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Teens, young adults make mission trips thanks to Brooke Lahr Memorial Fund, page 7.

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'They're still God's children'



Archbishop Joseph W. Tobin blesses Erica McCaffery during a Mass that he celebrated in the chapel at the Indiana Women's Prison in Indianapolis on June 29. To his left distributing Communion is Deacon Dan Collier. About 15 Catholic volunteers visit and teach the women in prison every week. (Photo by John Shaughnessy)

Amid razor wires and prison walls, volunteers change inmates' lives as well as their own

(Editor's note: Of all of Christ's instructions to reach out to others in need, the one that can be the most intimidating and difficult for many people is to visit those in prison. Yet these visits can not only change the lives of the prisoner, they can change the lives of the person making the visit.

Here is the story of three Catholics whose lives have been changed through their prison ministry. It's the second in a continuing series of stories called The Catholic Connection: Changing Lives in the Criminal Justice System.)

By John Shaughnessy

The letter still touches and inspires Laura Kazlas.

She received the letter several weeks after she felt "very strongly urged by the Holy Spirit" to have the children she taught in a religious education program make Christmas cards for the inmates at a nearby correctional facility.



Laura Kazlas

"I called the chaplain and asked for a list of names of inmates that never received any visitors, phone calls or letters," Kazlas recalls.

"We made Christmas cards for these men. About a month later, the deacon from our

parish gave me a letter that an inmate sent to the church. He thanked us for the handmade Christmas card. He had been in prison for over 20 years, and had never received a handmade Christmas card. He said it was the best part of his Christmas."

The next part of the man's letter touched her even more.

"His bunkie was a Catholic who had just begun to teach him the rosary, and he attended Mass a couple of times. He was full of hope for his future, and wanted to set things straight with God before he was released from prison.

"I never forgot his letter. It deeply touched my heart."

That letter has continued to inspire Kazlas during the past seven years

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Vatican to support help for ongoing 'humanitarian emergency' of child migrants

MEXICO CITY (CNS)—The Vatican's secretary of state pledged full support for addressing the issue of child migrants streaming out of Central America in search of safety and family reunification in the United States.

Pope Francis, meanwhile, described the situation as a "humanitarian emergency" and called for the international community to act.

Speaking at Mexico's Foreign Relations Secretariat on July 14, Cardinal Pietro Parolin repeated a recent call of bishops in five countries for Catholics and society at large to lend a helping hand for the thousands of young migrants traveling through Mexico and often arriving unaccompanied in the United States.

"Given these migratory facts, we urgently need to overcome primitive misgivings

and again propose common strategies at the subregional, regional and world levels that include all sectors of society," Cardinal Parolin said in a speech attended by clergy and the foreign ministers of Mexico, Guatemala, El Salvador and Honduras.

"Their numbers grow daily exponentially," he said of the Central Americans abandoning their countries. "Whether they travel for reasons of poverty, violence or the hope of uniting with families on the other side of the border, it is urgent to protect and assist them, because their frailty is greater and they're defenseless, they're at the mercy of any abuse or misfortune."

The cardinal traveled to Mexico as countries in the region came to grips with an increase in the number of Central American migrants not seen in decades—and an influx so unexpected and massive that U.S. officials have had difficulties properly

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Cardinal Pietro Parolin

Lead by example: Pope Francis offers abuse victims open ear and open heart during Vatican visit

VATICAN CITY (CNS)—More than a meeting and homily, Pope Francis laid out a clear road map for the Church when he celebrated Mass and welcomed abuse survivors to the Vatican.



Pope Francis

The morning he dedicated to six men and women who had been abused by clergy was a powerful combination of upholding the

importance of having the letter of the law and displaying the proper spirit behind it. Jesuit Father Hans Zollner, a German psychologist and psychotherapist who accompanied the two abuse survivors from

Germany on July 7, said: "This is not only about the letter of the law. This has to come from the heart if this is to really take fruit," and make real, lasting change.

The homily-plan of action repeated calls for zero tolerance and accountability for the "despicable" crime of abuse and underlined continued commitment to vigilance in priestly formation and better policies, procedures and training for the implementation norms.

But most striking that day, some of the visiting survivors said, were not the pronouncements at Mass, but the heart that went into the patient, one-on-one listening later, in private.

While Pope Benedict XVI began the highly symbolic meetings with groups of survivors with his 2008 visit to Washington D.C., Pope Francis took the practice further.

He invited survivors to the heart of the Church in Rome for a real sit-down conversation—devoid of aides and officials, for a total of two and a half hours.

"The pope gave so much time. There was no hurry, there was no clock watching. Each survivor got the time they needed to tell the pope their story or whatever they wanted to say," said Marie Collins, who accompanied one of the two survivors from Ireland for the closed-door papal meeting.

"It was wonderful to see the pope listening so intently, for the survivor to feel heard and have the opportunity to say everything they wanted to say," said Collins, who is also a survivor of clerical abuse.

The eye contact, the silent reflection and how the pope reacted all showed how "it must have been hugely emotional for him as

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well as for each of the survivors," she said.

This seemingly simple feature of limited distractions and formalities ended up being an unexpected turning point for many

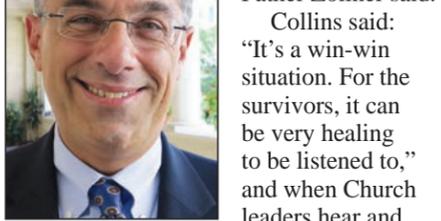


Bishop R. Daniel Conlon

of the visitors, Collins said, even "life-changing" for another who later spoke to the press.

Collins and Father Zollner, both members of the new Pontifical Commission for the Protection of Minors, said listening not just to groups, but to the personal stories of individual survivors, is a message to all bishops of what they should be doing in their own countries.

"Now every victim in the world can say, 'Look, you have to do what the pope did,'" Father Zollner said.



Francesco Cesareo

Collins said: "It's a win-win situation. For the survivors, it can be very healing to be listened to," and when Church leaders hear and learn more about the nature and effects of the abuse, "it can help them" in seeing what should be done.

But because what can be done and

how to go about it are not always clear, dozens of Church leaders meet every year for the Anglophone Conference on the Safeguarding of Children, Young People and Vulnerable Adults.

Founded in 1996, the annual conference brings together experts and Church delegates from around the globe, to share best practices and develop solid norms in the prevention and handling of the scandal of sexual abuse.

Collins and Father Zollner were among the speakers at the July 7-11 conference, which was being held in Rome the same week the pope met with victims.

Deacon Bernard Nojadera, executive director of the U.S. bishops' Secretariat of Child and Youth Protection, said the Anglophone conference "is like a think tank" where people can bounce ideas around and have a healthy dialogue.

There can never be a "cookie-cutter approach," said Francesco Cesareo, chairman of the U.S. National Review Board, because different cultures have different attitudes about how to talk about sexuality.

But, he said, common sense patterns emerge and, with input from the Vatican's Congregation for the Doctrine of the Faith, which deals with sex abuse cases, the conference "brings a realistic sense of what can be done."

Bishop R. Daniel Conlon of Joliet, Illinois, chairman of the U.S. bishops'



'The pope gave so much time. There was no hurry, there was no clock watching. Each survivor got the time they needed to tell the pope their story or whatever they wanted to say. ... It was wonderful to see the pope listening so intently, for the survivor to feel heard and have the opportunity to say everything they wanted to say.'

—Marie Collins, a member of the Pontifical Commission for the Protection of Minors and an abuse victim

Committee on the Protection of Children and Young People, said in one sense, responding to the abuse crisis should seem very simple. After all, "it is shepherding and caring for the flock, but the milk is out of the bottle," he said, adding, "Humpty Dumpty is broke."

No matter what gets done for victims or perpetrators, "it won't repair the damage," he said.

Cesareo said that's why so much talk must look at the future.

"How will the Church prevent the same level of abuse? We should be prepared for the future, and that's more difficult," he said.

"This is just planting the seeds," Deacon Nojadera added.

Problems will still exist and some forms of abuse will happen, he said, but the Church must have "a culture that's reliable," where everyone knows what warning signs to look for and where to get help.

In the Church's decades-long evolution of grappling with the reality of abuse

within its own walls, Father Zollner said laws won't matter unless there is "a whole change of culture within the Church," one that is no longer "drawn to secrecy," cover-ups and siding with the perpetrator, but to openness to the truth and listening to victims.

Helping Church leaders listen to survivors is key to getting leaders to see the importance of norms and enforcing them, he said.

Hearing their stories "changes your life and your attitude toward the whole issue," he said, "if your heart is not made of stone."

A heart hardened to human suffering and misery is one of the worst things that can happen, the pope has said, and that's perhaps why, in his homily for victims, he prayed "for the grace to weep, the grace for the Church to weep and make reparation."

