Dear Brothers and Sisters in Christ:

There have been some spectacularly happy moments in my first six months as Archbishop of Indianapolis. Confirming our young people, celebrating the Eucharist in each of the 11 deaneries and ordaining four deacons and three priests for the service of the Catholic Church in central and southern Indiana stand out as particularly joyful moments.

This half-year has included thoughtful, reflective occasions as well, such as visiting the sick and the elderly at St. Paul’s Hermitage or St. Augustine’s Home for the Aged, listening to young men and women who are considering life as a priest or religious, and taking part in countless but necessary meetings at the Catholic Center and elsewhere.

But no life is spared pain and loss—not the lives of families, parishes, an archdiocese or its pastor.

On the vigil of my installation last December, we learned of the tragic death in a plane crash in Greensburg of Donald and Barbara Horan and Stephen and Denise Butz. As you may recall, they were loving spouses, parents and dedicated parishioners at St. Mary Parish in Greensburg. Attending their wake and meeting their children moved me to tears. I could only imagine the grief of their children and their extended families.

On June 6, a press conference at St. Louis Church in Batesville was an occasion to share another type of grief. After considering the results of the self-assessment carried out by the 27 parishes of the Batesville Deanery, as well as two parishes in the adjoining Connersville Deanery and one parish in the Seymour Deanery, together with the recommendations made by the Connected in the Spirit planning process, Archbishop Joseph W. Tobin announced a series of sweeping decisions that will affect 26 of the 27 parishes in the Batesville Deanery, plus three more faith communities in two other deaneries. Resulting from his decisions regarding the Batesville Deanery, 12 parishes will close. One of those parishes, Holy Guardian Angels in Cedar Grove, is in the Connersville Deanery. All of the closures will be effective on Dec. 1, 2013.

The decisions were the result of a two-year involvement of the Batesville Deanery’s pastoral leaders and representatives of its lay members in the Connected in the Spirit planning process.

By Sean Gallagher

BATESVILLE—Speaking on June 6 at St. Louis Church in Batesville before some 300 Catholics from across southeastern Indiana, Archbishop Joseph W. Tobin announced a series of sweeping decisions that will affect 26 of the 27 parishes in the Batesville Deanery, plus three more faith communities in two other deaneries.

Bishops warn against changes in immigration reform legislation that could kill its chances

SAN DIEGO (CNS)—Three bishops weighed in on the ongoing congressional debate on immigration reform legislation on June 10, warning against amending a Senate bill in ways that would block the path to legalization for undocumented immigrants.

At a news conference in San Diego, held as the U.S. Conference of Catholic Bishops opened its annual spring meeting, the chairmen of three committees reiterated the bishops’ support for comprehensive immigration reform that protects families and workers.

“The day that we will put to death the human consequences of a broken immigration system,” said Los Angeles Archbishop Jose H. Gomez, chairman of the USCCB’s Committee on Migration.

“Families are separated, migrant workers are exploited, and our fellow human beings die in the desert.”

He called the status quo morally unacceptable, adding, “This suffering must end.”

Bishop John C. Wester of Salt Lake City, chairman of the Committee on Communications and former chair of the
IMMIGRATION

continued from page 1

Archdiocesan Planning Commission, I announced the mergers of a number of parishes and overall restructuring of a number of groups: representatives of the affected parishes, the Council of Priests, the senior members of the archdiocese and other officials. This consultation convinced me that the process used to arrive at the decisions I announced was a sincere attempt to discern the will of God by proceeding from the base of each parish to the leadership of the Archdiocese of Indianapolis.

The process was not an arbitrary movement from the top-down. And while I still have much to learn about the Catholic Church in central and southern Indiana, I am confident that the decisions we are rendering will contribute to its growth and health.

The coming months will bring changes that touch all the faithful of the Batesville Deanery, as well as a particular grief for the members of the parishes that will close. To truly regret the losses these decisions will cause. While I personally know the anguish that comes when having your home parish closed. I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.

I ask all the parishes in the archdiocese to remember the faithful in the Batesville Deanery, who need our prayerful support in the days ahead. The parishes that will remain must be especially attentive to the brothers and sisters coming from a parish that will close, offering them a warm and compassionate welcome, while showing great respect for the merging parish and its history.

Let us ask the Holy Spirit to continue to accompany the planning process of Connected in the Spirit, so that all the communities of the Archdiocese of Indianapolis may be loving disciples who give eloquent witness to the love of God that is manifest in Jesus Christ.

Sincerely yours in Christ.

Archbishop of Indianapolis

Deacon Michael Gardner, Parish of Prince Peace Parish in Madison and Most Sorrows Mother of God Parish in Vevay, and ministry at Madison State Hospital in Madison, appointed parish life coordinator at St. John Parish in Oswego and St. Mary Magdalen Parish in New Marion. These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.

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The couple, who have two children, said the bishop will conclude his term of office on June 30, 2015. The archdiocese will begin a search for a successor, said Rev. Michael Donahue, interim pastor of St. Mary of the Immaculate Conception Parish in Aurora, who will serve as the pastor until the new appointment is announced.

The appointment was announced at a Mass on June 14, 2013, at St. Mary of the Immaculate Conception Parish in Aurora. The Mass was attended by the staff of the archdiocese, the priests and deacons who serve in the archdiocese, and guests from the community.

The appointment is effective July 3, 2013. The archdiocese has been without a permanent archbishop since the death of Archbishop G. RichardICM	E-mail: criterion@archindy.org

Bishop Jaime Soto of Sacramento, Calif., speaks on immigration reform legislation during a news conference on June 10 at Our Lady of Guadalupe Church in San Diego, where U.S. bishops were meeting to begin their spring meeting and retreat. As the issue is debated in Congress, the bishops reiterated their support for comprehensive immigration reform that protects families and workers.

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Father Harold Ripperger chose priesthood over possible baseball career

By John Shaugnessy

Father Harold Ripperger, a retired archdiocesan priest who answered God’s call to be a priest over a possible career as a major league baseball player, died on June 8 in his residence at Guerin Woods in Georgetown. He was 85. Funeral arrangements are pending.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass. Burial followed in the cemetery at St. Mary Parish in Greensburg on June 12 at St. Mary Church in Laneville, where he served as pastor for nearly 20 years.

Those two qualities—a sense of humor and a sense of reverence—showed in one of the ways that Father Ripperger once impressed the people and a sense of reverence—showed in one of the ways that Father Ripperger once impressed the people.

Sister Jeanne Knoerle was Saint Mary-of-the-Woods College president

St. Meinrad Sr. Jeanne Knoerle, S.P.

Sister Jeanne Knoerle was Saint Mary-of-the-Woods College president and was a remarkable woman whose influence extended far beyond her campus, according to one of her former students.

Sister Jeanne loved the congregation of the Sisters of Providence, and most certainly loved Saint Mary-of-the-Woods College. She worked enthusiastically for the good of both the Sisters and the college community and activities in the Terre Haute area. At the college, she founded the highly acclaimed distance learning program, only the second such program in the United States at the time. She also has been credited with steering the college through a difficult era of transition during her time in leadership.

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Sister Jeanne was named a Woman of Influence in Terre Haute in 1997. She also received honorary doctorate degrees from six Indiana universities and universities, including Indiana State University and Rose-Hulman Institute of Technology, both in Terre Haute.

Former Terre Haute Mayor P. Chalos once said about Sister Jeanne, “She cared for Saint Mary-of-the-Woods College. The I.H.M. community has always appreciated her—always appreciated her.”

She was a treasured friend, a trusted confidant and a mentor. I will miss her greatly.

