The Criterion
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Bishop Coyne responds to attempted ordination of woman

Dear Sisters and Brothers in Christ:

Earlier this week, you may have read or seen news reports about a schismatic group calling itself “Roman Catholic Womenpriests”, attempting to ordain or confer the Sacrament of Holy Orders upon a woman. This group has no valid connection to the Roman Catholic Church or the Archdiocese of Indianapolis. Any supposed “ordination” this group performed has no relationship with the sacraments of the Roman Catholic Church and is not valid.

The Roman Catholic Church does not ordain women. The Catechism of the Catholic Church is very clear on this issue. As it states in the catechism: “Only a baptized man validly receives sacred ordination. The Lord Jesus chose men to form the college of the twelve Apostles, and the Apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ’s return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason, the ordination of women is not possible” (#1577).

The ordination of men to the priesthood is not merely a matter of practice or discipline with the Catholic Church, but rather, it is part of the deposit of faith handed down by Christ through his Apostles. The Catholic Church has always followed Jesus’ example, and does not ask the pope for a way to become Catholics according to rules approved the establishment of the Anglicanorum Coetibus.

Later this week, you may have read or seen news reports about a schismatic group that functions as a diocese for former Anglicans in the U.S. and Canada. Also pictured at the far left making a profession of faith are two candidates from June 21, the vigil of the feasts of St. John Fisher and St. Thomas More, to.org/Church of the椅子 of St. Peter, which functions like a diocese for former Anglicans in the United States and Canada. The 17 members of the St. Joseph of Arimathea Society in Indianapolis that were welcomed into the Church by Bishop Christopher J. Coyne, apostolic administrator, are the fourth group of womenpriests”.

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WASHINGTON (CNS)—American Catholics must resist unjust laws “as a duty of citizenship and an obligation of faith,” a committee of the U.S. bishops said in a new statement on religious liberty.

Titled “Our First, Most Cherished Liberty,” the 12-page statement by the Ad Hoc Committee on Religious Liberty also calls for “a fortnight for freedom” from June 21, the vigil of the feasts of St. John Fisher and St. Thomas More, to July 4, U.S. Independence Day.

“This special period of prayer, study, catechesis and public action would emphasize both our Christian and American heritage of liberty,” the committee said. “Dioceses and parishes around the country could choose a date in that period for special events that would constitute a great national campaign of teaching and witness for religious liberty.”

Made public on April 12, the document was approved by the U.S. Conference of Catholic Bishops’ Administrative Committee during its March meeting for publication as a committee statement.

The ad hoc committee opened its statement with several “concrete examples” of recent threats to religious liberty, saying that “this is not a theological or legal dispute without real-world consequences.”

Cited first was the U.S. Department of Health and Human Services’ (HHS) mandate that most health plans must include contraception, sterilization and some abortion-inducing drugs free of charge even if the employer is morally opposed to such services.

“In an unprecedented way, the federal government will both force religious institutions to facilitate and fund a product contrary to their own moral teaching, and purport to define what religious liberty is,” the committee said.

The U.S. bishops, in an April 12 document, have again urged Catholics to pray, study and take public action in light of recent government rules and laws they say threaten religious liberty in the U.S.
It’s been a privilege to assist the Anglican families who became members of the Catholic Church during this year’s Easter Vigil. We look forward to continuing our support for these faithful Christians. It is truly a blessing for us all as together our faith is deepened by Christ’s peace in the Catholic Church.

Father Stephen Giannitti, archdiocesan vicar for clergy, parish life coordinators, formation and personnel

CATHOLIC

former Anglicans to join the ordinariate.

“It is glorious. I’m happy. I’m satisfied,” said Luke Reese, leader of the society, a husband and father of six children, and former Anglican priest. He is in formation to be ordained a Catholic priest in the ordinariate.

The apostolic constitution allows for former Anglican priests who are married to be ordained priests following the practice established by Blessed John Paul II about 30 years ago. Bishop Coyne was happy to welcome the families of the new ordinariate, the new Anglican tradition then attend the parish’s 9:30 a.m. Mass. Although that parish is not part of the ordinariate, the new Catholics are happy to worship in a community much larger than their previous one.

“For a long time, we’ve been very isolated,” said Gina Reese, 43. Luke’s wife. “We felt like we were on a desert island. Finally, we’re coming into the fullness of the faith and into a larger community. For me, that represents a lot of hope and excitement and joy.”

Rebecca Williams, her husband, John, and their six children were also welcomed into the Church along with the Reese family and Lee Ashton. Peggy Ashton, Lee’s wife, was unable to attend the Vigil. She said it was definitely an honor to be welcomed into the full communion of the Church in the near future. Rebecca also appreciates worshiping at Holy Rosary for the benefits that it gives her family. “It’s a good place to start a spiritual tradition when Luke and his small group decided to come into the full communion of the Church before Pope Benedict XVI established Anglicanorum Coetibus. That desire stemmed in part from their dissatisfaction about a continuing trend of schisms among Anglicans. “Schism really is a sign of internal problems,” Luke said. And there’s been schism after schism. We were just fed up with it.”

As a lifelong Anglican, Lee Ashton had experienced this divisiveness for a long time. He thinks the establishment of the ordinariate will draw many Anglicans like himself into the full communion of the Church.

“There is a significant number of disaffected Anglicans who have grown restless because they don’t have an orthodox, conservative home that they could go to,” said Ashton, who is a lay student at Saint Meinrad Seminary and School of Theology in Saint Meinrad. “In the past, there wasn’t a mechanism to unify with the Church of Rome. And now the mechanism is here, and I think a lot of them are going to say that this is a great solution.”

At the same time, Ashton recognizes that coming into the full communion of the Church is a positive step and not just a rejection of division among Anglicans. “It’s actually a beginning point,” he said. “It’s a good place to start a journey.”

Luke Reese’s family and the small group of Anglicans have been on a journey of faith for many years, and are happy to continue it within the Catholic Church. “It’s taken a few twists and turns,” Luke said. “But once you get to your destination, it seems so natural.”

Members of the Society of St. Joseph of Arimathea kneel in prayer on April 7 at SS. Peter and Paul Cathedral in Indianapolis after the former Anglicans were received into the full communion of the Church. They are, from left, Ella, Gina, Olivia, Edmund, Luke and Alaldaire Reese. At center in the row behind the Reese family is Lee Ashton, another former Anglican who was received into the Church during the same liturgy.

Bishop Christopher J. Coyne baptizes George Williams, who is being held by Rebecca Williams, his mother. Watching the baptism next to her mother is Mary Williams. Third and fourth from right are Margaret and John Williams. Gina Reese, at right, served as George’s godmother during the baptism. Father Patrick Beidelman, center, archdiocesan director of liturgy, served as the master of ceremonies during the Easter Vigil.

— Photos by Sean Gallagher
Easter liturgy marks final Mass at St. Joseph Parish in Universal

By Mary Ann Garber

St. Joseph parishioners in Universal gathered as a faith community for the final liturgy to celebrate the resurrection of the Lord on Easter Sunday.

The 8 a.m. eucharistic liturgy on April 8 was the last Mass at the 92-year-old church on Vermillion Parish, a block-long church that was erected during the time of the French Quarter. No parishioners were present for the service, and a small group of choir members joined the celebration.

The liturgy included readings and prayers from the Gospel of St. John and the first reading from the Book of Acts. The Homily was given by Bishop Coyne, who noted that St. Joseph Parish was the first church in Universal to open in 1834, and he praised the people of St. Joseph Parish for their faith and commitment to the church and community.

Bishop Coyne thanked the people of the parish for their support and dedication to the church, and he encouraged them to continue their faith journey. He also thanked the parishioners for their contributions to the church, and he noted that the church had been a place of community and support for many people.

St. Joseph Parish was founded in 1834, and it had been the site of many important events in the history of the archdiocese.

In an Easter letter to St. Joseph parishioners, Bishop Christopher J. Coyne, apostolic administrator of the archdiocese, said, “I especially thank Father Joe Villa for his dignity in which you have carried out this difficult task.”

The parish was originally established on the day before March 18, 1834, as a mission of the Church of the Assumption in Universal. St. Joseph Parish was established as a separate parish in 1866.

For more than 90 years, the people of St. Joseph Parish have served the community through their faith, and they have been a source of strength and support for many people.