Along with reparation, therapy and support, Father Zollner said, "There is nothing that is more important than an open ear and an open heart, because this is the way reconciliation can start." †

Bishops urge 'no' vote on Senate bill to respond to Hobby Lobby ruling

WASHINGTON (CNS)—A Senate bill responding to the U.S. Supreme Court's ruling in *Burwell v. Hobby Lobby* has the potential to affect "all existing federal protections of conscience and religious freedom" when it comes to health care mandates, said the chairmen of two U.S. bishops' committees.

In a July 14 letter to U.S. senators, Boston Cardinal Sean P. O'Malley, chairman of the Committee on Pro-life Activities, and Baltimore Archbishop William E. Lori, chairman of the Ad Hoc Committee for Religious Liberty, urged the lawmakers to oppose the measure.

Known as the "Protect Women's Health From Corporate Interference Act of 2014," or S. 2578, the measure was co-written by Democratic

Sens. Patty Murray of Washington and Mark Udall of Colorado. Murray introduced the bill on July 9. Senate Majority Leader Harry Reid, D-Nevada, scheduled a vote for July 16.

Cardinal O'Malley and Archbishop Lori told senators: "Though cast as a response to the Supreme Court's narrow decision in *Burwell v. Hobby Lobby*, the bill ranges far beyond that decision. ... We oppose the bill and urge you to reject it."

The high court, citing the Religious Freedom and Restoration Act (RFRA), ruled on June 30 that closely held for-profit companies cannot be forced to abide by the federal Health and Human Service's mandate that requires nearly all employers to provide abortion-inducing

drugs, elective sterilizations and contraceptives to their employees free of charge if the individual or families that own these businesses have religious objections to the mandate.

Supporters hailed it as a victory for religious liberty, and opponents called it a setback to women's health care.

Among other things, S. 2578 would curtail RFRA, "despite claims to the contrary," Cardinal O'Malley and Archbishop Lori said. It also would apply to other federal conscience protections; to all present and future coverage mandates, not just contraception; to all employers, not just closely held for-profits; and "to employees, their minor dependents, and other stakeholders, not just employers"; and "further encourages employers to drop coverage." †

Mass schedule changes set for Brickyard 400 on July 27

The Brickyard 400 NASCAR race will begin at 1 p.m. on July 27. Below are changes to Mass schedules for parishes near the Indianapolis Motor Speedway. For any other Mass schedule changes, contact the parish directly.

- **St. Christopher Parish, 5301 W. 16th St., in Indianapolis:** 4 and 5:30 p.m. Mass on July 26; no Masses on July 27, and Mass at 9 a.m. on July 28 will be cancelled if the race is rescheduled to Monday due to rain.
- **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis:** 5 p.m. (English) Mass on July 26; 7:30 a.m. (English), 9 a.m. (bilingual), 11 a.m. (English) and 6 p.m. (Spanish) on July 27.
- **St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis:** 4 and 5:30 p.m. Mass on July 26; no Mass on July 27.
- **St. Anthony Parish, 379 N. Warman Ave., in Indianapolis:** 4:30 (English) and 6 p.m. (Spanish) Mass on July 26; 8:30 a.m. (Spanish) Mass on July 27, 10 a.m. Mass at Holy Trinity Parish on July 27.
- **Holy Trinity Parish, 2618 W. Clair St., in Indianapolis:** See above for St. Anthony Parish Mass schedule. †

Official Appointments

Effective immediately

Rev. Wilfred E. Day, pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery, reappointed pastor for a period of one year while continuing as dean of the New Albany Deanery.

Rev. James R. Wilmoth, pastor of St. Roch Parish in Indianapolis and coordinator of chaplain duties

with other priests in the South Deanery for Roncalli High School in Indianapolis, appointed administrator of St. Roch Parish for a period of one year while remaining coordinator of chaplain duties with other priests in the South Deanery for Roncalli High School.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †



Phone Numbers

Criterion office:..... 317-236-1570
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E-mail us:

criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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Crossroads walkers will witness to culture of life in archdiocese

By Natalie Hoefler

When the 12 college-aged men and women arrive in Indianapolis on July 25, they will likely be hot, tired and ready for a good meal.

That's what one would expect of young adults who have walked roughly 2,400 miles.

But after trading in "hot dogs and sleeping in an RV" for a homemade lasagna meal and a good night's rest in real beds, the 12 young walkers for Crossroads Pro-Life will be ready to pray at an abortion center in Indianapolis and spread their message at Masses in parishes around the city on July 26 and 27 before continuing on their journey to Washington.

The group members are walking from San Francisco to the nation's capital—a 12-week journey of 3,200 miles—to promote the pro-life cause.

Their trek comprises the central route of Crossroads Pro-Life's three routes across the United States. Each route begins on the west coast and ends in Washington for a pro-life rally on Aug. 16. There are also walks in Canada, Spain and Australia.

In the archdiocese, the group will walk along U.S. 40, passing through Terre Haute on July 23, Indianapolis on July 24, and Richmond on July 25, before returning to Indianapolis for the weekend of July 26-27 to pray at a Planned Parenthood abortion center and to speak at various parishes.

But there's more to the program than walking, praying and speaking to promote the pro-life message, says James Nolan, president of Crossroads Pro-Life.

"They're activating other youths," he says. "They're letting pro-life young people know there are others like them out there, and that even though the culture of death seems big, the culture of life is strong. They encourage youths to stand up for their beliefs and for the culture of life, and to not believe in the lies of the culture of death."

This is critical, he says, as college is a time when young adults' beliefs are challenged.

"With Crossroads, it gives them that time to solidify their beliefs, faith and pro-life position," Nolan says. "We've seen a lot of amazing conversions and transformations, not just in the people they reach but in [the walkers] themselves as well."

And as they journey across the states, says Nolan, those involved in Crossroads Pro-Life are witnesses to the strength of the pro-life culture in America.

"We've always found America to be a very

culture-of-life country. We can say that with authority because we walk through 36 states.

"We always receive a positive response. People are happy to see these young people. I would say the pulse is overwhelmingly pro-life, based on our contact from people at the grass-roots level."

The participants walk Monday through Friday. Half of the group walks during the day while the other half sleeps in an RV, then the shifts switch at night.

"During the week is a lot of walking and meeting people one on one," Nolan explains. "They pray and counsel [at abortion centers] on weekends to let women know they have an alternative, and they speak at Masses and [to] youth groups."

During this summer's effort—the organization's 20th summer of walking—the participants will speak in 220 Catholic churches at 1,200 Masses, says Nolan.

They will also get to experience true Hoosier hospitality.

More than 10 years ago, Kimberly and Dean Stecher of SS. Francis and Clare Parish in Greenwood heard the walkers speak at a Mass.

"We went up to them after Mass and told them how proud we were of them," says Kimberly, who has been active in pro-life ministry with her husband, Dean, for nearly 20 years. "They shared what they do, and then we found out they were all sleeping on a basement floor [in a person's home]. My husband said, 'That's just not right.' If these were our children who gave up their whole summer, we'd want them to have a nice place to stay."

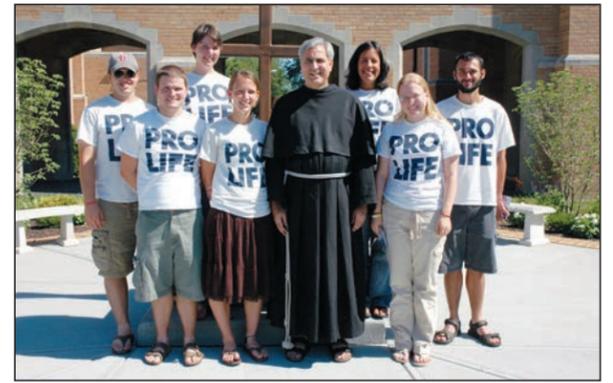
So the couple, who have two grown children and three grandchildren, contacted the Crossroads Pro-Life organization, and every year since then they have coordinated the welcome meal, housing, transportation and farewell party for the pro-life walkers as they pass through Indianapolis.

"We pair the walkers up with a host family," she explains. "The family takes care of their laundry, gives them a bed, cooks what [the walkers] want, and just spoils them as best they can," says Stecher. "We just treat them like how we would want our own kids treated."

On Sunday, the Stechers host a cookout and pool party for the participants before sending them back on the road in the evening.

Their hospitality is greatly appreciated by the walkers, and so is the planning.

