in our communities, and will not serve as an effective deterrent to irregular migration.”

“We recognize the right of nations to control their borders in a just and proportionate manner,” said Bishop Joe S. Vasquez of Austin, Texas, in a June 22 statement. ICE deportations were later postponed.

“We should focus on the root causes in Central America that have compelled so many to leave their homes in search of safety, and reform our immigration system with a view toward justice and the common good,” he said, adding the U.S. bishops were ready to work with the administration and Congress to achieve comprehensive immigration reform. †



“Because she chose adoption, we now have our son... and we are *beyond grateful.*”

You can help others by giving online at [www.archindy.org/UCA](http://www.archindy.org/UCA).



ALL for the SAKE of OTHERS

UNITED CATHOLIC APPEAL  
*Christ Our Hope*

[www.archindy.org/UCA](http://www.archindy.org/UCA)

## “Air Conditioner or Heat Pump”

136<sup>th</sup> Anniversary Sale

136<sup>th</sup> Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 8/2/19  
THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

136<sup>th</sup> Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 8/2/19 M-F 8-4  
THIELE 639-1111

136<sup>th</sup> Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 8/2/19  
THIELE 639-1111

SERVING CENTRAL INDIANA

THIELE

Heating & Air Conditioning

SINCE 1883

IS-5987722



# The Criterion

Archbishop Charles C. Thompson, *Publisher*  
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*  
John F. Fink, *Editor Emeritus*

## Editorial



Pope Francis gives a blessing as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on June 30. (CNS photo/Vatican Media)

## 'Who is my neighbor?' Pope reminds us 'compassion is the benchmark' of Christianity

"And who is my neighbor?" (Lk 10:29) That phrase from the Gospel (Lk 10:25-37) shared during the liturgy on the weekend of July 13-14 is one we should all be familiar with.

Spoken in the parable of the good Samaritan, Jesus' response to the question put forth by the scholar of the law delivers a story of compassion that some in today's world seem to have forgotten.

And it's a story worth revisiting time and time again when we struggle with recognizing the face of Christ in each and everyone around us.

In his main *Angelus* talk in St. Peter's Square at the Vatican on July 14, commenting on the Sunday Gospel reading of the good Samaritan, Pope Francis said it teaches that "compassion is the benchmark" of Christianity. And we must remember that our lives of faith require us to reach for that standard in even the most uncomfortable situations.

If we visit cities and towns around central and southern Indiana and cities and town scattered across the U.S., we see pockets of poverty and an ever-present homeless population—many victims of circumstances beyond their control who need our support and prayers.

The statistics concerning homelessness in our country are alarming. A total of 552,830 people experienced homelessness on a single night in 2018. This number represents 17 out of every 10,000 people in the United States, according to the National Alliance to End Homelessness, [endhomelessness.org](http://endhomelessness.org).

In Indiana, 5,258 people experience homelessness every night. There are eight homeless people per 10,000 people in the state's general population, and they come from all walks of life: families, veterans, unaccompanied young adults and individuals experiencing chronic homelessness.

If you walk in downtown Indianapolis on any given day or night, you'll see them under bridges and overpasses. The scenario is sadly played out in towns and cities in central and southern Indiana and across America. Do we see the face of Christ in the least of our brothers

and sisters? Are we the face of Christ to these brothers and sisters? We ask: *Who is my neighbor?*

During the *Angelus*, Pope Francis also prayed that Catholics would understand and act on "the inseparable bond" between love of God and love of neighbor.

Those neighbors include people who may make us initially feel uncomfortable because they look different or speak a different language: refugees here from war-torn countries or immigrants looking for a better life. Again, we ask: *Who is my neighbor?*

Our faith teaches us that our neighbors exist outside our comfort zones. And when we go beyond those boundaries, our witness as missionary disciples must still be at the front and center of all we say and do.

"Being able to have compassion; this is the key," the pope said. "If you stand before a person in need and don't feel compassion, if your heart is not moved, that means something is wrong. Be attentive.

"If you are walking down the street and see a homeless person lying there and you pass without looking at him or you think, 'That's the wine. He's a drunk,' ask yourself if your heart has not become rigid, if your heart has not become ice," the pope continued.

Jesus' command to be like the good Samaritan, the Holy Father added, "indicates that mercy toward a human being in need is the true face of love. And that is how you become true disciples of Jesus and show others the Father's face."

A "true face of love." How many of us have shown that compassion when we encounter the least among us?

*Who is my neighbor?* It is the hungry, the homeless, the refugee, the immigrant and anyone who crosses our path.

Like the good Samaritan in the Gospel passage who was "moved with compassion" (Lk 10:33) to help his fellow man, Jesus implores us to follow through on our mission of mercy as his disciples: "Go and do likewise" (Lk 10:37).

—Mike Krokos

## Reflection/John Shaughnessy

# Spray-painted word on street brings the trinity of forgiveness into view

It's the only time in my life when I wished I had a can of spray paint so I could add to the graffiti that someone had scrawled in the midst of a major city.



Spray-painted in white, the large one-word statement appeared suddenly as I walked along the busy streets of Chicago near Wrigley Field. I had just savored a glorious summer afternoon of baseball, but my thoughts shifted when I saw the word near the curb of a sidewalk:

FORGIVE.

It's an invitation and a challenge that gets you thinking, and my thoughts immediately turned to a few specific moments in my life when I had been hurt by someone, when the pain and rejection I felt seared into my heart and my soul. I also remember how I held onto that pain and rejection, finding it difficult to forgive the people who I felt had let me down or done me wrong. Fortunately, the years have passed since those moments, the pain and rejection have faded, and I've made peace with those people, sometimes in person and other times in my heart.

In the midst of remembering those moments when I needed to forgive, I had the sudden wish to be holding a can of white spray paint. With the word FORGIVE emblazoned in my mind, I wanted to change the original message on that sidewalk by adding seven letters to it. And so I imagined myself using the spray paint to make an A, followed by an S, followed by a K. Then I saw myself adding four more letters to the end of FORGIVE, the suffix NESS. So when I was done with my imaginary spray-painting, the message on the street would declare to people passing by, ASK FORGIVENESS.

Maybe it's the type of person I am, but in matters of mercy to ask forgiveness is the second hardest part for me. I know my faults, I know my mistakes, I know the times when I hurt people, but I have sometimes struggled to verbalize such

failings—to simply say, "I'm sorry I have hurt you. Can you forgive me?" And yet when I have sought forgiveness, it has usually moved me closer to the people I have offended.

Still, when I look back across my life, I think of people I have hurt, people to whom I didn't acknowledge my failure of love and friendship, people who—because of distances and circumstances that can't be overcome now—I am not able to seek their forgiveness. So I make my confession to God, ask forgiveness from him and promise to treat others better. That reality, that regret, that promise also leads me to want to reach for the can of white spray paint again, to alter once more the original message, FORGIVE—this time to what is often the hardest part of forgiveness for me and many other people.

And so I imagine myself adding a eight-letter word after FORGIVE, spray-painting a Y, followed by an O, a U, an R, an S, an E, an L and an F, so the message now reads, FORGIVE YOURSELF.

We often let our mistakes and our weaknesses haunt us. We often fail to remember that we are human, and that means we will never be perfect. We often forget to realize that in admitting our weaknesses and striving to change them, we open ourselves to strengthening our relationships with other people and with God. The process begins with forgiving ourselves, a process that should be easier to embrace knowing that God is always willing to forgive us—if we just ask.

So there's the trinity of forgiveness: forgive, ask forgiveness and forgive yourself. Admittedly, together they would make for a crowded message spray-painted on a busy city street. But that combination will always lead us back to God, to others—and even to ourselves.

(This reflection is an excerpt from John Shaughnessy's new book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. It is available on [www.amazon.com](http://www.amazon.com).) †*

## What Is a Metropolitan?

The Catholic Church in the United States has **32 provinces**.

Each province is made of **dioceses** that are grouped together.



A province has one **archdiocese** plus several dioceses.

The other dioceses in the province are referred to as **suffragan dioceses**.

The archbishop of the archdiocese, also known as the **metropolitan**, presides over the province.

With the **new law** set down in *Vos Estis Lux Mundi*, a metropolitan may be authorized by the Holy See to undertake responsibilities for investigating reports pertaining to sexual abuse in the Church.

Note: This explanation does not include Eastern Catholic Churches in the United States.



# Christ the Cornerstone

## Place your trust in God and choose the better part

*“Martha, burdened with much serving, came to him and said, ‘Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.’ The Lord said to her in reply, ‘Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.’” (Lk 10: 38-42).*

The Gospel for this weekend, the Sixteenth Sunday in Ordinary Time, tells the familiar story of two sisters who welcome Jesus into their home. Martha is hardworking but anxious. Mary is more relaxed; she lets her sister do the serving work while she enjoys their guest’s company. When Martha complains and asks Jesus to tell her sister to help her, he admonishes her for being “anxious and worried about many things” (Lk 10:41). He also defends Mary saying that she “has chosen the better part” (Lk 10:42).

This Gospel story speaks directly to our contemporary experience. Busyness distracts us from the things that really matter, and work, as necessary and important as it is, too often gets in the way of our relationships with the

people we are called to pay attention to, to love and to serve.

Mary chose the better part because she recognized Jesus’ presence as a gift, a rare opportunity that she could not fail to take advantage of. Martha, on the other hand, allowed her work—and her worries—to prevent her from savoring the moment.

Many spiritual writers have used this Gospel to illustrate the importance of finding balance in the active and contemplative dimensions of Christian life. As Jesus himself demonstrated, it’s important to periodically withdraw from our day-to-day activities to rest, pray and regain our sense of wonder and gratitude for God’s goodness to us.

What many today call “work/life balance” is critical to our mental, physical and spiritual health. Excessive worry brought about by an obsessive dedication to our work (whatever that happens to be) is counterproductive. It’s bad for the worker, and it ends up being detrimental to the quality of his or her work.

Fifty years ago, the German philosopher Josef Pieper wrote a series of essays on the subject of leisure. In “Leisure: the Basis of Culture,”

Pieper argues that authentic religion can be born only in the kind of leisure that allows time for the contemplation of the nature of God. He calls this kind of contemplative activity “the basis of culture” because work alone cannot inspire the kind of creative activities (such as art, music, literature, or architecture) that are essential to civilization.

“Unless we regain the art of silence and insight, the ability for nonactivity,” Pieper writes, “and unless we substitute true leisure for our hectic amusements, we will destroy our culture and ourselves.”

Mary chose the better part because she was not consumed by work. She placed her trust in God and allowed herself to experience fully the encounter with Jesus made possible, at least in part, by her sister’s hard work.

