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SPRED liturgy helps participants grow closer to God, page 10.



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'Christ's hands in the world' 16 men ordained permanent deacons, two as transitional deacons

Photo by Sean Gallagher



Above, 18 deacon candidates kneel on the floor at SS. Peter and Paul Cathedral in Indianapolis on June 23 during their ordination Mass. Bishop Christopher J. Coyne, apostolic administrator, ordained 16 of the men as permanent deacons. Two men were ordained as transitional deacons and expect to be ordained as priests next year.

Right, Bishop Christopher J. Coyne, apostolic administrator, ritually lays hands on the head of permanent deacon candidate Richard Cooper during the diaconate ordination Mass on June 23 at SS. Peter and Paul Cathedral in Indianapolis.

By Sean Gallagher

The enduring power of relationships between friends, wives and husbands, and parents and children were deeply woven into

the June 23 ordination of 16 men as permanent deacons

and two men as transitional deacons at SS. Peter and Paul Cathedral in Indianapolis. (See related story on page 7.)

A new deacon was vested with the dalmatic—a deacon's outer vestment—that had belonged to a friend who was a deacon, but died six weeks after being ordained

in 2008.

A father was ordained just in time to witness the wedding vows of his daughter in two weeks.

And on the morning of the ordination, the wife of that new deacon gave him a new wedding band that symbolized the spiritual deepening of their marriage.

The latest class of permanent deacons is the second in the history of the Archdiocese of Indianapolis. The first deacons were ordained by Archbishop Emeritus Daniel M. Buechlein in 2008.

Bishop Christopher J. Coyne, apostolic administrator, who ordained this class of

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Photo by Mary Ann Galtier



Distress remains over 'show me your papers' part of immigration ruling

WASHINGTON (CNS)—In what one observer called “the judicial equivalent of white smoke,” immigration advocates were largely happy with the June 25 Supreme Court ruling that struck down three key provisions of Arizona’s own immigration law.

However, they voiced distress over the one part of the law that the high court kept intact—the “show me your papers” provision.

Because of “certain limitations,” the court said, such checks do not “interfere with the federal immigration scheme.” However, the decision also said the provision would face further scrutiny and could later be found unconstitutional.

“We are encouraged that the court did not rule it [the provision] constitutional,” said Archbishop Jose H. Gomez of Los Angeles, chairman of the U.S. bishops’ Committee on Migration, in a statement. “Implementation of this provision could lead to the separation of families and undermine the Church’s ability to minister to the immigrant population.”

“The court’s decision to strike down the other provisions of the Arizona law reaffirms the strong role of the federal government in regulating immigration.”

With regard to the court allowing checks of people’s papers, he added, “We stand in solidarity with our brother bishops in Arizona as they prepare to respond to the implementation of this provision and its potential human consequences.”

The archbishop said the U.S. bishops would ask state legislators to “pursue humane reform on the federal level” rather than the state level. “Humane enforcement of our nation’s laws are part of any solution, but enforcement by itself, unjustly administered, only leads to abuses and family breakdown.”

Angelica Salas, executive director of the Coalition for Humane Immigrant Rights of Los Angeles, said the ruling “marks a dark day for justice in the history of the United States of America. In one sweep, the Supreme Court has sided with Arizona and allowed racial profiling as an acceptable law enforcement tool.

“The court challenges will continue,” Salas said, “as we are certain racial profiling is unconstitutional.” She added in her June 25 statement that the White House should work with Congress to protect “young people and

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Archbishop Lori: Like example of martyrs, Church must remain 'obstacle' to fully secular culture

BALTIMORE (CNS)—On the eve of the feast day of St. Thomas More and St. John Fisher, Baltimore Archbishop William E. Lori held up the two martyrs as a source of inspiration for American Catholics during a Mass on June 21 launching the U.S. bishops’ much-anticipated “Fortnight for Freedom.”

“Their courageous witness of faith continues to stir the minds and hearts of people yearning for authentic freedom and, specifically, for religious freedom,” he said.

With the hope of drawing greater attention to the weakening of religious freedoms in America, the U.S. bishops called for the “Fortnight for Freedom,” which lasts through July 4, to be 14 days dedicated to prayer, education and public action.

According to the parish’s sacristan, more than 1,000 people from Maryland, the District of Columbia and surrounding states attended the 7 p.m. Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore, which Archbishop Lori called “a monument to religious freedom.”

The basilica was America’s first Catholic cathedral, commissioned at the turn of the 19th century by America’s

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CNS photo/Tom McCarthy, Jr., Catholic Review



Archbishop William E. Lori of Baltimore delivers the homily during the opening Mass for the U.S. bishops’ “Fortnight for Freedom” campaign at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on June 21. The two-week period will emphasize Church teaching on religious freedom.

Catholic press must serve as prophets by spreading the Good News

By Mary Ann Garber

Prophets speak to “the truth of things,” Bishop Christopher J. Coyne, apostolic administrator, reminded Catholic Media Conference participants during his homily for the opening liturgy on June 20 at St. John the Evangelist Church in Indianapolis.

“Communicators imbued with the Catholic faith” also serve as prophets by their commitment to spreading the Good News through various avenues of communication in the modern world, he told the Catholic journalists.

“We have all been, in fact, called by name, from within the community, and imbued with the Spirit to speak to the truth of Jesus Christ,” Bishop Coyne said. “... The call to be heralds and prophets of the kingdom of God is one that is shared by virtue of our common baptism.

“While this varies according to degree and office, as laity and ordained, each of us is still missioned to a prophetic role to speak the truth of the Catholic Church,” he said. “Today, as in the past, our community needs to hear that message of truth loud and clear. That is the work that you all do so well. Through the various means of communications, we join in the prophetic act of speaking to the truth of Christ’s salvific mission to all men and women.”

Citing a former ministry as spokesperson for the Archdiocese of Boston and current role as bishop, he offered four points of advice to Catholic journalists that he finds helpful in public communications.

First, “always take the high road” to

effectively fulfill the prophetic role of being a good Catholic communicator, Bishop Coyne said. “By this, I mean always be polite, never respond in kind, do not make any more enemies than one already has in these matters and, most importantly, don’t send an angry e-mail written completely in capital letters until you’ve slept on it overnight.”

Taking the high road places us in a higher place, he said, which is how Christ would respond to adversity.

“I’m reminded of [the] Gospel in which Jesus said, ‘When someone strikes you, give them your other cheek’ ” (Mt 5:39 and Lk 6:29), Bishop Coyne said. “There is already too much invective and anger out there. Let’s not add to it.”

Second, effective communication also requires always staying on the topic, he said. “Stay on topic. This absolutely applies to answering media questions, but it also applies in the greater scheme of life.

“And what might that topic be for us applied to our lives?” Bishop Coyne asked. “That God the Father so loved the world that he gave us his only begotten Son that whoever should believe in Him might have eternal life” (Jn 3:16).

“In the grand scheme of things as Catholic communicators, isn’t the overall topic the life, death and resurrection of Jesus Christ and what that means for the world?” he asked. “Staying on this topic really does allow us to keep our actions and words directed toward him.”

Third, in the midst of any task, pause and ask, “Is what I am doing building up or tearing down?” he said. “In asking this question, I think of St. Paul’s admonition in Ephesians to “say only the good things men need to hear, things that will really help

them” (Eph 5:29).

That doesn’t mean not speaking the truth about evil or sin, he said, because Jesus was outspoken in his attacks on hypocrisy and sin.

“In that sense, we are building up by tearing down when we tear down evil and replace it with the good,” Bishop Coyne explained. “But my admonition is more to avoid at all times the ‘attack ad’ mentality that sadly permeates much of our public discourse today. One way in which this plays out positively is trying to communicate as much as we can what it is we are ‘for’ rather than what we are ‘against.’ ”

Fourth, he said, the teachings and life of St. Thérèse of Lisieux, one of the great doctors of the Church, through her “little way” offer wonderful examples for communicators who serve the prophetic mission of the Church.

“I would like to see her become the patron saint of the new social communications because she offers in her ‘little way’ a way for us to keep our work in focus,” Bishop Coyne said. “In her ‘little way,’ she tells us to first live out our days with confidence in God’s love and to recognize that each day is a gift in which one’s life can make a difference by the way [we] choose to live it.

“Out of this comes the admonition to see every little task or moment in life as an opportunity to make concrete the love of God,” he said. “Think about that in terms of what we do. Every news story, every video, every blog post, every tweet or e-mail or response to comment boxes can become an opportunity to manifest God’s love if we commit ourselves to loving.”

Bishop Coyne encouraged Catholic



Bishop Christopher J. Coyne, apostolic administrator, addresses participants at the Catholic Media Conference during Mass at St. John the Evangelist Church in Indianapolis on June 20. At right is Archbishop Claudio Celli, president of the Pontifical Council for Social Communications.

journalists and others who want to become prophetic communicators of the Good News of Christ to focus on kindness with this daily pledge:

“I will love God and others in the little moments of my work. I will spread the Good News through one kind act, one loving response, one at a time, in the name of Christ. I choose to communicate that love right now in this moment.”

By following these four rules of effective communication, Bishop Coyne said, we are “truly speaking the truth of God’s love as prophets named by God, missioned to the kingdom and empowered by the Spirit of love.” †

Official Appointments

Effective July 1, 2012

Deacon John Chlopecki, in ministry at St. Anthony of Padua Parish in Morris, granted retirement.

Effective July 3, 2012

Deacon Bradley Anderson, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at Holy Angels Parish in Indianapolis, and St. Vincent de Paul and Intercity Outreach and Advocacy.

Deacon Michael Braun, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Simon the Apostle Parish in Indianapolis, Community Hospital East in Indianapolis, Community Hospital North in Indianapolis and Holy Family Shelter in Indianapolis.

Deacon Richard Cooper, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Mary Parish in Lanesville, and hospital, nursing home and bereavement ministry.

Deacon Ronald Freyer, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Louis Parish in Batesville, and hospital and nursing homes.

Deacon Timothy Harte, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Martin of Tours Parish in Martinsville, Man of Mission

Ministry, nursing homes and with the homebound.

Deacon Thomas Hill, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Joseph Parish in Shelbyville and Pregnancy Care Centers of South-Central Indiana.

Deacon Thomas Horn, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Mark the Evangelist Parish in Indianapolis and Student Service Learning Program at Roncalli High School in Indianapolis.

Deacon Steven House, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at Holy Trinity Parish in Edinburgh and Edinburgh Correctional Facility.

Deacon James Miller, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at the Richmond Catholic Community parishes of St. Andrew, St. Mary and Holy Family in Richmond, and Richmond nursing homes.

Deacon Ronald Pirau, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at SS. Francis and Clare of Assisi Parish in Greenwood, Johnson County Jail, and Dismas Ministry for Johnson County and the south side of Indianapolis.

Deacon Jeffrey Powell, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at Our Lady of Perpetual Help Parish in New Albany, and with Our Lady of Perpetual Help parishioners at the hospital and nursing homes in Floyd County.

Deacon Richard Renzi, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Malachy Parish in Brownsburg and The Beds and Britches Etc. Program.

Deacon Frank Roberts, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at the Richmond Catholic Community parishes of St. Andrew, St. Mary and Holy Family in Richmond, and Richmond nursing homes.

Deacon Michael Slinger, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at Holy Spirit Parish in Indianapolis, Holy Family Shelter in Indianapolis and as an archdiocesan Metropolitan Tribunal field associate.

Deacon Richard Wagner, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Pius X Parish in Indianapolis, St. Augustine Home for the Aged in Indianapolis and Helping Our Own People (HOOP) Outreach to the homeless.

Deacon Russell Woodard, ordained to the permanent diaconate on June 23, 2012, appointed to ministry at St. Anne Parish in New Castle, St. Rose of Lima Parish in Knightstown and the New Castle Correctional Facility in New Castle.

These appointments are from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †

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The Criterion

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DEACONS

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deacons, said he spoke to the archbishop the night before the ordination.

"He called me last night with his regrets that he is not able to be here with us in this cathedral," Bishop Coyne said. "But he is certainly here with us in prayer."

Deacon Frank Roberts, a member of St. Andrew Parish in the Richmond Catholic Community, felt that his deceased friend, Deacon Ronald Stier, was with him during the ordination Mass.

Deacon Stier, from Richmond, was a member of the archdiocese's first class of permanent deacons. He died of cancer six weeks after his 2008 ordination and two days after he blessed Deacon Roberts and Deacon James Miller, also of the Richmond Catholic Community, before the pair attended their first weekend of classes in the deacon formation program.

Deacon Roberts wore his friend's alb as he processed into the cathedral on June 23. Fathers Todd Riebe and Stanley Herber later put Stier's dalmatic on him.

"When they put it on me, I could feel his presence," Deacon Roberts said. "I'm quite anxious [to start ministering]. I just hope that I can serve ... with half the dignity that Ron did."

Donna Stier, the widow of Deacon Stier, is confident that the two new deacons from Richmond will serve the Church well.