In an Easter letter, Bishop Coyne wrote, “Be grateful for those memories and the blessings of the past,” he urged the parishioners, “and take all those memories with you to your new parish homes where a blessed future is awaiting you. I know the people of your neighboring parishes, especially the parishioners of Sacred Heart Parish in Clinton, the small faith community was also administered by Father Bernard Shea in charge. In June of 1945, Archbishop Joseph E. Ritter celebrated the 25th anniversary Mass of Thanksgiving at the mission church.

An interior renovation of the church in 1950 included the installation of stained-glass windows to cover the clear glass panes as well as a cross hand-carved from one piece of wood that was used in a Passion Play in Germany before it was acquired by Father Robert Willhelm.

Modern conveniences were added during the renovation, which retained the beauty and simplicity of the original church design. After the first Mass at the parish, church membership had grown to over 57 families.

Major exhibit of late pope’s artifices will open in New Orleans in 2013

NEW ORLEANS (CNS)—A major exhibit of the personal effects of Blessed John Paul II, titled “I Have Come to You Again,” will be on tour in the Archdiocese of New Orleans in February 2013, and the exhibit organizer who has handled for the Vatican exhibits in the United States said he was bracing for record crowds.

Joining Archbishop Gregory M. Aymond of New Orleans on April 13 to formally announce the exhibit was Father Malcolm Neyland, a priest of the Diocese of Lodi, California, who also serves as director of the nonprofit National Exhibits Association.

Father Neyland said that a huge turnout would be the result of people’s desire to see the pope’s personal effects. He noted that the exhibit would bring in a bit more business than it would for a person who was a bit more famous or powerful.

The new exhibit will open on Feb. 4, 2013, and run through early May. It will be housed at Schulte Hall on the campus of Notre Dame Seminary.

The exhibit will move on to the Archdiocese of Seattle from June through August and then to the Archdiocese of Washington, D.C., from September through November.

Father Neyland said more than 100 artifacts from the late pope, including a first-class relic—a relic of his blood that was drawn just before his death in 2005—will be on display. The items will be drawn from Pope John Paul II Center in Krakow, Poland, and from the Vatican collections in Rome.

They will include items such as his baby crib, the skis he used in cross-country skiing expeditions, the casket in which he was ordained, vestments, the Mass kit that he used when camping and his desk from Krakow.

The exhibit will be broken down into four time periods—Pope John Paul’s childhood and adolescence (1920-38); his years as a laborer, priest, bishop, archbishop and cardinal in Poland (1939-78); his tenure as the first Polish pope (1978-2005); and the years following his death through his beatification on May 1, 2011.

Archbishop Aymond was rector of Notre Dame Seminary in 1987 when the Blessed John Paul visited New Orleans, and spoke to hundreds of thousands at the Superdome and at an outdoor Mass at the University of New Orleans.

“With the opening of John Paul’s personal effects in New Orleans,” Aymond said, “we are offering a chance for people to have a closer contact with a saintly man, a man who gave his life for the Church. There was an attempt on his life. He was a man who led the Church as a great prophet, as a great priest and as our universal shepherd.”

There will be a nominal charge for admission—$8 for adults—but schoolchildren will be able to attend for free. Tickets were expected to be available beginning on April 18 through the National Exhibits Association website at www.nationalexhibits.org.

Additional lighting and temporary walls will be added to Schulte Hall to accommodate the exhibit, but Archbishop Aymond said he did not think it would be a major expense. The exhibit is being sponsored for the exhibit to help the National Exhibits Association with its costs.

Archbishop Aymond said he was working with the New Orleans Police Department to develop plans for traffic and parking in the area around the seminary.

“Our location is central, but we were very concerned about the neighborhood,” Archbishop Aymond said. “One [location] was in the French Quarter at the Ursuline Convent, but there was a concern about buses getting to it. I really don’t think there will be a problem. We’re going to have all that managed through the police department.”

Members of St. Joseph Parish in Universal attended Mass at their church for the last time on Easter Sunday.

Archbishop George J. Biskup was the principal celebrant for the parish’s 50th anniversary Mass on May 5, 1970. When the parish marked its 75th anniversary in 1995, Archbishop Daniel M. Buechlein was the spiritual leader of the archdiocese.

The Lord on Easter Sunday. When coal mines in the area were closed in 1927, the population of Universal declined significantly, but St. Joseph Mission managed to survive the economic problems at the time.

From 1926 until 1946, St. Joseph Parish was administered by several parishes in Terre Haute then in 1947 was placed under the authority of Sacred Heart Church in Clinton with Father Bernard Shea in charge.

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A separate from the HHS mandate. mandate? This individual mandate is insurance—the so-called individual force Americans to buy health Affordable Care Act at this time? says no tax can be challenged before it April 6 issue, the high court will in the minds of the justices when they court cases, but surely that issue will be challenges to that mandate are in other 2011-12 session. probably on June 25, the last day of its The court held a highly unusual three-day Act, sometimes referred to as Obamacare. decide what is going to happen to the HHS mandate will be nullified. If it challenged and is unconstitutional, the during the oral arguments, it appears that opponent, Catholic Church opposes the Affordable Care Act. Two years after President Barack Obama signed the health care overhaul into law, the court ontinued three days of oral arguments on challenges to various aspects of the law.

Awaiting the Court’s Decisions

A s everyone who pays even the minimum amount of attention to what is going on in our country knows, the U.S. Supreme Court will decide what is going to happen to the Patient Protection and Affordable Care Act, sometimes referred to as Obamacare. The court held a highly unusual three-day period of oral arguments for the case and will announce its decision late in June—probably on June 25, the last day of its 2011-12 session.

The decision could have an enormous impact on the religious freedom issue caused by the mandate of the U.S. Department of Health and Human Services (HHS) that health insurance plans must cover sterilization, contraception and abortifacients. Direct challenges to that mandate are in other court cases, but surely that issue will be in the minds of the justices when they decide the current case.

As we reported in an article in our April 6 issue, the high court will announce its decision in four health-related questions argued before it on March 26-28:

• Does the Anti-Injunction Act, which says no tax can be challenged before it takes effect, preclude court action on the Affordable Care Act at this time?

• Does Congress have the power to force Americans to buy health insurance—the so-called individual mandate? This individual mandate is separate from the HHS mandate.

• If the individual mandate is overturned, can other sections of the law remain in effect?

• Can Congress require states to expand their Medicaid programs?

If the court decides that the act can be challenged and is unconstitutional, the HHS mandate will be nullified. If it declares the act to be constitutional, the mandate will stand at least for the time being.

The basic issue in this case is how far the federal government can go to regulate the lives of individuals and institutions, including religious institutions. Can it command individuals to do specific things that they might not want to do? Can it insist that religious institutions do things that violate their teachings?

From the questions the justices asked during the oral arguments, it appears that many of them have problems with the individual mandate that requires everyone to have health insurance. Justice Anthony Kennedy, for example, asked, “When you are changing

Be Our Guest/Patty Reed

SPRED program and local organization help children with autism and their families

I have been a parishioner at St. Simon the Apostle Parish in Indianapolis since 1997. I am also the parent of 17-year-old twins—a boy and a girl.

My daughter, Jessica, has autism and has participated in religious education at St. Simon Parish since preschool. However, she, like other children with special needs, required a different approach to traditional religious education.

In the 1960s, the Archdiocese of Chicago established a program called Special Religious Development—SPRED—which was approved for use in 1997 by the Archdiocese of Indianapolis. In 2007, I and other members of St. Simon Parish began the SPRED program in our parish to better meet the religious education needs of children with disabilities.

Jessica has participated and flourished in St. Simon’s SPRED program, and she looks forward to being with her SPRED friends on Sundays. It is wonderful to see how Jessica has grown in her faith because of the SPRED program.

Helping a child with autism can be difficult because it affects every aspect of your daily life. But my strong Catholic faith has allowed me to accept and deal with the daily struggles of an autistic child.

I have also found solace in surrounding myself with others who have children with autism. In 2001, I attended the first Answers for Autism walk in Indiana. This prompted me to join Answers for Autism. Since 2001, the organization has donated more than half a million dollars through the efforts of a small

The American Public and Reporters have different perspectives on the topic of religion coverage in the news.