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In its June 7 issue, The Indianapolis Star printed on its editorial page a column previously published in USA Today with the headline, “Here’s why abortion must remain legal.” It was written by Nancy Northup, president and CEO of the Center for Reproductive Rights.

Before making the usual pro-choice claim that we, in this pro-life community, are opposed to all rights for women, and that the pro-life laws enacted in various states that women’s rights recently will inevitably lead to “more women . . . subjected to injustices, indignities and threats to their lives” in the column, he discuss the pregnancy and illness, namely, systemic lupus erythematosus (SLE) with resultant kidney problems, of a 22-year-old woman by the name of Beatrix, living in El Salvador, who happened to also be carrying an anencephalic—a congenital absence of all or part of the brain—baby in her womb.

Northup begins by blasting an opinion handed down recently by the Supreme Court of El Salvador, which would not allow Beatrix to have an abortion despite her medical problems and the fact that she was pregnant with an anencephalic infant.

She also castsigates the El Salvadoran Supreme Court for “continually making it clear that life begins at conception.” Despite Northup and others who hold contrary opinions, the scientific community has shown that a human being’s entire genetic code is present from the moment of conception, proving, without religious belief interjecting into it that “life does begin at the moment of fertilization or conception” since everything that’s significantly essential to a human being is present from that time on.

Let’s return, however, to the admittedly severe autoimmune disease known to us commonly as “lupus,” which affects Beatrix and also to the anencephalic child she was carrying.

According to recent medical literature, easily accessed on the web, if a patient’s SLE or lupus is properly treated, even though the lupus may have caused kidney damage prior to the advent of the pregnancy, the patient should be able to conceive and carry a pregnancy.

Admittedly, it will require close cooperation on the part of the physicians managing the patient’s disease, her pregnancy and the child and mother after the delivery has taken place (C. M. H. and B. W., Postgrad. Med., J. 2001 March, 77 (9815), 157-165. “With better understanding of the pathogenesis of SLE and the judicious use of immunosuppressive drugs, better disease control can now be achieved and SLE patients should not be deprived of the opportunity for bearing children.”

This article, from a prominent medical peer reviewed journal, proves that lupus, even with kidney damage, does not constitute a medical necessity requiring that an abortion be performed.

Northup, as Northington previously, however, had another problem. She was carrying a pregnancy with all or part of the brain missing. Medical tests indicate that approximately 25 percent of anencephalic infants die in the womb prior to delivery. Those that are delivered and those deliveries, in most cases, are vaginal deliveries, die shortly after birth. A few may live several weeks. Nonetheless, anencephaly does not require that the mother undergo an abortion (Kinnamon, SL, Johnston, MV, Congenital Anomalies of the Central Nervous System, Nelson textbook of Pediatrics, 13th edition, Philadelphia, PA, Saunders Elsevier; 2007, chapter 592).

Even with the serious malformation of anencephaly and knowing that the child has no chance to live for any prolonged period of time, I have personally seen parents, and I am sure that their doctors and nurses, who were keeping them on their feet and treating them with great affection, while those children were alive. Although I have seen perhaps three or four actual anencephalic cases, each one is an anecdotal evidence, the love of a parent does not generally appear diminished by a greatly diminished life of their child. Actually, in many cases it is enhanced.

Finally, in her last paragraph, Northup states, “And the likelihood increases daily that more women will be subjected to the injustices, indignities and threats to their hearts and lives that Beatrix has suffered in El Salvador—including here in the United States.”

Birk is a life saving medical evidence proves that patients with lupus, even with kidney damage, and/or patients carrying an anencephalic infant do not need to be aborted.

Certainly, both lupus in a pregnant patient and a baby with anencephaly necessitate competent, cooperative medical care administered by knowledgeable physicians. Whether an abortion is necessary or not is not needed even if the mother, tragically, is burdened with both problems. However, the kidney disease or the anencephaly, or both, is not the answer. Conversely, reliable, sound, comprehensive medical care is.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.)

Letter to the Editor

Participate in June 22 Fortnight for Freedom Mass, rosary procession and rally

The U.S. bishops have once again called for a Fortnight for Freedom, a two-week period of prayer and action by the faithful from June 21 to July 4 to address the many current challenges to religious liberty. I wonder why the faithful in my parish and our diocese are seemingly unaware of the upcoming Fortnight for Freedom, and the real threats to religious liberty we are currently experiencing. Is it because I have not done enough?

The global and national “war” against human dignity and religious liberty is raging. To varying degrees, there are acting forces that want to silence the absolute truths concerning Jesus being the Christ and the natural laws of procreation—every human being is precious, made in the image and likeness of God, from the moment of conception until natural death, and cooperating with God’s natural laws is necessary to maintain human dignity. These forces are willing to persecute those that hold the truths to be self-evident in order to silence them.

The bishops are not asking us to take up arms, but they are asking us to get on our knees for 14 days. Please find a way to participate in the Fortnight for Freedom with your family, parish and community.

A special 12:30 p.m. Mass on June 22 at the Cathedral of St. John the Evangelist Church, 126 W. Georgia St., in downtown Indianapolis, rosary procession from John 17:20, which is peace, and a peaceful, prayerful rally at Monument Circle are planned. Help spread the word, and come help make a difference.

God bless you!

Ron Kramer
Indianapolis
Theologian thinks papal trip to Brazil critical for younger generations

By Brandon A. Evans

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

Here are some of the items found in the June 14, 1963, issue of The Criterion:

- Largest conclave in history set to open soon, and the last words of Pope John XXIII
- Look to pontiff’s goals, not tomb, cardinal urges
- Predict fire continuation of pontiff’s program
- Newsman to view conclave area
- Last words: ‘VATICAN CITY—‘My mother,’… Shortly afterward, the pope was dead.”
- Nun pharmacist takes many honors
- Lyndon B. Johnson at pontiff’s rites
- Corpus Christi rallies slated at three sites
- Editors debate U.S. space program value
- To his family: Pope John’s last letter
- Site of permanent tomb for pope is undecided

(Read all of these stories from our June 14, 1963, issue by logging on to our archives at www.CriterionOnline.com)
June 14
St. Charles Borromeo Parish, 2222 E. Third St., Indianapolis.

Music festival: St. Vincent de Paul Society and St. John Conference, hog roast, 4:30-8:30 p.m., food, music, silent auction. Information: 812-386-6946.

June 14-15
Holy Angels Parish, 740 W. 29th St., Indianapolis.

Festival: Music, game, games, food, children’s activities, raffle. Fri. 5-10 p.m., Sat. 10-10 p.m. Information: 317-926-3232.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis.

Annual Italian Rosary Parish, 520 Stevens St., Indianapolis.

Music June 14-15.

Italian religious, Bocce Ball Annual Italian Rosary Parish, 520 Stevens St., Indianapolis.

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June 15
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood.

Marriage enrichment, "Celebrate Marriage," 10 a.m.-5 p.m., Mass 5:30 p.m., renewal of wedding vows during Mass, $15 per couple includes lunch, registration required. Childcare available from 9 a.m.-5:15 p.m., spaces are limited. Information: 317-848-2061 or elelgmarriage@gmail.com.

June 15-17
Calvary Cemetery, Mausoleum Chapel, 445 W. Troy Ave., Indianapolis.

Mass, 2 p.m. Information: 317-744-4339 or www.catholiccemeteries.cc.

June 20
Our Lady of Peace Cemetery, Mausoleum Chapel, 900 N. Havenstock Road, Indianapolis.

Mass, 2 p.m. Information: 317-574-8998 or www.catholiccemeteries.cc.

June 21-22
Christ the King Parish, 1827 Kesler Blvd., E. Drive, Indianapolis.

Social, Fri.-Sat. 5 p.m.-midnight, food, music, entertainment. Information: 317-255-3666.