"This has been a very bittersweet day to see all the deacons from Ron's class and all

the wives," she said. "I'm just so glad that I could be here to share this with Frank and Jim. It brings back a lot of good memories. Frank and Jim will be very good deacons."

Joyce Roberts, Deacon Roberts' wife of 53 years, was also moved by her husband's decision to wear the dalmatic of their friend.

"That is very precious to us," she said. "He teared up when he was vested. I kind of teared up when he did, too. We think a lot of Ron."

Although they have been married for more than half a century, Joyce Roberts said that her husband becoming a deacon has given them new blessings.

"It's broadened our interest in Christ and brought us closer together in prayer, [a closeness] that we didn't have before," she said.

Bishop Coyne thanked the wives of the new deacons during his homily and described them as "partners" in their husbands' ministry.

He also spoke about how the sacramental ministry of the new deacons will be closely connected to their ministry of charity.

"Consecrated by the laying on of hands that comes down to us from the Apostles, and bound more closely to the altar, they will perform works of charity in the name of the Lord God," Bishop Coyne said. "With the help of God, they are to go about all these duties in such a way that you will recognize them as disciples of him who came not to be served but to serve."

The permanent deacons will minister in parishes and in the broader community at such places

as jails, hospitals and nursing homes.

They will baptize, witness marriages and preside over funeral services. At Mass, they will be able to proclaim the Gospel and preach, but may not serve as celebrant or consecrate the Eucharist.

In the ministry of the word, deacons teach the faith and serve as pastoral counselors.

The deacons' ministry, however, will be focused on charity.

Laura Wagner had a second-row seat in the cathedral as she watched her father, Deacon Rick Wagner of St. Pius X Parish in Indianapolis, be ordained.

In two weeks, she will stand with her father at St. Pius X Church in Indianapolis as she and Joey Garcia, her fiancé, exchange wedding vows.

"Seeing the relationship of my mom and dad grow [through the deacon formation program] has kind of inspired us to make sure that our relationship is Christ-centered," said Laura, a third-grade teacher at Little Flower School in Indianapolis.

"With him just being ordained, it's a tremendous witness," Garcia added. "It sort of sets the bar for us who are trying to be witnesses to other people through our marriage."

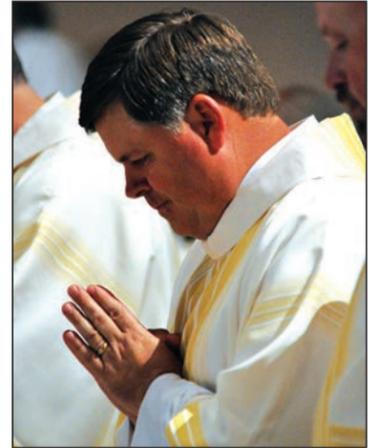
Deacon Wagner said he was "thrilled" that the couple planned their wedding date with his ordination in mind.

"But I'm a little nervous about my first wedding being my daughter's," he said.

Before making his way to the cathedral for the ordination, Deacon Wagner and his wife, Carol, spent time in prayer at St. Pius Church. During that time,



Above, St. Michael parishioner Irene Marcotte of Greenfield, left, the mother of transitional Deacon Douglas Marcotte, and St. Pius X parishioner Carol Wagner of Indianapolis, the wife of permanent Deacon Richard Wagner, carry vestments during the procession on June 23 at SS. Peter and Paul Cathedral in Indianapolis.



Right, permanent Deacon Thomas Horn prays during the diaconate ordination liturgy on June 23 at SS. Peter and Paul Cathedral in Indianapolis.

she gave him a new wedding band.

"It has three braids on it because God's always been a part of our marriage," Carol said, holding back tears after the ordination. "But now we are really braided together."

Deacon Kerry Blandford, archdiocesan director of deacon formation, was proud of the 16 men ordained to the permanent diaconate, and had great expectations for their future ministries.

"I hope they go out there and change the world," Deacon Blandford said. "That's what they're here for, to be Christ's hands in the world. And these guys are certainly capable of it."

(For more photos from the diaconate ordination, log on to www.CriterionOnline. For more information on the permanent diaconate in the Archdiocese of Indianapolis, log on to www.archindy.org/deacons.) †

IMMIGRATION

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students who are American in all but paperwork."

"The judicial equivalent of white smoke has risen—the Supreme Court has ruled," said a statement by ImmigrationWorks USA president Tamar Jacoby. "Many were expecting a tough decision, opening the floodgates to states' rights, and the majority opinion is surprising—it leaves less room than many anticipated for state immigration enforcement."

While Jacoby made it clear that she disagreed with the majority opinion upholding the "show me your papers"

provision, "even that part of the opinion is tenuous, and it's far from certain what will happen next," she said.

"Fears that the ruling will open the door to a rash of Arizona copycat measures may be exaggerated," she said, adding, "The fight over who should make immigration law, Washington or the states, is far from over. But today's ruling—consistent with the mood in many states—is a stunning reversal of recent trends."

Lawmakers were quick to weigh in.

The ruling makes certain that "immigration is in the exclusive purview of the federal government," said a statement from Rep. Charles Gonzalez, D-Texas, chairman of the Congressional Hispanic Caucus. "Now, more than ever, it is clear

that our country needs real, permanent solutions, and that Congress must pass comprehensive immigration reform. When three out of four provisions of a state's law are struck down, it obviously can't be viewed as a victory for the state. Nor can an unconstitutional law be used a model for the nation."

Rep. Ed Pastor, D-Ariz., decried the court's upholding of "show me your papers," saying that it "will result in the harassment of those here legally, including tourists, legal immigrants and even U.S. citizens, and place significant burdens on federal agencies by diverting resources away from dangerous criminals and other high-priority individuals."

"Letting stand a provision that requires police to check someone's status because

they 'suspect' them of coming into the country illegally is preposterous. Your grandmother or little brother can be walking to the corner grocery store, and be stopped and detained if they look 'suspicious,'" said Ruben Hinojosa, D-Texas.

But Rep. Duncan Hunter, R-Calif., stated that "inaction by the federal government has forced Arizona and other states to confront the enormous strain on resources and finances that is attributed to illegal immigration."

"The federal government can put an end to all this uncertainty by enforcing the law—at the border and in the workplace," Hunter said. "Arizona had no other option, and the state did what it needed to do for the protection of its citizens." †

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Editorial

Catholics must protect their rights

As we prepare to celebrate Independence Day next Wednesday, we are doing so in the middle of the “Fortnight for Freedom” proclaimed by the American bishops to call attention to the threats to religious freedom. Perhaps we could profit by considering the status of the Catholic Church when our country’s independence was proclaimed in 1776.

At that time, Catholics comprised less than 1 percent of the population. In most of the colonies, they could not vote or hold public office.

Among anti-Catholic demonstrations were annual “Guy Fawkes Days,” also known as “Pope Days,” when the pope was burned in effigy.

Guy Fawkes was among Catholic fanatics who, in 1605, tried to blow up the British Parliament when King James I was there. He was discovered and executed. These demonstrations continued until Gen. George Washington forbade them during the Revolutionary War.

There were, though, farsighted Catholics who became great American patriots, especially members of the Carroll family.

Charles Carroll of Carrollton signed the Declaration of Independence, the only signer to add his hometown. He was the wealthiest man in the colonies at the time. Later, he had a distinguished career and, at age 95, was the last of the signers to die.

His cousin, Father John Carroll, was a good friend of Benjamin Franklin and George Washington. In 1776, he and Charles Carroll accompanied Franklin and Samuel Chase on a mission to Canada to try to get that country’s support during the war.

Father Carroll later became the first U.S. bishop and archbishop. His older brother, Daniel, was a member of the Constitutional Congress from 1780 to 1784, a delegate to the Constitutional Convention in 1789, and was one of the signers of the U.S. Constitution.

Later, he helped lay out the site of the capital in Washington, donating a quarter of the land for the capital.

Catholics who contributed importantly to the Revolutionary War include the Marquis de Lafayette from France, Thaddeus Kosciuszko, Baron von Steuben, John Paul Jones—the father of the American Navy—and, here in Indiana, Father Peter Gibault.

When he was inaugurated as president, Washington wrote to Bishop Carroll, acknowledging the role that Catholics played in the fight for independence.

“I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government: or the important assistance which they received from a nation in which the Roman Catholic Faith is professed [a reference to the help received from France],” he wrote.

Washington’s secretary and aide-de-camp was a Catholic as was his muster master-general. A portrait of the Blessed Virgin held a prominent place in the most public room of his home in Mount Vernon.



CNS photo/Rick Mastaglio, Tennessee Register

Emma Golczynski, 5, prays the rosary with her father, John, and brothers Brantley, 8, and Michael, 6, at St. Henry Parish in Nashville, Tenn., on June 21, the opening night for the U.S. bishops’ “Fortnight for Freedom” campaign. The two-week period is meant to emphasize Church teaching on religious freedom.

The Catholic Church benefited greatly from the religious freedom guaranteed by the first part of the First Amendment to the Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

There have been times, though, when groups tried to take that right away.

One of the worst times was in 1844 with the rise of the Native American political party—the “Nativists”—also known as the “Know Nothings” because leaders professed to know nothing about their activities. It was bitterly anti-Catholic because Catholics had immigrated to America from Italy, Germany, Ireland and other Catholic countries.

In Philadelphia that year, two churches and rectories and two convents were burned, 40 people were killed and more than 60 were seriously injured.

They tried the same thing in New York, but there Archbishop John Hughes had 2,000 armed members of the Ancient Order of Hibernians waiting for them. The Nativists dispersed.

In the 1920s, it was here in Indiana, with the Ku Klux Klan, which controlled the Republican Party, the governor and the legislature. Catholics were persecuted, but also stood up for their rights.

Today, the religious rights of Catholics are being threatened by certain mandates from the federal government. Once again, Catholics are being urged to assert their rights.

The Church has grown from less than 1 percent of the population in 1776 to more than a quarter of the population today, but Catholics still must protect their right to practice their religion freely.

—John F. Fink

Be Our Guest/John Garvey

Demand creates the economy of sin

I have been following the Mexican presidential elections with some interest. They fall in the same year as ours once every 12 years. In the Mexican campaign, the big issue is illegal drugs.



Outgoing President Felipe Calderon has been waging a war

against the violent cartels that are responsible for a large percentage of the illegal drugs that enter the United States. One account estimates that 90 percent of the cocaine arriving in the United States comes via Latin America.

Calderon’s campaign of arrests and seizures was intended to address violence between the cartels, but the violence has escalated. The cartels have retaliated by assassinating cabinet ministers, slaughtering police, killing journalists and even invading drug rehabilitation clinics to murder patients.

The five-year conflict has resulted in some 50,000 deaths. All three of the major party presidential candidates—including the woman running as the candidate of Calderon’s conservative National Action Party (PAN)—seem to be putting a reduction in violence ahead of the war against the cartels.

Mexicans may be concluding that their fight against the drug suppliers will be futile and bloody as long as Americans are willing to shell out \$38 billion each year—according to the last United Nations estimate—for cocaine alone.

In the economy of sin, evil begins on the demand side.

When I was a boy, we lived next door to the Forkers, whose parents were a lot more fun than ours. We learned early on that Mrs. Forker and her housekeeper

kept their cigarettes in a drawer in the kitchen. We would sneak in the back door, right off the kitchen, and steal them when the coast was clear. If it looked risky, we would deputize the younger children to do the actual stealing while we staged diversionary actions out front.

I was never sure how much our parents knew of this, but everybody else knew that the Garvey children smoked more than was good for them. And wasn’t it strange? Wherever did they get the cigarettes?

Our early delinquency provides a reminder that where demand exists, even strict security and harsh prohibition, had we been caught, can be thwarted.

I do not know which policy is the right one for Mexico to follow. The awful rate of killings in the past few years is entirely the moral responsibility of the gangs, but presidents must consider the costs and benefits of any policy that brings with it such heavy loss of life—whoever might be at fault.

On the other hand, drug legalization, which some wise people are now suggesting, would do little to heal the societal maladies that addiction causes.

A 2010 federal National Survey on Drug Use and Health showed that more than 22 million Americans age 12 and older—or nearly 9 percent of the U.S. population—use illegal drugs.

Supply increases to meet demand, and Americans are to drugs what the Garvey children once were to cigarettes.

In our backyard economy of nicotine, the younger children served as mules for the psychological reward of approval from the older children.

Americans today are willing to pay huge sums of money to satisfy their drug cravings.

Given that the love of money is, as St. Paul wrote, the root of all evil, it is little wonder that the suppliers are not schoolboys.

(John Garvey is president of The Catholic University of America in Washington.) †

Letter to the Editor

Stop the attacks on the sanctity of human life while we still have the chance

Since late January when President Barack Obama’s Department of Health and Human Services (HHS) first announced they would force religious institutions to provide free access to contraception, abortion-causing drugs and sterilizations, Catholics and other religious leaders have done an admirable job of defending our religious freedom and the sanctity of the unborn.

Unfortunately, while the Church was giving a great deal of attention to this unprecedented attack, HHS quietly issued a new regulation. This new mandate represents what is likely the largest expansion of abortion since *Roe v. Wade*.