PUBLIC’S OPINION

VIEW OF THE IMPACT OF RELIGION IN THE WORLD

a force for good

25%

a mix of good and conflict

4%

a source of conflict

19%

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PUBLIC’S OPINION

REPORTERS’ OPINIONS

a force for good

53%

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44%

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19%

REASONS FOR LOSS OF MEDIA AUDIENCES

News organizations focus too much on sensational stories and scandals

77%

People have more choices for their news

29%

The press does not pay enough attention to stories that are meaningful to average Americans

58%

The public is not interested in serious news

34%

The press does not pay enough attention to stories that are meaningful to average Americans

24%

The public is not interested in serious news

24%

Source: The Knight Program in Media and Religion at USC ©2012 CNS

Patty Reed and her daughter, Jessica.

group of parent volunteers working year-round to plan several fundraising events, the main one being the annual Answers for Autism Walk.

Having a strong faith and being part of Answers for Autism go hand in hand. I feel that God always has a plan for us, and even though he sometimes allows obstacles to be placed in our path he also has a way of allowing those obstacles to help us grow and serve others.

I strongly believe that working with Answers for Autism is God’s way of using my daughter’s diagnosis to do his work through me. It is very rewarding to see children with autism receive opportunities to learn, which would never have occurred without donations to schools made by Answers for Autism.

(Patty Reed is a member of St. Simon the Apostle Parish in Indianapolis, and is president of Answers for Autism, whose website is www.answers4autism.com. April is Autism Awareness Month. The Archdiocese of Indianapolis is a member of NCPD—the National Catholic Partnership of Disabilities—that has a webpage on autism at www.ncpd.org. If you have a family member who experiences autism or know of parishioners with autism who may need certain accommodations or support to participate in parish life, contact Kara Favato, assistant director for special religious education in the archdiocese, at 800-382-9836, ext. 1448, or 317-236-1448, or by e-mail at Favato@archindy.org.)
Monitor students’ use of social media adds to teachers’ duties today

BOSTON (CNS)—When the reputation of a student, teacher or school can be brought down by a YouTube video, blog or anonymous e-mail, educators need to be “more vigilant than ever.”

That was the advice for hundreds of participants attending an April 12 workshop during the annual National Catholic Educational Association (NCEA) convention in Boston.

More than 10,000 educators attended the April 11-13 convention filled with workshops focusing on professional and spiritual development, and the challenges faced by Catholic schools and religious education programs in today’s modern world.

During the convention, several workshops focused on the use of technology and the problem of online bullying.

Sister Mary Angela Shaughnessy, S.C.N., a Sister of Charity of Nazareth, Ky., and executive director of the Education Law Institute in Louisville, Ky., told Catholic school teachers and administrators that they cannot ignore what students are doing online.

She said she often gets asked by school leaders, “Can’t we just say it’s not our problem?” since Facebook postings, for example, are not school-related activities.

Her response to that question is “No.”

When students defame their school, teachers or even other students online, it becomes a school-related issue that needs a response, she said.

“She is out there that deal with the problem of cyberbullying,” which she described as the top issue in questions directed to her.

Sister Mary Angela defined cyberbullying as “willful and repeated harm through computers, cellphones and other electronic devices” done by those under the age of 18 that could fall under felony charges for adults who take such actions.

She also said the basic premise of what these students are doing isn’t new. It simply uses another venue.

“The schoolyard bullies have moved online,” she said.

Which means teachers must be on the lookout and pay attention to clues they get that something is amiss.

She said teachers can be held liable for cyberbullying if they know, or even should have known, it was taking place.

Social media laws are not well-established, she said, but they do point to the need for response on the part of school officials when bullying takes place.

That means if a student happens to bring up something offensive that happened to him or her online, teachers should ask to see the offending item and tell the school principal about it.

“Schools can search computers just like they search lockers,” Sister Mary Angela added.

But as teachers are paying attention to online activity or getting involved in it themselves, they have to be careful to keep within their boundaries, she noted.

For example, teachers should not be friends with their students on Facebook nor should they be sending them e-mails late at night or providing students with their cell phone numbers, she said.

Father Michael Hugunin, a priest of the Archdiocese of Louisville and author of the NCEA publication “Internet and Social Media: What Parents Need to Know,” also spoke at the workshop and pointed out the different ways that young people and adults approach technology.

“Adults feel more stressed by technology,” he said, whereas “kids think it’s fun.”

The priest, who is associate director of the Family Nurse Practitioner program at Bellarmine University in Louisville, said research shows that young people’s familiarity with modern technology also has drawbacks.

For instance, the “instant friendship and intimacy” they find is often misleading. They also tend to presume that what they read online is true. He also noted that young people might be “adept communicators” online, but not always in talking to others.

He said parents tend to be disconnected from the electronic world that is so prevalent in their children’s lives.

Sister Mary Angela agreed, but said parents shouldn’t step away from it just because they “don’t have the ease of technology.”

Instead, they too need to be monitoring what is going on, checking the online history, for example, of websites that their children have viewed.

She said a lot of adults might not understand Facebook or have the time to use it, but that shouldn’t hold them back.

Sister Mary Angela, a longtime NCEA convention speaker on legal issues, said she even has taken the plunge. “I know I said I wouldn’t join Facebook,” she told the crowd, admitting that she recently did so only because her religious community did.†
Events Calendar

April 19-22
Cathedral High School, Performing Arts Center, 5225 E. 56th St., Indianapolis. Beauty and the Beast. Thurs.-Sat. 7:30 p.m. Sun. 3 p.m. tickets $10 and $15 per person. Sun. 1:15-2:45 p.m. “Tea With Belle.” $15 per child includes tea, mani pod and craft. $12 per adult includes tea and mani pod. Information: 317-968-7436 or kickbackos@msn.com

April 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange. Mass, breakfast and program, “Keeping the Faith in Manufacturing.” Mike Alen, host of “One on One” on MYINDY-TV and former WEHS-TV anchor, 6:30-8:30 a.m.; 14 members, $20 non-members. Reservations and information: www.catholicbusinessexchange.org

April 20-22
CYO Camp Rancho Framas, 2230 Claylick Road, Nashville. Women Only Weekend, $150 per person. Information: sarah@campranchoframashotmail.com

April 21
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Indoor garage sale, 8 a.m.-3 p.m. Information: 317-831-4142 or indoor@stm-church.org

St. Michael the Archangel Church, 3354 W. 50th St., Indianapolis. Helping of God’s Precious Infants. Mass, Father Paul Landwerfen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Roncalli High School, 3300 Prague Road, Indianapolis. “Katie’s 5K Run/Walk for Hope,” registration, 8-9:30 a.m., run/walk 10 a.m. or rain or shine. Information: 317-407-5762 or ambien@shglobal.net

Oldenburg Academy, 1 Twitter Circle, Oldenburg. Holly Bruno 5K Memorial Walk/Run, “Holly’s Road to Education,” 9 a.m. registration, 10 a.m. walk/run. Information: 812-933-0737 ext. 244, or thestyle@oldenburgacademy.org

April 23
St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. Office of Family Ministries, “Divorce and Beyond” program, session two of six-week series, 7:30 p.m. Information: 317-236-1566 or 800-382-9836, ext. 1586.

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April 24
St. Patrick Parish, 1502 N. 17th Ave., Beech Grove. Ave Maria Guild card party, 11 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com

April 26
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild card party, 11 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com

St. Joseph Parish, 1041 W. 38th St., Indianapolis. Knights of Columbus, 1104 N. Post Road, Indianapolis. Ladies Auxiliary, garage sale, 8 a.m.-2 p.m.

April 25
Café Patachou, 4911 N. Pennsylvania St., Indianapolis. St. Vincent Women’s Health event, women in their 20s and 30s, 6 p.m., registration required, no charge. Information: 317-338-2273.

April 28
St. Bartholomew Parish, 1506 27th St., Columbus. PTO spring social, “The Roaring ‘20s,” 10 a.m.-3 p.m., $35 per person includes dinner. Information: 812-342-2889 or psmck@sbcglobal.net

Knights of Columbus, 1040 N. Post Road, Indianapolis. Ladies Auxiliary, garage sale, 8 a.m.-2 p.m.