June 22
St. John the Evangelist Church, 126 W. 812-836-2063.

St. Georgia, Indianapolis.

Rosary procession, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithcitizen2016@gmail.com.

St. Mary Parish, 415 E. Eighth St., New Albany.

29th Annual Street Dance, Sat. 7 p.m.-1 a.m., games, music, dance Sat. night with $5 cover charge. Information: 317-444-0417.

Michaela Farn, Hwy. 229, Oldenburg.

Sisters of St. Francis, Natural Farming, dinner, entertainment, $50 per person, reservations due June 16. Information: 812-933-6460 or farerett@oldenburgusf.org.

Our Lady of Mount Carmel Parish, 14598 Oak Hill Road, Carmel, Ind.

(Diocese of Lafayette).

Children’s March for Life, 6:30-9:30 p.m., rain or shine. Information: 317-605-2940 or mjuayra@asajuels.com.

June 23
St. Mark Parish, 3177 Ascen Road, Tipton.

150th Anniversary Mass, 10:30 a.m. Information: 317-836-2063.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman.

Parish picnic: Fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

Harrison County Fairgrounds, 341 S. Capitol Ave., Corydon.

St. Joseph Parish Picnic, 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

Holy Spirit Parish, 724 E. 100 N. St. Indianapolis.

Farewell Party for Father Chris Wadleton. program. 3:30 p.m. followed by Mass, Mass information: 317-353-8044 or parishoffice@holyspiritcc.org.

St. Maurice Parish, Decatur County, 1963 N. St. John St., St. Maurice.

Parish picnic, 3 a.m. Mass, lunch and roast beef dinners, mock turtle soup, sandwiches, games, country store. 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

Theology on Tap summer series starts on June 19

Theology on Tap, a series that provides a forum for young adults to learn more about the Catholic faith and truth, will start its summer session at 7 p.m. on June 19 at the Broad Ripple Tavern, 745 Broad Ripple Ave., in Broad Ripple. Join Theology on Tap this summer as participants hear personal experiences of people finding real freedom through the teachings of the faith.

Future Theology on Tap dates and locations are:

• July 3, Tin Roof, 36 S. Pennsylvania St., Indianapolis.

• July 17, Claddagh Irish Pub, 234 S. Meridian St., Indianapolis.

• July 31, Slippery Noodle Inn, 372 S. Meridian St., Indianapolis.

• August 14, Broad Ripple Tavern, 745 Broad Ripple Ave., Broad Ripple.

For more information, log on to www.indytheology.org or contact Matt Faley, director of Young Adult and College Campus Ministry, at mfailey@archindy.org.

Confirmation

Archbishop Joseph W. Tobin confirms one of 9.6 Hispanic Charities at youth confirmation.

St. Monica Parish during a confirmation Mass at St. Peter and Paul cathedral in Indianapolis on May 19. St. Monica Parish was one of 100 parishes with confirmations receiving the sacrament during the Mass.

Summer session of ‘Divorce and Beyond’ series starts on July 9

The archdiocesan Office of Family Ministry is offering “Divorce and Beyond” series for all separated and divorced adults at the Archdiocese Edward F. O’Meara Catholic Center, 1400 N. Meridian St. in Indianapolis on six consecutive Saturdays from 7:30 p.m. starting on July 9 and ending on Aug. 13.

The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness. The facilitator for the series will be Louis Lopez.

The cost for the series is $30 and includes program materials.

For more information, contact Deb VanVelse at the Office of Family Ministries at 317-236-1566 or 1-800-382-9836, ext. 1566, or by e-mail at dvanvese@archindy.org.

A registration form can be downloaded at www.archindy.org/family/divorce.html.

Corpus Christi procession

Father John McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, kneels before the Eucharist with members of his parish at one of three altars set up along a eucharistic procession route from St. Anthony Church to Holy Trinity Church on June 21 in Indianapolis.

The procession, called the Solemnity of the Most Holy Body and Blood of Christ, also known as Corpus Christi. Participating in a eucharistic procession walk through neighborhoods from St. Anthony Church to Holy Trinity Church in Indianapolis to celebrate the feast of Corpus Christi on June 2.

The criterion Friday, June 14, 2013
Bishop Chatard grad, friends launch a different women's magazine

By John Shaughnessy

Janet Sahn had reached a crossroads in her life. Just 24 at the time, Sahn seemed to be living the dream that matched her interest in fashion and her passion for style. The 2006 graduate of Bishop Chatard High School in Indianapolis was living in New York City and working as an intern for Elle, the world’s best-selling fashion magazine. Yet she had a change of heart as she worked for one of the many popular magazines that consistently promote an image of women that focuses on looking ‘hot,’ losing weight quickly and becoming ‘more sexy.’

“About two years ago, while I was interning at Elle magazine’s fashion news department and writing for Elle.com, I went through a major reconversion in my life, which set me on a completely different path,” recalls Sahn, 26, a member of the Basilica of St. Patrick’s Old Cathedral in New York. “I began to live in a way that was consistent with the desires of my heart and my faith. As I was discovering who I was and my inherent worth, I realized there wasn’t a women’s fashion publication that was both high production quality and truly good for women.”

So Sahn and four female friends from the young adult Catholic community in New York started to develop plans for a magazine that would strive for those two goals. The result is Verily, a women’s magazine that debuted recently with its June/July issue.

Q. Part of the inspiration for the magazine was in response to a survey by the Dove Campaign for Real Beauty that noted that 75 percent of teenaged girls felt ‘depressed, guilty and shameful about spending just three minutes leafing through a fashion magazine.’ Can you talk about those results?

A. “As three minutes doesn’t allow much to read, the study highlights the powerful effects of visual messaging. These results are very real and very sobering. Magazines, especially, have the ability to define what is beautiful and desirable. The quick headlines that scream, ‘lose fat fast,’ and ‘feel more sexy now’ about society as a whole.’

Q. What is your perception of what young women want from their lives?

A. “Verily is providing a space for conversations on what it means to live as authentic women. We feature fashion that complement rather than compromise a woman’s dignity, relationship advice that goes well beyond surface attraction, and forthright journalism that tackles issues that matter to us most. ‘Verily features real women and employs models from a range of healthy body-weights for our fashion spreads. Whereas other magazines Photoshop to achieve the ‘ideal’ body type or leave a maximum of three wrinkles, we never alter the body or face structure of our models.

We firmly believe that the unique features of women contribute to their beauty and therefore don’t need to be removed or altered.”

Q. As a young woman, what have been the challenges and struggles for you in terms of the image of the magazine that popular culture often presents for young women?

A. “The struggle for me, and I think for many women, is that they are expected to be beautiful, and a particularly narrow image. We desire to be beautiful, to be attractive in the best sense of the word. All too often however, this desire becomes distorted—‘beauty’ devolves into ‘sexy.’

“We are not denying our sexual identity and attractiveness as women, but affirming who we are so much more than just physically attractive, and a particularly narrow image. We desire fulfilling lives. We want to be beautiful and look our best in the best sense of the word. And we want to be loved, to know we are worth fighting for.”

Q. How do you hope that Verily will offer a different perspective of life and self-image for young women?

A. “Verily is a secular publication and is a product of our desire to be better women. Our faith greatly influences our identity and worldview, yet many of the topics and areas we discuss in the magazine come from reason, empirical data, studies, and the stories of real women. There are layers of evangelization, and we approach it indirectly, meeting women from different backgrounds and life experiences where they are, so as to help them see the core of who they were created to be.”