"Indy has always been very welcoming to us," says Nolan. "The archdiocese has taken an active role in



In this photo from July 21, 2007, Crossroads Pro-Life walkers pose at St. Michael the Archangel Church in Indianapolis. On July 24-27, Crossroads Pro-Life walkers will again be traveling through Indiana on foot along U.S. 40 in support of the pro-life cause, speaking at Masses and praying at an abortion center. Pictured are Jason Spoolstra of Fort Worth, Texas, left; Jason Hancock of Sacramento, Calif.; Beth Ann Flessner of Madison, Miss.; Tina Hardy of Buffalo, N.Y.; Franciscan Father Dan Pattee of Steubenville, Ohio; Cassandra Blanco of Deltona, Fla.; Alzbeta Voboril of Wichita, Kan.; and William Tolsma of Niles, Mich. (Criterion file photo)

finding churches and houses. Most of the time we have to plan the weekend on our own, but the Indianapolis archdiocese has always been very helpful and supportive in planning the weekend so we can make the most impact."

This summer, the walkers will speak at Masses at SS. Francis and Clare and Our Lady of the Greenwood parishes in Greenwood, St. Monica Parish and St. Pius X Parish in Indianapolis, and St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

They will also go to Mass at 8:30 a.m. at St. Michael the Archangel Church in Indianapolis on July 26, then pray and minister as sidewalk counselors at the Planned Parenthood abortion center at the corner of Georgetown Road and 86th Street on the city's northwest side.

"They renew us every year," says Kimberly. "The fact that they have given up their entire summer to witness and spread the message of life—we're so blessed to be part of this program."

(For more information on or to donate to Crossroads Pro-Life, log on to www.crossroadswalk.org.) †

Affiliated Women's Services abortion center closes its doors

Criterion staff report

Calling it a "great victory," Right to Life of Indianapolis president Marc Tuttle announced the closing of one of Indianapolis' four abortion centers.

Tuttle made the announcement in a July 9 newsletter distributed by the organization.

"After 32 years of destroying human life, Affiliated Women's Services (AWS), which was located near the Indianapolis International Airport, closed amidst financial difficulties," the announcement noted.

"Notorious late-term abortionist Dr. LeRoy Carhart flew to Indianapolis from Nebraska to commit abortions twice a month at AWS.

"Dr. Carhart, the primary abortionist for AWS for the last several years, is known for taking a suit to the

Supreme Court to challenge the federal law abolishing partial-birth abortion.

"The closure is a great victory for not only the pro-life volunteers who spent hours each week praying in front of Affiliated Women's Services, counseling women and offering them life-saving alternatives, but it is also a victory for the unborn children who will no longer be aborted by Dr. Carhart."

Tuttle stated that one possible contributing factor to the closing of AWS could be a new requirement that took effect on July 1, mandating abortion centers to find a physician at a local hospital who would serve as a backup if a woman suffered severe complications during an abortion.

Patty Arthur, parish secretary and pro-life coordinator for St. Joseph Parish in Indianapolis, spoke of the parishioners' prayerful involvement over the years

in the closing of Affiliated Women's Services, which was located within the parish boundaries.

"For years, St. Joseph parishioners have prayed the rosary before weekend Masses for the closing of Affiliated Women's Services," she wrote in an e-mail. "Through these rosaries, along with the prayer warriors and sidewalk counselors onsite at the extermination center, this closing is finally a reality."

On July 4, Dolores Tucker, executive director of the ecumenical pro-life organization Truth and Compassion Ministries that provided prayers and sidewalk counselors outside of the clinic, released a statement reacting to the closing of Affiliated Women's Services.

"For decades, sidewalk counselors met to pray for God's intervention, and to offer women alternatives as AWS herded women through its doors," read the statement.

"Over the years, the number of women began to steadily decline as sidewalk counselors continued to meet there to minister.

"In time, AWS began to have only two abortion days a month. Within the past year, a 'For Sale' sign appeared in front of the abortion clinic."

In the statement, Tucker also called for God's mercy for the owner and staff of the abortion center.

"We pray for spiritual freedom for the owner and staff of Affiliated Women's Services. We pray for God's mercy—for who of us has not needed mercy? We pray that they will experience remorse for their roles in the slaughter of countless babies, and that they experience the forgiveness of Christ and be blessed to defend life and speak of God's mercy.

"We rejoice that Indiana has one less abortion clinic." †

MIGRANTS

continued from page 1

processing those arriving at their border. It also came as countries such as Mexico confront longstanding issues such as crimes committed against migrants with impunity and an indifference toward providing protection to Central Americans traveling through the country—even as Mexico complains of the treatment experienced by Mexicans living in the United States illegally.

The plight of the child migrants has the full attention of Pope Francis, who sent a message in advance of the forum, jointly sponsored by Mexico and the Vatican.

"I wish to also call attention to the tens of thousands of children that emigrate alone, unaccompanied to escape violence and poverty," Pope Francis said in the message read on July 14 by Archbishop

Christophe Pierre, papal nuncio to Mexico.

"This is the category of migrants from Central America and Mexico itself that cross the United States' border under extreme conditions and pursuing a hope that, for the majority, will be in vain.

"This humanitarian emergency requires, as a first urgent measure, these children be welcomed and protected," Pope Francis continued.

"Many people forced to emigrate suffer, and often, die tragically; many of their rights are violated, they are obliged to separate from their families and, unfortunately, continue to be the subject of racist and xenophobic attitudes," the pope said.

The pope also called for information campaigns on the risks of migrating and a commitment to developing the poor countries of Central America.

Cardinal Parolin committed the Church to finding solutions and offering

assistance—something already carried out by a string of Catholic-run migrant shelters stretching the length of Mexico, which offer spiritual and material support for the thousands of Central Americans transiting the country, often atop a train known as "*La Bestia*" (The Beast) for the way it maims so many migrants.

"The Church will always support at the national and international level any initiative directed at the adoption of correct policies. No institution, not even the state, possesses the necessary economic, political or informative resources or social capital or legitimacy to resolve the root problems with emigration," the cardinal said.

"It is evident that the phenomenon of migration cannot be resolved only with legislative measures or adopting public policies, however good, and much less only with law enforcement and security forces," he continued. "The solution of

the migration problem goes through an in-depth cultural and social conversion that permits passage from the 'cultural of closure' to a 'culture of reception and meeting.'"

Central America suffers from high homicide rates, gang violence and some of the worst poverty in the hemisphere, motivating many people to leave for the United States, where they seek safety and earn money to support families left behind.

But Central American children have been abandoning their countries of origin in recent months, especially as rumors spread in the region that any youngster arriving in the United States will be allowed to stay put. Catholics working in Central America and with migrants and government officials say many parents see this as an opportunity to remove their children from dangerous circumstances, but also reunifying long-separated families. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



More than 100 couples renew their wedding vows on Feb. 9, World Marriage Day, during Mass at the Cathedral of Our Lady of the Angels in Los Angeles. (CNS photo/Victor Aleman, Via Nueva)

The benefits of marriage

This is the Fall Marriage Edition of *The Criterion*. We invite you to read on pages 8-9 about the couples who were recently married or who plan to marry in the near future.

We also congratulate those couples for doing something that is becoming increasingly rare in our society—getting married. Whatever happened to the days when it was taken for granted that couples would get married before they started living together and raising a family? In fact, it was considered shameful to do anything else.

The teachings of the Catholic Church about marriage have been widely disregarded. Parishes have many fewer marriages than they once did, even as the numbers of parishioners increase.

And that's despite countless studies and surveys that show that the happiness of individuals and the healthy condition of society can best be achieved through the permanent union of one man and one woman in marriage. We know of no study that shows otherwise and seriously doubt that there could be any.

We recently read a review of research on the benefits generated from families rooted in marriage that was prepared for the U.S. Conference of Catholic Bishops. It's only 25 pages long, but it includes 109 footnotes, just to give an idea of the amount of research covered.

The conclusion, which shouldn't be surprising, is that marriage is good for society as well as for women, men and children.

For women, marriage usually means: more satisfying relationships with their spouses and children; emotional happiness, with less depression; wealthier and less likely to end up in poverty; decreased risk to be victims of domestic violence, sexual assault, or other violent crimes; a decreased risk of drug and alcohol abuse; and they are physically healthier and live longer than their unmarried peers.

For men, the benefits include: physically healthier, recuperate from illness faster and live longer; emotionally healthier; have better relationships with their children, and a more satisfying sexual relationship with their wives; are wealthier, have higher wages and experience an

increase in the stability of employment; have a decreased risk of drug and alcohol abuse; are less likely to commit violent crimes; and less likely to contract a sexually transmitted disease.

Children raised in families do better in school; are more likely to attend college and enter the work force in stronger positions; are physically and emotionally healthier; are less likely to be physically or sexually abused; are less likely to use drugs or alcohol and to commit delinquent behaviors; have a decreased risk of divorcing when they get married; and are less likely to have sex at an early age.

Adolescents who live with only one parent, usually the mother, are twice as likely to drop out of high school, twice as likely to have a child before age 20, and one-and-a-half times as likely to be out of school and out of work in their late teens and early 20s.

Single-parent families constitute more than 73 percent of the lowest income group among Americans. This includes divorced women as well as those who lived with the fathers of their children and those who didn't.