Slovenian National Home, 2717 W. 10th St., Indianapolis. Dance and dinner, “Spring Fling Dance,” 6-11 p.m., reservations required. Information: 317-632-0619 or slovenianindy@gmail.com

May 2
Ritz Charles, 12156 N. Meridian St., Carmel. (Diocese of Lafayette). Little Sisters of the Poor fundraiser, St. Augustine Guild, “Ritas Off to Spring,” luncheon and style show, 11 a.m., $40 per person. Reservations: 317-843-0524.

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

Retreats and Programs

April 20
Our Lady of Fatima Retreat House, 3535 E. 56th St., Indianapolis. Of Gods and Men special movie viewing and discussion. Father Noah Casey, presenter, 5:30-9:30 p.m., $20 per person includes light meal, dinner 5:30 p.m., movie 6:30 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org

April 25
Benedict Bos Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Thomas Merton Seminar-Bridges to Contemplative Living,” session four of four, Benedictine Sister Julie Sewell, presenter, Mass 5:15 p.m., simple supper 6 p.m., $85.95 includes book and supper. Information: 317-788-7581 or benedictinicenter.org

Play about Lincoln written by Benedictine monk debuts April 27

Between Friends, a play written by Benedictine Father Gavin Barnes, a monk of Saint Meinrad Archabbey in St. Meinrad, will debut at 7:30 p.m. CDT on April 27.

Other performances will begin at 7:30 p.m. CDT on April 28, May 4 and May 5, and at 2 p.m. CDT on April 29 at the Lincoln Amphitheatre, 15032 N. County Road 300 E., in Lincoln City. The theater is located in Lincoln State Park.

The play is based on letters written by President Abraham Lincoln. Gen. Ulysses S. Grant and Gen. William Sherman during the Civil War. An optional dinner will be served one hour before each performance.

Father Gavin, 45, is co-director of the play. He taught drama and directed plays for 38 years at the former Saint Meinrad College.

Ticket prices are $18 for general admission; $15 for seniors age 55 and above, students age 7 to 21 and members of the military; and $5 for children age 6 and under.

Meal prices are $12 per person age 13 and above, $8 per person age 7 to 12 and $6 per person age 6 and under. For more information or to purchase tickets, call 800-264-4223 or log on to: http://lincolnamphitheatre.org

Workshops set for parish secretaries, business managers

Ken Ogorek, archdiocesan director of catechesis, and Michael Wilka, archdiocesan director of parish financial services and property insurance, will be presenters at sessions of “Pie, Coffee and Parish Budgets” held at parishes across central and southern Indiana for people who work as parish secretaries and with parish financial management.

The workshops will explore how people in these ministries can improve communications and accuracy of parish financial records as well as bring balance to their lives of faith.

Representatives from all archdiocesan parishes are encouraged to attend at least one of the sessions.

They will take place from 6:30 p.m. to 9 p.m. on these dates and at these locations:

• April 24—St. Patrick Parish, 1807 Poplar St., in Terre Haute.

• May 3—St. Matthew the Apostle Parish, 4100 E. 56th St., in Indianapolis.

Other workshops will be held at the following parishes:

April 24—St. Patrick Parish, 1807 Poplar St., in Terre Haute.

• May 15—The Aquinas Center, 707 Providence Way-Side, in Clarksville.

• May 22—St. Louis Parish, 13 St. Louis Place, in Batesville.

The workshops will include pie and beverages.

Those who plan on attending one of the workshops should call 800-382-9836, ext. 1433, or send an e-mail to tbrunert@archindy.org to confirm the date and location.

Diaconate relation

Archdiocesan seminarian John Kamwendo makes a promise of obedience to Bishop Christopher J. Coyne, apostolic administrator, during an April 16 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad when Kamwendo was ordained a transitional deacon. Also assisting in the liturgy were, from left, archdiocesan transitional Deacon Jerry Byrd, transitional Deacon Seth Gogolin of the Diocese of Duluth, Minn., and archdiocesan seminarian David Marcotte. Deacon Kamwendo is a member of St. Charles Borromeo Parish in Bloomington.

Tornado relief

David Siler, center, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, receives a donation for tornado relief efforts in southern Indiana from Lorraine Browne, left, executive director of mission integration at St. Vincent Hospital in Indianapolis, and Sue Anne Gilroy, right, executive director and vice president of development for the hospital foundation. They presented a donation of $81,730.50 on behalf of the hospital foundation on April 2 at the Archbishop O’Meara Catholic Center in Indianapolis.
Nearly all U.S. dioceses’ abuse policies found to comply with charter

WASHINGTON (CNS)—Ten years after passing their “Charter for the Protection of Children and Young People,” nearly all U.S. dioceses are in full compliance with the 17-point document, according to recently completed audits.

Two dioceses—Baker, Ore., and Lincoln, Neb.—and six Eastern Catholic eparchies refused to participate in the audits, as they had in past years, and were found to be in noncompliance.

In dioceses where the audits took place, however, only one diocese was found in noncompliance with one or more articles of the charter. The Diocese of Shreveport, La., was found to be noncompliant because its diocesan review board had not met in two years.

The diocese had not “experienced any charter-related violations in at least four years,” and the board was immediately convened when the diocese was found in noncompliance, according to the report from StoneBridge Business Partners of Rochester, N.Y.

The 2011 annual report on implementation of the charter was published on April 10 by the U.S. Conference of Catholic Bishops.

“As we were introduced to the various diocesan/eparchial offices around the country this year, we were impressed by the dedication of the safe environment coordinators and other diocesan and eparchial representatives who oversee the implementation of the charter on a daily basis,” said James J. Marasco, director of StoneBridge Business Partners, in a letter submitted with the audit report.

“It is our hope that with our help, the Catholic Church in the United States may continue to restore the trust of the faithful and heal the wounds caused by abuse,” he added.

Marasco noted in his letter that the bishops had updated the charter for 2012 to include child pornography and abuse against vulnerable adults as violations.

“It is important for everyone in the dioceses and eparchies to be made aware of these changes so that safe environment programs can be modified accordingly,” he said. “The ability to remain fluid and open to suggestion are key attributes in building and maintaining a strong system.”

Two dozen dioceses or archdioceses also agreed to audits at the parish level, which uncovered some inconsistencies in how and where records are maintained on such matters as background checks and safe environment training for employees and volunteers and training for children, the report said.

StoneBridge issued 178 “management letters” to dioceses, designed to point out problem areas that could lead to a judgment of noncompliance if they continued. The majority were related to article 15 of the charter, on safe environment programs, and article 2, on diocesan review boards and other similar bodies.

“In full on-site audits of dioceses/eparchies, it was found that the diocesan review boards (DRBs) are still in place and for the most part are active and being used as confidential, consultative bodies to the bishops,” the report said.

“However, as the number of allegations decreases, the frequency of the DRB meetings decreases as well. So as not to lose this charter-focused talent, the [Secretariat of Child and Youth Protection] has suggested that the bishops consider having their DRBs continue to meet frequently and consistently to ensure that the charter implementation in a diocese/eparchy stays strong and does not become diluted.”

The audit teams found that dioceses “in quite a few states” were relying on local public schools to provide safe environment training for children, without confirming that the training was actually taking place or that the programs were in accord with Catholic moral teaching.

The report said more than 99 percent of priests, deacons and Catholic school educators had received safe environment training, as had 98.6 percent of candidates for ordination, more than 96 percent of Church employees and volunteers, and 94.3 percent of children attending Catholic schools or parish religious education programs.

More than 62,000 children, or about 1.2 percent of the total, were excluded from safe environment training at the request of their parents.

In addition to the dioceses of Baker and Lincoln, six Eastern Catholic jurisdictions refused to participate in the 2011 audits—the Eparchy of St. John the Baptist of Chaldeans, the Eparchy of Newton for Armenian Catholics, the Eparchy of St. Joseph of Parma for Ukrainians, the Ukrainian Catholic Eparchy of Stamford and the Eparchy of Our Lady of Deliverance for Syriac. Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended.

U.S. bishops report on child sex abuse allegations and costs for 2011

WASHINGTON (CNS)—Although allegations of child sex abuse by U.S. priests and deacons continued to surface, the vast majority involve actions taken decades ago by clergy who have since died or been removed from ministry.

The 2011 survey of abuse-related allegations and costs conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington was released on April 10 by the U.S. Conference of Catholic Bishops.