Q. What is the approach of the magazine regarding advice, articles and discussions about relationships?

A. “It is interesting that most young people still have a strong desire to be married at some point in their lives, and yet there is a lack of direction that addresses how to actually achieve that goal and have a trulyhealthy and loving marriage. ‘It’s especially difficult for young women today as there seems to be a one-note conversation in magazines when it comes to relationships—a focus on sex, tips, manipulation, and how to ‘Get and Keep a Man.’ Verily offers thought-provoking guidance and encourages for long-lasting, fruitful relationships.”

Q. What are your hopes for the magazine?

A. “We aim to be a viable option on the newsstands, but we know that will be a long road and we have our work cut out for us. In order to get to that point, we need subscribers. People ask us all the time how they can help, and we just respond, ‘Subscribe for yourself, family and friends, and help us spread the word.”

Q. What are your hopes for young women?

A. “I want to invite women to come to understand their own worth and to become the best versions of themselves—to live, love, relate, and even dress in a way that reflects this profound understanding. For so many young women, I want to say, ‘It hasn’t have to be this way. You are beautiful and worth so much more than you can imagine.’”

(For more information about Verily, visit the website at www.verilymag.com)
Archbishop Tobin said the goal of the process was to help parishes "discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future."

While some parishes will close, other parishes will be linked together in such a way that they will share a priest, other staff members and create joint programs, ministries and committees.

Finally, some parishes will create a partnership. While they will retain their own pastor or sacramental minister, they will collaborate in implementing shared programs and other staff members.

The creation of linked parishes and parish partnerships will also be effective on Dec. 1.

St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County will be linked faith communities, sharing a priest and working to combine as many programs and ministries as possible.

Holy Guardian Angels Parish will close and be merged with St. Michael Parish in Brookville, which will then become part of the Batesville Deanery, having previously been in the Connersville Deanery.

At the same time, St. Michael Parish will enter into a partnership with St. Peter Parish in Franklin County.

St. Anne Parish in Hamburg and St. Mary-of-the-Rock Parish in Franklin County will close, and be merged with Holy Family Parish in Oldenburg.

St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alscia will close and merge to form one new parish.

For the first year after the closure, the churches of all four previous parishes will remain open. Starting on the first Sunday of Advent in 2015, the total number of households registered in 11 Batesville Deanery parishes will be a net loss of 10 parishes since two churches of all four previous parishes will become linked and thus share a pastor, staff members and work to combine programs, ministries and committees.

However, Archbishop Tobin said during the June 6 meeting in Batesville that he wanted to act on the recommendations so that he could talk about them with Catholics in the Connersville Deanery and other archdiocesan leaders.

"This consultation has convinced me that the process used to arrive at the decisions I am about to announce has been a sincere attempt to discern the will of God by the archdiocesan leaders," Archbishop Tobin said. "I want to put it in a larger and maybe more hopeful context.

"And I think the archdiocese is going to ultimately be healthier. But that doesn't take away your pain, ma'am. I just want to put it in a larger and maybe more hopeful context."

Archbishop Joseph W. Tobin
First graduates of Hispanic Leadership Institute ready to lead, help others grow in their lives of faith

By Natalie Hoofer

As Archbishop Emeritus Daniel M. Buechlein observed the Hispanic population increase throughout the archdiocese in the early 2000s, he saw a growing need for Hispanic leaders in the local Church.

He envisioned Hispanic leaders who would not just minister to the Latino population, but who would form the frontline in creating unity with their English-speaking brothers and sisters in the Church.

On May 11, Archbishop Emeritus Buechlein’s vision became a reality as the first class graduated from the archdiocese’s new Hispanic Leadership Institute.

On that day, 45 Hispanic Catholics from around the archdiocese received their certificates of completion for the two-year Lay Leadership Pastoral Formation Program.

“This program taught us what leadership in the Church really means,” said graduate Juan Carlos Ramirez, a member of St. Bartholomew Parish in Columbus. “The program really prepared me for the two-year Lay Leadership Pastoral Formation Program.

“The primary goal of the institute was to give the already-committed leaders in the archdiocese the skills and the formation needed to continue serving in the parish, to commit even more so,” Brother Moises said. “And also to help them become disciples for a 21st century Church, which calls us to integration, authenticity, to being global leaders.”

When Brother Moises joined the archdiocesan staff in 2010, Archbishop Buechlein asked him to help form a team to research and develop the Hispanic Leadership Institute.

“The team traveled and went to different programs in Chicago and St. Louis and got the best from each of them,” said Brother Moises.

The archdiocese’s Hispanic Leadership Institute was under way by the fall of 2011.

The two-year program involves eight courses taught during weekly classes, plus eight daylong workshops and two retreats.

To make the program easily accessible throughout the archdiocese, it is offered at two locations—the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, and at Church of the American Martyrs Parish in Scottsburg.

Candidates are identified by pastors. They look for Hispanic members who are active in parish ministry, and who are willing to commit their time and continued participation as lay leaders in the Church.

Rodriguez said the goal is to create more than just leaders.

“It is a ambitious program because it’s not just about leadership and authority—it’s about creating disciples to follow the Lord and inviting others into that process as well, as opposed to just taking a position in authority or leadership,” said Tim Gonzalez, a Hispanic Leadership Institute instructor. “Gonzalez holds a masters in divinity degree, and works for the multicultural ministry at St. Paul Catholic Center in Bloomington, his home parish.

“I see the program having a tremendous impact. It’s a great opportunity to renew our parishes at the grassroots level, renewing our catechesis from adults all the way down to children. If we have well-formed adults who can model discipleship and that relationship with the Lord, they can share that with others,” Gonzalez explained.

The institute will produce a new class of graduates each year. Based on the current numbers of students enrolled, Brother Moises expects a graduating class next year of 30-35 students from the Indianapolis branch and 20-25 graduates from the southern branch.

With having a class every year, as that moves along, you’re going to see some real growth, not just in the community itself but in how ministry is done in those communities,” said Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis.

The archdiocese was under way by the fall of 2011.

The program’s message of unity had a particular impact on her.

“Almost 20 of the male members participated in the class also applied to the deacon program,” Rodriguez said. “We are just waiting for the results of the evaluations.”

DeGante and her husband, Heriberto Romero, who are members of St. Ambrose Parish in Seymour, completed the program together. While DeGante admitted it was “challenging” at times to juggle their class schedule with caring for their twin daughters, she said she is grateful to “God, the archdiocese and all the family and friends supporting all of us.”

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Latino pharmacist brings faith and science together in NFP ministry

By Sean Gallagher

When Jose Ocampo immigrated to the United States in 2002, he sought a good education and prosperous way of life for him and his family.

“It was the American dream way of thinking,” said Ocampo, 46, a native of Costa Rica and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. But in the decade since then, Ocampo and his family have instead found spiritual riches.

Trained as a pharmacist in Costa Rica, Argentina and Canada, Ocampo initially thought that he would work in that field in Indianapolis. But a deepening of his life of faith, plus his learning about the Creighton Model of natural family planning, led him to bring together his professional expertise with his desire to bring others closer to Christ and the Church.

Although highly trained in pharmacology, Ocampo said that his schooling taught him little about natural family planning.

“I was a professional and I could tell you anything about contraceptives,” he said. “But I didn’t have a clue about natural family planning methods.”

Like other natural family planning methods, the Creighton Model involves daily observations of the signs of fertility that a woman’s body produces cyclically. It can also help couples learn the root causes of infertility, and thus serve as the basis of a possible correction of that condition.

The Creighton Model was developed largely through decades of research by Dr. Thomas Hilgers, the founder of the Pope Paul VI Institute in Omaha, Neb., where his research continues and where people like Ocampo are trained to teach the Creighton Model and treat patients dealing with infertility.

As his faith deepened after moving to Indianapolis, Ocampo came to the conclusion that he personally could no longer work as a traditional pharmacist since that would involve dispensing various forms of contraceptives to customers.