But isn't cohabitation just as good as marriage? As some couples ask, "Why do we need a piece of paper" (the marriage license)? The research shows that long-term cohabiting relationships are far rarer than successful marriages.

Couples who cohabit before marriage have a 46 percent greater risk of divorce than couples who don't. Also, cohabitants who live with biological children or stepchildren are depressed more frequently than are married couples with children, and there are higher rates of domestic violence.

Wealthy people marry—and stay married—at a greater rate than the poor and middle class. Of the upper 20 percent of wage earners, more than 90 percent of white adults 30 to 49 were married in 1960 and that percentage has dropped to 85 percent today. Among the bottom 30 percent, more than 80 percent married in 1960, but that percentage among white adults has dropped to less than 50 percent. That's because fewer of them get married and because divorce rates have skyrocketed for them, but not for the rich.

Marriage as the Church teaches is always better all around.

—John F. Fink

Be Our Guest/Mark Hummer

A heartfelt 'thank you' to two priests who gave much to our parish community

Goodbye, Father David Lawler and Father Mike Welch, and "thanks for the memories."

In 1996, when my wife, Siming, and I moved to Indianapolis from the Toledo, Ohio, area, one of the very first things that I did was to find a parish. And that parish was the Catholic community of St. Christopher in the Speedway area.

The first smiling face that I encountered was Father Mike Welch, who had been assigned as pastor of St. Christopher since 1983. He baptized two of our three daughters, Lilly and Ava. Our other daughter, Valarie, was baptized at Corpus Christi Parish in Toledo, Ohio. Father Mike later gave first Communion to all three of our children.

At Mass, everyone enjoyed his Irish sense of humor, his stories about growing up in the New Albany area, hearing about the trials and tribulations of his ski trips, and his getting soaked in the dunk tank at the annual St. Christopher's Mid-Summer Festival.

Also, on Sundays, he would always visit with our youngest daughter at Einstein Bagels in Speedway after CCD.

After Father Bob Gilday left St. Christopher Parish in 2003 for another assignment, the community was blessed to have Father David Lawler in its presence. Father Dave always had a calm, quiet, nurturing demeanor about himself

and a genuine down-to-earth human nature that comes naturally to him.

He has always been concerned with issues of social justice, the poor, and reminded us to "count our blessings."

One time, before one of daughters was too young to attend Mass in the main church, I kept her in the child care area. After church had ended and everyone had left, I got home and realized I left one of our daughter's favorite toys behind.

Father Dave, in a calm, smooth demeanor, opened up the parish center and said, "Let's see if we can't find that and put everyone at ease"—which we did.

Father Dave's Mass homilies reminded me a great deal of one of my favorite priests from the University of Toledo, the late Father Robert Kirtland, because they both brought the historical context of the readings into the modern-day world that we live in.

Father Dave's last Mass at St. Christopher Parish was on June 29, and Father Mike's last Mass was on June 15 (Fathers' Day).

Thank you to both of these priests for all their years of service and for all the great memories. Enjoy your retirement!

(Mark Hummer and his family are members of St. Christopher Parish in Indianapolis.) †

Letters to the Editor

Newcomers should assimilate to our language and culture, reader says

I have some questions regarding the editorial in the June 27 issue of *The Criterion*, "The changing face of our family of faith."

When did it change in the U.S. from the new person assimilating into the culture of their new country to their new country having to take on their culture? What is the point of leaving the old if you want to change the new to it?

Why send our seminarians to Mexico so they can help to do this? Why not have the seminarians work extra at teaching the new people the beauty of the American language, and what it really means to be American as well as a Catholic in this country?

We have no need to develop resources in Spanish. We have a rich history of welcoming those who sincerely want to come here to better their lives and those of their families. What has happened over the last decade is that instead of welcoming them into our house, we are now expected to

change our house to accommodate them.

I disagree, and I truly feel we do them no service by not allowing them the opportunity to see what a rich, diverse and wonderful culture we have because of the merger of all cultures over the years.

I agree we must reach out to all in Jesus' name, but I do not agree it has to be at the expense of our rich history.

Political correctness can go too far, and when that happens, all suffer.

Barbara L. Maness Vevay

Like St. Thomas More, take time to pray for our leaders every day

Regardless of one's stance on the efficacy of our president, it is quite clear that all devout Christians have the duty to pray for all our leaders.

Recall that St. Thomas More prayed fervently every day for Henry VIII, who had him beheaded.

George Herman Highland Park, Ill.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

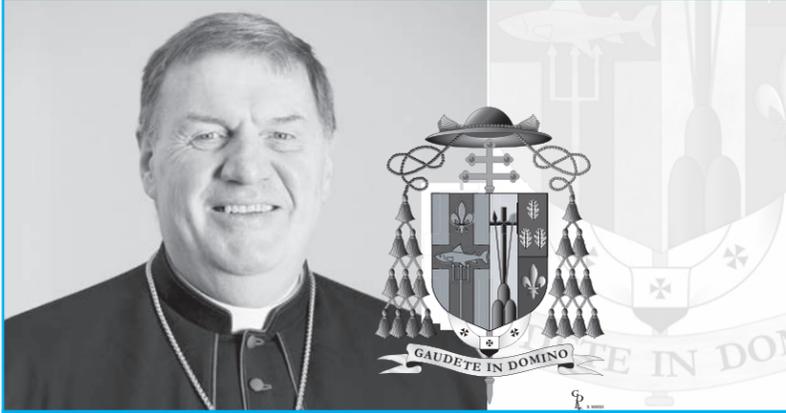
The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Connected in the Spirit: Linked and partnered parishes

Pastoral planning recognizes the need for the Church to adapt its structures to a changing world.

Factors, such as demographic shifts in Catholic populations, the concentrated density of parishes in a limited geographical area, a history of declining Mass attendance and sacramental activity, increasing economic challenges that threaten sustainability, a decrease in the clergy needed to staff parishes and a review of facilities, have influenced the pastoral plan for the four deaneries in the Indianapolis metropolitan area.

Today's mission and the viability of the Catholic Church in the future requires that we reposition our structures and marshal our forces in a new way.

Change is never easy, but for those who are most immediately affected by the closing of a parish, the result can be a kind of death.

As I wrote last week, several years ago in Detroit my mother and family experienced the closing of the parish we grew up in. I know from personal experience the pain that can result, but I also know that hope and healing are fundamental to our experience as Christians. My prayer for the Church in

central and southern Indiana is that we can support and help one another as we move through the difficult changes that are required of us by a changing world.

Last week, I wrote about "merged parishes." This term describes a new configuration in which an existing parish is entirely joined to another. In these cases, the independent identity of one of the parishes will cease with the merger, and its members and assets will be incorporated into another. This is the most dramatic, and painful, change that we are being asked to make as an archdiocesan community, but the pastoral planning process we call *Connected in the Spirit* will ask every parish to adapt to the changing circumstances of our time and of the regions in which they are located.

"Linked parishes" are produced when two parishes share a single pastoral leader. Linked parishes cooperate in as many ways as possible, since the pastor or administrator is striving to serve two separate parishes. This kind of linking places special demands on priests, who are asked to assume the pastoral leadership of more than one parish at a time.

Like the Good Shepherd, pastors are called to "know their sheep," to become

familiar with the people and distinctive characteristics of the communities they serve. Every parish is unique, and a pastor who leads more than one parish must know, love and serve each of the parish communities assigned to his care.

All pastors need to take care that they avoid "burn out." A healthy spirituality and prayer life, strong relationships with family and friends, and a consistent approach to taking time off for rest and relaxation are essential. Pastors who are responsible for more than one parish need to be even more attentive to their spiritual and physical well-being. We can help them by not making unrealistic demands, and by supporting their efforts to share responsibilities with parish staff and lay leaders.

Parishes in partnerships are created through the implementation of joint programs, the appropriate sharing of staff with a view to enhancing the quality of ministry as well as the practice of good stewardship of resources and the use of joint councils and commissions.

In approving these partnerships, I expect that each grouping will include in its joint planning some objectives that are common to all, such as the provision of lifelong

formation in our faith, coordination of Mass schedules and support for local Catholic schools. I also hope that the partners will discover new ways to promote vocations to the priesthood and religious life and begin new and creative programs of evangelization.

Besides objectives that are common to all the partnerships, each grouping has received specific recommendations from the Planning Commission that have been approved by me.

Connected in the Spirit urges all parishes in central and southern Indiana to share their resources for the sake of the mission of the Church, which has been entrusted to our care by the Lord himself through the power of the Holy Spirit. Amid the pain that is always associated with change, it is important to recognize the signs of new life already evident among us. I invite all Catholics to rejoice with me that this Easter the Lord called nearly 1,000 people to enter the Church through baptism or profession of faith.