It showed that there were 594 new credible allegations of sexual abuse of a minor by a diocesan or religious-order priest or deacons during 2011, but only 23 of the new allegations—4 percent—involved children who were under the age of 18 in 2010 or 2011. The allegations were made by 588 people against 461 clergy members.

By the end of 2011, 62 of the new credible allegations of sexual abuse had been determined to be false or unsubstantiated.

Three-quarters of the alleged offenders identified in 2011 were deceased, already removed from ministry and/or laicized or missing. Twenty-one priests or deacons named in 2011 were permanently removed from ministry that year, while another 18 priests or deacons accused before last year were permanently removed from ministry in 2011.

Four priests were returned to ministry in 2011 based on Four priests were returned to ministry in 2011 based on findings from appeals.

The number of new allegations, victims and offenders each represented an increase of more than 15 percent over the previous year, but each was significantly lower than the peak years of 2004 to 2008. Two-thirds of the new allegations occurred or began between 1960 and 1984.

In a preface to the report, Cardinal Timothy M. Dolan of New York, USCCB president, said it “supports the conclusion of both studies done by the John Jay College of Criminal Justice—that the majority of allegations are way in the past.”

But “the Church must continue to be vigilant,” he added. “The Church must do all she can never to let abuse happen again. And we must all continue to work with full resolve toward the healing and reconciliation of the victims/survivors.”

—Cardinal Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops

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—Cardinal Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops

Allegations involving children under 18 in 2010 or 2011: 23

When the offenses reported in 2011 occurred

1974 or earlier

1975-1994

1995-2010

unknown

50%

38%

6%

6%

Source: U.S. Conference of Catholic Bishops

Expenses for therapy for victims—just under $7 million—and support for offenders—almost $12 million—remained steady.

In all, settlement-related spending by dioceses and religious orders went from nearly $150 million in 2010 to $144 million last year. Another $32.7 million went for child protection efforts such as background checks and safe environment training in 2011, an increase of more than $10 million over 2010.
which religious institutions are “religious enough” to merit protection of their religious liberty,” the statement said. “These features of the ‘preventive services’ mandate amount to an unjust law.”

Among other examples of “religious liberty under attack,” the bishops named:

- Immigration laws in Alabama and other states that “forbid what the government deems ‘harboring’ of undocumented immigrants—and what the Church deems Church social teaching urges us to do for those immigrants.”

- An attempt by the Connecticut Legislature in 2009 to restructure Catholic parishes.

- Discrimination against Christian students on college campuses.

- Government actions in Boston, San Francisco, the District of Columbia and Illinois that have “driven local Catholic Charities out of the business of providing adoption or foster care services” because the agencies are required to work with same-sex or unmarried heterosexual couples.

- A New York City rule that bars small church congregations from renting school gymnasiums and school grounds on weekends for worship services, while allowing such rentals by nonreligious groups.

- Changes in federal contracts for human trafficking grants that require Catholic agencies “to refer for adoption or foster care services” because the agencies are required to work with same-sex or unmarried heterosexual couples.

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Twins at Roncalli excel in academics, athletics, share special bond

By John Shaughnessy

When the announcement was made, it seemed fitting that the two young women would share the special honor from the Indiana High School Athletic Association (IHSAA).

After all, the two seniors at Roncalli High School in Indianapolis have shared just about everything else in life. They both have the same grade point average of 4.4 on a 4.0 scale. They both are expected to end their high school athletic careers with 12 varsity letters—four each in cross country, track and gymnastics.

And they both are members of Roncalli’s German Club, the National Honor Society and the high school Catholic Youth Organization girls’ basketball team at St. Jude Parish in Indianapolis—the parish where they also help to teach religious education classes.

They also both led Roncalli’s gymnastics team to a third-place finish in the state finals of the 2012 IHSAA tournament on March 17.

So only one choice seemed appropriate when the IHSAA presented its Mildred M. Ball Mental Attitude Award “to a senior participant in the state finals who is deemed to have best demonstrated mental attitude, scholarship, leadership and athletic ability in gymnastics.”

The IHSAA gave the honor to both Cassie and Kaitie Schultheis, 18-year-old twin sisters.

Their selection marked the first time in Indiana high school gymnastics history that twins received the award.

“It’s an honor for us and an honor for our school and what they try to do here,” Kaitie says. “They instill values and good character traits that we’ll carry with us the rest of our lives.”

Cassie adds, “We get a lot of support here. It’s helped me grow as a person.”

“The donors came to see me and told me they wanted to give me some good news,” Sister Norma recalls. “They said, ‘We’d like to dedicate the Stations in your name for all you’ve done for other people.’ I was stunned.”

The donors, who have asked to remain anonymous, viewed the dedication as a fitting honor for the 78-year-old religious sister who continues to be active and vibrant in a vocation that began more than 60 years ago in September of 1951.

She is executive director of education formation outreach at Marian University in Indianapolis. For the past 22 years, she has also been director of the college’s Indiana Catholic Principals Institute, which trains principals to maintain and grow their school’s Catholic identity while also developing the spirituality and faith formation of their school’s students and teachers.

Even while they asked to remain anonymous, the donors felt compelled to write a tribute to Sister Norma, a theme they shared with administrators of Cardinal Ritter High School.

“The Stations of the Cross depict the immense love that God has for his people,” the donors wrote. “It is fitting that the new Stations of the Cross are dedicated in gratitude for the ministry of Sister Norma because she is known for her self-giving love and her total dedication to serving God by caring for others.

“I think we always knew we were going together,” Cassie says. “They also have a shared belief that their faith will help see them through the life transitions they will make.

“Growing up in Catholic schools, you learn a lot about the faith, and you’re encouraged to make it a part of your life,” Kaitie says. “And you learn to always be thankful for what you have.”

Like a twin sister who is always there for you, who always understands.

“It’s definitely a different experience that not many people have,” Kaitie says. “It’s worked out for us. It’s benefited us in so many aspects of our lives.”

Franciscan sister is touched by Stations of the Cross dedicated in her honor

By John Shaughnessy

The tribute initially stunned her.

Then, the more she thought about it, the choice of how she was being honored touched her.

She sees the tribute as a loving recognition of the way she has lived her life for the past 60 years, the people she has shared that life with and the saint who inspired her.

So there is a blend of joy and humility in the voice of Franciscan Sister Norma Rocklage as she recalls her recent meeting with a couple who donated a new set of Stations of the Cross for the chapel at Cardinal Ritter Jr./Sr. High School in Indianapolis.

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“This sister Norma is loved and admired by many people for her kindness, cheerfulness, wisdom and patience. She seems to be everywhere—school functions, administrative meetings, sporting events and informal gatherings—both at Marian and Cardinal Ritter. She cares deeply about both schools. Despite her busy schedule, she provides spiritual guidance and direction to many grateful people, always humbly praying that she does not get in the way of God’s grace.”

Sister Norma kept that spirit of humility when the new Stations were dedicated during a Mass at the high school chapel on April 2, the Monday of Holy Week.

“I was thinking of all my Franciscan sisters when this was presented to me,” she says. “I am who I am because of living in the Franciscan community.”

She also thought of St. Francis of Assisi and his devotion to the Stations of the Cross and Christ’s Passion. She mentioned some of the prayers that St. Francis wrote, prayers that are often used when people reflect upon the Stations of the Cross.

“He imagined what might have been Jesus’ prayer during the last 24 hours of his life,” she says. “I feel particularly blessed that something so Franciscan was named in my honor.”

Franciscan Sister Norma Rocklage stands near four of the Stations of the Cross that were dedicated in her honor for the chapel at Cardinal Ritter Jr./Sr. High School in Indianapolis.
Running is a family, spiritual affair for St. Mark parishioners

By Sean Gallagher

Daniel, Shelley and Josef Herkert will be just three of the nearly 140 participants in the May 5 running of the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K. They will run on the streets of Indianapolis with a definite purpose in mind. T-shirts they will wear during the race will share the message that every person has a vocation.

The Herkerts, members of St. Mark the Evangelist Parish in Indianapolis, are doing this as part of the fifth annual Race for Vocations team-co-sponsored by the Archdiocese of Indianapolis and the Evansville and Lafayette dioceses.

A senior at Roncalli High School in Indianapolis, Josef has run a Mini every year since the eighth grade—sometimes finishing in just over an hour and a half for the 13.1-mile course. He is glad this year to add a spiritual meaning to his participation in the nation’s largest half-marathon.