Turning his back on his profession at a time when he and his wife, Annie, had three children to raise was challenging.

“Sometimes, as a human being, I wake up in the morning and I think to myself, ‘Jose, what are you doing?’ Just go back to the pharmacy field. Just do what you are trained to do. Make a decent salary. Take care of your family. Live a happy life,’” Ocampo said. “And then I hear this voice telling me, ‘Jose, do you trust me?’ I feel like God is asking me [this].”

Over the years, Ocampo had to work outside his profession, teaching Spanish for a period, working as a custodian for another.

Through it all, he desired to bring his expertise and knowledge together with his faith, but he did not know how this would happen. All he knew was that he had to have faith.

“The most difficult part in all of this has been learning to trust God everyday—not just for a few hours, not just for a few minutes, but 24 hours a day, seven days a week, 365 days a year,” Ocampo said. “Every day, I trust that he’s in charge. He knows what is going down, even though sometimes I get frustrated and confused.”

Then, about a year ago, Jose and Annie were being trained at Holy Rosary to becoming facilitators in the “One in Christ” marriage preparation program. At that time, he learned about the Creighton Model from Dr. Melanie Margiotta and how he could apply his pharmaceutical knowledge in a faith-filled way.

He saw the chance to use his expertise to help couples learn about God’s plan for marriage and sexuality, and couples experiencing infertility to meet that challenge in moral and also scientifically proven ways.

“I was excited,” Ocampo said. “When I learned that I could practice again and use my pharmaceutical knowledge, I was excited.”

He has since attended training sessions at the Pope Paul VI Center in Omaha in order to become a certified Creighton Model practitioner.

Studies the wealth of scientific data has been challenging for Ocampo. But he sees the good in it.

“There is a strong scientific foundation for this method,” he said. “We don’t say things just because [we want to]. We don’t make recommendations just because. A lot of research has been done.”

Pege McEvoy, associate director for evangelization and family catechesis of the archdiocese’s Office of Catholic Education, has worked with Ocampo and sees an advantage in his professional expertise in sharing the Church’s teaching on marriage and sexuality.

“The more we can share this message in a way that speaks to the disciplines of science, medicine and pharmacology, I think we’ll have more and more people in those fields being drawn to these methods,” McEvoy said. “Yes, it’s based on our understanding of God and humanity. But it’s also based on our understanding of science and medicine. They just fit so beautifully together.”

Being bilingual, Ocampo can share the message of natural family planning to a variety of audiences. But he looks forward especially to helping couples in the growing Latino community in central and southern Indiana.

“I think that one of the main reasons that God showed me this way was because there is a huge, huge need in the Latino community [for knowledge about natural family planning],” Ocampo said. “And it’s not just to go and teach the natural family planning method. But through this method, you can evangelize or re-evangelize the Latino community.”

Annie is confident that her husband can strengthen the faith and marriages of people he will minister to because she has seen it happen in her relationship with him.

“Jesus has strengthened our Catholic faith in a way that we have become closer to him,” she said. “And we ask in prayer to grow in faith [so that] one day it will be a complete conversion. Through all of this change that has happened in Jose, it made a change in me as well.”

As he moves forward in this ministry, in which he happily foresees working together with Annie, Jose is happy to be doing it in the Archdiocese of Indianapolis, which he now considers home.

“It’s a perfect place [for us to live]. We love it,” he said. “When people ask me where I’m from, I say, without thinking, ‘from Indianapolis.’ I feel that this is my home.”

(For more information about Jose Ocampo’s ministry as a Creighton Model of natural family planning practitioner intern, send him an e-mail at ocamposmora@yahoo.com or call him at 317-847-6195.)

Jose Ocampo gives a presentation on the Creighton Model of natural family planning on Jan. 19 at Our Lady of the Most Holy Rosary Parish in Indianapolis.

The Criterion  Friday, June 14, 2013

Carry out $8.50 (not all you can eat) 10:30 am – 1:00 pm

The ST. MAURICE CHURCH Festival

ST. MAURICE CHURCH
St. Maurice, IN Decatur County
SUNDAY, JUNE 30, 2013
All you can eat in the air conditioned dining hall

Chicken and Roast Beef Dinner
Serving 10:30 am – 3:30 pm
Adults $8.00 and children 12 and under $4.00
Carry out $8.50 (not all you can eat) 10:30 am – 1:00 pm
Raffles, Country Store, Kids & Adult Games, Bingo and family fun for all!!

Beer Garden
MOCK TURTLE SOUP AND SANDWICHES
Everyone Welcome!!  Our Mass is at 10 am
From I-74 East take the St. Mauric Exit onto 830 E, go North for 5 miles to St. Maurice, turn left at the feed mill.

To donate useable household items such as appliances, mattresses and bedding, furniture and clothing, call 317.647.1006 to arrange pick-up or log on to www.svdpindy.org.

Unwanted clothing can be donated at the Salvation Army, 3001 E. 30th Street Indianapolis, IN 46218. Or donate online at www.svdpindy.org.

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The Society of St. Vincent de Paul serves the needy year-round. Your donations of money and usable household items help us assist nearly 3,150 families every week.

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License Number 101861
Thirty years ago, I had many irons in the fire. There were so many that finding time for even half of them was daunting. From liturgies and parish meetings to family requests and my own writing, the days seemed never to have enough hours. For every work hour I had, there were two to three hours’ worth of demands on my time. But that was 30 years ago. Now, most of my generation is gone. The different irons have been put away, and the fires are being tended by younger folks.

Now and then, this gets to the point that even coming up with reasons to get out of bed in the morning is a challenge. We also know that one way to face depression is to work. We don’t wait for reasons to keep going. We create them. We use our brains and imagination to set up our own daily routines and schedules, and we make the effort to follow them. Even as a pastor, with many rich daily tasks, I still set a routine to follow. Even as a pastor, even as a pastor, even as a pastor, even as a pastor.

Situations and circumstances in life may not allow us to feel as if we can move forward. Those are the moments in which we especially need that wonderful custom of regular attendance at Sunday Mass. I think of a wonderful old parishioner who talked with me about losing interest in life. She thought it might just be aging. But as we talked, it became clear that she was depressed. Attendance at Sunday Mass had always been the high point of her week. She was a real live wire. She knew everyone, and everyone knew and liked her. But that weekly practice began to slip.

I told her, “Anna, I told her, ‘take charge. Make yourself do it. Get back into that habit. It was always so important to you.’ She did. And it worked. People knew she was wary of driving, so younger friends became her drivers. They didn’t ask her, they told her: ‘Anna, you’re coming to pick you up at 9:15. Be ready.’ Part of our ‘Sunday obligation’ isn’t just to attend Mass. The Catechism of the Catholic Church tells us that apart fromliking her. But that weekly practice began to slip.

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Weekly events such as the Sunday Mass can give reasons to keep going, especially during times when situations and circumstances in life may not allow us to feel as if we can move forward.

Catholics are called to set aside time for worship on Sundays

By Fr. Lawrence E. Mick

The third of the Ten Commandments (as Catholics count them) says, “Remember the Sabbath day and keep it holy.” (Ex 20:9-10)

So the Sabbath day was to be observed as a day of rest, not only for the Jews but also for their servants and slaves and resident aliens and even their animals. The Sabbath is a day of rest from work. There is no mention here of worship in connection with the Sabbath day. That should be a good clue that the Christian observance of Sunday is not simply the adoption of the Jewish Sabbath on a different day of the week.