Connected in the Spirit is not an effort to downsize a failing business. Rather, it is the search for the will of God that will lead us to even more faithful discipleship of our Risen Lord. †

Conectados en el Espíritu: Parroquias vinculadas y asociadas

La planificación pastoral reconoce la necesidad de la Iglesia de adaptar sus estructuras al mundo cambiante.

Factores tales como cambios demográficos en la población católica, la densidad de parroquias concentradas en una región geográfica limitada, el historial de disminución de la participación en las misas y en actividades sacramentales, el aumento de los desafíos económicos que amenazan la sostenibilidad, la disminución de la cantidad de religiosos necesarios para dotar de personal a las parroquias y una inspección de las instalaciones, han influido en el plan pastoral de los cuatro deanatos de la zona metropolitana.

La misión de hoy en día y la viabilidad de la Iglesia Católica en el futuro requieren que nos replanteemos nuestras estructuras y que organicemos nuestros esfuerzos de nuevas formas.

El cambio nunca es fácil, pero para aquellos que se ven directamente afectados por el cierre de una parroquia, el resultado puede llegar a ser algo parecido a una muerte.

Tal como escribí la semana pasada, hace muchos años en Detroit mi madre y mi familia vivieron el cierre de la parroquia en la que crecimos. Sé por experiencia propia el dolor que esto ocasiona, pero también sé que la esperanza y la sanación son elementos fundamentales de nuestra experiencia como cristianos. Mi plegaria para la Iglesia del centro

y del sur de Indiana es que podamos apoyar y ayudarnos mutuamente mientras atravesamos los cambios difíciles que nos presenta el mundo cambiante.

La semana pasada escribí sobre las "parroquias fusionadas." Este término describe una nueva configuración en la que una parroquia existente se une por completo a otra. En ese caso, la identidad independiente de una de las parroquias cesa con la fusión, y sus integrantes y bienes se incorporan a otra parroquia. Este es el cambio más drástico y doloroso que se nos puede pedir como comunidad arquidiocesana, pero el proceso de planificación pastoral denominado *Conectados en el Espíritu* exigirá que cada parroquia se adapte a las circunstancias de cambio de nuestros tiempos y de las regiones en las que se encuentran ubicadas.

Las "parroquias vinculadas" ocurren cuando dos parroquias comparten un mismo líder pastoral. Estas parroquias cooperan de todas las formas posibles ya que el pastor o el administrador se esfuerza por servir a dos parroquias distintas. Esta vinculación crea una exigencia especial para los sacerdotes quienes deben asumir el liderazgo pastoral de más de una parroquia a la vez.

Al igual que el Buen Pastor, estos sacerdotes o pastores tienen la obligación de "conocer su rebaño," familiarizarse con las personas y las características especiales

de las comunidades a las que sirven. Cada parroquia es única y el pastor que lidera a más de una parroquia debe conocer, amar y servir a cada una de las comunidades parroquiales que le han sido asignadas.

Todos los pastores deben tener cuidado de no "fundirse" o quedar extenuados. Una espiritualidad sana y una vida de oración, relaciones estrechas con familiares y amigos y una disciplina constante para sacar tiempo libre para descansar y relajarse son aspectos esenciales. Los pastores responsables de más de una parroquia deben estar todavía más atentos a su bienestar espiritual y físico. Podemos ayudarlos al evitar formular exigencias que se aparten de la realidad y apoyar sus esfuerzos por compartir responsabilidades con el personal parroquial y los líderes laicos.

Las parroquias asociadas se crean mediante la implementación de programas conjuntos, el reparto adecuado de personal con una visión tendiente a mejorar la calidad del ministerio, así como también practicar la buena administración de los recursos y el empleo de consejos y comisiones conjuntas.

Al aprobar estas sociedades espero que cada grupo incluya en su planificación conjunta algunos objetivos que sean comunes para todos, tales como la provisión de formación de fe para toda la vida, coordinación de los horarios de las misas y apoyo para las escuelas católicas

de la localidad. También espero que los socios descubran nuevas formas para promover las vocaciones al sacerdocio y a la vida consagrada, y que emprendan programas nuevos y creativos para la evangelización.

Además de los objetivos que son comunes en todas las sociedades, cada grupo ha recibido recomendaciones específicas de la Comisión de planificación que yo mismo he aprobado.

Conectados en el Espíritu exhorta a todas las parroquias del centro y del sur de Indiana para que compartan sus recursos por el bien de la misión de la Iglesia que el Señor mismo nos ha confiado a través del poder del Espíritu Santo. En medio del dolor que siempre viene con el cambio, es importante que reconozcamos las señales evidentes del surgimiento de una nueva vida en nuestro seno. Invito a todos los católicos a que se alegren conmigo con la noticia de que durante la Pascua el Señor llamó a casi 1,000 personas para que pasaran a formar parte de la Iglesia, a través del bautismo o de la profesión de fe.

Conectados en el Espíritu no representa un esfuerzo por recortar un negocio para mantenerlo a flote, sino la búsqueda de la voluntad de Dios que nos guiará hacia un discipulado aún más fiel para nuestro Señor Resucitado. †

Traducido por: Daniela Guanipa

Events Calendar

July 17-19

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Summer Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 18

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast**, 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "New Directions in Medical Education,"** presenter Vice President and Dean of Marian University College of Osteopathic Medicine Paul Evans, DO, FAAFP, FACOFP, 6:30-8:30 a.m., \$15 members, \$21 non-members.

Reservations and information: www.catholicbusinessexchange.org.

July 19

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.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

July 19-20

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

Information: 812-576-4302.

July 20

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

St. Meinrad Parish, 19630 N. 4th St., St. Meinrad. **Quilt Show**, 10 a.m.-noon, quilts on display and some to be given away.

July 20-26

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

July 26

St. Mary of the Assumption Parish, 777 S. 11th St., Mitchell. **Hog roast and garage sale**, 9 a.m.-3 p.m. Information: 812-849-3570.

Our Lady of the Greenwood Parish, 35 S.

Meridian St., Greenwood. **Celebrant Singers Concert**, musical celebration with choir and orchestra, 7:30 p.m., free will offering. Information: 317-888-2861, ext. 235.

July 26-27

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

July 27

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 10 a.m.-4 p.m. Central Time, chicken dinner, quilts, games, raffles, entertainment. Information: 812-843-5036.

August 1-2

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Monte Carlo and Parish festival, Fri. Monte Carlo, \$15, 7-11 p.m., Sat. Parish Festival 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles

dinner, raffle. Information: 317-485-5102.

August 3

St. Bernard Parish, 7600 Highway 337 NW, Frenchtown. **Parish picnic**, 10 a.m.-4 p.m., chicken and ham dinners, quilts. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 9 a.m.-6 p.m. CST, famous soup, food, quilts. Information: 812-357-5533.

August 9-10

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

August 10

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

August 14

St. Luke's Church, 7575 Holliday Drive East, Indianapolis. **Mass to celebrate Feast Day of St. Maximillian Kolbe, patron of Catholic Radio**, 11:30 a.m., Msgr. Joseph Schaedel and Fr. Brian Dudzinski presiding, complimentary lunch follows Mass.

August 15-16

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5:30 p.m., 5K walk/run Sat. 9 a.m., Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"Sausage Fest,"** food, music, game, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight. Information: 317-253-1461. †

Retreats and Programs

August 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend: a Lifeline for Marriages**, Information: 317-489-6811 or Retrouvaille_Indy.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Step 11 Retreat for Recovering Alcoholics and Alanons**. Information: 812-357-6585 ormzoeller@saintmeinrad.edu.

August 2

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Sacraments: Christ's Sign of Legacy and Love,"** Benedictine Sister Jolinda

Naas, presenter, \$30, registration due by July 30. Information, registration: 800-880-2777, or 812-367-1411, ext. 2915, or www.thedome.org/programs.

National Shrine of Our Lady of the Snows, 442 S. Demazenod Dr., Belleville, Ill. **"When Life Goes off the Road: Dealing with Grief,"** Byron Loy, presenter, 9 a.m.-3:30 p.m., \$30 includes lunch. Pre-registration required. Information and registration: 618-397-6700, ext. 6270, or 314-241-3400, ext. 6270.

(For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats.) †

Born2Run race on Aug. 23 will benefit two pro-life organizations

Born2Run, a 5k run/walk benefiting 1st Choice for Women and Great Lakes Gabriel Project, will be held at St. Maria Goretti Church, 17104 Springmill Road in Westfield in the Lafayette Diocese, on Aug. 23.

Registration starts at 7:30 a.m. on the day of the event, or online registration is available ahead of time by logging on to www.born2run5k.org.

The run/walk starts at 9 a.m. The cost is \$25 for adults and \$15 for

students. The cost includes T-shirt, goody bag and prizes. Strollers are welcome, but pets are not permitted.