This is an example of “the Catholic *both and*,” the refusal to separate things that ought to be united. The well-known Benedictine motto, *ora et labora* (prayer and work) reminds us that both are necessary for a balanced life. Human life is enriched by both contemplation and action, leisure and activity. Finding the right balance is the

key to living without undue worry or anxiety.

As Jesus tells us in the Gospel of St. Matthew:

*“Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?” (Mt 6:25-30).*

The one necessary thing for all of us is to trust in the providence of God so that we can live balanced lives unburdened by the things that distract us from the joyful presence of those we love. †



# Cristo, la piedra angular

## Depositen su confianza en Dios y elijan lo mejor

*“Marta, por su parte, se sentía abrumada porque tenía mucho que hacer. Así que se acercó a él y le dijo:—‘Señor, ¿no te importa que mi hermana me haya dejado sirviendo sola? ¡Dile que me ayude!’—‘Marta, Marta—le contestó Jesús—, estás inquieta y preocupada por muchas cosas, pero solo una es necesaria. María ha escogido la mejor, y nadie se la quitará.’” (Lc 10:38-42).*

El Evangelio de este domingo, el décimo sexto del Tiempo ordinario, relata la conocida historia de dos hermanas que reciben a Jesús en su hogar. Marta es laboriosa, pero está inquieta; en tanto que María está más relajada y deja que su hermana se ocupe del trabajo mientras disfruta de la compañía de sus huéspedes. Cuando Marta se queja y le pide a Jesús que le diga a su hermana que la ayude, él la reprende por estar “inquieta y preocupada por muchas cosas” (Lc 10:41). También defiende a María diciéndole que “ha escogido la mejor [de esas cosas]” (Lc 10:42).

El relato del Evangelio apela directamente a la experiencia de los tiempos que corren. Estar ocupados nos distrae de las cosas que verdaderamente importan y el trabajo, con todo y lo necesario e importante que es, a menudo interfiere en nuestras

relaciones con aquellos a quienes estamos llamados a prestarles atención, a amar y a servir.

María eligió lo mejor porque reconoció la presencia de Jesús como un regalo, una rara oportunidad que bajo ninguna circunstancia debía desaprovechar. Por otro lado, Marta dejó que el trabajo y sus preocupaciones le impidieran disfrutar el momento.

Muchos autores espirituales han utilizado este Evangelio para ilustrar la importancia de hallar equilibrio en las dimensiones activas y contemplativas de la vida cristiana. Tal como el propio Jesús lo demostró, es importante sustraerse de vez en cuando de las actividades cotidianas y descansar, rezar y retomar nuestra capacidad de asombro y agradecimiento ante la bondad de Dios para con nosotros.

Lo que muchos llaman hoy en día el “equilibrio entre la vida y el trabajo” es algo fundamental para nuestra salud mental, física y espiritual. El exceso de preocupaciones que acarrea una dedicación obsesiva al trabajo (independientemente de nuestra ocupación) es contraproducente. Es pernicioso para el trabajador y termina por afectar la calidad de su trabajo.

Hace cincuenta años el filósofo alemán Josef Pieper escribió una serie

de ensayos sobre el tema del ocio. En su libro titulado *Leisure: the Basis of Culture* (El ocio: la base de la cultura), Pieper argumenta que la auténtica religión solo puede emanar del tipo de ocio que permite contemplar la naturaleza de Dios. Denomina a este tipo de actividad contemplativa “la base de la cultura” porque el trabajo por sí mismo no es capaz de inspirar el tipo de actividades creativas (tales como el arte, la música, la literatura o la arquitectura) que resultan esenciales para la civilización.

“A menos que retomemos el arte del silencio y la introspección, la capacidad de estar sin hacer nada— sugiere Pieper—y a menos que sustituyamos nuestras ajetreadas formas de entretenimiento por el verdadero ocio, destruiremos nuestra cultura y a nosotros mismos.”

María eligió lo mejor porque no estaba consumida por el trabajo. Depositó su confianza en Dios y se permitió experimentar a plenitud el encuentro con Jesús que, en parte, facilitó el arduo empeño de su hermana.

Este es un ejemplo de los “católicos del tanto y el como”: negarse a separar cosas que deben estar unidas. El tan conocido dicho benedictino *ora et labora* (oración y trabajo) nos recuerda que ambos son necesarios para tener

una vida equilibrada. La vida humana se enriquece por la contemplación y la acción, el ocio y la actividad. Hallar el equilibrio adecuado es la clave para vivir sin preocupaciones o inquietudes innecesarias.

Tal como nos dice Jesús en el Evangelio según san Mateo:

*“Por eso les digo: No se preocupen por su vida, qué comerán o beberán; ni por su cuerpo, cómo se vestirán. ¿No tiene la vida más valor que la comida, y el cuerpo más que la ropa? Fíjense en las aves del cielo: no siembran ni cosechan ni almacenan en graneros; sin embargo, el Padre celestial las alimenta. ¿No valen ustedes mucho más que ellas? ¿Quién de ustedes, por mucho que se preocupe, puede añadir una sola hora al curso de su vida? ¿Y por qué se preocupan por la ropa? Observen cómo crecen los lirios del campo. No trabajan ni hilan; sin embargo, les digo que ni siquiera Salomón, con todo su esplendor, se vestía como uno de ellos. Si así viste Dios a la hierba que hoy está en el campo y mañana es arrojada al horno, ¿no hará mucho más por ustedes, gente de poca fe?” (Mt 6:25-30).*

Lo que debemos hacer es confiar en la providencia divina para poder llevar vidas equilibradas sin el peso de todo aquello que nos distrae de la alegre presencia de nuestros seres queridos. †

# Events Calendar

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

## July 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Jack Fink, editor emeritus of *The Criterion*, presenting "How Can the Church Survive?" 5:40 p.m. optional rosary, 6-8 p.m. dinner and speaker, \$15 members, guests free. Information: [smclauglin@holyspirit.cc](mailto:smclauglin@holyspirit.cc), 317-748-1478.

## July 22-28

St. Ambrose Parish, **food booth at Jackson County Fair** on S.R. 250, Brownstown, 2-10 p.m. Information: 812-522-5304.

## July 24

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome, free admission and parking, food and drink available for purchase.

Information: [www.indycatholic.org](http://www.indycatholic.org), 317-261-3373.

Brownsburg Older Adult Alliance, 554 Pitt Road, Brownsburg. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, 1-2:30 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## July 25

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## July 25-27

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Mid-Summer Festival**, Thurs. 4 p.m. carry out available, 5-10 p.m. festival, Fri. 4-10 p.m., Sat. noon-11 p.m. carry out, indoor dining and rides, 5-11 p.m. festival, live music, bingo, beer tent, casino during festival hours. Information,

[www.indyfestival.com](http://www.indyfestival.com), 317-241-6314.

## July 26-28

University of Saint Mary of the Lake Conference Center, 1000 E. Maple Ave., Mundelein, Ill. **National Catholic Singles Conference Summer Retreat**, "Remaining Relational in an Unrelational World." Fri. 4 p.m.-Sun. 12:30 p.m., \$295 includes conference, onsite activities and four meals. Registration, conference agenda, lodging options: [www.nationalcatholicsingles.com](http://www.nationalcatholicsingles.com). Information: 512-766-5798, [natcatsingles@gmail.com](mailto:natcatsingles@gmail.com).

## July 26-August 5

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m., books not pre-priced but donations accepted. Information: 812-535-2932 or [lindenleafgifts@spsmw.org](mailto:lindenleafgifts@spsmw.org).

## July 27

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Craft Fair**, 9 a.m.-3 p.m. Information: 812-849-3570.

## July 27-28

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat., 5-midnight, Sun., 9:30 a.m. 5K country run, 11 a.m.-9 p.m. festival, chicken dinners, "Rosary: Journey through the Holy Land" exhibit, \$10,000 big money raffle, kiddie land, beer garden, country store, grand prize and quilt raffles, ham stand, ice cream. Information: 812-576-4302.

## July 28

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 9 a.m.-3 p.m. CT, fried chicken dinners with sides, music, silent auction, bingo, raffles, quilt raffle, children's games, rides. Information: 812-843-5143.

## August 2

Women's Care Center, 4901 W. 86th St., Indianapolis.

**First Friday Mass**, 5 p.m., Father Rick Ginther presiding, optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, [mkeyes@indyrr.com](mailto:mkeyes@indyrr.com).

## August 2-3

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 7-11 p.m., Monte Carlo, adults only, Sat. 11 a.m.-10 p.m., family games, food, raffle, bingo, farmers market.

Information: 317-485-5102.

## August 3

Holy Trinity Parish, 100 Keeley St., Edinburgh. **Annual Archdiocesan RCIA Workshop: The Liturgical Dimension of RCIA Ministry**, for RCIA coordinators/team members/catechists, liturgical ministers and clergy; featuring Dr. Timothy O'Malley, McGrath Institute for Church Life director of education, 9 a.m.-noon, \$20 per person or \$30 with lunch, groups of four or more from same parish pay \$15 per person or \$25 with lunch. *Contact parish RCIA director or parish priest before registering*, since payments will be assessed to parishes. Optional afternoon session 12:45-2 p.m. on RCIA best practices. Information and registration: [bit.ly/2NNLaic](mailto:bit.ly/2NNLaic) (case sensitive), 317-236-1550, [rruiz@archindy.org](mailto:rruiz@archindy.org).

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462. †

## Retreats and Programs

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

### August 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Key Themes in the Gospel of Luke**, Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 9-11

St. Joseph Retreat & Conference Center, 1440 W. Division Road, Tipton (Lafayette Diocese). **Retrouvaille Retreat**, for marriages in crisis. Information and registration: [www.helpourmarriage.com](http://www.helpourmarriage.com), 317-489-6811, [retrouindy@gmail.com](mailto:retrouindy@gmail.com).

### August 12

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Aug. 5. Registration: [www.mountsaintfrancis.org/registration](http://www.mountsaintfrancis.org/registration). Information: 812-923-8817.

### August 16-18

Mount St. Francis Center

for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Worldwide Marriage Encounter**, \$75 non-refundable fee. Registration: [www.wwme.org](http://www.wwme.org). Information: Mark and Jill Levine, 317-888-1892, [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

### August 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection**, Father James Farrell presenting on the topic of angels, 8:30 a.m.-3 p.m., \$45 includes continental breakfast, Mass and lunch. Information and registration: Kristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Aug. 12. Registration: [www.mountsaintfrancis.org/registration](http://www.mountsaintfrancis.org/registration). Information: 812-923-8817.