“It’s cool,” said Josef, who is a member of Roncalli’s cross-country team. “It makes people think about it when you put it on that T-shirt. It could be a self-awakening moment, I guess.”

Josef was encouraged to run at a young age by his mother, Shelley, who has been a runner since her grade school days.

“I think it’s great to be an example of the pastime as an opportunity for prayer,” she said. “It’s a quiet time for me; she said. “It’s a time for me to sort outside in his creation.”

As Josef started making strides as a runner, Shelley encouraged him to see it as a time for prayer as well.

“We were starting to get up to five or six miles. I’d start to get bored,” Josef said. “Then she would say, ‘Go ahead and try praying the rosary or just repeat prayers.’ It really helps.

Now he is glad to offer those prayers not just for himself, but for others and for vocations.

“I know that it’s very important to live your life [with faith].” Josef said. “The prayers for vocations help other people figure out what they want to do with their life.”

Josef’s father, Daniel, isn’t as much of a runner as his son. He ‘keeps’ the third year that he runs in the Mini. The first two times were largely for himself. Now he is glad that he has a higher purpose.

“This is kind of a different focus,” Daniel said. “We’re going to run together as a family for the first time. It’s a purpose with it for vocations is kind of neat. It gives you an opportunity to experience something for the Church at the same time.”

The Race for Vocations Team involves more than just the participants in the Mini and the Finish Line 500 Festival 5K. There will also be cheering sections for the team at various points along the route with people holding up signs promoting vocations.

Joshua Herkert, a sophomore at Roncalli, will be part of that group supporting his family.

“I think it’s great to cheer on the commitment to vocations and to inspire a large amount of people,” Joshua said.

So, more than 13 runners have signed up to be part of the Race for Vocations Team. Josef is glad to share the message about vocations with so many other people.

“When there is a whole group of people and ‘we’re racing, you see the car support behind the group,” Josef said. “It’s really inspiring.”

With his participation in the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K is closed, people who have already signed up to participate in these two events in Indianapolis on May 5 can still sign up to be a part of the Race for Vocations Team.

To learn more about the team and how to sign up for it, log on to www.archindy.org/boardsocall/race.html

A Mass for vocations will be celebrated at 6:30 p.m. on May 4 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner for Race for Vocations team members and supporters will follow the liturgy.

New Race for Vocations team members are still welcome; prayer pledges still accepted

Although registration for the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K is closed, people who have already signed up to participate in these two events in Indianapolis on May 5 can still sign up to be a part of the Race for Vocations Team.

To learn more about the team and how to sign up for it, log on to www.archindy.org/boardsocall/race.html

A Mass for vocations will be celebrated at 6:30 p.m. on May 4 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner for Race for Vocations team members and supporters will follow the liturgy.

People who want to pledge prayers of support for team members and vocations can do so by logging on to http://raceforvocations.blogspot.com

People who want to make financial contributions to support the Race for Vocations Team can do so by calling Elizabeth Jamison, associate director of vocations for the archdiocese, at 300-832-9836, ext. 1490, or 317-236-1490.

People interested in being part of a cheering section for the Race for Vocations Team should contact Megan Fish at mfish@archindy.org.

What was in the news on April 20, 1962? Plans for the length of the Second Vatican Council are predicted, and six possible topics for discussion

By Brandon A. Evans

February 2, 1963, to shortly before Holy Week. Easter falls on April 14 next year. Third session—Pentecost (50 days after Easter), or June 2, 1963, to sometime in July 1963. . . . Theological Commission will be concerned with ‘internal relationships of the Roman Catholic Church,’ the Jesuit noted. Among the ‘probable items’ are: 1) Redefinition of the ‘meaning and power of a bishop.’ . . . 2) Position of laity in the Church, and relationship of the Church to the State. 3) Relationship of the ‘secular and sacred’ (Church-state). 4) Liturgical problems, such as use of Latin or the vernacular. 5) Questions on how much liberty should be granted to the ‘new churches’ in Africa and Asia. 6) One of the most contested issues, and perhaps the most important one facing the Church, is that of centralization of power.

• Varied opinions: Editor, two clergywomen voice school aid views

C MENTION 1963—The Second Vatican Council will probably be split into three sessions, extending over a period of nearly a year; it was predicted here by Father Gustave Weigel, S.J., a noted theologian and author who is helping to prepare for it. . . . The plans are shaping up now, he said, the Council may follow a schedule according to these approximate dates: First session—October 11 to December 8. Second session—

- New Orleans situation complex, writer finds
- No boycott of schools, enrollment figures show
- Laity’s opinions invited on synod
- Separated Christians and Vatican Council: Basic principles in the quest for unity
- Pontifical alters status of Cardinal Bishops
- Women’s Red Square ‘mecca’ for pilgrims
- Four Protestant sects to renew merger talks
- Pope says farm problems are not purely economic
- Agency seeks to restate 35,000 Cuban refugees
- Small secretariat working out technical details for Council
- Says patient can forego medical aid
- Positive measures urged in struggle against Commies

(Read all of these stories from our April 20, 1962, issue by logging on to our archives at www.CriterionOnline.com)
Lifelong marriage is the true basis for a strong society

By Christopher Carstens

When I was a kid, a popular song went, “Love and marriage... go together like a horse and carriage,... you can’t have one without the other.”

Who could imagine a contemporary pop star singing anything like that? The notion that you can get married and stay happily married seems quaint and old-fashioned like a rotary telephone or black-and-white TV.

Only marriage that lasts 50 years or more when life was any different. Baby boomers were still in elementary school when, in 1961, then Gov. Ronald Reagan signed a no-fault divorce law, making California the first state where a marriage could be ended, unilaterally, for any reason—or for no reason. The rest of the country quickly followed.

In the 1970s, psychologists advised that the highest calling was the pursuit of individual freedom beyond the constraints of marriage. Babies were conceived on a whim, and the relationship was ended on a whim. People could be happy on “finding yourself,” a generation was taught, “abandoning your authenticity.”

The divorce explosion is with us still even though there may be some shred of hope on the horizon. People stopped believing in “forever.”

Nearly half of the children growing up between 1975 and 2000 experienced the divorce of their parents before they were 18, shattering their faith in the promise of love, commitment and a lifetime of marriage.

In spite of the false optimism of those early “divorce experts,” the effect of marital dissolution on children has turned out to be far more devastating than anyone, including the experts, had anticipated. Children of divorce are nearly three times as likely to drop out of high school, more likely to abuse drugs and alcohol, less likely to graduate from high school, more likely to go to prison.

A couple kiss after renewing their wedding vows during a Mass at the Cathedral of Our Lady of the Angels in Los Angeles on Feb. 12. Married couples from throughout southern California who are celebrating 25, 50, 60 or more years of marriage during 2012 renewed their wedding vows during the liturgy. The Church has consistently taught that lifelong marriage is vital to a strong society.

The Church has always taught that marriage is the foundation of right living and good social order. That has never been more true today. That corny old song had it right. Love and marriage do go together.

Today, we need to hold up and celebrate successful marriages. The heroes in our stories are men and women who marry, have children and stay together to build strong family lives for their children.

This is the story—the good news about marriage—that we need to hear about in our churches, and see in our TV programs and media.

(Christopher Carstens is a psychologist in San Diego.) †

Love and self-giving are vital to Bible’s vision of marriage

By Dan Luby

You are standing in a neighbor’s backyard at a cookout when a non-Christian friend who knows of your interest in Scripture asks, “What’s the Bible say about marriage?”

One obvious response might be a list of the passages in which marriage is mentioned. But such a comprehensive list, by itself, might be more confusing than illuminating.

The biblical theology of marriage is complex and in some ways challenging, more the subject of a semester-long course than a two-minute response in casual conversation. One practical way to help your inquisitive friend get an overview of the Bible’s “take” on marriage is to note four points.

• First, the Bible assumes that marriage is a given of human social and familial life. Challenging elements of the biblical view, such as its occasional acceptance of polygamy, reflect the influence of local cultural norms. Nowhere is there a suggestion that marriage is an innovation. It is an integral part of human society.

• Second, there is a perceptible arc in the biblical view of marriage. The creation stories of Genesis point to an original vision of partnership and communion in which the stewardship of the Earth and the image of God are shared by the man and woman.