1st Choice for Women is a pregnancy resource center in Indianapolis offering peer counseling and pregnancy tests. Great Lakes Gabriel Project is a Christian-based network of church volunteers offering assistance to women and families facing crisis pregnancies in central and southern Indiana. †

Mass celebrates 50 years of Cursillo in archdiocese on Aug. 9

To celebrate a half century of Cursillo in the archdiocese, a 50th anniversary Mass and celebration will be held at St. Susanna Church, 1210 E. Main St. in Plainfield, on Aug. 9 at 10 a.m. Bishop Timothy L. Doherty of the Lafayette Diocese will celebrate the Mass. Festivities, including a free luncheon, talks, Saturday Vigil Mass, a Cursillo *ultreya* ("meeting") and more,

will continue until the evening.

All are invited to attend, including those who have never attended a Cursillo weekend.

To RSVP or for more information, contact Rob and Anjie Reuzenaar at ruznarsr1withGOD@comcast.net, or call them at 317-797-2157. A complete schedule of events is available by logging on to www.cursillo-cicc.org. †

Birthline needs volunteers, diapers

Birthline, a ministry of the Office of Pro-Life and Family Life, serves pregnant women and mothers in need by providing diapers, wipes, clothes and other baby items. Birthline is seeking phone volunteers to assist callers by providing a listening ear and scheduling appointments to receive material and spiritual assistance.

In the past year, the ministry has assisted nearly 1,100 mothers. Consequently, its supply of diapers is dwindling quickly. The greatest need is for newborn, sizes 3, 4, 5.

Anyone interested in volunteering or donating diapers can contact Jená Hartman at 317-236-1433, 800-382-9836 ext. 1433, or e-mail her at jhartman@archindy.org. †

Brother Maurus Zoeller of Saint Meinrad Archabbey to lead pilgrimage to Poland

Benedictine Brother Maurus Zoeller, retreat director, tour director and guest master for Saint Meinrad Archabbey, will lead a pilgrimage to Poland and Eastern Europe on Nov. 3-14. Benedictine Father Kurt Stasiak will serve as chaplain on the journey.

The pilgrimage will include visits to Warsaw, Poland's capital; Krakow, site of the Divine Mercy Shrine; Jasna Gora Monastery in Czestochowa, home of the Black Madonna icon;

Wadowice, birthplace of St. John Paul II; Budapest, capital of Hungary; Vienna, Austria, center of the Hapsburg Empire; and beautiful, 1,000-year-old Prague in the Czech Republic.

The cost is \$2,979 per person. The price includes roundtrip airfare from New York, \$620 for government taxes/airline fuel surcharges, and first-class/select hotels.

For more information, contact Brother Maurus at mzoeller@saintmeinrad.edu. †



K of C Outstanding Youth

Jillian Hacker, center, of St. Anne Parish in New Castle, poses with the Knights of Columbus Indiana State Council Outstanding Catholic Youth Award for 2013-14 that she received on April 26 at the Indiana Knights of Columbus convention in Indianapolis. Hacker earned the award for her active engagement in the faith, including participating in two mission trips through Catholic Heart Work Camp, attending the 2013 National Catholic Youth Conference, participating in 40 Days for Life and raising funds to help rebuild her parish church after it burned down. Pictured with Jillian are Knights of Columbus State Chaplain Father Robert Hanke, left, and State Deputy Lawrence Fluhr. (Submitted photo)

Endowment makes mission trips possible for teens, young adults

By Sean Gallagher

Brooke Lahr died in a traffic accident more than a year ago while doing mission work in Mexico. But her spirit of faith-filled service lives on in several young women who have made or will make international mission trips this year.



Brooke Lahr

Each received a scholarship to make their mission trip possible from the Brooke Nicole

Lahr Memorial Fund for International Mission Work, which is managed by the archdiocesan Catholic Community Foundation.

Those who received the scholarships were Rebecca Doyle, a member of St. Pius X Parish in Indianapolis; Mary Carper, a member of St. Barnabas Parish in Indianapolis; Shannon Jager, a member of St. Charles Borromeo Parish in Bloomington; Nicolette Peters, a member of St. Matthew the Apostle Parish in Indianapolis; Megan Strobel, a member of St. Charles Borromeo Parish in Bloomington; and Carrie Zanone, a member of St. Peter the Apostle Parish in Louisville, Ky., in the Louisville Archdiocese.

At the time of her death at age 25, Lahr was a member of St. Gabriel the Archangel Parish in Indianapolis. In the wake of her death, her parents, Mark and Colleen Lahr, spearheaded an effort to have an endowment established that would allow high school and college students to have life-changing experiences on international mission trips similar to those that Brooke experienced in Honduras and Mexico.

In the days immediately after Brooke's death, some \$7,000 was donated by friends, family and other people moved by her story. When the first scholarships were awarded earlier this year, there was more than \$29,000 in the fund.

Rebecca Doyle's scholarship allowed her to participate in a spring break mission trip to El Salvador sponsored by Bishop Chatard High School in Indianapolis, where she completed her junior year last spring.

During her trip, she spent time with children there and experienced the ongoing effects of a devastating civil war that occurred in the Latin American country nearly 30 years ago.

"A lot of their life is centered around



Colleen and Mark Lahr, at right, pose in February at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis with four young women who were awarded scholarships to go on foreign mission trips. The awardees are, from left, Rebecca Doyle, Mary Carper, Shannon Jager and Nicolette Peters. They received the scholarships from the Brooke Nicole Lahr Memorial Fund for International Mission Work. It is named after Mark and Colleen's daughter, who died in Mexico in 2013 while doing mission work. (Photo by Sean Gallagher)

faith in God," Rebecca said. "They have so much trust. They had everything taken away from them in the war. They trust that they will be provided for."

Although her trip was a relatively short one, Rebecca knows that it changed her.

"You can't really be the same when you come back," she said. "I was so inspired by that trip. I don't want to be the same or as materialistic."

Around the time that Rebecca took her mission trip to El Salvador, Carrie Zanone traveled to Guatemala with fellow students at Bellarmine University in Louisville, which is Brooke Lahr's alma mater.

The mission trip participants helped residents of Zacapa and Antigua, Guatemala, receive physical therapy and dental care. They also helped paint a mural in a school there.

The trip helped strengthen Zanone's faith.

But the trip wouldn't have been possible without the scholarship she received. She's grateful for the way that the Lahrs have memorialized their daughter.

"I'm a really poor college student," Zanone said. "Both of my parents are on disability. It's great that, in the midst of all of their grief, [the Lahrs] took the time to honor her in some way. So many lives are affected by this."

Later this summer, Shannon Jager will



Rebecca Doyle, a member of St. Pius X Parish in Indianapolis, enjoys spending time with children in El Salvador during a spring break mission trip to the Latin American country earlier this year. (Submitted photo)

travel on a mission trip to Uganda with members of St. Charles Borromeo Parish in Bloomington.

"My parents have always taught me that the way to happiness is by serving others," said Jager, who recently finished her freshman year at DePauw University in Greencastle. "I really think it's true. I really like working hard and being able to have an impact on people."

While in Uganda, Jager hopes to help improve the shelter and medical care of disadvantaged children in the village of Kopeeka.

"As long as I can make some kids feel loved and give them some attention and possibly some health care and shelter ... that would definitely be enough," Jager said. "The impact that I want to make is by spreading our message just by acting. Maybe one person can see that this girl is working for Jesus and Catholicism."

Mark and Colleen Lahr have enjoyed hearing about the experiences of the scholarship awardees.

"We realize that they're reaching a lot of different people," said Mark Lahr. "The mission that our daughter, Brooke,

had is being extended through other people's hands. That's what makes us both satisfied."

"We're very pleased," added Colleen Lahr. "It's just so exciting when the students get back and show us pictures. We read the heartfelt messages in their thank you notes. It's very joyful."

As director of the archdiocesan Catholic Community Foundation, Ellen Brunner has been privileged to work with the Lahrs in helping high school and college students following Brooke Lahr's footsteps.

"I feel like this is a healing experience for the Lahr family," Brunner said. "They're able to translate what was a very dramatic and terrible incident in their lives. They're able to re-route that energy into something a lot more positive for other young people."

(Donations to the Brooke Nicole Lahr Memorial Fund for International Mission Work are still being accepted. For more information about donating, call Ellen Brunner at 317-236-1427 or 800-382-9836, ext. 1427, or send her an e-mail at ebrunner@archindy.org.) †



'I feel like this is a healing experience for the Lahr family. They're able to translate what was a very dramatic and terrible incident in their lives. They're able to re-route that energy into something a lot more positive for other young people.'

—Ellen Brunner, director of the archdiocesan Catholic Community Foundation

Vatican appoints first woman rector of pontifical university in Rome

VATICAN CITY (CNS)—The Vatican's Congregation for Catholic Education has named Angeline Franciscan Sister Mary Melone, 49, to a three-year term as rector of Rome's Pontifical Antonianum University, making her the first woman to head a pontifical university in Rome.