### August 20-22

Saint Meinrad Archabbey Guest House and Retreat

Center, 200 Hill Dr., St. Meinrad. **Peace: the Benedictine Way**, Benedictine Brother Maurus Zoeller presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### August 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima). †

*Events and retreats can be submitted by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.*

## VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.



**Francis and Joyce (Streit) Lake**, members of St. Michael Parish in Brookville, will celebrate their 50th wedding anniversary on July 19.

The couple was married in the former Holy Guardian Angels Church in Cedar Grove on July 19, 1969.

They have two children: Matthew and the late Nathan Lake.

The couple also has seven grandchildren.

They will celebrate with an open house and reception. †

## Hearts & Hands of Indiana to host fundraiser and silent auction on Aug. 9

Hearts & Hands of Indiana, a nonprofit organization that rehabilitates homes to provide affordable housing near St. Anthony Parish in Indianapolis, is hosting its annual Houses to Homes Fundraiser and Silent Auction at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis, at 6 p.m. on Aug. 9.

The event features dinner with complimentary beer and wine, door prizes, audience games and a silent auction.

The mission of Hearts & Hands is to help families and individuals attain affordable, long-term homeownership near

St. Anthony Parish by providing education, mentoring and quality rehabilitated homes. All proceeds from the event directly fund the rehabilitation of previously abandoned homes in the near-west side neighborhood. Tickets are \$100, which includes reserved seating for two adults, dinner, beer and wine, and one entry for a chance in the \$5,000 grand prize raffle. You must be 21 and older.

For more information or to purchase tickets, contact Hearts & Hands of Indiana by calling Jane Youngman at 317-353-3606 or e-mailing [jyoungman@heartsandhandsindy.org](mailto:jyoungman@heartsandhandsindy.org). †

## Sisters of Providence to host dementia informational series in August

"Dementia: Learning, Living, Caring" is the theme of a series of informational sessions hosted by the Sisters of Providence in the Foley Room of the Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods from 9:30-11:30 a.m. on three consecutive Thursdays in August.

The dates and topics are as follows:

- Aug. 8: "Dementia 101." Gain awareness and basic understanding about the disease and its resulting stigmatization, barriers to diagnosis and care, and impacts on caregivers, families and communities.
- Aug. 15: "Dementia: Approach is Everything." Best practices in the

delivery of care for persons living with dementia will be explored along with practical tips and opportunities for discussion.

- Aug. 22: "Dementia-Related Caregiver Support." An opportunity for caregivers to share their stories, ask questions and receive support from others traveling a similar journey.

The presenters will be Elizabeth Collins, clinical care coordinator, and Katie Harich, well-being coordinator for the Sisters of Providence.

The cost is \$10 per session or all three sessions for \$25.

For additional information or to register, go to [www.spsmw.org/event](http://www.spsmw.org/event), call 812-535-2952 or e-mail [provctr@spsmw.org](mailto:provctr@spsmw.org). †

## Roncalli kicks off 50th anniversary with summer social on July 27

Roncalli High School, 3300 Prague Road, in Indianapolis, will kick off its 50th anniversary celebration with a summer social at the school on July 27.

The event begins with Mass at 5:30 p.m. in the school gymnasium celebrated by Roncalli chaplain coordinator Father Douglas Hunter.

The family-friendly celebration will take place on the practice field on the southeast side of the campus, with gates opening at 6 p.m.

Free activities include bounce houses, slip n' slides, face painting

and more, and the band MIXTAPE will perform from 7:30-10:30 p.m.

Food, beer and wine will be available for purchase, or participants can bring their own food and drink.

Attendees are encouraged to bring blankets and chairs.

Admission is \$5 per person or \$15 per family.

Tickets are available online at [Roncalli.org/summer-social](http://Roncalli.org/summer-social) or by calling 317-787-8277, ext. 238.

For more information, visit [50.roncalli.org](http://50.roncalli.org). †

# Father Kirkhoff has exuded 'gift and grace' in 50 years as a priest

By John Shaughnessy

If you had to choose just one story to try to capture the approach that Father Jerry Kirkhoff has brought to his 50 years as a priest in the archdiocese, the story about a baby who faced overwhelming odds to live would be a great choice.

The story involves one of the many families that Father Kirkhoff became close to when he was pastor of St. Jude Parish in Indianapolis from 1985 to 2002.

Before the birth of the baby, tests revealed that some of his organs were in the wrong places—a heartbreaking reality that would require delicate, major surgery to correct after the baby was born for him to live. A doctor at a Florida hospital was identified as having great success in such operations, so the Indianapolis family arranged for the child to be born there.

Through the entire ordeal, Father Kirkhoff was there for the family, offering his support, prayers and Masses. And right after the boy was born, Father Kirkhoff boarded a plane to Florida to baptize the child.

"My vision of the priesthood is walking with people," says Father Kirkhoff, who noted that the surgery on the child was successful. "Symbolically speaking, someone has to walk down an alley, and they're scared. A priest walks with people and tries to aid their faith. I try to accompany people. I try to make the Church a little more human."

His connection with that family continues as he has presided at three weddings.

"The family sent me a card that said, 'Your presence in all these situations means a lot to us,'" Father Kirkhoff says. "It reminds me—that's what a priest should do."

## 'He was always there for everybody'

Sharon Wagner finds it hard to choose one favorite story about Father Kirkhoff from the years—2002 to 2010—when he served as the pastor of St. Pius X Parish in Indianapolis. So the business manager of the parish shares several.

"Father Jerry loved being around the school kids," Wagner recalls. "Being a humble man, the children were the only ones he would let give him attention on his birthday with singing and cards."

"He often shared with his staff. For no apparent reason, he would walk by and toss a gift card to you. It was a nice show of appreciation. He also slipped my son some cash on his 21st birthday so he could 'go have a few,' but told him not to tell his mother."

That generosity naturally extended to sharing the faith, Wagner says.

"Many years before I knew Father Jerry, my dad had a serious heart attack and needed surgery. Their pastor on the south side was not available. Father Jerry had never met Dad, but he came to the hospital to anoint him and spend some time with him. My dad never forgot 'that priest.' He was pleased when he knew I would be working for him some years later."

Mary Gilmartin worked for him as the parish bookkeeper and accountant during his 17 years as the pastor of St. Jude. She saw how he started the parish festival there, an annual celebration that brought parishioners closer.

50 YEARS

She saw how the community responded so generously under his direction to building a new church and a new multi-purpose center—a center which is named for him.

She sees it all as a reflection of the way he treats people.

"It didn't matter what level or what position you had. We were all important to him," Gilmartin says. "The maintenance man was just as important as the president of the parish council."

"He was always there for everybody. He was so good with people who were sick, and he still is. He was so good with people who lost loved ones, and he still is."

## 'It was all about getting the most out of us'

The story that Richie Conway shares starts with the change he saw when Father Kirkhoff first became pastor of Good Shepherd Parish in Indianapolis in 2010.

"When he first came to our church, we hadn't had a steady priest in a long time," says Conway, who is 24. "He never was afraid to do something different when it needed to be done. For him, it was all about getting the most out of us, and us getting the most out of church."

Just as important, Conway says, Father Kirkhoff strived to help him get the most out of his life and his faith.

"What always stood out to me was all he was doing extra to help me grow in my faith. He was always helping me decide what I was going to do with my life, too. He asked if I wanted to be a priest. I thought about it for a long time. I found out it wasn't for me. He didn't get disappointed when I decided to go another route."

Conway is currently studying to be a doctor, as a student in the School of Osteopathic Medicine at Marian University in Indianapolis.

"He supports me still," Conway says. "Even today when we go out to lunch or dinner to catch up, he'll ask about medical school. That is big for me."



Father Jerry Kirkhoff baptizes his great-great niece, Grace Kirkhoff, while her godparents—Maryann Kirkhoff and Michael Bower—take part in the sacrament at St. Barnabas Church in Indianapolis on Aug. 18, 2018. (Submitted photo)

So is the role that faith plays in Conway's life now at Good Shepherd.

"I'm in charge of the altar servers at my church. He's why I decided to be more active in church."

## A touch of mischief and an abundance of concern

People who know Father Kirkhoff well smile when they describe him as "a little mischievous," a description the 75-year-old priest embraces. His eyes even twinkle with a touch of mischief when he shares one of the plans he considered after he was granted permission to officially retire from active ministry in 2014.

"I thought about taking up golf," he says. "I thought, 'I'm going to write some people's names on the balls. And then I'm going to hit the hell out of the balls!'"

Instead of playing golf, his version of "retirement" includes serving as the director of the archdiocese's Mission Office and the Society of the Propagation of Faith. He is also the advocate for retired priests. And he has a generous readiness to fill in for his fellow priests when they need help with celebrating Mass and providing other sacramental assistance in parishes.

"I couldn't retire completely," he says. "I don't have many hobbies. If I didn't come down here [the Archbishop Edward T. O'Meara Catholic Center in Indianapolis where his office is] four mornings a week, I'd be miserable sitting in my apartment."

One of the challenges of retirement for him is that he served in parishes with a lot of people—and a lot of interaction—and now, he says, "I feel living alone is harder. I'm no cook so I go out to eat a lot. I see couples over there, and they don't talk. I'd like to have somebody to talk to."

Still, he speaks up constantly for the retired priests of the archdiocese. He especially looks out for the older priests, including one in the last stage of his life who has no family members to help him.

"I try to go the distance," he says. "Toward the end, a lot of priests don't have a lot of family. I try to focus on them."

## 'Everything we have is gift or grace'

When Father Kirkhoff celebrated the 50th anniversary of his ordination on Memorial Day with a Mass and a reception at St. Jude, he was touched that about 25 of his fellow archdiocesan priests came to share in his celebration.

One of his good friends, Father John McCaslin, says that people should always remember one special point about Father Kirkhoff.

"At heart, he's an east side boy from St. Philip Neri Parish. He's never forgotten his roots."

Growing up there in the 1940s and 50s,

he was part of a parish where faith, family and the work ethic were strong. One of his favorite stories from that time centers around being an altar boy in the eighth grade.

"I served a wedding," he says with a wide smile. "The groom gave me five dollars. I went home, and my mom asked, 'Who got married today?' I said, 'I don't know, but they're wealthy. They gave me five bucks!'"

As he marks the 50th anniversary of his ordination, Father Kirkhoff feels he has been blessed with a different kind of wealth by the life he has lived as a priest.