Here is how it works.

On Jan. 1, 2014, when we will all be required to purchase health care coverage, the federal government will begin subsidizing that coverage based on our annual incomes.

Everyone whose income falls below 400 percent of the federal poverty level, or less than \$92,000 per year for a family of four, will have our health care premiums subsidized. The subsidies will apply even if we continue to purchase coverage through our jobs.

These subsidies come at an extremely high moral cost for you and me, however, and unborn babies will pay the ultimate price.

As soon as the government money starts flowing, HHS will charge a monthly fee to cover so-called

“abortion services.”

As unbelievable as this abortion funding scheme sounds, it gets worse.

Pro-life legal experts have pointed out that we will all be required to pay the abortion surcharge with every monthly premium. None of us can opt out, and it is illegal for insurance companies to list the surcharge as a separate line item on our monthly bills.

As far as HHS is concerned, this is the perfect scheme to force us to pay for all abortions, and most people will not even realize it.

What can we do to stop these abortion mandates?

First, learn all you can. An excellent resource is www.LifeNews.com. Their article gives more details about the abortion surcharge. Read more at <http://www.lifenews.com/2012/06/05/obamacare-premium-could-give-abortion-industry-1-billion/>.

Second, contact your representatives in Congress. Ask them to sponsor legislation to repeal Obamacare, and encourage them to replace it with more sensible health care reform.

Next, cast your vote for pro-life candidates this November.

Finally, pray for the conversion of pro-abortion leaders in our government.

Now is the time to stop these attacks on the sanctity of human life while we still have the chance.

Julia Oelker
Indianapolis

Presidency not a horse race; election hinges on economic interests

WASHINGTON (CNS)—With more than four months until the presidential election, pundits and pollsters are producing a steady stream of predictions about the outcome. Each day's major news is parsed for how it might affect the race.



WASHINGTON LETTER

Administrative decision to allow some undocumented immigrants to stay? Improves President Barack Obama's standing with Latinos.

Unemployment numbers for the month show little change? Improves the prospects of the presumptive Republican nominee, former Massachusetts Gov. Mitt Romney.

Or so the pollsters and pundits would have us believe. Never mind that predictions are meaningless until voters go to the polls on Nov. 6 or start posting their mail-in ballots in October. Especially in a world where news is summed up into tweet-size bites, campaign coverage is dominated by the horse race—who is in front right this minute based on the influences of the day.

But as explained by panels of speakers at two recent forums, the answer to who will be president next year is far more complex than what can fit into a nugget of information.

In this election, most people will focus on how the economy is affecting them personally, said Peter A. Brown, assistant director of Quinnipiac University's Polling Institute, at a May 31 program sponsored by National Journal Live.

Brown said that "economy" to most people includes factors such as unemployment, debt and the cost of health care. Whatever happens with the Affordable Care Act in light of the Supreme Court's expected ruling this month, "it's going to be important that both candidates talk about their preferred ways of controlling health care costs," Brown said.

The all-important swing voters, whose election priorities don't fit neatly with one candidate, "will be moved not by ideology, but by who they think will solve their problems," he said.

In another session, Richard Danzig, chairman of the Center for a New American Security and a former senior adviser to Obama, said although it looks at the moment as though economic factors will be of greatest importance to most voters, it is still possible that world events could overtake that priority and security might be the deciding issue.

"When I joined the Obama campaign in 2007, it was very obvious to everyone that security was the primary issue in the election," Danzig said. "And it turned out to be about the economy."

This election "may turn out to be about security in the end because so many things could happen between now and the fall," he said.

At a program hosted by Georgetown University's Berkley Center for Religion, Peace and Public Affairs, commentators E.J. Dionne of *The Washington Post* and Brookings Institution; Michael Gerson, a former



'It's hard to see either candidate winning by more than 53 percent of the vote. It will be a very divided country still. We should start thinking about how to, if not love each other, at least stop despising each other quite so much.'

—E.J. Dionne



President Barack Obama



Mitt Romney



Margaret Steinfels



Michael Gerson

speechwriter for President George W. Bush; and Margaret Steinfels, co-director of the Fordham University Center on Religion and Culture and former editor of the magazine *Commonweal*, looked at the coming election nominally from the perspective of how the concerns of Catholics and evangelicals are a factor.

But ultimately, they also came around to discuss that, as Dionne is fond of saying, "there's no such thing as a Catholic vote and it will decide the election."

Dionne cited several recent polls to note that white Catholics and evangelicals will likely vote more for Romney, that Latino Catholics and evangelicals will likely favor Obama, and that the eventual winner will have a majority of votes from Catholics overall, as has been the case in nearly every election for generations.

He and Gerson agreed that the results of the election will depend upon small segments of voters, who will be swayed in their decision by a combination of factors.

Although evangelicals have historically been a Republican base, Gerson said support for Romney is "not where it was for Bush." Though there is intense dislike for Obama among many evangelical voters, there isn't comparable support for Romney that will necessarily translate into voter turnout, he said.

"There's some distrust of Romney on cultural issues," for example, among conservatives who don't quite believe Romney will represent their interests on issues such as same-sex marriage, he added.

Steinfels said she is struck by the apparent lack of outreach to religious groups by the Obama campaign, particularly in light of his 2008 campaign's major work with Catholics and other faith groups.

"I don't see a White House effort to woo the religious vote," she noted. "The Republicans aren't doing it either, but maybe they hope the Catholic bishops will do this for them."

The U.S. Catholic bishops have taken on a very public battle with the Obama administration over provisions of the Affordable Care Act and how it is being implemented. They also have an ongoing campaign to support traditional marriage, while Obama recently announced that he has come to believe that same-sex marriage should be legal.

And while there has been much discussion in the country about whether Romney's Mormon religion will be a factor for voters, Dionne noted that Romney did better among Catholics in the primary elections than some Catholic candidates did.

Dionne observed that no matter who wins the election, it will be a very close vote, which holds long-term implications for the whole country.

"It's hard to see either candidate winning by more than 53 percent of the vote," he said. "It will be a very divided country still. We should start thinking about how to, if not love each other, at least stop despising each other quite so much." †

What was in the news on June 29, 1962? The separation of Church and state comes to a head at the Supreme Court

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 29, 1962, issue of *The Criterion*:

• **High court strikes down New York school prayer**

"WASHINGTON—The U.S. Supreme Court has struck down a 22-word prayer in New York public schools on the grounds that it was 'composed by

government officials.' Associate Justice Hugo L. Black, speaking for the six-man majority of the court, held that the so-called 'Regents' Prayer' is 'wholly inconsistent' with the establishment clause of the First Amendment to the Constitution. 'In this country, it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government,' Justice Black said."

- Raps reports of friction between clergy, laity
- Classrooms being added to schools
- 'Direct' action advised to stem race prejudice
- Construction begins on Martinsville church
- New horizons in Catholic thought

• **Editorial: The decision**

"Cheer up, folks. We have a hunch the United States will survive the Supreme Court decision forbidding prayer in the public schools. Our own first reaction to it was to moan and groan, but the more we think about it the more we feel that this decision is what the country has needed for some time. Sort of like a sharp slap in the face that brings a hysterical person back to his senses. ... But the great contribution this decision can make to the sanity of the nation is to wake the people up to what the Supreme Court did to the law of this land back in 1947. That's when Justice Black [in the Everson vs. Board of Education decision] concluded from the metaphor of the wall of separation between Church and State that, contrary to the traditional practice of the nation, not one penny of tax money could be used to promote or benefit religion. From that moment, the public schools became irreligious in theory."

- Asks special apostolate for family life groups
- Church urged to use TV to 'introduce' the Faith
- Orthodox official speaks on reunion
- Preparatory phase closes: Study Council's agenda, pontiff urges bishops
- Public aid to education 'inevitable'

(Read all of these stories from our June 29, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †



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Events Calendar

June 29
St. Ambrose Church, 325 S. Chestnut St., Seymour.
St. Ambrose and Our Lady of Providence parishes, 30th anniversary celebration of ordination of Father Daniel Staublin, Mass, 6 p.m., reception following Mass at the Knights of Columbus Hall. Information: 812-522-5304.

June 30
SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Patriotic rosary for consecration of U.S.**, 4:45 p.m. Information: 317-859-4673.

July 1
Marian University, Community Room, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order** meeting, 12:30 p.m.-2 p.m., guests welcome. Information: 317-955-6775.

July 4
St. Mary Parish, 317 N. New Jersey St., Indianapolis. **“Fourth of July ¡Ole!**

Festival,” music, food, games, downtown fireworks, 3-10 p.m. Information: 317-637-3983.

July 5
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.

July 6
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass, Sisters’ Place, 215 S. Terrace Ave., Indianapolis. Information: rhumper69@yahoo.com.

July 8
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

Harrison County Fairgrounds, 341 Capitol Ave., Corydon.

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

July 10
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098.

July 11
Gallagher’s II Irish Pub, 2310 W. Southport Road, Indianapolis. **Theology on Tap**, young adults ages 21-35, program, 7 p.m. Information: mfaley@archindy.org.

July 12
Habana Blues, 148 E. Market St., New Albany. **Theology on Tap, “Three Sources of Morality,”** 6 p.m. Information: 812-945-2000 or marlene@nadyouth.org.

July 12-14
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, entertainment. Information: 317-353-9404.

July 13
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Parish festival**, 5 p.m.-midnight, games, food, \$2 adults, children free. Information: 812-232-8421.

July 14
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

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

July 14-15
St. John the Baptist Parish, 25743 State Road 1, Dover. **“Summer Festival,”** Sat. 6 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner, food, games, entertainment. Information: 812-576-4302.

July 15
St. Mary Parish, Navilleton, 7500 Navilleton Road,

Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

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

July 18
Archbishop Edward T. O’Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Archdiocesan Office of Family Ministries and Metropolitan Tribunal, “Annulments—The Real Story,”** 7-9 p.m. Information: 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

July 19
Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. **Immaculée Ilibagiza, Rwandan genocide survivor and author**, 7-9 p.m., \$25 per person. Information: 317-545-7681 or Fatima@archindy.org.

July 19-21
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **“Summer Festival,”** Thurs. 5-10 p.m., Fri. 5-10 p.m., Sat. noon-10 p.m., food, games. Information: 317-241-6314.

July 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God’s Precious Infants, pro-life Mass**, 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.

July 22-28
Jackson County Fairgrounds, **Brownstown**. St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth 11 a.m.-10 p.m. Information: 812-522-5304. †

Retreats and Programs

June 29-July 1
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **“The Birth of the Church According to the Acts of the Apostles,”** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 2-6
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **“Bringing to Life the Word of God in Song,”** session one, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 9-13
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **“Bringing to Life the Word of God in Song,”** session two, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,”** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Women’s 12 Steps to Recovery Weekend.”** Information: 317-459-8176.

July 15-22
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Silent Directed Retreat.”** Information: 317-545-7681 or marcia.johnson@archindy.org.

July 17-19
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **“Tools for Good Works,”** midweek retreat, Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 19
Cathedral High School, auditorium, 5225 E. 56th St., Indianapolis. Our Lady of Fatima Retreat House program, **“An Evening with Immaculee’ Ilibagiza—If Only We Had Listened,”** 7-9 p.m., \$25 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 20-22
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **“A Step 11 Retreat for Recovering Alcoholics and Alanons,”** Dave Maloney, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Friends of Fatima monthly Mass, breakfast and social,”** 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org. †

VIPs



Joseph and Lillian (Bokon) Grzezinski, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 60th wedding anniversary on June 30 with a Mass at 5:30 p.m. at St. Luke Church, and reception for family

members and friends in the parish hall. The couple was married on June 28, 1952, at St. Stephen Church in South Bend, Ind. They are the parents of the late Frank and Judith Grzezinski. †



Anthony and Karen (Mellon) Oddi, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 30. The couple was married on June 30, 1962, at St. Joseph

Church in Bristol, Conn. They are the parents of five children: Katy Dukes, Robin Langston, Cheryl Oddi-Smith, Andrea and Kara Oddi. They also have nine grandchildren. †

Little Sisters of the Poor to sponsor ‘Swing Fore Seniors’ on July 20

The Little Sisters of the Poor, who operate the St. Augustine Home for the Aged in Indianapolis, are sponsoring their 14th annual “Swing Fore Seniors” golf outing fundraising event on July 20 at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. Registration begins at 10:30 a.m. Lunch is served at 11:15 a.m. followed by a shotgun start for the event at noon then dinner to conclude the fundraiser, which benefits the St. Augustine Home.

Lunch and dinner are provided by Ruth’s Chris Steak House. A single registration is \$160. Regular foursomes are \$640. Corporate foursome sponsors are \$920. Other sponsorships also are available. For more information, call Mary Anne Barothy at the St. Augustine Home for the Aged at 317-872-6420 or send an e-mail to devsindianapolis@littlesistersofthepoor.org. †

Catholic Charities offers assistance for people seeking deportation waivers

Staff members of Catholic Charities Indianapolis are seeking to help youths and young adults who may be eligible for a new waiver from possible deportation that was recently announced by President Barack Obama.