• The fall of Adam and Eve, marriage is beset by a competitive spirit and a tendency to discord and domination, a departure from God’s initial plan. “Beuhl,” a common Hebrew word for “wife,” has a root meaning of “owned,” and “Baal” (husband) also means “owner.” The sense of marriage understood as a one-sided, commercial relationship is transformed over the centuries to a vision of mutuality and self-donation. (See, for example, Chapter 7 of the First Letter to the Corinthians.)

• Third, the consistent use of marriage as a metaphor for the relationship between God and his people suggests a vision that understands marriage not as a matter of dominance or utility but of love.

Prophets speak of God as married to Israel precisely because marriage communicates the intimacy to which God calls us and the intensity of his love.

When St. Paul’s Letter to the Ephesians says that Christ is the bridegroom of his beloved, the Church (see Eph 5:22-32), it presupposes marriage as a relationship of generosity and reconciliation, and of deep, transforming love.

In using marriage as a central image for the love between God and his people, the Bible elevates marriage to an exalted status.

• And last, anything and everything specific that the Bible has to say about marriage has to be understood in the overarching context of the vision and person of Jesus.

All human relationships should reflect the kingdom of God, that realm of joy and healing and forgiveness and communion that illuminates Jesus’ preaching, and for the sake of which he offers his sacrificial love.

(Dan Luby is the Sue Hoeber Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.) †
It’s time for another presidential election in the United States, which means it is also time for another barrage of nasty campaign ads. For the third year in a row, I have vowed to spend my 18 cents on education and not on political campaigns. This year, I was even more determined to keep my money away from those political campaigns, because now we have a real political campaign going on—Pirates. Yes, the Pirate Party is real.

Campaign ads these days are designed to make people think that their opponent is weak, ineffective, and dishonest. Both parties engage in this behavior, so it seems to be the norm. But the real norm in our political system is truth. As John Adams said, “It’s better to have two parties than one.”

It seems to me that the only way to get the truth out there is to give the rumor-starter what he or she wants—to see them explained, which is one way to start. They don’t want to give up the rumor, so let’s explain it in a way that makes them look ridiculous. When people spread rumors, they are trying to get the truth out there as soon as possible, and that is a way to do this. Rumors are not a “dirty word.”

Today, many of us work in offices that are often artificially lit. We inhale secondary air and seldom, if ever, touch soil. In the past, we used to do these things. We used to see it every day from people who are supposed to know better. They are creating a richer, fuller taste the second time around.

We have all seen politicians dig for dirt about their opponents and air dirty laundry with gusto, thinking that it will work. But the voters have changed. It’s Election Day. People who spread rumors, whether they are 14 or 64, do it because it gets them attention, and helps them to feel as if they are better than others. They are in a hurry to get to the polls, as if they are exerting control over a social group—or a country.

Everyone is the subject of a rumor at some time during high school or college. Do you believe in the old saying to “fight fire with fire,” to come back swinging with a rumor that is just as malicious?

But the last thing you want to do with a rumor is escalate it. Instead, do what a smart politician or a good public relations person does—try to get the truth out there as soon as possible, and that is a way to do this. Rumors are not a “dirty word.”

Today’s local and national candidates sometimes use rumors and smear campaigns against their opponents to advance their desires and wishes for the country. It seems that destroying one another is a great way to get what you want.

Today, the first “real” candidates sometimes use rumors, true or not, to achieve their agendas. It doesn’t matter if you are talking about Republicans, Democrats, Greens or Pirates. Yes, the Pirate Party is real. But the real norm in our political system is truth. As John Adams said, “It’s better to have two parties than one.”

Today, many of us work in offices that are often artificially lit. We inhale secondary air and seldom, if ever, touch soil. In the past, we used to do these things. We used to see it every day from people who are supposed to know better. They are creating a richer, fuller taste the second time around.
Sunday, April 22, 2012

- John 21:5-15

The Acts of the Apostles again furnishes the first biblical reading. In this reading, St. Peter preaches to the crowds in Jerusalem. Americans are very accustomed to preaching. They hear it on the radio. They hear it on television. It is a product of this country’s Protestant heritage. For that matter, it is an essential part of the Catholic tradition. Preaching, however, at least in the biblical understanding, comes not with personal spontaneity, but because of a divine communion. It is a royal duty, and it means authority. It is speaking in the very name of God and at the behest of God. Catholic teachings, priests and bishops speak for the Church, and the Church can limit the right of ordained ministers to preach for this reason.

So Peter stood before this Jerusalem crowd as the representative of God. Most importantly, he spoke in the place of Jesus. He preached the Good News of Jesus. This reading makes two points. First, it establishes the identity of Peter as the Apostle to whom these disciples had just been delivered. The Apostles, to whom these disciples had come, were bewildered and unsure. By contrast, the Risen Lord suddenly appeared, not held by the constrictions of space or time. The Son of God, Jesus still is his hands and feet show the wounds left by the nails driven into them on Calvary. Yet, Jesus is Lord, having defeated death itself, the greatest of human limitations.

In the reading, the disciples who walked with Jesus to Emmaus had not recognized the Lord until the “breaking of the bread.” The Apostles, to whom these disciples had come, were bewildered and unsure. The epistles of John are alike in their empowering. It is life-giving. For humans, sin creates the most daunting limitation as it destroys for the sinners eternal life, that most precious of gifts, and even peace in this world. Uniting with Jesus, rejecting sin and sinning no more, is freeing. It is life-giving.

Finding Jesus to establish this personal union is not impossible. Jesus commissioned the Apostles to continue the mission of salvation, offering it even to each one of us in our own place and circumstance. 

Go Ask Your Father!

Fr. Francis Hoffman

There is no upper-age limit for a person to receive his or her first Communion.

Q: There is an age limit on receiving your first holy Communion?

A: Join the club, Grandma! Good for you! You will do a great job leading your grandchildren to Christ. There is no upper-age limit for first Communion, but there is a lower age limit—the age of reason, generally considered to be about age 7.

The next time that you stop by your parish to arrange to bring your grandchildren for religious education classes. The instructors will know what to do. You can augment their instruction in the faith by your own example, your personal one-on-one conversations with them and by teaching them some basic Catholic prayers, such as the Sign of the Cross. Our Father, Hail Mary, Glory Be and an Act of Contrition.

Q: Some years ago, a family member brought home Communion for some sick parents. Due to unexpected circumstances, the Communion was not consumed and instead was placed in a pyx on the mantle.

A: This was not an intentional act of disrespect by any means, but the Communion was overlooked for several years after the death of both parents. What should I do with the Communion now? Can it still be consumed? Is it still Communion? I want to do what is right.

My Journey to God

Peace

Peace, I leave you; My peace I give you; Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.” (14:27)

And my only fear Is that I might squander this Love Like feathers I am only one soul Yet I hold a thousand stories Like a weeping willow

Sweeping low to catch and lift Life’s tales like cascading waterfalls Dancing in the light

Twisting and dipping Rising and curling Gathering and listening

Love

Echoing self to Find the life of a million songs Caught on my tongue like raindrops

(Angela Roesler is a member of St. Christopher Parish in Indianapolis. She works for the Sisters of the Third Order of St. Francis at the Oldenburg Franciscan Center in Oldenbure.)

Daily Readings

Monday, April 23

St. George, martyr
St. Adalbert, bishop and martyr
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 24

St. Fidelis of Sigmaringen, priest and martyr
Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 25

St. Mark, Evangelist
1 Peter 5:3b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Thursday, April 26

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 27

Acts 9:1-20
Psalm 117:1-2
John 6:32-39

Saturday, April 28

St. Peter Chanel, priest and martyr
St. Louis Grignon de Montfort, priest
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 29

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 29
1 John 3:1-3
John 10:11-18

The Sunday Readings

Q: There are no age limits for a person to receive his or her first Communion. What should I do with the last holy Communion consumed? Is it still Communion? I want to do what is right.