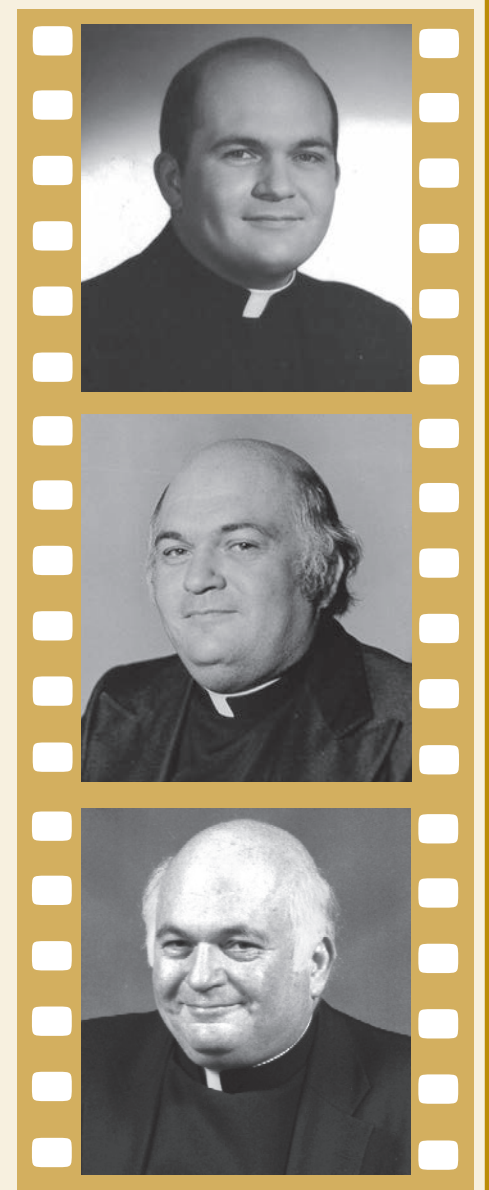
"It's been a wonderful 50 years. It's a time to reflect that everything we have is gift or grace. I've had some tough times, but I have no regrets. There's nothing else I'd like to do."

"If I heard I was going to leave this world at five o'clock today, I'd keep doing what I'm doing until 4:30. And then I'd start praying like mad!"

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com).) †



Father Jerry Kirkhoff marks the 50th anniversary of his ordination as a priest by celebrating a Mass on May 27 at St. Jude Church in Indianapolis, where he served as pastor from 1985 to 2002. Family, friends and 25 of his fellow archdiocesan priests shared in the celebration with him on that day. (Submitted photo)







# Natural Family Planning helps married couples 'love naturally'

By Natalie Hoefler

As Msgr. Paul Koetter prepared a couple for marriage several years ago, he encountered some resistance from the groom when discussing Natural Family Planning (NFP) classes.

The parish where he was pastor at the time required engaged couples to learn NFP, "so I gave them a list of local NFP teaching couples to choose from," recalls Msgr. Koetter, now pastor of Holy Spirit Parish in Indianapolis.

"The guy looked down at the list, looked up and said, 'No. No way. That's just way too awkward.'"

"It turns out he wasn't talking about NFP," says Msgr. Koetter. "His problem was that the first couple on the list was his brother and sister-in-law!"

While humorous, the story also touches on the importance of the Church's role in helping couples "love naturally" by "cooperating with God's design for married love," as stated on the Natural Family Planning page of the United States Conference of Catholic Bishops' (USCCB) website.

But what is Natural Family Planning, really? How reliable is it? Isn't it really just contraception? And if NFP is a way for married couples to embrace "God's design for married love," how is the archdiocese promoting it to those preparing for marriage?

## Myth versus reality

"Scientific, natural and moral methods of family planning that can help married couples either achieve or postpone pregnancies." So reads the definition of NFP on the USCCB's website. "Since the methods of NFP respect the love-giving [unitive] and life-giving [procreative] nature of the conjugal act, they support God's design for married love."

The site explains those methods as being "based on the observation of the naturally occurring signs and symptoms of the fertile and infertile phases of a woman's menstrual cycle."

Misconceptions and misinformation swirl around these methods. The USCCB site identifies some of those concerns and tackles them myth-buster style. Below is a sampling of "myths and realities" listed on the site:

- "NFP is based on guesswork; it's what people used before modern science developed contraception." Myth! The methods are based on more than a century of scientific research on women's fertility cycles.

- "NFP is too complicated to be used by most people." Myth! The methods are not difficult to learn, reads the "reality" answer on the website. And there are several ways to learn, including onsite and online classes, from NFP teaching couples, from practitioners and more.

The site notes that while NFP is not hard to learn, it "will take effort. NFP couples say that it is worth the effort because many benefits will be gained, including stronger communication, mutual responsibility and greater respect for each other."

- "NFP is not a reliable method of family planning." Myth! When practiced correctly and consistently, the site notes, "studies show that couples ... achieve effectiveness rates of 97-99 percent" in postponing pregnancy. And the method also optimizes the potential for pregnancy by helping married couples detect the most fertile time of the woman's cycle.



Engaged couples learn about Natural Family Planning in a presentation given at a One in Christ marriage preparation session at St. Luke the Evangelist Church in Indianapolis on April 13, 2013. (File photo by Natalie Hoefler)

## 'A gift, not a problem to be solved'

One myth particularly bears need for busting: "There is no difference between NFP and contraception." Reality shows this misconception wrong on many levels.

First, Natural Family Planning has no potentially harmful side effects as do many forms of contraception, such as "the pill," inter-uterine devices, hormones and others—nor does it incur the cost of such forms of contraception.

And for those concerned about the environment, family planning just doesn't get any more "green" than when done naturally.

More importantly, NFP offers benefits that simply aren't possible when using contraception, the site explains.

Such benefits include the ability to cooperate with rather than suppress a couple's fertility; mutual responsibility of both the man and the woman; the call for a couple to communicate monthly about their readiness—emotionally, physically, spiritually and financially—to have a child; respect for and acceptance of a spouse's whole—including their fertility; the value of potential children; and the virtue of chastity.

And only NFP can "honor and safeguard the unitive and procreative meanings of married love," notes the USCCB site.

"NFP, as opposed to contraception, does not deliberately frustrate the procreative potential" of the marital embrace, it explains. "[It] is unique because it enables [couples] to work with the body rather than against it. Fertility is viewed as a gift and reality to live, not a problem to be solved."

Finally—but far from least in importance—the site

states this fact: "[NFP] is morally acceptable, while contraception is actually sinful and never morally right."

## 'The baseline of what parishes should provide'

When telling the story of the groom who did not want to learn NFP from his brother and sister-in-law, Msgr. Koetter noted that his parish at the time required engaged couples to take Natural Family Planning classes.

Today, says Gabriela Ross, coordinator of the archdiocesan Office of Marriage and Family Life, "The archdiocese's marriage preparation guidelines state that marriage preparation must provide a 'Catholic understanding of sexuality—that marriage is life-giving, unitive and procreative.'"

"To accomplish that, couples must either complete a course on the Theology of the Body or on NFP."

Those courses are made available through three different marriage preparation options offered by the archdiocese: the one- to one-and-a-half day Pre-Cana retreat, the two-day Tobit weekend and the three-day One in Christ program.

"Our office hosts the Pre-Cana retreats," says Ross. "They're grounded in the Theology of the Body."

"We also address NFP at every retreat by having a couple share their witness about using NFP in their marriage. They give the basic facts of the NFP method they practice, and they refer couples to our online resource list of NFP providers and learning options."

At Tobit weekends, presenting couples have the option to share about their experience with and method of Natural Family Planning. Couples are also given a handout with information from the archdiocesan website on methods of NFP and where to learn them.

The One in Christ program takes NFP a step further, explains Ross.

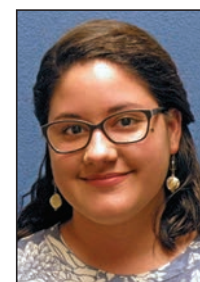
"They do an excellent job sharing a witness of NFP by a practicing couple, and also bring in a panel of medical professionals to discuss NFP at length and give couples the option to write down anonymous questions for the panel to answer in front of the group, or to meet with a panel member privately."

Overall, the archdiocesan guidelines "are the baseline of what every parish should be providing," says Ross. "But some parishes have an even richer preparation program, which is great."

The Church's teaching of NFP as God's design for married love traces back to the first couple in the Bible, Ross explains.

"God gave [Adam and Eve] the responsibility of co-creating life with him," she says. "NFP is the practical method for doing just that—it honors God's role in marriage and family."

(The archdiocese's NFP resource list can be found at [www.archindy.org/marriageandfamily/ministries-NFP.html](http://www.archindy.org/marriageandfamily/ministries-NFP.html). Information about NFP in general can be found on the United States Conference of Catholic Bishops' site at [bit.ly/2M3zXsR](http://bit.ly/2M3zXsR).) †



Gabriela Ross

## Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



## REPORT SEXUAL MISCONDUCT NOW

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

**1 Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810

**2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410

**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)



**JULY 25 & 26 6-11 PM**  
**JULY 27 5-11 PM**

Rides ★ Games ★ Beer Tent ★ Bingo ★ Food ★ Raffles  
Fireworks ★ Casino ★ Pony Rides ★ Car Show ★ Desserts

### Live Music

Thursday - Tastes Like Chicken  
Friday - My Yellow Rickshaw  
Saturday - 3rd Generation Band



10655 Haverstick Rd Carmel, IN  
[www.setoncarmel.org](http://www.setoncarmel.org)

IN Gaming Lis. # 149766

# Intercultural Pastoral Institute graduates encouraged to 'go to the peripheries,' be 'ambassadors for Christ'



Graduates of the archdiocesan Hispanic Pastoral Leadership Institute are pictured with Archbishop Charles C. Thompson and several priests after a graduation liturgy at St. Andrew the Apostle Church in Indianapolis on June 15. All told, 34 graduates—27 in pastoral leadership, and seven in spiritual direction—received certificates on that day. (Photos by Mike Krokos)

By Mike Krokos

The newest graduates of the archdiocesan Intercultural Pastoral Institute were encouraged by Archbishop Charles C. Thompson to live their lives in service to others.

"Each of us, by our baptism, is called to holiness and mission. This calling is the essence of discipleship in Jesus Christ," the archbishop said in a homily during a June 15 certification Mass that he celebrated in Spanish at St. Andrew the Apostle Church in Indianapolis.

Present at the Mass was the seventh graduating class from the archdiocese's Hispanic Pastoral Leadership Institute, and its third graduating class in spiritual direction. All told, 34 graduates—27 in pastoral leadership, and seven in spiritual direction—received certificates.