Those who are eligible for the waiver must have come to the U.S. prior to their 16th birthday, but are currently not above the age of 30. They must have continuously lived in the U.S. on June 15 and for at least five years previously.

They also must either be currently in high school, be a high school graduate, have earned a general education development certificate or have been honorably discharged from a branch of the U.S. armed forces.

They must not have been convicted of a felony, a significant misdemeanor,

multiple misdemeanors, or otherwise pose a threat to national security or public safety.

At this time, the application process for the waiver has not been announced. But for more information or assistance, English speakers should call Tim Winn at 800-382-9836, ext. 1517, or 317-236-1517. Spanish speakers should call Flor Figueroa de Bickel at 800-382-9836, ext. 1596, or 317-236-1596.

For more information, log on to www.archindy.org/cc/indianapolis/LegalImmigrationServices_000.html.

Those interested in learning more about this waiver are urged to seek help from an accredited non-profit immigration program or licensed attorney. Do not contact a “notario” or any unauthorized practitioner of immigration services. †



New Franciscan leadership team

The Congregation of the Sisters of the Third Order of St. Francis in Oldenburg recently endorsed four of their members to serve a six-year term on their community’s leadership team starting on July 1. The Oldenburg Franciscans’ new congregational minister, Sister Maureen Irvin, center, poses with other members of the leadership team, from left, Sisters Joanita Koors, Mary Beth Gianoli and Marjorie Niemer.

Transitional deacons see witness in permanent deacons

By Sean Gallagher

Two future priests of the Archdiocese of Indianapolis were ordained transitional deacons during the same June 23 liturgy at SS. Peter and Paul Cathedral in Indianapolis during which 16 men were ordained permanent deacons.

Deacon Douglas Marcotte, a member of St. Michael Parish in Greenfield, and Deacon Martin Rodriguez, a member of St. Mary Parish in Indianapolis, expect to be ordained to the priesthood in June 2013.

"As the ordination liturgy progressed," Deacon Marcotte said, "I kept thinking about how good God has been to me throughout my entire life, and how humbling it is for him to have called me to a vocation to the priesthood."

Deacon Rodriguez said he was surprised by how calm he was during the liturgy.

"The prayers of so many people helped me to receive this gift with so much happiness and calmness," he said. "It was very peaceful."

Many Hispanic Catholics from across the archdiocese came to the ordination to support the first Latino to be ordained a transitional deacon for the archdiocese since the diaconate ordination of now-Father Mauro Rodas in 1964.

"I definitely feel the support of the entire community," Deacon Rodriguez said. "I'm really grateful that so many people were able to come, so many whom I haven't seen in a long time."

Both transitional deacons are students at the Pontifical North American College in Rome and only return home every two years.

Deacon Rodriguez's grandmothers both made their first trips outside of their native Mexico to attend the ordination. It was the first time in more than a decade that Deacon Rodriguez's parents had seen their mothers.

"I was very, very excited and happy, too," said Martin Rodriguez, Deacon Rodriguez's

father, about the ordination of his son. "My family came from Mexico—my mom and my mother-in-law."

Irene Marcotte, Deacon Marcotte's mother, was moved when she saw Bishop Christopher J. Coyne, apostolic administrator, ritually lay hands on her son's head.

"I was just thinking about how Jesus was there with all of us," she said. "Doug had finally arrived. He had made it to that point of becoming a deacon. Next year, he'll become a priest."

Deacon Marcotte was pleased to be ordained alongside 16 permanent deacons.

"Their witness is tremendous and their life experience will no doubt greatly benefit the Church in central and southern Indiana," he said. "It was also exciting to think that someday soon it is very likely that I will be serving side by side with them in our parishes."

Deacon Rodriguez was impressed by the permanent deacons' choice to be doubly committed in their lives of faith.

"They have already made a commitment as married men," Deacon Rodriguez said. "And now they're making another commitment to serve the Church, which is impressive. It serves as a witness to us [as future priests]."

At the same time, permanent Deacon Richard Cooper of St. Mary Parish in Lanesville said being ordained alongside two future priests put his own ministry in a broader context.

"It's not just about us," Deacon Cooper said. "It's about Christ's work. We're all a part of his work. That's what we're here to do. It's nice to share that with them. And some day, we may serve with them."

(For more information on vocations to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Transitional Deacons Douglas Marcotte, left, and Martin Rodriguez smile during the June 23 Mass at SS. Peter and Paul Cathedral in Indianapolis during which both were ordained alongside 16 permanent deacons. They expect to be ordained to the priesthood in June 2013.

Right top, seminarian Martin Rodriguez, a member of St. Mary Parish in Indianapolis, makes a promise of obedience to Bishop Christopher J. Coyne, apostolic administrator, during the ordination Mass. Assisting Bishop Coyne is seminarian David Marcotte, the brother of transitional Deacon Douglas Marcotte.



Right bottom, transitional Deacon Douglas Marcotte, a member of St. Michael Parish in Greenfield, gives the Eucharist to St. Michael the Archangel parishioner Kevin Smith of Indianapolis while Smith's 18-month-old son, Leo, watches him during the diaconate ordination Mass.



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Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
July 20, 2012, issue of *The Criterion*

If you are planning your wedding between June 30, 2012 and Feb. 1, 2013, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, June 28, 2012. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Thursday, June 28, 2012, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) _____ Daytime Phone _____

Mailing Address _____ City _____ State _____ Zip Code _____

Name of Bride's Parents (first, last) _____

City _____ State _____

Name of Bridegroom (first, middle, last) _____

Name of Bridegroom's Parents (first, last) _____

City _____ State _____

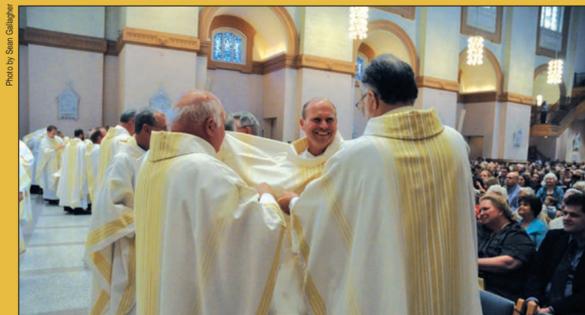
Wedding Date _____ Church _____ City _____ State _____

Photo Enclosed _____ Signature of person furnishing information _____ Relationship _____ Daytime Phone _____

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Permanent deacon candidates and their wives and transitional deacon candidates and their parents lead a procession into a filled SS. Peter and Paul Cathedral in Indianapolis at the start of the June 23 Mass during which the candidates were ordained.



Permanent Deacon Richard Wagner of St. Pius X Parish in Indianapolis smiles while Fathers Gerald Kirkhoff, left, and James Farrell place a dalmatic on him during the June 23 ordination Mass.



Above left, Bishop Christopher J. Coyne, apostolic administrator, ritually lays hands on the head of permanent deacon candidate Timothy Harte of St. Martin of Tours Parish in Martinsville during the diaconate ordination liturgy on June 23 at SS. Peter and Paul Cathedral.

Above right, Bishop Christopher J. Coyne, apostolic administrator, preaches the homily during the diaconate ordination liturgy on June 23 at SS. Peter and Paul Cathedral.

Photo by Sean Gallagher

Photo by Sean Gallagher

Photo by Mary Ann Gabler

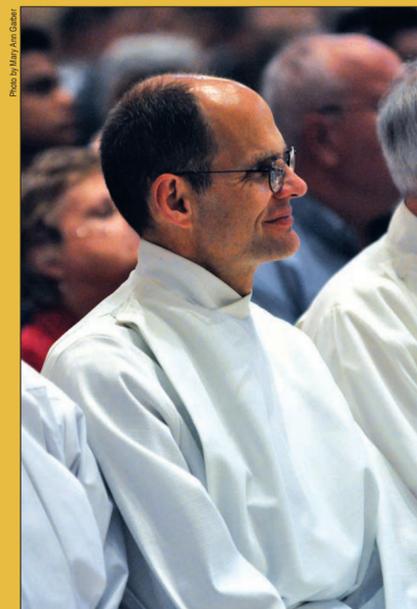
Photo by Mary Ann Gabler

Photo by Sean Gallagher



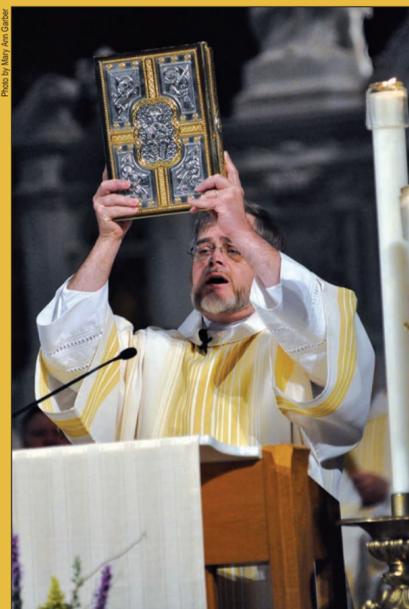
The 16 newest archdiocesan permanent deacons pose on June 23 in SS. Peter and Paul Cathedral in Indianapolis after the ordination Mass. Shown with them are Bishop Christopher J. Coyne, apostolic administrator; Benedictine Father Bede Cisco, former archdiocesan director of deacons and deacon formation; permanent Deacon Kerry Blandford, director of deacon formation, and permanent Deacon Michael East, director of deacons.

ORDAINED TO SERVE



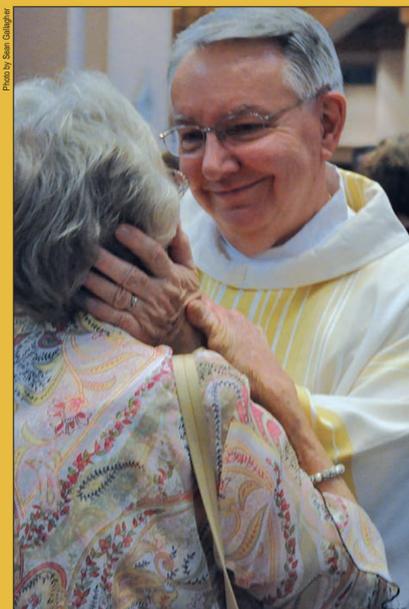
Permanent deacon candidate Russell Woodard, parish life coordinator of St. Ann Parish in New Castle and St. Rose Parish in Knightstown, smiles as he listens to Bishop Christopher J. Coyne's homily during the diaconate ordination Mass on June 23 at SS. Peter and Paul Cathedral.

Photo by Mary Ann Gabler



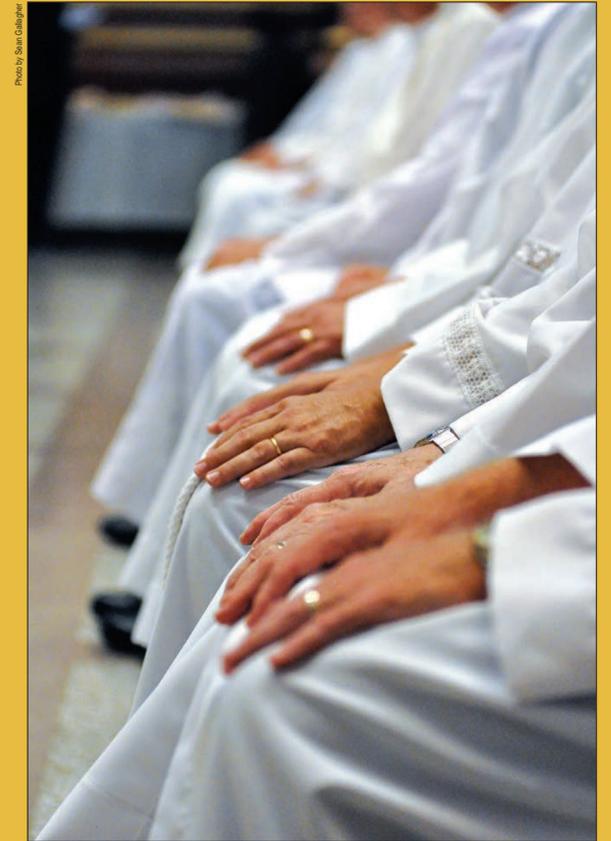
Permanent Deacon Kerry Blandford, director of deacon formation for the archdiocese, elevates the Book of Gospels during the diaconate ordination liturgy on June 23 at SS. Peter and Paul Cathedral.

Photo by Mary Ann Gabler



Permanent Deacon Frank Roberts shares a happy moment with Donna Stier after the June 23 Mass at SS. Peter and Paul Cathedral in Indianapolis. During the liturgy, Deacon Roberts was vested with the dalmatic that had belonged to the late Deacon Ronald Stier, Donna Stier's husband.

Photo by Sean Gallagher



The wedding bands of several permanent deacon candidates are shown while they listen to Bishop Christopher J. Coyne's homily during the June 23 ordination Mass.