A: If the consecrated Host appears to be totally or partially putrefied or it is otherwise undesirable to consume, you should place the Host in a bowl of water and let it stand there for days until the holy Communion has disintegrated then pour the remains into natural ground or in the sacrarium located in the sacristy of a nearby Catholic church. That’s the prescribed procedure. Unfortunately, the case you describe is not unheard of, and it points to the necessity of careful training and monitoring of the activity of extraordinary ministers of holy Communion. Perhaps parishes could implement some system for accounting for all consecrated Hosts, such as a sign in and sign out sheet at the reception desks of many businesses in our country. When an extraordinary minister of holy Communion takes holy Communion from the church, they have to “sign in” with the time, date and person they will be visiting. A short time later they return to the Church, they can “sign out,” verifying that they have delivered holy Communion to the shut-in and that our Lord was received.

For the record, extraordinary ministers of holy Communion should bring holy Communion directly to the sick or shut-in person. They should not stop on the way to do errands. The Communion should be delivered within the hour. At least, that’s my opinion on the matter.
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.


CATHOLIC COMMUNITY FOUNDATION, INC.

Special to The Criterion

Both in their 90s, Edward and Kathleen Weinmann have created a legacy of giving throughout their lives. They have been active members of St. Mary Parish in New Albany for all but one year of their 67 years of marriage.

“Giving back has been a way of life for us,” Edward Weinmann said. “We share time, talent and treasure with our parish, family and community. Practicing Christian stewardship was instilled in our generation.”

Edward worked for the U.S. Postal Service during his entire career. He began as a clerk and later became a foreman. He retired in 1976.

Kathleen worked at a local clothing store, making and altering clothes.

The couple survived the Depression, and consequently lived frugally and saved most of what they earned each year.

“We set aside a dollar each pay period to buy bonds, and we also purchased stock that grew in value,” Edward said.

The Weinmanns believe that charitable gift annuities are one of the best ways to generate personal income in retirement and give back to the Church.

They liked the idea that, in exchange for their charitable gift annuity, they will receive lifetime payments at a fixed payout, regardless of fluctuations in markets or interest rates.

The couple also gained tax-favored financial benefits from their charitable gift annuity.

“The Weinmanns said their strong faith and inspiration from the Holy Spirit kindled their desire to build up the kingdom of God in gratitude for their blessings.

By funding a charitable gift annuity with their savings, they will continue to preserve the Catholic faith and create a lasting legacy for future generations.

Charitable gift annuities allow benefactors like the Weinmanns to choose the ministry areas that will benefit others in perpetuity through endowments after they die.

The Catholic Community Foundation has many options to support the work of the Church, and financially help the people served by Church organizations.

If given the opportunity, most people would like to leave a lasting legacy to the ministries that mean the most to them.

Through more tax-favored ways of giving, people can experience the joy of making a difference.

Whether people are planning for the future or seeking income today, a charitable gift annuity can benefit them and the Archdiocese of Indianapolis as well as their parish, school or ministry agency.

(For more information about charitable gift annuities, contact Ellen Brunner, director of planned giving for the Catholic Community Foundation and Office of Stewardship and Development, at 1-800-382-9836, ext. 1482, or 317-236-1482 or by e-mail at ebrunner@archindy.org)

The planned giving website is located at www.archindy.org/plannedgiving .

Edward and Kathleen Weinmann

Catholic Community Foundation to host continuing education seminars in May

The Archdiocese of Indianapolis is hosting two continuing education seminars through the Catholic Community Foundation for professional advisors, attorneys, accountants, financial advisors and life insurance professionals.

Both seminars will have identical content and cover “Ethical Considerations in Estate and Charitable Planning” and “Popular Gift Planning Ideas for the Curg.”

The seminars will be hosted at two locations next month.

The first session will be held from 10 a.m. to 12:30 p.m. on May 3 in the Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The second seminar will be held from 10 a.m. to 12:30 p.m. on May 10 at Jever’s and Company, 64 S. Main St., in Scottsburg.

Check-in for both sessions will begin at 9:30 a.m. A light lunch will be provided.

Phil Purcell, an attorney and member of the American Bar Association and Indiana State Bar Association, will lead the educational seminars.

Purcell serves as vice president for planned giving and endowment stewardship at the Ball State University Foundation in Muncie.

(To register or for additional information, contact Anna Ridikic at 800-382-9836, ext. 1482, or 317-236-1482 or by e-mail at g Siddick@archindy.org )

Web advertising for sale! Call 236-1464 today!
Young Catholic residents are the new face of natural family planning

ST. LOUIS (CNS)—It was a month before she said she decided to pursue her specialty in medical school, and Brooke Jemelka found herself at a crossroads. She had been concentrating on pediatrics during her studies at Texas A&M University, but by the end of her third year she was starting to question what she wanted to do with her life. Then she delivered her first baby, “and my whole life changed,” said Jemelka, a native of Yoakum, Texas.

As a Catholic, she was involved in pro-life activities, including sidewalk counseling, pro-life rallies and more. It was later that she realized that was preparing the way for a future in obstetrics and gynecology. “I felt like there was no way I could not be doing God’s work,” she said in an interview with the St. Louis Review, newspaper of the Archdiocese of St. Louis.

Today, Jemelka is one of six—yes, six—resident physicians in the OB/GYN Residency Program at Mercy Hospital in St. Louis who plan to specialize in natural family planning, or NFP, in their future practices. As part of their training, the residents currently are caring for uninsured and underinsured women who come to Mercy’s JFK Clinic.

Each of them has a different story of how they became involved in medicine, but all of them agree that God put them in the place where they are at now for a reason. While doctors in St. Louis and around the nation who specialize in natural methods of fertility care are still considered the minority, all of these residents have encountered many women who want to know the truth about their fertility through the use of NFP. First-year intern Jacob Peyton of Argyle, Texas, said as a Catholic his family and friends were very supportive of his decision to focus on NFP. However, as a student at the University of Texas Southwestern Medical School in Dallas, he said almost no one was familiar with current natural family planning methods.

“They thought it was impossible to do OB/GYN without prescribing contraception,” he said.

Second-year resident Gavin Puthoff, a native of Austin, Texas, admitted he tried talking himself out of pursuing OB/GYN, but he realized, like the others, that “for most of us, a big part of what we do every day is God’s work.”

Jemelka, a fourth-year resident, said she, too, was told by many during her medical school days that “I thought I was hanging myself out to dry” by focusing on NFP. Next year, she will be moving to Omaha, Neb., for a fellowship program at Pope Paul VI Institute for the Study of Human Reproduction. Founded in 1985 by Dr. Thomas Hilgers, the institute is the home of the Creighton Model FertilityCare System, one of several Church-accepted natural methods of fertility regulation. It also is the force behind NaPro Technology, a evidence-based health science that monitors and maintains a woman’s reproductive and gynecological health, all within the realm of Church teaching. While it is common knowledge that practicing NFP-based medicine isn’t exactly mainstream these days, the residents and others have heaped praise on Mercy for welcoming them into the program.

Jemelka said she interviewed with more than 17 residency programs around the country and found the process discouraging.

Several of those programs, including some at Catholic hospitals, even told her that she wouldn’t be able to practice medicine “according to my moral conscience.”

At Mercy, “even on my first interview, I felt accepted and not judged based on my religious beliefs,” she said. “I knew that my beliefs would be supported at this program without a doubt.”

First-year intern Alexis Simon said she, too, has been pleased with her decision to come to Mercy for residency.

“I know that my beliefs aren’t exactly mainstream, but nearly every person I’ve worked with has been supportive of me,” she said. “I feel so blessed to have been welcomed into this program.”

K. Diane Daly, supervisor of Mercy’s Department of FertilityCare Services and director of the St. Louis archdiocesan Office of Natural Family Planning, said she gives “a lot of credit to Mercy for the support they give these residents, for the hospitals that support these NFP programs, and to the archdiocese for the support they give to all models of natural family planning, which help empower women to be partners in their health care.”

Besides the six residents, there are five other OB/GYN doctors practicing in St. Louis. There also are several family medicine doctors, not to mention nurse practitioners, nurses and others who teach four methods of NFP locally.

Daly, who travels around the world to teach and supervise others in the Creighton Model FertilityCare System, said St. Louis is emerging as a leader of fertility care through NFP.

“It’s not the old rhythm method that your grandmother once used,” she said. “St. Louis has been outstanding in its leadership and support.”

Resident physicians Alexis Simon, Brooke Jemelka, Gavin Puthoff, Kathleen McGlynn, Simon Patton and Jacob Peyton are in the residency program for obstetrics/gynecology at Mercy Hospital in St. Louis. They are pictured in a March 19 photo.