Christians celebrate Sunday because it is the day of the Resurrection, the day that marks the beginning of the new creation. Christians celebrate the Eucharist on Sunday because the Eucharist is a celebration of Christ’s death and resurrection. In the early Church, Sunday was not a day of rest. Since the Christian religion was not recognized by the Roman Empire, Christians had to work on Sundays, so they usually celebrated the Eucharist very early before going to work. After Constantine gave Christianity legal status in the fourth century and the Church gradually became dominant in the Roman Empire, Sunday became a day set aside for worship. It was for this reason that Sunday eventually became a day of rest, so that Christians could gather to celebrate the Eucharist. It was no surprise, of course, that Christians would then take over some of the themes and language of the Sabbath rest and attach them to Sunday. The Catechism of the Catholic Church says, for example, that “the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord’s day, the performance of the works of mercy, and the appropriate relaxation of mind and body.” (#2185)

How to fulfill this precept, however, is not always obvious, and it may vary from one person to the next. Certainly setting aside time for celebrating the Eucharist is primary, though some people may have to do that on Saturday evening or Sunday evening because of their work schedules.

Avoiding work once meant avoiding manual labor because that was the work most people did all week. Today, it may mean staying off the computer or not answering work e-mails. Manual labor may even be restorative.

What is important is taking time away from our usual work, so that we can focus on the Lord and on our families and friends and those in need. Sunday should be a day for worship and a day to be renewed and to experience the joy of living in the kingdom of God. That’s how we keep the Lord’s day holy.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)
A visit to a crisis pregnancy center affirms that women are equal partners with men in the sacrament of marriage. In the eighth century, Byzantine Emperor Leo III began what was called the Iconoclastic Controversy because our fathers were. We know that the saints in heaven, and the souls of the dead still undergo purification. The icons of the Eastern Churches and the paintings and statues of the Western Church keep God and his saints before our minds and hearts, just as old photos of our parents or grandparents do.†

From the Editor Emeritus/John F. Fink

Perspectives

Year of Faith: The role of statues and icons

In the eighth century, Byzantine Emperor Leo III became convinced that icons fostered idolatry and were prohibited by the biblical laws of Deuteronomy 4:16. Therefore, Leo issued an edict in which he declared that all images, icons included, were idolatrous and that anyone who continued to worship them would be destroyed. This began what was called the Iconoclastic Controversy from a Greek word meaning “image-breaker.” Leo’s edict immediately met bitter opposition, especially from the Eastern Church. Nevertheless, Leo had taught the fine art of painting icons. St. John of Damascus wrote a spirited defense of the veneration of icons, saying, “What the written word is to those who know letters, the icon is to the unlettered; what speech is to the eye, the icon is to the eye.” Pope Gregory III condemned iconoclasm in 731. The Eastern emperors, though continued their iconoclastic policies for more than 100 years, until Empress Irene ruled as regent for her son, Constantine V. Irene believed in icons, so she and Patriarch Tarasius of Constantinople wrote to Pope Adrian I asking for a council to resolve the Iconoclastic Controversy. The seventh ecumenical council, known as the Second Council of Nicaea, opened on Sept. 14, 787.

The council promulgated a decree that approved the setting up of images, but said that images were not to be used since the act of worship belongs only to God. It distinguished between the worship of God and the “iconography” that is given to icons. It quoted St. Basil as saying that the honor paid to sacred images is an “appropriate” response to those who “whenever an image venerates the person portrayed in it.” Throughout the centuries, Christians have prayed to the saints asking their intercession with God on our behalf. We believe in the communion of the saints, a spiritual communion among the living, the saints in heaven, and the souls of the dead still undergoing purification.†

Reflection/Mike Krokos

 cupid! As one of our sons
mentioned comforters in the rocking chair.

Dads are extremely important for daughters’ weddings. As one of our icons explained when reporting on his daughter’s upcoming nuptials, “I keep my wallet open and my mouth shut.” In return, a dad gets to walk down the aisle with the bride and “give her away” to the court waiting for the wedding. Both event, by the way, does not automatically mean that he can put away his wallet.

Dads can teach boys to be kind and reasonable. They understand the importance of thankful father’s Day for a good meal, or being polite to neighbors, customers or employees. They learn how to comfort the welfare of their wife and kids in many ways—financially, emotionally and spiritually. Some dads love to take care of their families, even taking jobs they’re not crazy about in order to put food on the table. Others watch the kids while Mom goes out to a higher-paying job. Just like moms, they can be capable nurse blower, diaper changers and lunch providers to mention comforts in the rocking chair. Since dads are often more interested in astronomy, sports, hunting or watching car races.

Dad’s contribution to their kids’ music and the military and such, they can teach kids things that moms don’t. Things like why light happier for nothing in the battle of Iwo Jima during World War II, or why you should stop the car when it makes a grinding noise.

Dads teach sons how to be men, husbands and fathers. They may teach in words and actions, and sometimes, their example is paramount in boys’ lives, including as sports coaches and Boy Scout leaders when birth parents aren’t on hand.

I’ve always thought it worthwhile to share my response out at the time, I look back and realize how naive I was in addressing her. “The point of the story,” I explained, “was that this young teenage mom chose life. But it was so simple.”

She faced a tremendous challenge as a young, unwed mother yet to finish high school. She knew that the only way to see her baby through was to choose her baby. She could have aborted her child. She did not.

The switchboard operator.

It was a Monday morning in Mount Pleasant, Mich., Sept. 27, 787. Tom Monaghan’s pizza store weren’t ringing at Tom Monaghan’s pizza store in Mount Pleasant. Michigan, so the rest of the 24-hour day, the Holy Spirit works in amazing ways, and one of my favorite examples is when we see it connect a man and a woman and carry them to the altar, where they whisper lifelong promises before God.

Wedding season is now upon us, and you’re likely to soon witness these sacred vows firsthand.

The problem, as the kids-these-days grape goes, is that not enough couples view marriage as “a journey” and not merely as a “contract” or as a “norm—Tom’s decision to deliver a pizza and convince the man that led the 20-something Catholic to his wife. Day after day, the Holy Spirit works in amazing ways, and one of my favorite examples is when we see it connect a man and a woman and carry them to the altar, where they whisper lifelong promises before God.

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Tom brought a $400 half-carat diamond ring to the girl. As one source put it, “He could charge with no money down—and a week later, he convinced Margie to accept. Tom and Margie had a 50th-anniversary interview while he was married to Jennifer Aniston. “Jen and I always made a pact rather than a death-do-us-part marriage the way young Tom and Margie met. Maybe it’s the guy who just delivered a pizza.” Would you go to a movie with a man who just delivered a pizza? Who are you?†

The young woman shot back.

Not the response he was hoping for. And then relief. “I just can’t make it,” she said. The operator said she’d reserved Bonnie Hula and rang Bonnie’s room. Tom worked up the courage a second time. “I’m the guy who just delivered a pizza,” he said. “Would you go to a movie with me?” “Who are you?” the young woman asked.

The young woman stammered. “Oh, another girl took my place today, Margie Zybich.” Tom was transferred once again. “I’m married.”

A senior majoring in library science, the woman was more impressed on Tom’s first date. “Very pretty, wholesome, good, old-fashioned,” he told James Leonard, the editor of Living the Faith: A Life of Tom Monaghan.†

Living the Faith: A Life of Tom Monaghan.

TheCriterion

Love, marriage and pizza delivery

It should come as no surprise that the story of how the Domino’s Pizza founder met his wife involves pizza. But including comforters in the rocking chair.

I’ve always been a fan of how a young and her family didn’t fall victim to the culture of death. They instead chose to bring new life into the world. I must admit, I was taken aback as I tried to compose a response to my acquaintance’s criticism but, finally, with God’s grace, I was able to speak in a clearer, more concise tone as I addressed her.