Photo by Sean Gallagher



Bishop Christopher J. Coyne, apostolic administrator, ritually hands a Book of the Gospels to permanent Deacons Richard Renzi, left, of St. Malachy Parish in Brownsburg, and James Miller of the Richmond Catholic Community. Assisting Bishop Coyne is seminarian David Marcotte.

Photo by Sean Gallagher



Above left, St. Barnabas parishioner Lynn Bower of Indianapolis, the wife of permanent Deacon Patrick Bower, proclaims the first reading during the diaconate ordination liturgy on June 23 at SS. Peter and Paul Cathedral in Indianapolis.

Above right, permanent Deacon Michael Braun of St. Simon the Apostle Parish in Indianapolis gives Communion to Donald Freyer, a member of St. Louis Parish in Batesville and brother of newly ordained permanent Deacon Ronald Freyer, also of St. Louis Parish.

Photo by Mary Ann Gabler

Photo by Sean Gallagher

SPRED liturgy helps participants grow closer to God

By Mary Ann Garber

When Jessica Reed thinks about God, she feels happy and is reminded of her wonderful friends in the archdiocesan Special Religious Development Program (SPRED), who have helped her learn about her Catholic faith and grow closer to Jesus as a young adult with a disability.

The SPRED participant and member of St. Simon the Apostle Parish in Indianapolis likes to pray and wants people to know about her love for the Lord.

During the 14th annual archdiocesan SPRED liturgy on June 10 at St. Lawrence Church in Indianapolis, she was excited to receive the sacrament of confirmation, help present the offertory gifts, and receive Communion on the feast of the Body and Blood of Christ.

Sixteen-year-old Leia Stone, also a SPRED participant from St. Simon Parish, isn't able to talk or consume food orally, but her beautiful smile communicated her joy when she was confirmed then received the Eucharist by intinction for the first time.

Leia's mother, Melanie Stone, lovingly held her face as Msgr. Joseph Schaedel anointed her with holy chrism oil in the sacrament of confirmation.

Later in the liturgy, her mother helped her again as Deacon Thomas Ward placed a small piece of the Body of Christ with the Blood of Christ on her tongue.

Watching their daughter receive the sacraments was an emotional experience for Trent and Melanie Stone.

"It's been awesome," Trent Stone said after the liturgy. "SPRED helped us so we could let her have this day. We probably wouldn't have been able to do this without that help."

Melanie Stone couldn't quit smiling after the liturgy.

"What a wonderful, holy, special time for her and for us to see her be able to receive Jesus in that way," she said. "This was something that we didn't think she would ever be able to do. It was very special."

They are grateful to Deacon Ward, who formerly ministered at St. Simon Parish, for introducing them to the archdiocesan SPRED program and



St. Simon the Apostle parishioner and SPRED participant Jessica Reed of Indianapolis prays during the archdiocesan Special Religious Development Mass on June 10 at St. Lawrence Church in Indianapolis. She received the sacrament of confirmation during the liturgy, which was celebrated by Msgr. Joseph Schaedel and concelebrated by Father Thomas Schliessmann.

sharing this special day with the Stone family.

"A few years ago, Deacon Tom told us about the SPRED program and got Leia involved in it at our parish," Melanie Stone said. "It's just wonderful for him to be able to be a part of this for her because he initiated it for her."

As Deacon Ward posed for pictures with Leia after the Mass, he described the SPRED ministry as "a miracle, an absolute miracle," because it enables people with disabilities to participate in the sacraments.

"I am so happy for Leia and for her family," he said. "It's spectacular to see the [Stone] family all here today with her grandparents and her uncle and her aunt."

"Leia consumes very little orally so we arranged in advance for her

to receive a fractional piece of the Host that had been intinctured in the Blood of Christ," Deacon Ward said. "I had the exorbitant blessing of being able to help her consume the Body and Blood of our Lord Jesus Christ for the first time on the feast of Corpus Christi. What a monumental thing to do, and how lucky I am."

"Parishes that have the wherewithal to support a SPRED program are demonstrating their spirituality," he said. "It is an awesome obligation and an honor, but it takes a lot of support from the people who are involved in it, and it's not something that is easy to do. It requires a lot of training for the [volunteer] catechists and the leaders, and also a profound commitment. What I have observed is that the catechists bond so tightly with their SPRED friends. It's



Msgr. Joseph Schaedel anoints St. Simon the Apostle parishioner and SPRED participant Leia Stone of Indianapolis during the sacrament of confirmation on June 10 at St. Lawrence Church in Indianapolis. Leia also received first Communion by intinction during the 14th annual archdiocesan Special Religious Development Mass.



Deacon Thomas Ward poses for pictures with Leia Stone, a St. Simon the Apostle parishioner and SPRED participant, after the archdiocesan Special Religious Development Mass on June 10 at St. Lawrence Church in Indianapolis. Deacon Daniel Collier also assisted with the liturgy.

amazing to see that bonding."

Msgr. Schaedel, the principal celebrant and pastor of St. Luke the Evangelist Parish in Indianapolis, has supported the SPRED ministry for many years as has Father Thomas Schliessmann, who concelebrated the Mass and is pastor of St. Lawrence Parish.

During his homily, Msgr. Schaedel held up a cell phone to illustrate his message that God wants to talk with us in prayer and stay close to us through the Eucharist.

"I can call people that are far away that I can't see," he said. "... Jesus, when he left Earth, gave us a way that he could stay in touch with us—holy Communion. ... It's a miracle that Jesus keeps in touch with us through the holy Eucharist, and that's the feast we celebrate today."

"Every time that we celebrate the Eucharist at the altar," Msgr. Schaedel explained, "somehow, some way, invisibly, by the power of the Holy Spirit, Jesus comes and he is present to us. When we receive him in holy Communion, we can all talk to him privately at one time. ... He hears us and we hear him if we listen quietly. That's the great gift—the Body and Blood of Jesus—given to us in the holy Eucharist so we can stay in touch."

Kara Favata, assistant director of special religious education for the archdiocesan Office of Catholic Education, said after the liturgy that it's an honor to help with the Church's ministry to people with disabilities.

"They are very devout," she said, "and it's a blessing ... to be able to be a part of their lives. They show us the meaning of Communion." †

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Happiness is ultimately found in doing God's will

By Dan Luby

Bedrock to Christian faith is the conviction that to be human is to be built for happiness. St. Augustine and St. Thomas Aquinas, arguably the two most influential theologians in the history of the Church, agree that a desire for happiness is hard-wired into human character.

But contemporary psychological researchers like Dr. June Gruber at Yale University are getting a lot of attention lately with claims that happiness has a "dark side."

This observation, rooted in social scientific studies on "positive feelings" and "personal success," centers on the conviction that we can be "too happy," and that too sharp a focus on "the pursuit of happiness" actually gets in the way of the very happiness that we seek.

Gruber and her colleagues note that the search for happiness as an end in itself is almost always self-defeating. They speak of it in terms of elevated affective expectations that cannot always be met and lead to more acute disappointment, even more intense pursuit of happiness, loftier expectations, sharper sense of loss, etc. Such a spiral of failed hopes can lead to depression, even despair.

Researchers also note that a focus on happiness, understood as positive feelings of contentment and satisfaction, can lead to social isolation. Preoccupation with our needs and happiness crowds out concern for the needs and happiness of others.

The prescription for an overzealous pursuit of happiness, as these studies see it, is moderation. Scaling back expectations, monitoring our own happiness less intently, and giving up a little self-satisfaction for the satisfaction of friends and family are some of the ways that people can avoid the pitfalls of "too much happiness."

Underneath this common-sense approach, Christian discipleship offers a deeper vision that sheds light on the issue of our contemporary understanding of happiness.

At the heart of the human dilemma is not an excess of happiness—not too much of a good thing like pie or sleep or cheerful laughter. The problem is what we are pursuing when we pursue happiness. This is where the pop culture image of "repurposing," converting something for



Girls smile for a photo during a break at the Salesian-run National School of Arts and Vocations in Port-au-Prince, Haiti, on March 14, 2010. The school's mission continues despite the loss of lives and damages it suffered in the January 2010 earthquake. The beatitudes teach us that true happiness is found in doing God's will, not striving after personal comfort and contentment alone (Mt 5:3-12).

use in another format or product, might shed some light.

At the beginning of the section of St. Matthew's Gospel known as the Sermon on the Mount, Jesus makes clear that the happiness to which we are called by God does not match customary expectations of happiness.

The happiness—also called "beatitude" or "blessedness"—that Jesus offers is more than simply the absence of conflict. It is more than mere comfort, more than an abundance of pleasure or positive feelings.

Jesus' vision is one that recognizes the transience of such passing satisfactions—as good as they may be in themselves.

The vision of happiness he offers is a paradoxical one, identified with poverty and grief, with the bestowal of mercy and the yearning for justice, with meekness and peace and purity of heart. It is a happiness rooted, not in passing circumstances and

sensations, but in communion with Jesus and his Father and their Spirit. It is a happiness that consists of living according to the purpose for which we were made.

The Gospel that Jesus proclaims and embodies in his person is summed up in his image of the "kingdom of God." It is a reality in which God's will—God's deepest desires and fondest hopes for the universe—is fulfilled. The kingdom is that condition in which what God wants is finally and fully accomplished.

Our purpose—as human beings and as friends and disciples of Jesus—is to recognize and embrace ever more passionately God's vision for the world. Our purpose is to participate in Jesus' mission to bring about the kingdom.

When we seek happiness on our own, as if we could be happy apart from our communion with God and with those God loves, we are attempting to "repurpose"

ourselves. When we make our own satisfaction and comfort the end for which we hope, we may be reinventing ourselves in novel, even creative ways, but such reframing of reality will not bring us happiness, now or later.

The good news is that the happiness Jesus promises is already ours as a gift. God already loves us. His kingdom of peace and mercy, of healing and reconciliation and joyous communion, is not yet fully visible, but we can count on its ultimate completion and appearance.

The good news is that we can rejoice now—even in the midst of sorrow and obscurity—because, as Jesus reassures us, "the kingdom of God is among you" (Lk 17:21).

(Dan Luby is Tschoepe Chair of Homiletics at the School of Ministry of the University of Dallas in Irving, Texas.) †

Wall art shows broad vision of happiness around the world

By Rhina Guidos

What makes people happy? The answer depends on the person.

But on the side of an abandoned building in New Orleans, artist Candy Chang may have found a forum for those answers.

She saw the space as the perfect place to display a work of art. But it didn't involve the murals typically found in cities.

With chalkboard paint, she stenciled in the sentence "Before I die I want to _____." The space was left for passers-by to write in chalk whatever they wanted to express.

The popularity of the project has now sprung similar walls around the world, including cities such as Amsterdam, Queretaro, Mexico and London. They are cropping up, too, in cities around the United States.

The responses are a fascinating gathering of people's hopes and dreams. It also is a wide, varied view of what so many believe can bring them happiness.

Looking at the responses in photos of the

different walls, it's easy to note patterns peculiar to cities.

In Chicago, people want to meet certain celebrities before they die, from basketball star LeBron James to singer Rihanna.

In Minneapolis, happiness is literally more down to earth as someone scribbled in "to have a farm."

Washington, D.C.'s wall also showed its flavor when someone wrote, "Before I die, I want to be chief of staff."

The Washington Post, in a May 9 story, noted a comment from passer-by Laconte Saunders about what he thought was missing from the wall.

"There's one thing that no one's saying," the newspaper reported Saunders as suggesting. "Accept Jesus Christ as their Savior—that's the most important thing."

Yet, the Minneapolis wall had answers such as "see the Gospel spread" and "witness someone fall in love with Christ."

Minneapolis had one of the longest answers, which was "marry a God-fearing woman and have at least one boy named Sven and one girl named something that

starts with a P"

"Before I die I want a peaceful Mexico," someone scribbled on the wall at Plaza de Armas in Queretaro, where the same request was repeated several times along with the chilling "Before I die, I want to kill my father's brothers."

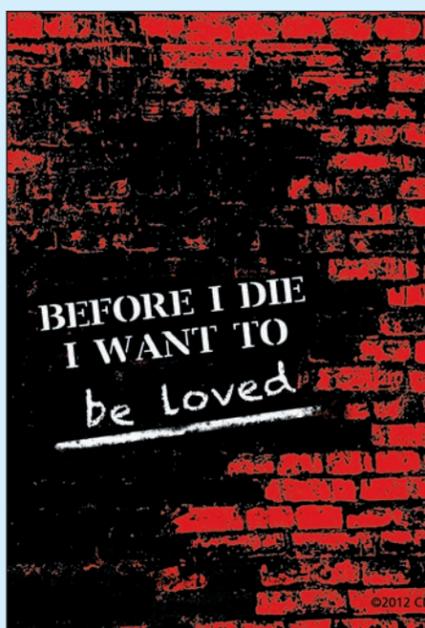
By far, the most popular responses included the need to love and be loved, to have money, lots of it, to travel and to have children.

Chang, the artist who started it all, said she never believed the wall would have such an impact.