"Holiness necessarily involves an

intimate union with the Holy Trinity—God the Father, the Son and the Holy Spirit," Archbishop Thompson continued. "It is only through divine grace, rather than human merit, that we become holy people of God. One cannot be holy without embracing the mission of Jesus Christ, that which Jesus has entrusted to the Church."

The Mass was concelebrated by several priests. In his homily to the graduates, Archbishop Thompson also cited a former pope.

"Those who serve as spiritual directors or leaders of faith do well to keep in mind the words of Pope-Emeritus Benedict XVI: 'To be sure, we do not possess the truth, the truth possesses us. Christ, who is the truth, has taken us by the hand, and we know that his hand is holding us securely on the path of our quest for knowledge.'"

Ministry leaders must seek the will of God for themselves and for others, the archbishop continued. "Reconciled to God, as St. Paul points out, 'we are ambassadors for Christ, as if God were appealing through us'" (2 Cor 5:20).

In a program after the liturgy, Providence Sister Tracy Horan reminded the graduates that the classes they attended helped shape

their futures in ministry.

"The [Intercultural Pastoral] Institute says that the program does not only inform, but also forms the mind and the heart," said Sister Tracy, who served as keynote speaker. "This seems appropriate to me because the way that they have been formed has been the way that our hearts work."

The graduates, she continued, invested lots of time and energy to grow in their lives of faith.

Like Pope Francis has said, Sister Tracy noted, each of us must not be afraid to travel "to the peripheries" in ministering to others.

"God is not afraid of the peripheries," she said.

As a class instructor, Sister Tracy said she enjoyed seeing her students "explore the peripheries" in their classes about Catholic social teaching.

"I admire the faith of many of them who weren't afraid to question and to offer opinions or different perspectives," she said. "This showed me a living faith, a faith that has no fear of going to the peripheries and developing, of going outside comfort zones."

Agustín Torres, a member of St. Bartholomew Parish in Columbus, said that during his seven years as a



Ana Ortega, left, and Agustín Torres read the prayers of the faithful during the June 15 Intercultural Pastoral Institute certification Mass.

member of the southern Indiana parish, the Hispanic community has consistently grown there.

"These classes offered a way to form me as a leader, to get to know my faith community better, and to prepare me for the way that God wants to lead me," said Torres, who graduated from the pastoral leadership program.

Yaquelin Vázquez, a member of St. Gabriel the Archangel Parish in Indianapolis, said she took part in the program because she wanted to delve deeper into Catholicism.

"More than anything, now that I know more about my faith, I'd like to become more involved in my parish," said Vázquez, also a graduate from the pastoral leadership program. "Wherever I can serve, where Father [Michael O'Mara, her parish's pastor] says I can help, that's what I'll do."

Archbishop Thompson encouraged the graduates to draw from Scripture and the Eucharist "the grace we need to carry forth the mission of Jesus Christ in the way of holiness. The Holy Spirit has been given to fill up what is lacking in us as ambassadors for the Lord in the ministry of spiritual direction and the service of leadership.

"Let us give thanks to God for calling forth those we recognize and celebrate this day as his ambassadors," the archbishop continued. "Let us open our minds and hearts ever more fully to being possessed by the truth of Christ, that our witness will lead others to a personal encounter with the person of Jesus Christ."

(To learn more about the Intercultural Ministry Institute and its program, visit [www.archindy.org/multicultural](http://www.archindy.org/multicultural).) †



Prisca Arrendondo receives her certificate and congratulations from Archbishop Charles C. Thompson during the June 15 archdiocesan Intercultural Pastoral Institute graduation program. Also pictured is Oscar Castellanos, archdiocesan director of Intercultural Ministry.



Rose Liceth Cobian receives the Communion cup from Father John McCaslin during the June 15 Intercultural Pastoral Institute certification Mass.



Archbishop Charles C. Thompson elevates the Eucharist during the June 15 Mass at St. Andrew the Apostle Church in Indianapolis. Also pictured is Father John McCaslin, who concelebrated the liturgy.

## Worship and Evangelization Outreach/Bev Hansberry

## RCIA offers evangelization, chance to move all toward Jesus

Many of you have probably heard the phrase, “We often don’t appreciate something until it’s gone.” This phrase has echoed in my head—and in my heart—these past few months as I’ve prepared to retire after 23 years in ministry. Maybe that’s why this year at the Easter Vigil I felt as if my heart would burst! I sat in the pew and tried to take in everything in a way that I had never done before.



One of my most endearing opportunities at St. Pius X Parish in Indianapolis has always been the Rite of Christian Initiation for Adults (RCIA). Each year, I find myself full of anticipation and excitement as we enter into the holy vigil.

This year was different, more magnified. It was the last time I would be responsible for helping form candidates and catechumens. Many things were going through my head about the experience.

I finally quieted myself and simply gazed tenderly at each person as they celebrated baptism, confirmation and Eucharist. Those who were at one time strangers had become loving treasures!

God’s spirit had changed me by being part of their lives. That evening, I realized that RCIA is a process that can touch the souls of everyone who comes into contact with it. It’s such a powerful example of evangelization on many levels.

Each year, I ask participants why they are interested in attending RCIA. Many of them say it’s because they know someone who is Catholic, often a spouse. Recently, someone said it was because they were invited. Just imagine what could happen if each one of us invited one person to RCIA each year! Evangelization ... without a doubt!

The weekly sessions of RCIA become not just a source of knowledge, but a way of formation—evangelization in a concrete way. It’s beautiful to see those in the process open themselves to the Spirit and become transformed. In the end, however, we as Catholics also are the ones evangelized. Many sponsors have told me how the process has given them a deeper understanding of their faith and love of Christ. Also, as candidates and catechumens stand at Mass and publicly commit to Christ through the rites, scrutinies and at the Vigil, they become witnesses to the whole parish. Their excitement is contagious. Seeing the spark of light within, we the onlookers

can’t help but want what they have. Evangelization—right?

Moved by their witness, parishioners frequently affirm the candidates and catechumens. Evangelization again! As they are affirmed, they often feel a part of something much bigger than themselves.

This year, we had a catechumen who was getting married and didn’t know if they would stay at our parish. They stayed. A candidate said he felt as if he finally belonged. He’ll stay. Another candidate said she is happy to know people now at Mass. She will stay and will seek out to meet many other parishioners.

Now as my role is changing, I’m looking forward to continuing my involvement in the process as a parishioner. I’m excited to know that I can always be a part of RCIA, and knowing that actually takes away some of my sadness of letting go.

RCIA is truly a life-giving opportunity. It is a circle of evangelization with the potential to move all of God’s people toward Jesus.

*(Bev Hansberry is a former parish catechetical leader and member of the Archdiocesan RCIA Committee who now serves part time in spiritual direction ministry.) †*

## For The Journey/Effie Calderola

## A visit to Emmett Till’s coffin

More than 60 years ago, a young African-American boy named Emmett Till was brutally murdered in Mississippi



after an encounter with a white woman in a country store on a dusty road on a hot, humid Southern day.

Emmett, from Chicago, was visiting relatives and had stopped to buy bubble gum.

His transgression, by nearly all accounts, was to whistle at the good-looking clerk as she walked to her car. Days later, he was kidnapped, ruthlessly beaten and discarded in the Tallahatchie River. Those charged were acquitted by an all-white, all-male jury, but in 2018, acting on new information, the U.S. Department of Justice opened a new investigation.

The reverberations of one of America’s most infamous lynchings echo, and out of the thousands of blacks who were lynched by mobs, often by hanging, Emmett Till’s savage death stands out.

His mother, Mamie Till-Mobley, insisted that his body be brought home to Chicago, and after seeing her son’s horribly mutilated face and body, she insisted on an open coffin that was subsequently viewed by thousands. It was a motivating factor in the burgeoning civil rights movement.

I’ve been the mother of a 14-year-old boy, and it’s hard to read about Emmett without thinking about my own son at that young, impressionable, hopeful age. It amazes me that a mother could be so courageous.

The National Museum of African American History and Culture opened on the National Mall in Washington, in 2016. A year later, my husband and I made a pilgrimage to that city, where there’s always something new, or something old and sacred that beckons us to return.

The museum was first on our list, and it did not disappoint. From the horrors of the slave ships to the ongoing struggle for civil rights, the museum traces America’s racial history.

But its Emmett Till Memorial is powerful. It’s on the floor that’s devoted to the Jim Crow era, that part of our history when segregation ruled much of the land, particularly in the South. Its cruelty was undergirded by a deep fear of sex between the races, a fear of race mixing, a fear of black men.

The memorial room has a quiet, contemplative feel. The centerpiece is an open coffin, the very coffin in which Emmett’s body was viewed by thousands and later buried for 50 years until the FBI exhumed it for yet an earlier investigation. Behind the soiled coffin, the wall is covered by the black and white photos of the original funeral service, the coffin, the crowds.

I knew I was on holy ground. But as I walked out of the room, I was struck by the tears of my fellow visitors. Everyone there was African-American and they were crying, weeping inconsolably in some cases.

Suddenly, I had the sense that I was an interloper, a mere spectator, a visitor to a funeral of someone to whom I had not been close, while all around me, his kin were deeply grieving.

I realized later, that I, of course, was also a mourner. I can’t begin to understand the depth of the African-American experience, but I can mourn for my country. I remembered that for all the beauty of the American idea, we have many shameful parts of our history that we need to confront with humility.

Even today, we find no way to accommodate brown children at our border who languish in dirty diapers, underfed, terrified and alone while politicians squabble. We Americans have a long way to go. We are all mourners in the room that holds Emmett Till’s coffin.

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

## Living Well/Maureen Pratt

## Write, dance, sing or sculpt? The Church needs your creativity

Gotta dance? Gotta sing?

For creative artists eager to dedicate themselves to their craft, the desire to do so full time can be powerful.



But soon after graduating with a bachelor or Master of Fine Arts, or “turning pro,” the reality hits: Musicians, visual artists, dancers or writers will seldom be able to consistently, year upon year, “pay all the bills” from the proceeds of their craft.

According to the U.S. Bureau of Labor Statistics, the median hourly wage for dancers in May 2018 was \$16.31, and for a dancer and choreographer only \$18.17. Dancers and related artists do not usually work a 40-hour week, and are often prone to injuries that can reduce working hours for a prolonged period of time, amplifying financial challenges.

Visual artists hoping to live from sales of paintings, sculptures or other work can expect a median hourly rate of \$28.06. However, barriers to entry into galleries and other lucrative sales venues are steep. It can take years before financial gain catches up with effort.