“If you’re so holy a mystery.” From honeymoon to 50th anniversary, the butterflies may flee, but the holiness and the mystery only deepen.

Town of Tom Monaghan.

Tom bought a $400 half-carat diamond ring to the girl. As one source put it, “He could charge with no money down—and a week later, he convinced Margie to accept. Tom and Margie had a 50th-anniversary interview while he was married to Jennifer Aniston. “Jen and I always made a pact rather than a death-do-us-part marriage the way young Tom and Margie met. Day after day, the Holy Spirit works in amazing ways, and one of my favorite examples is when we see it connect a man and a woman and carry them to the altar, where they whisper lifelong promises before God.

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Eleventh Sunday in Ordinary Time

Msgr. Owen F. Campion

Sunday Readings

Sunday, June 16, 2013

• 2 Samuel 12:7-10, 13
• Gullattians 2:16, 19-21
• Luke 7:36-83

The first reading for this weekend’s liturgy is from the Second Book of Samuel. Scholars refer to First and Second Samuel as historical books. They are not history in the sense that books of history are written today. It does not mean, therefore, that they are historically unreliable or just the creature of a writer’s active imagination.

Rather, it means that they draw religious lessons from the history of ancient Israel.

In this reading, the prophet Nathan confronts King David about his relationship with Bathsheba, the wife of Uriah, a Hittite leader fighting for Israel. Since Bathsheba was married, as evidently was David, the relationship was adulterous. Ancient Hebrews detested adultery, and only one thing was worse, namely adultery with a pagan. Such unions weakened the commitment of Israel to the one, true God.

Nevertheless, when David admits the error of his ways, even in such grave circumstances, Nathan assures him that God forgives him.

The woman had gravely sinned. Theimaperson provides the second reading. This passage is a profound definition of what genuine Christian living is: “I live now not I, but Christ lives in me” (Eph 2:20).

This one statement, so familiar to and beloved among Christians, captures the very essence of Christian life. It is a bond created in Christ and sustained by the Holy Spirit. It is a bond that unites all true disciples. It is a bond that unites all Christians.

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The slow pace of sultry mornings invites me to rest in you, God; to bask in your love and care.

In your goodness reflected in the world within me and around me.

Grant me long moments, Lord, to relax and revel in Your gentle presence, to drink in the flavors and sights and sounds of a world fully alive.

In the midst of my busyness, I take a great burden off your family, who might otherwise be left to make difficult decisions with little time to reflect.

As for your daughter’s funeral rites, it would certainly be proper for her to have a Mass in church as well as prayers by a priest at her burial site, and that is what I would recommend. I suppose that one could make the argument that since mourners gather at a Mass so that they can pray for the deceased and since your daughter may well have been incapable of personal sin, religious ceremonies at her death might well be unnecessary.

But I would challenge that argument on two counts. First, since the link between disability and moral responsibility is highly individualized and uncertain, I would think it better to “play it safe” and pray for your daughter nonetheless. Second, since the Eucharist is our central act of faith, marking the fact that God has redeemed us in Jesus, a funeral Mass would celebrate your daughter’s being called home to the joys of heaven.

Parenthetically, you mentioned that your daughter, owing to her profound condition, has never received holy Communion. I, of course, do not know your daughter, and I trust that you have consulted with a priest in this regard. True, the Code of Canon Law does require in #1913 the use of reason as a prerequisite for the reception of Communion. But particularly in the case of developmental disability, that requirement is interpreted liberally.

In 1995, the U.S. Conference of Catholic Bishops issued a document entitled “Guidelines on the Burial of the Sick and Burial of the Sacraments with Persons with Disabilities.” In it, the bishops note in #20 that all that is required is “that ‘the person be able to distinguish the body of Christ from ordinary food, even if this recognition is evidenced through a gesture or reverential silence rather than verbally,’” and they further note that “cases of doubt should be resolved in favor of the liberalement rather than the baptism person to receive the sacrament.”

In our parish there is a young man, severely disabled developmentally, who regularly receives Communion at Sunday Mass. His parents lead him up the aisle by the hand. He is often distracted until he arrives right in front of me, but then he looks at me, opens his mouth and smiles broadly when I have given him the host.

His parents, I know, have explained to him that God is blessing him with this special food, and I take his smile to indicate his gratitude.

Just one further thought. Your question reminded me of an incident in the life of the French President Charles de Gaulle. He and his wife had a daughter who was born developmentally disabled. They treated her with special tenderness, and even in wartime de Gaulle would find the time to sit on her knee and tell her stories that made her laugh.

The girl was in her early 20s when she died. De Gaulle led his weeping wife from the grave to a place of special food, and I take his smile to indicate his gratitude.

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Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith and spirituality. Email your submission to criterion@archindy.org. When submitting, please put your name, school, church, age and grade. Clearly identify the column to which you are submitting.

Send material for consideration to “My Journey to God.”

The Criterion, 3400 N. Meridian St., Indianapolis, IN 46208. E-mail to criterion@archindy.org.

Daily Readings

Monday, June 17
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 18
2 Corinthians 8:1-9
Psalm 146:2-5, 3a
Matthew 5:43-48

Wednesday, June 19
St. Romuald, abbot
2 Corinthians 9:6-11
Psalm 112:1-4
Matthew 6:1-6, 16-18

Thursday, June 20
2 Corinthians 11:1-11
Psalm 111:1-7-8
Matthew 6:7-15

Friday, June 21
St. Aloysius Gonzaga, religious
2 Corinthians 11:18, 21-40
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 22
St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 23
Twelfth Sunday in Ordinary Time
Zechariah 12:1-13:1
Psalm 63:2-6, 8-9
Galatians 3:26-29

Developmentally disabled Catholics can receive sacraments, have a Church funeral

We are the parents of a 51-year-old daughter who has been profoundly developmentally disabled since birth. We are lifelong, baptized Catholics, as are our daughter and her husband. We are currently making end-of-life plans (buying cemetery plots, etc.), and are wondering what funeral arrangements we should make for our daughter.

She has not received any sacraments since baptism, is not able to attend Mass on a regular basis and, of course, has not received the Eucharist. Should there be a funeral Mass and/or a burial service for her conducted by a Catholic priest? If so, it would be attended only by family members and not open to the public. She has lived outside the home, in a special facility in another city, since she was 16. She will be buried with us in our family plot.

(Des Moines, Iowa)

A First, I commend you for your thoughtfulness for making end-of-life arrangements in advance. Besides arranging that things happen as you want them, this takes a great burden off your family, who might otherwise be left to make difficult decisions with little time to reflect.

As for your daughter’s funeral rites, it would certainly be proper for her to have a Mass in church as well as prayers by a priest at her burial site, and that is what I would recommend. I suppose that one could make the argument that since mourners gather at a Mass so that they can pray for the deceased and since your daughter may well have been incapable of personal sin, religious ceremonies at her death might well be unnecessary.

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Franciscan Sister Consolata Kuhn ministered as an educator in four states, including Indiana natives of the archdiocese or included here, unless they are archdiocesan priests serving date of death. Obituaries of Thursday before the week of June 1.


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.


The Mass of Christian Burial of Providence Sister Cecilia Ann Miller took music in Catholic schools for 28 years

Providence Sister Cecilia Ann Miller died on May 31 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on June 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Mary Ann Miller was born on Jan. 22, 1922, in Jasper, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods College and a master’s of music degree at Rosary College in River Forest, Ill. During 73 years as a Sister of Providence, she ministered as a music educator for 28 years in Catholic schools in Taiwan and in the United States, including in Indiana, Illinois, Kentucky and Oklahoma. In the archdiocese, she taught at Saint Mary-of-the-Woods College from 1957-58 and from 1972-73. She also gained expertise in teaching music to children with special needs and taught in a school in Louisville, Ky., dedicated to their education.