On her website, www.candychang.com, she wrote about the project and said it has helped her understand others in new ways.

"By having more ways to share our hopes, fears and stories in public space, the people around us can not only help us make better places, they can help us lead better lives," she wrote.

(Rhina Guidos is an associate editor at Catholic News Service.) †



The most popular responses on artist Candy Chang's wall art include the need to love and be loved.

From the Editor Emeritus/John F. Fink

Biblical readings: David becomes king of Israel

Next week, the biblical readings in the Office of Readings include the death of



King Saul in the First Book of Samuel and then the first 11 chapters in the Second Book of Samuel.

The Second Book of Samuel should really be called the Book of King David since it is completely devoted to his reign as Israel's king. Samuel plays no part in the book because he is already dead.

David did not become the king of Israel immediately after Saul's death. Saul's son, Ishbaal, succeeded him. Only the tribe of Judah recognized David as its leader.

David became king of the Judahites when he was 30 years old and reigned for 7½ years. He lived in Hebron while his forces battled Ishbaal's men. David also fathered six sons, with six different women, while in Hebron.

After Ishbaal was murdered while asleep in his bedroom, the elders of Israel asked

David to become the king of all Israel. He then captured Jerusalem from the Jebusites and made it his capital.

This was a strategic move since Jerusalem was centrally located between the northern and southern tribes. It was to be known as the City of David from then on. He ruled Israel for the next 33 years.

David continued to take wives and concubines. The book gives the names of 11 sons that he fathered while in Jerusalem. If he had any daughters, they are not mentioned.

Once he secured Jerusalem as his capital, David brought the Ark of the Covenant into the city. It had been captured by the Philistines, but returned. It had been kept at the house of a man named Abinadab.

When the Israelites started to move the Ark, one of Abinadab's sons, Uzzah, touched it to steady it. That made God angry. He killed Uzzah.

That seems pretty harsh, of course, but the point was made that the Ark was holy.

It got David's attention, and he diverted the Ark to the home of Obededom.

Three months later, hearing that the Lord had blessed Obededom's family, David tried

again, this time successfully.

There was a grand procession and David danced with abandon clothed in a linen apron. This made his wife, Michal, angry at David for exposing himself, but he rejected her criticism.

Chapter 7 is the most important in this book. It is here that the prophet Nathan tells David that God will establish a dynasty for David. This promise will become the basis for messianic expectations by the Jewish people after the destruction of Jerusalem. It is particularly important in the New Testament in its affirmation that Jesus is the Son of David.

The readings in the Office of Readings next week conclude with the story of David's adultery with Bathsheba, the wife of Uriah the Hittite.

When Bathsheba became pregnant, David tried to get Uriah to sleep with Bathsheba so he would think that the baby was his. When that didn't work, David arranged for Uriah to be killed in battle. David then married Bathsheba.

Oh yes, it reads like a modern novel, and there is still more to come. †

For the Journey/Effie Caldarola

Learn to accept valuable gift of offering up suffering

For a normally healthy person, 48 hours of gut-wrenching illness provides a time to assess the blessings of good health.

Often taken for granted, health suddenly becomes a valued commodity at 2:30 a.m. when you are sick and trying not to wake up any family members.

Whether I had a virus or an encounter with some delicious but suspect blackberries, in which I overindulged, I am not sure. But the point is, in the midst of my self-pity, I suddenly called to mind that Catholic adage to "offer it up."

Does our humble suffering, no matter how paltry in the eternal scheme of things, make a difference if you unite it to the sufferings of Christ and the sufferings of others?

I think it does. I thought of a friend who had recently suffered greatly before dying from cancer. My minimal aches and pains suddenly brought her intense sorrow and unyielding pain into greater perspective.

I think that's the gift of "offer it up."

We offer and, in return, we're provided with greater insight into the world's hurts, and a little bit better ability to love and understand suffering.

During a lull in my illness, I opened my online newsletter from the Irish Jesuits and read about a priest whose cause for canonization is proceeding through Rome.

That he was known for his healing ministry didn't make as much of an impact on my weary state of mind as the story of his life.

Jesuit Father John Sullivan was born in 1861 to an illustrious Irish family during England's rule of Ireland. His father became the lord chancellor.

A member of the ruling class, John was raised a Protestant and attended the best schools, including Trinity College in



As Catholics, we survived an era when we were weighed down by guilt. We joke about "Catholic guilt," but a constant sense of sin in our lives leaves little room for what's primary—the great, forgiving love of the Father.

Dublin. Athletic and handsome, he had a strong Irish jaw and luxuriant head of hair. Some said he was the best-dressed lad in Dublin.

Nothing that I read about him unravels the mystery that at age 35 he decided to become a Catholic and then a Jesuit.

Who can explain such things? Grace has its way, and the Spirit blows where it will.

The article revealed that 79 years after Father Sullivan's death, an anniversary Mass was celebrated for him. It was attended by more than 2,000 people on a cold, wet Irish day.

We're naturally attracted to those who have a healing touch, but the devotion to this holy man goes deeper than awe at his healing, which was his central ministry.

The best-dressed fellow in Dublin became a man of nearly constant prayer and penance.

In a May 2004 article in *The Messenger*, a publication of the Irish Jesuits, a woman is quoted as saying, "Father Sullivan was very hard on himself, but he was never hard on others."

Father Sullivan had learned a key

to loving.

As Catholics, we survived an era when we were weighed down by guilt. We joke about "Catholic guilt," but a constant sense of sin in our lives leaves little room for what's primary—the great, forgiving love of the Father.

On the other hand, in leaving unhealthy self-recrimination behind, we sometimes leave out the valuable gift of penance and the concept of "offering it up."

We live in a self-indulgent society, a "me" culture where what we need becomes indistinguishable from what we want.

There's spiritual risk in being too easy on ourselves, just as there's risk in the sanctimonious tendency to be hard on others.

Father John Sullivan was a saint because he understood those risks. He wasn't beating himself up mentally. He was exerting discipline for the service of others, something that I would like to keep in mind the next time that I need to "offer it up."

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

Emmaus Walk/Debra tomaselli

Christ helps us to re-create brokenness in our lives

"I'm not afraid of anything anymore," my friend, Amy, told me as we strolled across the parish campus one sunny afternoon.



"I used to have the perfect house, the perfect neighborhood, the perfect life," Amy said. "Then my husband left. The ideal image shattered. The kids and I moved into a smaller house. I began to work full time. Everything changed.

Before that, it was like my life was a flawless landscape. But then someone flung splotches of paint at it, disfiguring the ideal picture."

Amy punched the air as if imitating the destruction of the imaginary canvas.

"Do you remember the scene in the movie

The Passion of the Christ when Jesus falls under the weight of the cross?" she asked. "He looks at his mother, gets up and says, 'See, I make all things new.'

"That was Mel Gibson's interpretation. Jesus actually says this at a different point in the Bible. Remember that?"

I recalled the film's portrayal.

"Our lives are really like that," she said, waving her hands in a semi-circle. "Christ makes all things new. Look at my life now. Through the negativity, some good things arose. Suddenly, I was invited into this ministry. I made new friendships. The kids succeeded in school. Now, one is a pharmacist, another is studying to become an accountant and the third is going to attend classes in Italy for a semester."

I smiled, recalling her younger son's

story about a mission trip to South America. Her sons are faith-filled, compassionate young adults.

Indeed, her kids are a joy.

"It's like Christ took the mess on the canvas and reorganized it," she said. "He rearranged the colors."

She extended her arms and waved her hands from left to right.

"And a beautiful new picture appeared," she said. "I'm not afraid of anything that life throws my way anymore. See, Christ makes all things new."

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Religious liberty is formed in the family

We're now in the middle of the "Fortnight for Freedom"—a time in which



our bishops have invited us to learn about religious liberty, to hear homilies about it at Masses and to pray for its preservation.

Religious liberty has been a topic of discussion for months now for our bishops as well as leaders in

Catholic universities, hospitals, charitable agencies and even Catholic business owners.

That's because the federal Health and Human Services Administration is seeking to require nearly all employers to provide abortion-inducing drugs, elective sterilizations and contraception at no charge to their employees even if they are at conscience opposed to these medicines and procedures.

Religious liberty should also be a topic of discussion around our dinner tables. This God-given right is as important to families as it is to dioceses, Church-run schools and business owners.

Parents instinctively want to help their children prosper, and become the men and women that God created them to be. An essential part of each person's nature is religious liberty. Without this first freedom, we cannot truly embrace the vocation given to us by God.

Now this might sound abstract, especially given the fact that, for so long, religious liberty has been lived as a normal part of life by Catholics in the U.S.

It's been that way for me my whole life. I was born in 1970, 10 years after John F. Kennedy became the first Catholic elected president. That historic event was a sign that Catholics had become fully accepted and incorporated into American society.

Nevertheless, when I was growing up, I heard stories from my Catholic grandfather, who was born in 1906 and came of age in the 1920s when the Ku Klux Klan with its strongly anti-Catholic tendencies held sway in Indiana.

He told me the story of a Klan cross burning in a field across the road from his family's farm in Johnson County, and how he would stand up to "Ku Kluxers" in high school.

I also heard stories about the 1924 burning of St. Vincent de Paul Church just outside my hometown of Shelbyville. At the time, it was determined to have been an arson fire. No one was ever officially charged with the crime, but it was popularly believed, even when I was growing up 50 years later, that members of the Klan were responsible.

I did not have to face such blatant challenges to my religious liberty like my grandfather and the Catholics of Shelby County did in the 1920s.

But hearing those stories as a boy, especially from my grandfather, impressed on me the importance of that first freedom.

Now I'm telling those same stories to my young sons. And I'm teaching them about the meaning of religious liberty for their lives, the life of the Church and the life of society as a whole.

For information about religious liberty that you can pass on to your children, log on to www.archindy.org/fortnight.

I pray that my sons won't have to experience the trials that my grandfather endured years ago.

But if we parents take seriously our mission to help our children form well their freedom and consciences, then they will be better prepared to prevent history from repeating itself in the first place.

Despite our best efforts, our children's religious liberty could still face greater threats in the years to come. If that sad possibility does come to pass, then the efforts we make now will help them to stand firm in faith—just like my grandfather did. †

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

The Sunday Readings

Sunday, July 1, 2012

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

When the Book of Wisdom, the source of the first reading, was written the plight of God's people was not good.



Many people had left the Holy Land. Going elsewhere, they retained their ethnic and religious identity, and often therefore made themselves seem quite different.

The author of Wisdom took pains to insist that God does not design the hardships that come upon people. Human sin creates evil.

God's justice and goodness always will prevail. It may take time for goodness to triumph, just as it takes a ship time to right itself when struck by the strong waves of a turbulent sea. But right will prevail because God's justice will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading.

It gives a simple truth. Humans, even committed Christians, are inclined to forget. Christians can forget that God is supreme, merciful and good. They can forget to obey God. In self-centeredness, they can forget others in need.

The Apostle says that if anyone has a surplus in the things of this Earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church offers two miracle narratives from the Gospel of St. Mark.

In the first story, a synagogue official, Jairus, comes to Jesus, saying that his daughter is critically ill. Jairus fears that his daughter will die.

As a synagogue official, he most likely was a religious man. As always in the Scriptures, being religiously devout was to a person's advantage. Faith illuminated the mind. Humility set matters in focus.

In his humility and religious devotion, Jairus was able to recognize the divine power within Jesus.

Jesus goes to the girl's bedside and heals her. She rises and walks around.

Everyone sees her recovery. It was not imaginary, but the crowd of neighbors watching it all cannot believe what has happened.

In the second story, a woman with chronic hemorrhages approaches Jesus. Discreetly, the Gospel does not precisely describe the hemorrhage, but if it was gynecological in nature, as likely it was, she was by this fact ritually unclean. This factor set her apart outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus, and he allowed it. He excluded no one. Jesus realizes her faith. He tells her that faith has cured her. Then the woman's hemorrhage stops.

Common to the two stories is personal faith—that of Jairus and that of the woman. In each case, the miracle occurs not as a proof of the Lord's power, but as a reward for deep faith.

The crowd present as the daughter of Jairus was brought back to life could not accept the reality of it all because the people had no faith. Absence of faith is not freedom from illusions. It produces distortion and blindness.

Reflection

These three readings remind us that human reasoning can be flawed. In the first reading, attention obliquely is drawn to the fact that some people willingly hurt others on a modest scale or on a great scale.

Even good people can fail to see that hardships come not from God, but from the evil acts of people.

Paul, in the second reading, reminds us that our priorities easily can be confused. He challenges that most basic of human fears, the fear of being materially insufficient.

He calls Christians to imitate the trust of Christ and the love of Christ, and to see all in the light of what truly is important.

Finally, St. Mark's Gospel tells us that sickness and anxiety are part of human life.