Writers can find full-time work in technical and academic fields, and there are seemingly unlimited opportunities

for individual expression online. But those who want to support themselves on writing books will struggle to do so: A 2018 *Author’s Guild* survey shows that the median annual income of a book author is \$6,080. This figure includes all writing-related activities (speaking, teaching, editing), and is down from \$10,500 in 2009.

Wear and tear on the confidence and bank balance of someone who aspires to a life in a creative field can be significant. Some artists might be tempted to “compromise” to stay afloat, taking on projects that fall short (sometimes very short) of respect for their gifts and the Creator responsible for them.

Or, talented individuals might burn out and drop out of the “race” in the face of repeated rejection and other challenges.

The costs of training, supplies and marketing in a craft usually far overrun earnings. Industry fluctuations can sideline even the most veteran of artists. Life can intervene, bringing illness, familial responsibilities and other sidetracking realities. The notion of “starving for one’s art” might seem noble and glamorous—until you try it yourself day after day!

Yet, for all of the worldly struggle inherent in trying to survive with God-given artistic talent, a true calling is all but impossible to ignore. Dancers dance. Artists make art. Musicians make

music. Writers write. We “gotta” do what we do, and we cannot do it in a vacuum.

Blessedly, faith provides a wonderful focus for God’s call to creative endeavors.

For centuries, our Church has provided avenues for faith-filled artistic expression and supported art of many different disciplines, from choirs to visual and written works that prompt deeper prayer and engagement with faith.

Today, parishes, faith-based hospitals and schools are but a few of the places where talents can be put to use. Liturgy, catechesis, adult faith formation, evangelization and other areas benefit greatly from thoughtful, faithful creative artists who apply their talents in service to others and the Church.

After earning my Master of Fine Arts from UCLA’s School of Theater, Film and Television, I thought I’d be writing scripts in Hollywood. The harsh reality of lupus changed that trajectory, but ultimately brought me to where I am today—I am so grateful that God had other plans!

The richness of the work that blends my skills and faith has been a greater blessing than I could ever have imagined (or fashioned) myself—and I heartily recommend it!

Gotta write, dance, sing, sculpt ...? Think faith!

*(Maureen Pratt’s website is [www.maureenpratt.com](http://www.maureenpratt.com).) †*

## The Human Side/Fr. Eugene Hemrick

## St. Paul VI, others remind us work is at the heart of finding joy

He was a realist. As cardinal archbishop of Milan before becoming pope, St. Paul VI was often found talking



to workers in their workplaces. Getting to know them personally is one reason his thinking and writings were so practical.

His realism comes through in his apostolic exhortation, “*Gaudete in Domino*,”

on Christian joy, as well as his down-to-earth appraisal of joylessness in today’s life.

The “difficulty in attaining joy,” he wrote, “seems to us particularly acute today. ... Technological society has succeeded in multiplying the opportunities for pleasure, but it has great difficulty in generating joy.

“For joy comes from another source. It is spiritual. Money, comfort, hygiene and material security are often not lacking; and yet boredom, depression and sadness unhappily remain the lot of many. These feelings sometimes go as far as anguish and despair, which apparent carefreeness, the frenzies of present good fortune and artificial paradises cannot assuage.”

This straightforward appraisal focuses on one of the primary causes of life’s emptiness despite its awesome amenities.

St. Paul VI doesn’t leave us with pessimistic gloom, but gives us one essential means for achieving true joy by pointing us to work and its “sometimes austere joy [when] well done” and “the joy and satisfaction of duty [when] performed.”

American psychiatrist and author Theodore Isaac Rubin echoes these sentiments in stating, “Happiness does not come from doing easy work, but from the afterglow of satisfaction that comes after

the achievement of a difficult task that demanded our best.”

I have often felt this satisfaction when working in my garden during a long, hot, humid day and stepping back to admire it. The elation of approval and gratification this produces is joy par excellence.

Retired Brazilian soccer player Pele adds another element of joy-producing work in telling us, “Success is no accident. It is hard work, perseverance, learning, studying, sacrifice and most of all, love of what you are doing or learning to do.”

In including work as an indispensable source of joy, St. Paul VI points us to a reality in life many tend to overlook. Work possesses a precious source of joy when we love it and do it to the best of our ability.

*(Father Eugene Hemrick writes for Catholic News Service.) †*

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

# The Sunday Readings

Sunday, July 21, 2019

- 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 misunderstood only in terms of its creation narratives. While the creation of all things and beings in existence by Almighty God is a significant part of the revelation contained in this sacred book, Genesis has much more to say than just about how long it took God to create the world from nothingness.

The first reading for Mass this weekend is an example of this fuller message from Genesis. It tells the story of Abraham. For the ancient Hebrews, Abraham 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 in the persons of three men. Abraham receives them hospitably, offering 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 his or her parents. God's creation again manifested itself.

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 as an Apostle and for preaching the Gospel. Although imprisoned, he still communicated with the Christians of Colossae.

He still was functioning as an Apostle and as a believer, insisting that he was commissioned by God to preach the Gospel. He called the Colossians to strong faith. 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 a guest in the home of Mary and Martha. 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 regarded as being too preoccupied with herself and trivial things as opposed to Mary, who is a true disciple. Actually, Martha had 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, as are we all.

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

Paul was imprisoned 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.

Despite all these problems, God was in the picture and marvelously bettered the situation. Nothing is impossible for God. He is supreme over the constraints of nature and even 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 bring the Good News, when the hard and fast rule was that no 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  
Song of Songs 3:1-4a  
or 2 Corinthians 5:14-17  
Psalm 63:2-6, 8-9  
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 Makhlūf, 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 126:1b-6  
Matthew 20:20-28

### Friday, July 26

SS. 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 50:1b-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

### A dispensation is required for first cousins to be married in the Church

Q Are first cousins allowed to be married in the Church? I have in mind a couple I know whose fathers are brothers. They hadn't known each other as



children but met later at a family reunion and then fell in love. They were married in a civil court, which is allowed in some states.

The parents of both have given their consent, but there are some other relatives who cannot accept the situation. I want to know whether this couple can now get married in the Catholic Church. (Virginia)

A The Church's *Code of Canon Law* (Canon 1091) prohibits marriage between two first cousins. However, this is considered to be an impediment by ecclesiastical rather than divine law, and the diocesan bishop can grant a dispensation for them to marry validly in the Church.

The Church allows for this because the marriage of first cousins is an accepted and common cultural practice in other parts of the world. As you mention, the civil law in the U.S. on this differs from state to state. Today, about half of our nation's 50 states prohibit marriage between first cousins, while the other states either permit it or allow it under certain conditions.

In several states, it is permitted only if both parties are 65 or older or if one is infertile. The historical reason for regulating this,

of course, has been the fear that genetic problems can arise in children whose parents are too closely related by blood.

So, to your question, the couple you write about should meet with their parish priest, who will assist them in seeing if it is possible to seek the bishop's permission for them to be married in the Church.

Q Our parish is blessed to have a small but extremely popular perpetual adoration chapel. Because so many who came for adoration were bringing lavish flower arrangements, our sacristan—with the pastor's permission—forbade all plants, and there are now two signs declaring this ban on either side of the monstrance.

I find these signs to be distracting and rather disrespectful of the Blessed Sacrament, especially since the prohibition of flowers has already been posted at the chapel's entrance. Am I overreacting, or are there valid reasons for requesting the removal of the signs from the monstrance altar? (Location of origin withheld)

A No, I don't think you are overreacting. You should speak with your pastor and simply explain your feeling that the presence of the signs right next to the monstrance takes the focus away from the Blessed Sacrament.

I am not aware of any specific Church regulations with regard to this, but I would think you could back up your argument by quoting from the "General Instruction of the *Roman Missal*," which sets forth the Church's norms for the celebration of the Mass. There it states, "Floral decorations should always show moderation and be arranged around the altar table rather than on the altar table" (#305).

It seems to me that if flowers are not to be permitted right next to the Eucharist, then—even more—those distracting signs should be moved away.

The U. S. Conference of Catholic Bishops does have on its website a document called "Perpetual Exposition of the Blessed Sacrament" that, although it does not speak directly to your question, addresses the reverent attention with which such adoration should take place.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### Released from Purgatory

By Rose Sullivan

My soul and body were no longer as one.  
My body lie there, but my soul was gone.  
Again God proved He is over man,  
But my soul only awaited  
The touch of His hand,  
To lead it before the Heavenly Throne,  
Where justice is decreed by this King alone.

The Father looked down from His magnificent chair  
At my soul humbly kneeling before Him there.  
I lifted my head and to my surprise,  
Found not a frown but tears in His eyes.  
At His right sat a Holy One,  
God's Only-Begotten Son  
The world's Redeemer.  
In the chair at the left, surrounded by a cloud,  
Was a dove.  
Here was the Holy Spirit, symbol of Purity and Love.

God weighed each of my deeds, good and bad, carefully.  
With my head bowed, I knelt there prayerfully.

My layover between Earth and Heaven had been made.  
For the sins I had committed, the penalty was paid.  
My soul began to sing as I looked at all Three.  
I knew I had come home for all Eternity.



(Rose Sullivan is a member of Sacred Heart of Jesus Parish in Terre Haute. Photo: Detail from an altarpiece painted by Peter Paul Rubens around 1630 depicts St. Teresa of Avila praying for the release of a soul from purgatory.) (Public domain image from [www.metmuseum.org/art/collection](http://www.metmuseum.org/art/collection).)

# 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.

**BENCKART, Fleurette M. (McMillin)**, 96, St. Charles Borromeo, Bloomington, June 30. Mother of Nancy Benchart Ohlmann, Sara Weil, Amy and Ted Benckart. Sister of Jane Bubier, Michael and Nugent McMillin. Grandmother of five. Great-grandmother of three.

**BRUHN, Petrina**, 57, Nativity of Our Lord Jesus Christ, Indianapolis, June 7. Wife of Tom Bruhn. Mother of James and John Bruhn. Sister of Betty Bruno.

**COLEMAN, Lois**, 95, St. Bernard, Frenchtown, June 12. Mother of Dee McCully, Jeffrey and Myron Briscoe. Grandmother of five. Great-grandmother of four.

**COMBS, Virginia L.**, 84, Our Lady of Perpetual Help, New Albany, July 1. Wife of Leonard Combs. Mother of Terri Day, Bridget Wilson, Brian, Edward and Richard Combs. Sister of Joyce Gibbons and Lennie Reinhardt. Grandmother of 11. Great-grandmother of three.