Sr. Mary Melone, S.F.A.

The Antonianum is run by the Order of Friars Minor—the Franciscan fathers and brothers—and offers degrees in canon law, theology, philosophy, biblical studies and archaeology, Franciscan spirituality and medieval studies.

Father Michael Perry, minister general of the Franciscans and grand chancellor of the Antonianum, issued a statement in early July congratulating

Sister Mary, and "sharing with conviction the confidence expressed" in her by the education congregation. He said he was certain "the daring novelty of this appointment will open new horizons for the life and academic activities of the Franciscan institute of study and research."

In 2011, Sister Mary's all-male colleagues elected her the first woman dean of a theology department at a pontifical university in Rome. She earned her doctorate in theology at the Antonianum in 2000, and served as president of its religious studies department in both the 2001-02 and 2007-08 academic years.

She also is president of the Italian Society for Theological Research.

In an interview with the Vatican newspaper, *L'Osservatore Romano*, after she was elected dean of theology in 2011, Sister Mary was asked what she thought about "feminist theology" or "women's theology."

"I'm against these kinds of labels," she said, even if "perhaps in the past there was a reason" women theologians had to assert themselves. "Certainly, much more room for women must be guaranteed."

Still, Sister Mary said, it is true that each person brings their own sensibilities and experience to their theological research.

"The way one approaches mystery, the way a woman reflects on what this mystery reveals, certainly is different from the way a man does."

Rather than demanding that men in the Church allow more women to study theology, she said, women's religious orders and laywomen must see the importance of such study and dedicate themselves to it "because it is a treasure. Theology done by women is done by women; you cannot say it is not distinguishable. However, it is about complementarity and richness rather than opposition and claiming space." †

“Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God.”

—1 John 4:7



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

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

Pre Cana Conference programs are scheduled during 2014 on Sept. 14, Oct. 5 and Nov. 2 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program, sponsored by the archdiocesan Office of Pro-life and Family Life, is presented by a priest and trained volunteer couples. It begins with check-in at 1:15 p.m., and concludes at 6 p.m. on the

Sundays listed in the previous paragraph.

Registration is required. A non-refundable fee of \$56 per couple helps pay for a workbook, other materials and refreshments. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2014 on July 25-27 and Sept. 12-14.

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

Registration is required. A \$150 non-refundable

deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

A One in Christ three-day marriage program is scheduled for Sept. 13, 14 and 20 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 9 a.m. to 5 p.m.

The cost is \$220 and covers meals and materials. For more information call 317-495-1901, e-mail info@OICIndy.com or log on to www.OICIndy.com.

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

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the spring and early summer months will be published in the Feb. 13, 2015, issue of *The Criterion*.

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

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

We ask that engagement or wedding photos be submitted by e-mail. Digital photos must be clear, high-resolution color images.

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

How has faith helped your marriage? We want to know

As part of our continuing series on marriage, *The Criterion* is inviting our readers to share their input on any of these three questions:

How does your faith deepen your relationship with your spouse?
What shared expressions of faith and shared experiences of your faith have helped to make your marriage more Christ-centered?

Do you have a story of a time in your marriage when you have especially counted on your faith?

Please send your responses and your stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of:

The Criterion
1400 N. Meridian St.
Indianapolis, IN 46202

Please include your parish and a daytime number where you can be reached. †

Golden Wedding Jubilee Mass is scheduled for Sept. 21 at SS. Peter and Paul Cathedral

Couples from parishes in central and southern Indiana who have been married for 50 years or longer are invited to join Archbishop Joseph W. Tobin for the Archdiocesan Annual Golden Wedding Jubilee Celebration at 2 p.m. on Sept. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The special anniversary Mass includes the renewal of matrimonial commitment and a blessing from the archbishop.

A reception for the couples and family members will be held after the Mass at the Archbishop Edward T. O’Meara Assembly Hall, 1400 N. Meridian St. in Indianapolis.

To register, call Keri Carroll in the Office of Pro-Life and Family Life at 317-236-1521 or 800-382-9836, ext. 1521. †

WEDDING ANNOUNCEMENTS



Bayens-Knight
Rebecca Jean Bayens and Kyle Nicholas Knight will be married on Sept. 6 at St. Vincent de Paul Church in Bedford. The bride is the daughter of Donald and Barbara Bayens. The groom is the son of John and Valeri Knight.



Carson-Coffey
Alexandra Gehle Carson and Danny Lee Coffey, Jr. will be married on Oct. 4 at St. Roch Church in Indianapolis. The bride is the daughter of Terese Renee Carson and Steven Edward Carson. The groom is the son of Melinda Lee Allen and the late Danny Lee Coffey, Jr.



Ciresi-O'Brien
Cathleen Anne Ciresi and Patrick John O'Brien will be married on Oct. 18 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of August and Catherine Ciresi. The groom is the son of Patrick D. and Lyn O'Brien.



Cox-Eisenbrandt
Christina Maria Eldred Cox and Terrence Lee Eisenbrandt were married on Jan. 4 at Annunciation Church in Brazil. The bride is the daughter of Ron and Lana Eldred. The groom is the son of Wayne Eisenbrandt and Patricia Shirkey.



Daeger-Merritt
Lynsey Marie Daeger and Jeffrey Lee Merritt will be married on Aug. 30 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Greg and Julie Daeger. The groom is the son of Michael and Janet Merritt.



Dobson-Meer
Joey Lynn Dobson and Alexander Jacob Meer will be married on Aug. 23 at Holy Family Church in Oldenburg. The bride is the daughter of Richard and Carol Dobson. The groom is the son of Andrew Meer and Maria Huber.



Duncan-Decker
Lacey D'Lee Duncan and Daniel James Decker will be married on Nov. 8 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Joseph Duncan and Kathy Sullivan-Duncan. The groom is the son of James and Patricia Decker.



Ehrmann-Bedwell
Caitlin Marie Ehrmann and Mark Alan Bedwell will be married on Sept. 27 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Michael and Ginger Ehrmann. The groom is the son of Rick and Lucy Bedwell.



Heath-Blanchette
Kristin Therese Heath and Jason Guy Blanchette will be married on Aug. 2 at St. Barnabas Church in Indianapolis. The bride is the daughter of Stephen and Kathleen Heath. The groom is the son of Sandy and the late Guy Blanchette.



Jahnke-Mattson
Brooke Ann Jahnke and Christopher Philip Mattson were married on June 7 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Tara Jahnke and Mark Jahnke. The groom is the son of Kristine Mattson and Philip Mattson.



Johnstone-Vargo
Katie Marie Johnstone and Craig Alan Vargo will be married on Nov. 8 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Edward and Eileen Johnstone. The groom is the son of Christopher and Sharon Vargo.



Jones-Kleeamer
Paige Mackenzie Jones and Andrew Joseph Kleeamer were married on June 7, 2013, at St. Augustine Church in Jeffersonville. The bride is the daughter of Robert and Stanci Jones. The groom is the son of David and Roxanne Kleeamer.



Linville-Burkhardt
Emily Frances Linville and Eric Burkhardt will be married on July 19 at St. Mary Church in Greensburg. The bride is the daughter of Kenneth Linville and Marilyn Linville. The groom is the son of Kenneth and Debbie Burkhardt.



Lowry-Martin
Stephanie Elizabeth Lowry and James Ryan Martin were married on Oct. 19, 2013, at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Bob and Kathy Lowry. The groom is the son of Jim and Kathy Martin.



Matthews-Carnes
Michelle Renee Matthews and Jason Randall Carnes will be married on Oct. 4 at Holy Spirit Church in Indianapolis. The bride is the daughter of Anthony and Sandy Matthews. The groom is the son of Randall and Kathy Carnes.



McClintic-Martin
Anna Lynn McClintic and Joshua Michael Martin will be married on Sept. 6 at St. Agnes Church in Nashville. The bride is the daughter of Gary and Mary Jo McClintic. The groom is the son of Michael and Susie Martin.



McCoy-Pugh
Kalyce McCoy and Dustin Pugh will be married on Oct. 25 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Brian and Mary McCoy. The groom is the son of Brian and Kathi Pugh.



Miller-Stickley
Megan Joan Miller and Lawrence Anthony Stickley, Jr. will be married on July 12 at St. Aloysius Church in Indianapolis. The bride is the daughter of Tom and Kathleen Miller. The groom is the son of Donna Stickley and the late Lawrence Stickley, Sr.



Quinn-Marks
Katie Lynn Quinn and Brent Andrew Marks will be married on Aug. 30 at Holy Trinity Church in Indianapolis. The bride is the daughter of Carl and Lisa Quinn. The groom is the son of Bruce and Donna Marks.



Stephon-Schabel
Margaret Jane Stephon and Thomas Lee Schabel III will be married on Oct. 25 at St. Barnabas Church in Indianapolis. The bride is the daughter of Jack and Helen Stephon. The groom is the son of Thomas, Jr. and Melissa Schabel.