Jesus possesses the key to eternal life. Having a strong faith enables us to recognize what life actually is all about. †

Daily Readings

Monday, July 2
Amos 2:6-10, 13-16
Psalm 50:16b-23
Matthew 8:18-22

Tuesday, July 3
St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Wednesday, July 4
Amos 5:14-15, 21-24
Psalm 50:7-13, 16-17
Matthew 8:28-34

Thursday, July 5
St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 6
St. Maria Goretti, virgin and martyr
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40, 131
Matthew 9:9-13

Saturday, July 7
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

Sunday, July 8
Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6a

Question Corner/Fr. Kenneth Doyle

The Church does not endorse or oppose any of the candidates for political office

Q I am very disillusioned and angry with the leadership of the Catholic Church in the U.S.



How can the Church endorse Barack Obama for president? They did it in 2008, and I am sure they will do it again in 2012.

He thumbs his nose at everything we Catholics believe in, but—as with the

Kennedys in years gone by—in the eyes of the Catholic Church he can do no wrong.

No wonder the young people are leaving the Church, including several from my own family.

If the Church endorses Obama again this year, I will leave the Church. (Bel Air, Md.)

A Normally, I would choose not to respond to a reader's question that contained such flagrant misinformation as this one does, but I consider it important to set the record straight.

The Catholic Church did not endorse Barack Obama in the presidential election of 2008, will not endorse him in 2012 and does not, as a matter of policy, endorse or oppose any candidates for political office.

For one thing, the Church is prohibited from doing so by the Internal Revenue Code. As a 501(c)(3) charitable institution, the Church would risk losing its tax exemption by endorsing particular candidates of any political party.

The rationale for the Church's policy, though, goes much deeper than tax exemption.

It is perhaps best expressed by the U.S. Conference of Catholic Bishops in a document titled "Forming Consciences for Faithful Citizenship," which was issued in 2007 and reaffirmed in 2011.

In #55 of that document, after detailing several ethical issues for a voter to consider, the bishops point out that Catholic social teachings provide "a moral framework that does not easily fit ideologies of 'right' or 'left', 'liberal' or 'conservative,' or the platform of any particular political party. They are not partisan or sectarian, but reflect fundamental ethical principles that are common to all people."

Expanding on that view, the bishops note in #58 of the document that "the Church is involved in the political process but is not partisan. The Church cannot champion any candidate or party. Our cause is the defense of human life and dignity, and the protection of the weak and vulnerable."

In a new introduction to "Faithful Citizenship," written in 2011, the bishops offer for the consideration of voters a wide range of current moral issues on which to evaluate a candidate's platform.

Among them are the treatment of the unborn and of others who are weak or unwanted; government regulations that would require Catholic institutions to violate their consciences; marriage as a permanent and faithful union between one man and one woman; an economic crisis that has deepened poverty and increased global unemployment; a "broken" immigration system that must learn to protect the dignity of refugees and immigrants, and to keep families together; and wars, terror and violence that raise serious moral questions, especially in the Middle East.

The bishops highlight the serious responsibility of each citizen to participate in a democracy by exercising the right to vote. Then, having set forth some of the issues to consider, the Church leaves it to the voter to apply those principles and decide which candidates are most likely to advance the goals of Catholic social teaching.

Some Catholics would doubtless find it easier if the Church lifted their burden and issued a clear-cut scorecard or rating on each candidate for public office. But the Church does not, cannot and will not do that.

Instead, it is left to each voter to decide how to vote, having weighed the issues, and the Church recognizes that prudential judgments can differ.

(Questions for this column may be sent by e-mail to Father Kenneth Doyle at askfatherdoyle@gmail.com or by mail to 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

The Dawn of How

We cannot achieve today the things meant for tomorrow. Time and lessons that are needed are impossible to borrow.

This moment is your gift. Devote yourself to now. Embrace what you've been given for it's the Dawn Of How ...

How will tomorrow be? That we do not know. But the seeds we sow today help us know that we will grow.

Growth brings wisdom and guarantees we have all that we need. Life is precious so be thankful—the Dawn Of How is ... now, indeed.

By Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Volunteer Christina Foley Ellis, 18, holds a lantern as she waits for the start of a eucharistic exposition during the 50th International Eucharistic Congress in Dublin on June 13.)



CNS photo/Paul Heiring

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

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.

BAILEY, Robert C., 83, Good Shepherd, Indianapolis, June 13. Father of Sara Browning, Mary Martin and Sanford Bailey. Grandfather of four. Great-grandfather of seven. Great-great-grandfather of one.

BERRY, Gilbert I., 75, St. Luke the Evangelist, Indianapolis, June 21. Husband of Celeste Berry. Father of Nikole Brimer, Peggy Stamm, Gilbert Berry III and Patrick Stamm. Brother of Maddie Linder, Katie McKinney, Bob and Chuck Berry. Grandfather of six.

BERSCH, Mildred Ann, 88, Prince of Peace, Madison, April 23. Sister of Patricia, James and Peter Bersch.

BRADBURN, Edward S., 85, St. Jude, Indianapolis, June 13. Husband of Mary Bradburn. Father of Deborah Cox, Beverly

Edwards, Barbara Harris, Linda Huffman, Cathy Malone, Carol Wilson and David Bradburn. Brother of Gracie Alderson and Sharon Willis. Grandfather of 25. Great-grandfather of 37. Great-great-grandfather of one.

CHAPLIN, Donna Diann, 64, St. Jude, Indianapolis, June 11. Wife of Richard Chaplin. Mother of Shawna Compton, Kelley Gantner, Dawna Hellyer, Kris Chaplin, Kyle Chaplin and Keith Gantner. Sister of Debbie Vaught and Gary Davis. Grandmother of 11.

DUNAWAY, Mary (O'Connor), 49, St. Mark the Evangelist, Indianapolis, June 13. Mother of Kathleen Merritt, John and Matthew Dunaway. Daughter of John and Geraldine O'Connor. Sister of Dana Happel, Barbara Waymire, John Jr., Patrick, Russell and Timothy O'Connor. Grandmother of one. (correction)

EHRGOTT, Jeanette (McDowell), 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 24. Wife of Rick Ehr Gott. Mother of Maggie and Ricky Ehr Gott. Sister of Margaret Campbell, Mary Nelson, David, Mark and Tim McDowell.

FERNEDING, Dorothy Mae (Platt), 95, St. Ann, Indianapolis, June 18. Aunt of several.

FLYNN, Eleanor F., 90, Christ the King, Indianapolis, June 11. Mother of Jennifer Fulton, Noreen Tasker, Elizabeth Wilson, Mary Pat, Daniel, Dennis, Joseph, Michael and Robert Flynn. Grandmother of 17. Great-grandmother of one.

FULKERSON, Mary Imogene (McCallister) Donner, 91, Holy Family, New Albany, June 18. Mother of Phyllis Jones, Rita Highland, Allen and Rudy Donner. Sister of Charlotte Siegel and Charlie Carrico. Grandmother of 11. Great-grandmother of 23.

HOCK, Clara C. (Hubler), 99, Our Lady of Perpetual Help, New Albany, June 15. Mother of Barbara Hock-Meyer, Our Lady of Charity of the Good Shepherd Sister Christine Hock, Anna Powell and H. David Hock. Sister of Rita and Victor Hubler. Grandmother of four. Great-grandmother of five.

HUTH, George F., 77, St. Mary-of-the-Knobs, Floyd County, June 18. Husband of Betty Huth. Father of Betsy, Edward, George, Michael and Myron Huth. Grandfather of six.

LaDUKE, Dora Ann (Huth), 44, St. Mary-of-the-Knobs, Floyd County, June 13. Wife of Casey LaDuke. Mother of Sydney LaDuke. Daughter of Myron and Sue Huth. Sister of Myra Huls, Lisa Montgomery and Mark Huth.

LaPINE, Ruth, 86, St. Rose of Lima, Franklin, June 16. Mother of Denise Kupfer and William

Corpus Christi procession



A woman holds a rosary and painting of Christ during a procession celebrating the feast of Corpus Christi on May 27 in Minsk, Belarus.

LaPine Jr. Grandmother of three. Great-grandmother of 10.

LOCKHART, Patricia Ann (Bienemann), 56, Our Lady of Lourdes, Indianapolis, June 15. Mother of Daniel and Michael Lockhart. Daughter of Elizabeth Bienemann. Sister of Mary Bachman, Margaret Lien, Kathryn, Laura, Peter and Tom Bienemann.

MARTIN, Marie, 83, St. Mary, Greensburg, June 18. Wife of Randall Martin. Sister of Judy Muckerheide, Ellen Wallace and Charles Fisse.

McBRIDE, Robert C. Jr., 69, St. Augustine, Jeffersonville, June 12. Husband of Helen McBride. Father of Gregory, Michael and Robert McBride. Brother of Donna Eastman.

MEAGHER, John L., 91, American Martyrs, Scottsburg, June 13. Husband of Lois (Hellman) Meagher. Father of Jim, Mike and Paul Meagher. Brother of Nellie Emge. Grandfather of 10. Great-grandfather of 14. Great-great-grandfather of one.

MORGAN, Mary P., 85, St. Vincent de Paul, Bedford, June 17. Aunt of several.

MULCAHY, Richard Anthony, 78, St. Lawrence, Indianapolis, May 23. Father of Maureen Grant, Allison Melton, Brian, Kevin, Michael and Tim Mulcahy. Brother of Patricia Kiergan, Aileen May and Kathleen Mulcahy. Grandfather of 10.

PFEUFFER, William G., 82, St. Lawrence, Indianapolis, June 7. Husband of Audrey Pfeuffer. Father of Michelle Carson, Deborah Hancock and Melissa Owen. Brother of Warren Pfeuffer. Grandfather of 10. Great-grandfather of 12. Great-great-grandfather of one.

RUDZATS, Ausma (Pilks), 87, St. Matthew the Apostle, Indianapolis, May 30. Aunt of several.

RUDZATS, Vitalijs, 92, St. Matthew the Apostle, Indianapolis, April 24. Husband of Ausma (Pilks) Rudzats. Uncle of several.

SEROWKA, Juanita D., 65, St. Luke the Evangelist, Indianapolis, June 19. Sister of Edward Serowka.

SORG, Thomas M., 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 14. Brother of Betty Bledsoe, Joan Falvy and John Sorg. Uncle of several.

ZURAWSKI, Philip Zbigniew, 69, St. Lawrence, Indianapolis, June 21. Husband of Elizabeth Zurawski. Father of Agatha and Maciej Zurawski. †

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LORI

continued from page 1

first Catholic archbishop, John Carroll of Baltimore.

Archbishop Lori celebrated the Mass with Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem and former archbishop of Baltimore; Baltimore Auxiliary Bishops Mitchell T. Rozanski and Denis J. Madden; and about 65 priests.

In a homily that received a standing ovation, Archbishop Lori described the integrity that St. Thomas More and St. John Fisher demonstrated as the king asked them to violate their personal consciences, calling the men symbols of two "inseparably linked" aspects of religious freedom—the freedom of individuals and the freedom of institutions.

The two men were martyred separately in 1535 for refusing to swear an oath supporting the Act of Supremacy, which repudiated papal authority and acknowledged the king of England as head of the Church in that country.

Archbishop Lori presented St. Thomas More—a devout Catholic, husband, father and lawyer—as a symbol of the individual's religious freedom, and St. John Fisher—bishop of Rochester in Kent—as a symbol of the religious freedom of institutions, many of which were destroyed or forced to break ties with the Catholic Church in the wake of England's upheaval.

"If we fail to defend the rights of individuals, the freedom of institutions will be at risk, and if we fail to defend the rights of our institutions, individual liberty will be at risk," he said. "More needs Fisher, and Fisher needs More."

The U.S. Conference of Catholic Bishops called for the fortnight in March in their Ad Hoc Committee for Religious Liberty's statement, "Our First, Most Cherished Liberty." Archbishop Lori is chairman of the committee.

The statement outlined several instances of "religious liberty under attack." Foremost among the U.S. bishops' concerns is the U.S. Department of Health and Human Services mandate that employers, including most religious ones, provide insurance coverage for contraception, sterilization and

abortion-inducing drugs, which Catholic teaching considers "morally objectionable."

The mandate goes into effect on Aug. 1 for most employers, including private employers who object to providing contraception coverage. The mandate is scheduled to take effect for Church-related institutions in 2013.

The U.S. Supreme Court was expected to deliver a decision on the health reform law's constitutionality by the end of June.

Since the mandate was announced in February, the bishops have also expressed concern about its "narrow" definition of religious employer as a body which mostly hires and serves its own members, and exists to advance its own teachings—excluding faith-based universities, charities, hospitals and other institutions that seek to serve the common good.

"We must never allow the government—any government, at any time, of any party—to impose such a constrictive definition on our beloved Church or any Church," Archbishop Lori said.

Even if current religious liberty threats were overcome, the Catholic Church would still need to face "powerful forces which seek to



A member of the clergy holds a program during the opening Mass for the U.S. bishops' "Fortnight for Freedom" campaign at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on June 21. The two-week period will emphasize Church teaching on religious freedom.

prevent religious faith from exerting an appropriate and necessary influence within our culture," he said.

"Let us remain united with our ecumenical and interfaith partners in being that obstacle," he said.