**DURM, Christopher**, 25, Nativity of Our Lord Jesus Christ, Indianapolis, June 16. Son of Jeff Durm and Kelly Durm. Stepson of Amy Durm. Brother of Samantha, Colton and Joseph Durm. Grandson of Edward and Joyce Buckley, Richard and Josette Randolph and John and Deloris Durm.



## Patron saint of immigrants

New York Cardinal Timothy M. Dolan prays at the tomb of St. Frances Xavier Cabrini during a Mass for immigrants on July 13 at St. Frances Xavier Cabrini Shrine in New York City. The liturgy was part of the shrine's daylong celebration marking the birthday of its patroness. An Italian immigrant born on July 15, 1850, Mother Cabrini was the first U.S. citizen to be canonized and is the patron saint of immigrants. (CNS photo/Gregory A. Shemitz)

**GOEBEL, Kimberly F.**, 54, Prince of Peace, Madison, July 9. Daughter of David and Jean Goebel. Sister of Mark Goebel. Aunt of several.

**LOWER, Barbara A.**, 53, St. Mary, Rushville, July 2. Wife of Tim Lower. Mother of Alysia Coburn, Ciara Walton, Samantha and Dustin Lower. Sister of Beth Meyer-Burns and David Meyer. Grandmother of four.

**MEISBERGER, Arthur E.**, 65, Prince of Peace, Madison, June 30. Father of Brandon, Drew and Tony Meisberger. Brother of Mary Hilton, Dolores Souder, Charlie, David, Donald, Dwight, John, Mark and Melvin Meisberger. Grandfather of three.

**MEYER, James A.**, 77, Immaculate Conception, Millhousen, June 17. Husband of Rita Meyer. Father of Kelli

Cobler and Kevin Meyer. Brother of William Meyer. Grandfather of four.

**NAGLE, Roselyn Schneider**, 77, Nativity of Our Lord Jesus Christ, Indianapolis, June 30. Mother of Theresa Marlin, Jim and Michael Schneider. Sister of Beverly Easton. Grandmother of nine. Great-grandmother of 10.

**PIETRYKOWSKI, Joanne M. (LaPorte)**, 89, Prince of Peace, Madison, June 30. Mother of Sharon Pietrykowski Peak, David, James, John, Patrick, Robert and Thomas Pietrykowski. Grandmother of 16. Great-grandmother of nine.

**SCHOETTNER, Carolyn A.**, 81, Immaculate Conception, Millhousen, June 26. Sister of Susan Buening, Mary Jane Roberts, Dorothy Snyder, Helen Wagener, Norbert and

William Schoettner. Aunt, great-aunt and great-great-aunt of several.

**SEDLACKO, Stephen R.**, 77, St. Anne, New Castle, June 29. Father of Linda Hutton. Brother of Regina Bridge, Dolores Starkey, Donald, Eugene,

Louis and Thomas Sedlacko. Grandfather of two.

**SMITH, Bonnie J.**, 96, St. Bernard, Frenchtown, July 2. Mother of Betty House and Phyllis Wernert. Sister of Helen Leszczynski. Grandmother of seven. Great-grandmother of 13.

**VIELLIEU, Walter R.**, 88, Immaculate Heart of Mary, Indianapolis, June 30. Husband of Rita Viellieu. Father of Brigitte Davis, Beth Fischer, Julie Thompson, Nanette, Ben, Dennis and Ken Viellieu. Grandfather of 13. Great-grandfather of four. †

## Franciscan Sister Sharon Marie Blank served in Catholic education for 53 years

Franciscan Sister Sharon Marie Blank died on July 5 at St. Vincent Hospital in Indianapolis. A member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, she was 72.

The Mass of Christian Burial was celebrated on July 11 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sandra Anne Blank was born on Aug. 1, 1946, in Louisville, Ky. She entered the Sisters of St. Francis on Sept. 8, 1964, and professed final vows on Aug. 12, 1972.

During her 53 years of ministry in Catholic education, Sister Sharon Marie served in schools in Indiana, Kentucky and Missouri.

In the archdiocese, she served as principal at Our Lady of Perpetual Help School from 1985-2000. While there, she also ministered as the parish's organist.

Sister Sharon Marie is survived by her sisters, Franciscan Sister Sharon Blank and Sharlene Bruns.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

## 'Dangerous' bill on seal of confession withdrawn before key hearing

LOS ANGELES (CNS)—In a last-minute twist, a California bill that would have required priests to break the sacramental seal of confession was shelved by its sponsor amid a remarkable grassroots campaign mounted by the



Archbishop Jose H. Gomez

state's Catholics, members of other faith groups, and religious liberty advocates from across the country.

S.B. Bill 360 was withdrawn the day before a scheduled July 9 hearing in the California Assembly Public Safety

Committee, effectively removing it from any further consideration this year.

"S.B. 360 was a dangerous piece of legislation," said Los Angeles Archbishop Jose H. Gomez, who had led the California bishops in opposing the bill.

"If any legislature can force believers to reveal their innermost thoughts and feelings shared with God in confession, then truly there is no area of human life that is free or safe from government," he added.

The bill's author, state Democratic Sen. Jerry Hill of San Mateo, decided to shelve his bill after learning that it did not have enough votes to pass out of the committee.

Hill's decision came on the same day that the Public Safety Committee released a staff report raising serious First Amendment and enforceability concerns about the proposed law, while noting that no other state had taken such an approach to the sacrament.

In its original form, S.B. 360 would have ordered priests to disclose any information they might hear in confession concerning the sexual abuse of minors.

An amended version of the bill—which would deny confidential confessions to priests and Church personnel who work with priests—passed the California Senate in a 30-2 vote on May 24.

Archbishop Gomez had previously called the proposed legislation "a mortal threat to the religious freedom of every Catholic" in a May 17 column for *Angelus* (the news outlet of the Archdiocese of Los Angeles), and was joined by the rest of the state's Catholic bishops in asking faithful to urge their state representatives to oppose the bill.

The safety committee analysis noted that more than 125,000 people had expressed their opposition to the bill to lawmakers.

But Catholic analysts called that number low. The #KeepTheSeal campaign launched in the Archdiocese of Los Angeles resulted in the delivery of more than 140,000 letters to the State Capitol building in Sacramento as of

July 8, the day before the committee vote. Another 16,700 e-mails were sent to representatives from concerned Catholics in Los Angeles.

Archbishop Gomez had asked that a letter be read in all parishes at every Mass over the June 15-16 weekend.

"We cannot allow the government to enter into our confessionals to dictate the terms of our personal relationship with Jesus," the archbishop said in his letter, calling on Catholics to speak out against the bill.

The archdiocese also set up a website, [KeepTheSeal.com](http://KeepTheSeal.com), as a hub for faithful to write to their representatives and learn more about the sacrament of reconciliation.

Critics pointed out that no evidence was presented in the legislature that would suggest confession is being used to conceal the sexual abuse of minors. At the same time, growing concerns about the legislation were voiced from many Catholics around the country, and from other faith leaders.

The steady drumroll of coverage from national and Catholic media on the debate prompted reactions from Catholic voices ranging from veteran Vatican journalist John L. Allen Jr. to the Catholic League's Bill Donahue. The publicity culminated on July 1, when the Vatican weighed in by issuing a document from the head of the Holy See's highest court reaffirming the importance and inviolability of the confessional seal.

In the days leading up to the committee vote, opposition to the bill intensified as hundreds of Catholics around the state made plans to travel to Sacramento to attend the July 9 committee hearing.

On July 2, James Sonne, director of Stanford University's Religious Liberty Clinic, wrote to Public Safety Committee Chairman Reginald Byron Jones-Sawyer in opposition to the bill, which he called "constitutionally problematic because it singles out religious exercise for disfavored treatment."

On July 8, a statement signed by Muslim, Orthodox, Lutheran, Anglican, and Baptist faith leaders, as well as representatives from Eastern Catholic Rites and historic Black churches was delivered to committee members declaring that "we are all one with American Roman Catholics in condemning the attack on religious freedom that the current version of California Senate Bill 360 represents."

Andrew Rivas, executive director of the California Catholic Conference, expressed his thanks to the Californians who reached out to their legislators to oppose S.B. 360.

"An amazing number of people spoke to their legislators to explain the sacred nature of the sacrament of reconciliation," said Rivas. "It is important to our spirituality and our relation to God and to others. Our thanks go to all who played a part." †



# From the ARCHIVES

Bishop Simon Bruté



## Bishop Chartrand preaching at Fort Benjamin Harrison

This photo features Bishop Joseph Chartrand preaching at the dedication of a new Knights of Columbus building at Fort Benjamin Harrison in Indianapolis on July 21, 1918. With his elbow on the railing is Father Joseph E. Ritter, who later became the first archbishop of Indianapolis, and then a cardinal.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)

## ASYLUM

continued from page 1

immigrant communities, and now added “to this climate of fear” is the administration’s “further unacceptable action to undermine the ability of individuals and families to seek protection in the United States.

“The rule adds further barriers to asylum-seekers’ ability to access life-saving protection, shirks our moral duty, and will prevent the United States from taking its usual leading role in the international community as a provider of asylum protection,” the cardinal continued. “Further, while still reviewing the rule, initial analysis raises serious questions about its legality.”

He urged President Donald J. Trump “to reconsider these actions, the new rule and its enforcement-only approach.”

“I ask that persons fleeing for their lives be permitted to seek refuge in the U.S. and all those facing removal proceedings be afforded due process. All who are at or within our borders should be treated with compassion and dignity,” Cardinal DiNardo added.

Other reaction to the third-country asylum rule included a statement from Christopher Kerr, executive director of the Ignatian Solidarity Network.

“Yesterday, Catholics around the world attending Mass heard the ‘Parable of the Good Samaritan’ and a message of love for one’s neighbor proclaimed in the Gospel,” Kerr said on July 15. “Today, our nation awoke to the news of the president of the United States seeking to shut off access to safety and refuge for Central American families facing horrific violence, repression and poverty in their home countries.

“This is not the act of a good Samaritan—instead it is an effort that does not honor the inherent dignity of those

seeking asylum in our country,” Kerr said. The rule will not only have “a profound impact on Central Americans facing poverty and gang violence, but also will affect people from many other countries fleeing religious persecution and other forms of abuse,” he said.

“Asylum is an internationally recognized life-saving process that is firmly embedded in U.S. law and history,” said Anna Gallagher, executive director of the Catholic Legal Immigration Network Inc. “Attempting to subvert this process is a betrayal of American history and our legal system. Asylum-seekers need our protection, not another door slammed in their faces.”