After retiring as a teacher, Sister Cecilia Ann ministered at Woodland Day Care/Pre-School in Saint Mary-of-the-Woods and offered music ministry for her sisters at Providence Health Care. She committed herself entirely to prayer in 2011.

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

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Franciscan Sister Consolata Kuhn died on March 1 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

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Banet. Grandfather of eight.


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VATICAN CITY (CNS)—Pope Francis blamed widespread degradation of the natural environment and disregard for human life on an increasingly common “throwaway culture” that places no value on the needs of others.

“We are living through a moment of crisis,” the pope said on June 5. “We see it in the environment, but above all we see it in man. The human person is in danger.”

The pope made his remarks during his weekly general audience in St. Peter’s Square.

Noting that the United Nations had designated June 5 as World Environment Day, Pope Francis recalled the biblical account of creation, according to which God made man and woman to “cultivate and protect the Earth.”

“Are we truly cultivating and protecting creation?” the pope asked.

“Or are we instead exploiting and neglecting it?”

“We are often guided by the arrogance of domination, possession, manipulation, exploitation,” he said. “We are losing the attitude of wonder, of contemplation, of listening to creation, and thus we are no longer able to read there what Benedict XVI calls the ‘rhythm of the love story of God with man.’”

“We have distanced ourselves from God. We do not read his signs,” the pope added.

Today’s environmental problems also betray neglect of what Catholic teaching calls “human ecology,” he said.

“What rules today is not man, it is money,” the pope said, denouncing an “economy and financial system lacking in ethics.”

“Men and women are sacrificed to the idols of money and consumption,” he said. “That some homeless people freeze to death on the street, that is not news. On the other hand, a drop of 10 points in the stock markets of some cities is a tragedy. That is how people are thrown away. We, people, are thrown away, as if we were trash.”

“Human life, the person are no longer felt to be primary values to be respected and protected, especially if they are poor or disabled, if they are not yet useful—like an unborn child—or are no longer useful—like an old person,” the pope said.

Today’s “throwaway culture” is also reflected in frequent waste of food, he said, adding that “food that is thrown away might as well have been stolen from the table of the poor, the hungry.”

Prior to the audience, the pope made a half-hour circuit of the square in an open-topped popemobile, frequently stopping to kiss babies and small children handed to him by members of his security detail. An estimated 90,000 persons attended the audience, 20,000 more than had requested tickets, and the crowd spilled out into the avenue beyond.

Afterward, the pope spent an hour and a half greeting visiting bishops, dignitaries and ordinary pilgrims, including disabled children and adults and a group of newlyweds in their wedding attire. The pope’s embrace with a young disabled man lasted so long that an attendant gently pulled the man’s hand away.

Many in the crowd remarked on Pope Francis’ “approachable” personality and his down-to-earth appeal.

The past few popes “gave us the theology, kind of the instruction behind what our faith is about,” said Father Patrick Knuppenberg of the diocese of Victoria, Texas. Pope Francis is “kind of an exemplification of that teaching,” he said. †
In Venezuela, shortages include bread for Communion, sacramental wine

SANTO DOMINGO, Dominican Republic (CNS)—In his small parish outside of Venezuela’s capital, Caracas, Father Maximo Mateos is filling his chalice with less than half the amount of wine he formerly used.

The priests at Our Lady of the Rosary Parish in Caracas are precariously close to running out of sacramental wine.

And for the Sisters of the Adoration, finding good wheat flour to make Communion wafers is becoming harder and more expensive.

In Venezuela, sporadic shortages of basic goods can turn a roll of toilet paper into a rare commodity, adding bread and wine to the list of scarce goods.

Catholic leaders in the South American country have advised priests to conserve what supplies they have as they search for an alternative supply to ease the shortage.

In the publication La Iglesia Ahora, three bishops said there is an “extreme need” for supplies of wine. The supplier Bodegas Pomar, “can’t guarantee consistent production and regular distribution due to the lack of some goods needed to bottle the product.”

Phone messages left for Bodegas Pomar were not returned, but Church officials said less than three months of wine remained in storage.

“We have to do what we can to conserve while hoping that it’s just a temporary shortage,” Father Mateos told Catholic News Service. “We do live in a country where shortages of all things are common. So this is not uncommon.”

Supplies of everything from toilet paper to milk, sugar and oil sporadically disappear from store shelves.

In late May, authorities seized 2,500 rolls of toilet paper, 7,000 liters of juice and 480 diapers from a clandestine warehouse in Caracas—proof, the government said, of 7,000 liters of juice and 400 diapers from a clandestine and oil sporadically disappear from store shelves.

But, the bishops added, “the direct taking of the woman and the child in the womb. In New York, Gov. Andrew Cuomo’s Women’s Equality Act that said they would oppose a portion of New York led by Cardinal Timothy M. Dolan of New York, which includes the prohibition of late-term abortion and would ease restrictions in state stages of gestation,” the bishops said. “We commit ourselves to examining those proposals and working with the legislature on any and all efforts that help guarantee real equality for all women and men. Our position on these issues will be consistent with all the efforts of the Catholic Church throughout the world to enhance the dignity of women.”

Meanwhile, parishes are saving what they can.

New York bishops oppose effort to ‘codify’ Roe v. Wade into state law


The bill, introduced on June 4, “would erase restrictions in state law on late-term abortion and runs the serious risk of broadly expanding abortion access at all stages of gestation,” the bishops said in a June 4 statement.

“While the bill’s proponents say it will simply ‘codify’ federal law, it is selective in its codification,” they added. “Nowhere does it address the portions of federal laws that limit abortion, such as the ban on taxpayer funding, the ban on partial-birth abortion or protections for unborn victims of violence.”

The bishops added. “We fully oppose this measure, and urge all our faithful people to do the same, vigorously and unapologetically.”

The Women’s Equality Act in a 10-point program unveiled by Cuomo, a Democrat and a Catholic. Those points, according to the governor’s website, are: achieving pay equity; stopping sexual harassment in the workplace; allowing for the recovery of attorneys’ fees in employment and credit lending cases; strengthening human trafficking laws; ending family status discrimination; stopping source-of-income discrimination; stopping housing discrimination for victims of domestic violence; stopping pregnancy discrimination; protecting victims of domestic violence by strengthening order-of-protection laws; and protecting “a woman’s freedom of choice.”

We support the first nine points in the governor’s agenda that enhance the true dignity of women,” the bishops said. “We commit ourselves to examining those proposals and working with the legislature on any and all efforts that help guarantee real equality for all women and men. Our position on these issues will be consistent with all the efforts of the Catholic Church throughout the world to enhance the dignity of women.”

But, the bishops added, “the direct taking of the life of a child in the womb in no way enhances a woman’s dignity.”

“Instead of expanding abortion and making abortions even more prevalent, we would like to protect both the woman and the child in the womb. In New York, where one in every three pregnancies ends in abortion—and upward of six in 10 in certain communities—it is clear that we as a state have lost sight of that child’s dignity.”

A woman carries products at a state-run supermarket in Caracas, Venezuela, on June 4. Sporadic shortages of basic goods in the country can turn a roll of toilet paper into a rare commodity. Clergy and religious are worried about running low on altar wine and wheat to make hosts.

“We’re asking other parishes for help, but it’s something we are all going through,” said a representative for Our Lady of the Rosary Parish. “We just hope what little we have will last until they find a solution.”

Father Pablo Uruquiaga, a priest at Resurrection of the Lord Parish in Caracas, said the temporary shortage can serve as a reminder of what’s important.

“We should worry ourselves more with the quality of our Masses and less with the quality of the wine,” he said. †