About 40 protesters, many of them Catholic, stood outside the basilica holding a banner that read, "Bishops: We need pastors, not politicians."

U.S. dioceses have planned a variety of events to coincide with the fortnight, which will culminate in a 12:10 p.m. Mass on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington. The bishops are encouraging Catholics to attend fortnight events and to subscribe to receive text message updates on religious freedom issues by texting "Freedom" to 377377. †

Vatican plans for Year of Faith include hymn, Mass, packed calendar

VATICAN CITY (CNS)—With a hymn and a prayer, Italian Archbishop Rino Fisichella presented the Vatican's initial calendar of events for the Year of Faith, which begins with a Mass on Oct. 11 in St. Peter's Square.

Archbishop Fisichella, president of the Pontifical Council for Promoting New Evangelization,

said the pope has invited as concelebrants bishops and theologians who, like the pontiff, served as members or experts at the 1962-65 Second Vatican Council.

The archbishop said he hoped about 35 "council fathers" would be able to join the presidents of national bishops' conferences and

bishops participating in the world Synod of Bishops in concelebrating the opening Mass.

During a news conference at the Vatican on June 21, Archbishop Fisichella unveiled the sheet music for the official hymn for the Year of Faith, "*Credo, Domine, Aduage Nobis Fidem*" (I believe, Lord, increase our faith).

"I'll spare you my musical interpretation," he told reporters, smiling.

He also distributed copies of the official Year of Faith logo and prayer card, which features a mosaic image of Christ from the cathedral in Cefalu, Italy. The Nicene Creed is printed on the back of the cards with the idea that the profession of faith would become "a daily prayer, learned by heart, as it was in the first centuries of Christianity," the

archbishop said.

Archbishop Fisichella also announced that the Congregation for Divine Worship and the Discipline of the Sacraments had just approved prayer texts in Latin and Italian for a special "Mass for New Evangelization." The archbishop's office is translating the Latin text into English, Spanish and other languages, and hopes to have the congregation's approval of the translations by the time the Year of Faith opens, he said.

Pope Benedict called the Year of Faith to strengthen Catholics who go to Church, reach out to those who have left but still yearn for God in their lives, offer a response to those who are searching for meaning, and help those who think they do not need God, he said.

"We are not hiding the fact that there is a crisis of faith, but it is only when one becomes completely aware of a crisis that one can find ways to remedy it," the archbishop said.

He said the pope decided it was right to mark the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the publication of the *Catechism of the Catholic Church* with a year dedicated to encouraging Catholics to study, profess and demonstrate their faith.

The Vatican launched a website—www.annusfidei.va—containing information about the Year of Faith and the calendar of special events that Pope Benedict will celebrate during the year.

Many of the pope's traditional events, like the Jan. 25

celebration marking the end of the Week of Prayer for Christian Unity and the Feb. 2 prayer with religious, will be incorporated into the Year of Faith.

But other events have been added, including a celebration on April 28 during which the pope will confirm a group of young people, and meet with others who recently have been or are about to be confirmed in their home countries.

On June 2, the feast of the Body and Blood of Christ in most countries, the pope will lead the solemn adoration of the Eucharist, and is asking every cathedral and parish to have an hour of silent contemplation before the Blessed Sacrament at exactly the same hour, Archbishop Fisichella said.

Two weeks later, on June 16, Pope Benedict will preside over a celebration of the Church's witness to the dignity and value of every human life, the archbishop said. And July 7, 2013, he will meet with seminarians and religious order novices, who will make a pilgrimage to Rome to demonstrate "the joy of their decision to follow the Lord in serving his Church."

The cultural events planned, the archbishop said, include a "huge concert" in St. Peter's Square on June 22, 2013.

Archbishop Fisichella was not ready to reveal the conductor's name, but he promised that it was someone well-known. And, he said, the concert is likely to involve at least two orchestras and three choirs.

The Year of Faith is scheduled to conclude on Nov. 24, 2013. †



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Archbishop describes external and internal threats to religious liberty

By Sean Gallagher

On the eve of the start of the “Fortnight for Freedom,” the U.S. bishops’ effort to galvanize Catholics across the country to pray for and learn about religious liberty, Philadelphia Archbishop Charles J. Chaput gave a major address on the topic during the 2012 Catholic Media Conference on June 20 in Indianapolis.

Arguing that “religious freedom is a cornerstone of the American experience,” Archbishop Chaput said the American founders “saw religious faith as vital to the life of a free people.

“Liberty and happiness grow organically out of virtue,” he said. “And virtue needs a grounding in religious faith.”

Religious liberty, however, is “more than freedom of worship,” Archbishop Chaput continued.

“It begins in worship, but it also demands preaching, teaching and service,” he said. “It’s always personal, but never private.”

This liberty seen as so vital to the nation’s founders, Archbishop Chaput said, is now facing threats that are “immediate, serious and real,” and are often linked to a hostile reaction to Catholic teachings on sexuality and life issues.

Citing an article written by University of Notre Dame law professor Gerry Bradley, Archbishop Chaput said critics of these teachings see them merely as “subjective religious ... that can’t be rationally defended ... and should be treated as a form of prejudice.

“In effect, 2,000 years of moral tradition and religious belief become a species of bias,” Archbishop Chaput said. “Opposing same-sex ‘marriage’ thus amounts to religiously blessed homophobia.”

In the face of such opposition to Church teaching, Archbishop Chaput said Catholics need to work hard to preserve their religious liberty.

“In practice, nothing guarantees our freedoms except our willingness to fight for them,” he said. “That means fighting politically and through the courts without tiring and without apologies.”

However, Archbishop Chaput suggested

that threats to religious liberty can also be found within the Church in the United States.

“Religious liberty is an empty shell if the spiritual core of a people is weak,” he said. “Or to put it more bluntly, if people don’t believe in God, religious liberty isn’t a value. The worst enemies of religious freedom aren’t ‘out there’ among the legion of critics who hate Christ or the Gospel or the Church or all three. The worst enemies are in here, with us—all of us, clergy, religious and lay—when we live our faith with tepidness, routine and hypocrisy.”

Instead, Archbishop Chaput challenged his listeners that the vocation of all Catholics is to a “life of honesty, heroism and sacrifice.”

However, he said that “in our eagerness to escape it, to tame it, to reshape it in the mold of our own willful ideas, we’ve failed not only to convert our culture, but also to pass along the faith to many of our own children.”

Archbishop Chaput said the “Fortnight for Freedom” can be a conversion moment for Catholics to return to their challenging vocation in the midst of the struggle for religious liberty.

“If we don’t press now and vigorously for our religious liberty in the public arena, we will lose it,” he said. “Not overnight and not with a thunderclap, but step by step, inexorably.”

In an interview before his speech, Archbishop Chaput said that although U.S. bishops and other Catholic leaders of universities, hospitals and charitable agencies have played prominent roles in defending religious liberty in recent months, ordinary lay Catholics need to step up to make this struggle successful.

“The role of the bishop is to facilitate Catholics to be good Catholics,” he said. “But the place of good Catholics is in your home, your place of business, in your local community.

“So, the example of laypeople is much more important than the work of bishops when it comes to religious liberty. And it’s much more credible in the eyes of those who oppose us because they see the laity as



Archbishop Charles J. Chaput of Philadelphia addresses attendees at the Catholic Media Conference in Indianapolis on June 20.

fellow citizens. They see the clergy as somehow distant creatures from another planet. We’ll succeed or fail depending on the leadership of the laity.”

The first step for lay Catholics in taking up a leadership role in defending religious liberty, Archbishop Chaput said, “is for them to take the issue seriously.

“If they don’t take it seriously, we won’t succeed because the enemy of religious freedom does take its opposition seriously,” he said.

Archbishop Chaput also commented on

the Catholic Health Association’s recent reversal of its previous support for President Barack Obama’s accommodation for employers opposed in conscience to the HHS mandate that requires that abortion-inducing drugs, sterilizations and contraceptives be provided at no cost to their employees.

“I’m very happy that they finally saw the light and came on board,” he said, “because I think their hesitation to embrace the position of the bishops did damage to us in terms of unity on this issue.” †

Catholic Church’s role in society is at the heart of HHS debate, says Anderson

INDIANAPOLIS (CNS)—The debate over the federal abortifacient, sterilization and contraceptive mandate and the fight for religious freedom is not about “a particular policy choice,” but is “a debate over the role of religion in American society and the freedom and integrity of the Catholic Church’s mission,” the head of the Knights of Columbus said on June 22.

“It’s not an ordinary national debate. There’s a great deal at stake here,” Supreme Knight Carl Anderson told Catholic News Service in an interview in Indianapolis. It is an attempt “to redefine the role of religion in America,” he added.

Anderson was at the Catholic Media Conference, the annual joint convention of the Catholic Press Association and the Catholic Academy for Communications Arts Professionals. He spoke at the closing banquet of the June 20-22 media gathering.

The mandate issued by the Department of Health and Human Services (HHS) would require most religious employers to provide contraceptives, sterilization and abortifacients free of charge to their employees.

To be exempt, a religious organization must have “the inculcation of religious values as its purpose”; primarily employ “persons who share its religious tenets”; primarily serve “persons who share its religious tenets”; and be a nonprofit organization under specific sections of the Internal Revenue Code.

Catholics are at the center of the HHS debate right now, he said, but it began with the Lutherans in the Supreme Court case in *Hosanna-Tabor v. EEOC*, a challenge to a Lutheran school’s firing of a teacher. The attempt to more narrowly define who is a religious employee was unanimously rejected by the U.S. Supreme Court.

Anderson said “virtually every religious denomination” in the U.S.—“from the



‘Some say what kind of Christian would impose that kind of restriction on religion in America? I don’t think that’s the proper question. I don’t think we ought to be in the business of judging people about the sincerity of their faith.’

—Supreme Knight Carl Anderson

Hare Krishnas to the Catholic Church”—got involved in the case because the position taken by the Obama administration on *Hosanna-Tabor*, he said, could be characterized as the government’s most restrictive definition of religious ministry.

Chief Justice John Roberts said “not even the pope would qualify for this,” Anderson noted.

“In many ways, that view of religion is continued in the HHS mandate, in the sense that once again the administration is taking a very restrictive, very narrow definition of religious institutions,” he told CNS.

“Some say what kind of Christian would impose that kind of restriction on religion in America? I don’t think that’s the proper question,” Anderson said, referring to remarks made about President Barack Obama’s religious faith. “I don’t think we ought to be in the business of judging people about the sincerity of their faith.

“So it’s not that question,” he continued. “But I think it is a legitimate question to say, ‘Why is this definition so narrow, and why are we looking to push religion further and further outside the public square?’ I think this is what this debate is about.”

According to a Knights of Columbus-

Marist Poll conducted in May, nearly three in four Americans—74 percent to 26 percent—said freedom of religion should be protected even if it conflicts with other laws. Majorities also would protect the First Amendment conscience rights of hospitals, health care workers and insurers.

The poll found that 50 percent of Americans have heard of the debate over the federal contraceptive mandate. Overall, the poll had a margin of error of plus or minus 2.5 percentage points.

Anderson told CNS that he hopes the June 21-July 4 “Fortnight for Freedom” will raise the consciousness of Catholics “as to the importance of free exercise of religion and the historic role of the Catholic community in America.”

Pointing to the “tremendous contribution” of Catholic schools, charities, and hospitals and other health care facilities to U.S. society, he said the two-week observance is not just about freedom of worship, but “the free exercise of a faith-based charity ... which is one of the things I think differentiates American society from other countries.”

The “personal dimension of Christian charity is so important” because it creates “a

solidarity which really is foundational to a humane society,” and can “really transform culture,” Anderson said, but he added that Catholics don’t “realize well enough ... the potential power we have through charity to change the culture.”

Responding to claims the fortnight is politically motivated, he said it is not a partisan effort and neither is there “any news” in the fact the Knights of Columbus is supporting the effort financially, he said.

“It should not come as a surprise to people that the Knights support the bishops’ mission on religious freedom,” he explained. “We support the bishops’ conference, ... local bishops, ... local pastors in a lot of ways. So the fact that once again the Knights of Columbus are stepping up to help the bishops on a project to me it’s not very newsworthy, frankly.”

Asked about the new movie *For Greater Glory*, about the Cristero Rebellion in Mexico in the 1920s, Anderson said the story resonates with the Knights because a number of the martyrs of the war were Knights.

He does see one fundamental parallel between the situation in Mexico at that time and the current fight in the U.S. over the HHS mandate and religious freedom.

Both governments made “a serious effort to limit the role of the Catholic Church,” he said. “Catholics were right in Mexico to attempt peaceful means to resist that, and I think Catholics are right today to use the means at our disposal—the courts, comments, legislation. ... I wouldn’t draw any more parallels beyond that.”

After a period of peaceful resistance, the brutality of Mexico’s dictator, Plutarco Elias Calles, ultimately led Catholic clergy and laity to take up arms.

“It’s obvious we’re not in a situation like that,” Anderson said. “Trying to read more into it, I think, is unjustified.” †