“As Pope Francis said last week in his return to the immigrant-receiving island of Lampedusa, we are called to be, as Scripture asks, ‘those angels, ascending and descending, taking under our wings the little ones, the lame, the sick, those excluded.’ Our call to care for others doesn’t get much plainer than that,” Gallagher added.

Kathryn Johnson, policy advocacy coordinator with the American Friends Service Committee, said that at a time of “multiple refugee crises across the world, the United States should be expanding U.S. protection for refugees, asylum-seekers and others seeking safety and taking in more of the world’s persecuted people.

“Instead, she added, “this administration is shamefully putting more refugees’ lives in danger through this and other attacks on our asylum system.”

The new rule, being published in the Federal Register, says that “an alien who enters or attempts to enter the United States across the southern border after failing to apply for protection in a third country outside the alien’s country of citizenship, nationality, or last lawful habitual residence through which the alien transited en route to the United States is ineligible for asylum.” †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1585.

### Special Care



*Trusted and Compassionate Care*  
Serving people with Autism & Developmental Disabilities

- Medicaid Waiver ( CIH & FSW)
- Residential, Community, Respite and PAC Services
- Staff screened and trained

Kathy and Terry Huser  
(317) 255-5700  
[www.HuserSpecialCare.com](http://www.HuserSpecialCare.com)  
Career Opportunities Available

### Hauling & Removal



- Tree Removal, Topping & Trimming
  - Shrub Trimming & Removal
  - Light Hauling
  - Construction Clean-up
  - Junk Removal
  - Brush Pile Cleaning
  - Garage/Basement/Attic Cleanout
  - Gutter Cleaning
  - Mini Barn / Shed / Fence / Deck Demolition & Removal
  - Appliance / E-Waste Removal
  - Stump Grinding
- 317-626-5973**  
Call today for prompt service!

See your ad here next week! Call today to advertise!  
**317-236-1585**

### Employment

## Healing Ministries Coordinator

The Office of Marriage and Family Life of the Roman Catholic Archdiocese of Indianapolis is seeking a part-time Healing Ministries Coordinator to serve as the event planner and volunteer coordinator for ministry to Catholics who are separated, divorced, or grieving a loss. The Coordinator assists parishes in implementing programs to minister to separated, divorced, or grieving individuals by sharing best practices and resources and by providing formation for volunteers engaged in healing ministries in parishes.

Candidates must be practicing Roman Catholics with a passion for accompanying individuals and communities in the areas of faith, healing, and pastoral skills. The position requires the ability to listen with compassion to individuals experiencing grief while maintaining a high level of confidentiality. Candidates must be knowledgeable of and committed to Catholic teaching on marriage and family, especially related to divorce, re-marriage, and marriage nullity (annulment). Excellent oral and written communication skills along with strong organizational and event planning skills are required. A background in pastoral ministry or retreat ministry is a plus. The position involves part-time office hours approximately 2 days per week and some evening and weekend hours. Spanish speaking/writing ability is highly preferred.

To apply, please e-mail a cover letter, resumé, and list of references, in confidence, to:

**Ed Isakson**  
Director, Human Resources • Archdiocese of Indianapolis  
1400 N. Meridian St. • Indianapolis, IN 46202  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

EQUAL OPPORTUNITY EMPLOYER

### Employment

## Pre-Cana Weekend Coordinator

The Office of Marriage and Family Life of the Roman Catholic Archdiocese of Indianapolis is seeking a part-time Pre-Cana Weekend Coordinator to serve as the event planner and facilitator for Pre-Cana marriage preparation days and to fulfill clerical office duties related to the Pre-Cana ministry. Pre-Cana days are offered approximately 10 times per year throughout the Archdiocese in both English and Spanish. This position is an opportunity to work closely with the volunteers who present at Pre-Cana days and to assist engaged couples seeking to complete their marriage preparation.

Candidates must be practicing Roman Catholics with a passion for strengthening marriage and families, especially in the areas of faith and life skills. The position requires a working knowledge of Catholic teaching on marriage and family, and preference will be given to candidates familiar with theology of the body, sacramental preparation, and/or pastoral ministry. Excellent oral and written communication skills along with strong organizational and event planning skills are required. The position involves part-time office hours approximately 2 days per week and some evening and weekend hours at Pre-Cana retreats approximately 1 weekend per month. Spanish speaking/writing ability is highly preferred.

To apply, please e-mail a cover letter, resumé, and list of references, in confidence, to:

**Ed Isakson**  
Director, Human Resources • Archdiocese of Indianapolis  
1400 N. Meridian St. • Indianapolis, IN 46202  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

EQUAL OPPORTUNITY EMPLOYER

## Coordinator of Evangelization and Discipleship

The Office of Catechesis of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Evangelization and Discipleship. This new position is focused on helping parishes develop evangelization teams for outreach to the unchurched and alienated as well as enhancing a sense of discipleship among practicing Catholics.

Candidates must be practicing Roman Catholics with an in-depth knowledge of the Faith and Catholic catechesis. Excellent oral and written communication skills along with strong organizational and project management skills are required. A Bachelor’s degree in catechetics, religious education, theology or a related field is required. Previous employment or volunteer experience in the Catholic Church in parish ministry or teaching is required. Spanish speaking/writing ability is preferred.

To apply, please e-mail a cover letter, resumé, and list of references, in confidence, to:

**Ed Isakson**  
Director, Human Resources • Archdiocese of Indianapolis  
1400 N. Meridian St. • Indianapolis, IN 46202  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

EQUAL OPPORTUNITY EMPLOYER

# ‘Campference’ offers ministry leaders unique lens into discipleship

By Mike Krokos

BROWN COUNTY—It was billed as a “campference”—a combination of a camp, a conference and a retreat.

And thanks to two youth ministry leaders—one from the Archdiocese of Indianapolis, the other from the Diocese of Lafayette—more than 80 youth ministers, directors of religious education, campus ministry leaders and youth ministry volunteers from the two dioceses gathered at Camp Rancho Framasa in mid-May for a Catholic Youth Ministry weekend of discussion, prayer, challenges and fun.

“Myself and Paul Sifuentes, my counterpart in the Diocese of Lafayette, had always been brainstorming different ideas about how we can develop and further the mission of youth ministry,” explained Scott Williams, who at the time of the gathering served as youth ministry director for the Archdiocese of Indianapolis.

“We decided on this camp model because it breaks down some barriers that might have existed before,” he continued, “and it allows [people] to be vulnerable.”

Like Williams, Sifuentes said providing formation for youth leaders in the Lafayette diocese is a priority. Because sending them to a national gathering can be expensive, “we wanted to be able to bring that conversation to a local level,” he said.

“Oftentimes, there is a top-down mentality of ministry. Someone at the top knows everything, and then disseminates it to everybody else. That’s not how we do ministry—ever,” continued Sifuentes, who serves as the youth and young adult formation specialist for the Diocese of Lafayette. “We wanted to create more of a groundswell because there are a lot of experts here with us. ... They’re experts in ministry to the youth in front of them.”

Nationally known youth ministry leaders Doug Tooke, director of Ministry for ODB Films, author Katie Prejean McGrady and Darius Villalobos, director of Multicultural Ministry for the National Federation for Catholic Youth Ministry, also attended the weekend to share their insights on how those ministering to the young Church can help nurture their lives of faith.

Julie Albertson, director of youth ministry at St. Mark the Evangelist Parish



More than 80 youth ministry leaders from the Archdiocese of Indianapolis and the Diocese of Lafayette took part in a “Campference” on May 17-19 at Camp Rancho Framasa in Nashville. (Submitted photo by Emily Mastronicola)

in Indianapolis, said she hoped attending the retreat would assist her in her outreach to young people.

“I think it’s always important to take advantage of opportunities like this to grow, to learn, and especially to have time to spend in fellowship with people that are doing similar work,” she said. “There’s so much to learn. I have so much to learn, and there are so many terrific presenters that have gathered this weekend, and I’m eager to get a little taste of what they have to offer, and just to do what I do better.”

Albertson said today’s youth ministers face many challenges.

“I think that it’s a challenge to capture the imagination of our young people in such a way that they really want to take a deep dive into our faith,” she said. “We are competing for their attention, and while I encounter so many sincere young people, they are also faced with what they believe are realities about our Church that are not necessarily true.

“That’s what they hear, that’s what they read, that’s what they see,” Albertson continued. “I have a great burden to do a better job of communicating the faith, our faith to young people, in love, but

also in gentleness. That’s part of the way I feel I need to communicate our faith. ... There’s so many things, particularly in social issues, that kids are confronted with and confronted by, and we have to have a loving response.”

Ryan Hillman, director of evangelization at St. Lawrence Parish in Lafayette, Ind., in the Diocese of Lafayette, said he appreciated what the retreat experience offered.

“It’s being with other people, sharing the faith, getting new ideas. ... Me hearing new ideas, that’s helped recharge me a little bit,” he said.

He added there were other takeaways as well.

“It’s about taking charge, being a leader, setting a good example and being 100 percent into the ministry of bringing people to Christ,” Hillman said.

Rachel Witt, a confirmation catechist at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind., in the

Lafayette diocese, said the advice she gleaned during the retreat was invaluable.

“Be brave, be holy, and move on. Solidarity helps with that,” she said. “The feeling that you’re not alone, that’s a big issue. This is an opportunity to be with other people who believe what you believe and want what you want.”

Like Pope Francis, Williams used the word “accompaniment” to describe what he hoped the weekend was like for participants.

“A lot of the conversations will be around ‘how do we accompany, how do we journey with’ young people in today’s world, in today’s culture, here in Indiana,” he said.

“I hope they come away with something tangible to bring home with them. I hope they feel empowered.”

Sifuentes agreed.

“I hope they come away with a sense of what discipleship looks like in their parish.” †



Luke Hoefer, a youth ministry volunteer at Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette diocese, asks a question during a “Campference” workshop on May 18. Pictured to his left is Emily Mastronicola, coordinator of communication for the archdiocesan Office of Youth Ministry. (Photo by Mike Krokos)



Speaker, educator and author Katie Prejean McGrady offers ideas on ministering to young people during a “Campference” workshop on May 18. (Photo by Mike Krokos)



Mackenzie Foye, who just completed her freshman year at Marian University in Indianapolis, tackles the high ropes course at Camp Rancho Framasa in Nashville on May 18. Mackenzie is interning in youth ministry and religious education at her home faith community of St. Joan of Arc Parish in Kokomo, Ind., in the Lafayette diocese this summer. (Photo by Mike Krokos)