Sullivan-Smith
Jessica L. Sullivan and Bradley M. Smith were married on June 21 at St. Monica Church in Indianapolis. The bride is the daughter of Mike and Peggy Sullivan. The groom is the son of Phil and Carol Smith.



Taylor-Kleeamer
Shaylon Taylor and Jason Kleeamer were married on July 26, 2013, at St. Paul Church in Sellersburg. The bride is the daughter of Mike Taylor and Tammy Taylor. The groom is the son of David and Roxanne Kleeamer.



Teixeira-Kovatch
Suzie Bradburn Teixeira and G. Vincent Kovatch will be married on Oct. 11 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Claudio and Marianne Teixeira. The groom is the son of Mark and Jeanette Kovatch.



Thielking-Tucker
Caroline Ann Thielking and Shane Alexander Tucker were married on May 10 at the Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Mitchel and Margaret Thielking. The groom is the son of Pamela Tucker.



Van Vliet-Hayward
Robyn Marie Van Vliet and Gordon Daniel Hayward were married on May 24 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Robert and Angela Van Vliet. The groom is the son of Gordon and Jody Hayward.



Walker-Stumler
Katelyn Elizabeth Walker and Craig Wayne Stumler will be married on Aug. 2 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Raymond and Joyce Walker. The groom is the son of Robyn Stumler.



Wanamaker-Sauerland
Jill Marie Wanamaker and Steven Paul Sauerland, Jr. were married on July 12 at St. Aloysius Church in Shandon, Ohio. The bride is the daughter of Bob Wanamaker and Ann Wanamaker. The groom is the son of Steve and Mickie Sauerland. †

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Full effects of Hobby Lobby ruling will evolve over time

WASHINGTON (CNS)—The Supreme Court's ruling in *Burwell v. Hobby Lobby* was barely out of the clerk's box on June 30 before pundits, partisans and parties to related lawsuits were staking out claims about what the decision means.



About 50 cases already before various federal courts hinge on how the ruling is applied. Another 50 or so cases raise related questions about whether nonprofit organizations must comply with the provision of the Affordable Care Act challenged in the Hobby Lobby case, or with procedures established for religious groups to opt out of it.

The 5-4 ruling said Hobby Lobby and Conestoga Wood Specialties, the two companies that sued, need not comply with a federal mandate to include a full range of contraceptives in employee health insurance.

Both companies' owners are Christians whose family members run the businesses, and who follow faith-influenced practices such as closing on Sundays. They had objected to having to cover all the forms of contraception in the government's requirement because some act as abortifacients.

The court said the federal government could have chosen ways to provide uniform access to contraceptives that were less of an infringement on religious rights. It said under the Religious Freedom Restoration Act, known as RFRA, such "closely held" companies can assert religious views that protect

them from the mandate.

There were some near-immediate effects on pending cases. The Eternal Word Television Network (EWTN), Mother Angelica's operation, was granted an injunction allowing it to opt out of providing contraceptive, sterilization and abortifacient coverage without being fined while its legal challenge proceeds. Half a dozen cases up for review by the Supreme Court were kicked back to lower courts to consider in light of the Hobby Lobby ruling. And a Christian college was granted an injunction while it challenges a requirement to submit paperwork for an accommodation allowing it to opt out of the mandate.

The ruling clearly changed the legal environment for faith-based objections by some for-profit employers to the contraceptive mandate. But realistically, what else it means will take years to shake out.

The 49-page majority opinion by Justice Samuel Alito, and a 35-page dissent by Justice Ruth Bader Ginsburg set the stage for an immediate outpouring of analysis that covered a range of views.

• "Stunningly bad for women's health and starkly dismissive of women's own religious beliefs," wrote Marcia D. Greenberger, co-president of the National Women's Law Center, in a piece posted on SCOTUSblog, an online forum about the Supreme Court.

• "Justice has prevailed," said a statement from Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops (USCCB). "Now is the time to redouble our efforts to build a culture that fully respects religious freedom." The

archbishop's statement noted that the court clearly did not decide whether Catholic charities, hospitals and schools would have to comply with a paperwork-filing provision in the government's accommodation for such groups, to which some entities, such as the Little Sisters of the Poor, have also objected to on religious grounds.

• "Contrary to the doom and gloom about all manner of religious objections to come, the court recognized that RFRA claims would continue to be assessed on a case-by-case basis as they arise," wrote Travis Weber, an attorney who is director of the Center for Religious Liberty at the Family Research Council, on a SCOTUSblog post. "The 'sky is falling' response is not credible in light of the court's opinion."

The sky may or may not be falling, but the ruling left plenty of issues up in the air.

For instance, what will constitute a "closely held" corporation? About 50 for-profit companies have pending lawsuits challenging provisions of the Affordable Care Act. The Becket Fund, a religious liberty law firm that represents Hobby Lobby and many other plaintiffs against the government, said in its online status report that 49 for-profit company cases will now return to lower courts for consideration in light of the Supreme Court ruling.

Among the considerations in lower courts will be whether those companies fit Alito's construct of "closely held."

In her dissent, Ginsburg said the family-owned Mars candy company, with 72,000 employees, would qualify, though it has not challenged the mandate.



People line up in the rain outside the U.S. Supreme Court building in Washington on April 29. (CNS photo/Gary Cameron, Reuters)

Newsweek reported that according to a Copenhagen Business School survey, about 90 percent of U.S. companies might qualify. On the other hand, *Newsweek* pointed out, the Internal Revenue Service has its own definition of "closely held:" at least 50 percent ownership by five or fewer individuals.

As Archbishop Kurtz noted, Alito said the federal government already has a system—the accommodation—under which nonprofit religious organizations can self-certify that providing insurance coverage for contraceptives violates their religious beliefs. But Alito said the opinion should not be understood to mean any religion-based objection to requirements of the Affordable Care Act would withstand court scrutiny.

Alito specifically mentioned objections to vaccinations to protect public health as raising different legal issues.

Meanwhile, another 51 cases involving nonprofits are lining up for consideration by the Supreme Court. Those include EWTN, the Little Sisters of the Poor, other religious orders, religious publishing companies, numerous Catholic dioceses and Catholic and other church-run colleges.

Among them is *Wheaton College v. Burwell*, in which a temporary injunction was issued on July 3, shielding the Illinois Christian school from

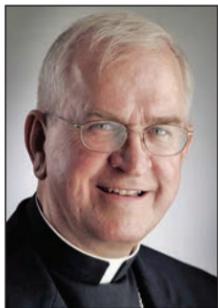
complying with the requirements. Like the Little Sisters, the college objects to having to fill out the self-certification form directing a third party to provide the contested coverage so the institution does not have to do so.

The college argues that the act of filling out such a form makes the institution complicit in providing contraceptives to which it objects on religious grounds.

The Supreme Court's order in the case said that if the college could send a letter informing the U.S. Department of Health and Human Services' secretary "that it is a nonprofit organization that holds itself out as religious and has religious objections to providing coverage for contraceptive services, [then] the respondents are enjoined from enforcement against the applicant the challenged provisions of the Patient Protection and Affordable Care Act and related regulations pending final disposition of appellate review."

The court has not yet decided whether to hear the case itself.

And while those cases filter through lower federal courts to eventual review by the Supreme Court, congressional Democrats are trying a legislative approach to undoing the Hobby Lobby ruling. Twin bills introduced in the House and Senate would ban employers from refusing to include any health coverage that is guaranteed to their employees under federal law. The bills are unlikely to pass in the deeply divided Congress. †



'Justice has prevailed. Now is the time to redouble our efforts to build a culture that fully respects religious freedom.'

—Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the USCCB

What was in the news on July 17, 1964? The right of workers in economic policy, and a call to end the 'legal murder' of capital punishment

By Brandon A. Evans

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

Here are some of the items found in the July 17, 1964, issue of *The Criterion*:



• **Stresses right of workers to voice in economic policy**
"VATICAN CITY—Workers have earned a right to a voice in making national economic

policies and to a just share of national income, a Vatican letter has declared. At the same time, the letter urged workers' organizations not to become mere pressure groups, but to work with management for national and international prosperity."

- **Won't send observers: Greek Orthodox Synod rejects bid to council**
- **Impact of Eastern Rite on council emphasized**
- **Holy Father plans trip to Orvieto**
- **Pope Paul VI travels to Castelgandolfo**
- **Expert analyzes commission work: Sees accelerated pass for council's third session**
- **National Catholic paper is planned**
- **Little Sisters' drive nears goal**
- **A layman's hopes for Vatican Council II**
- **Japanese 'Ave Maria' hit song**

- **St. Louis official gives background on unusual mixed wedding rite**
- **Sudan is planning national church**
- **U.S. labor aiding the Church against Reds in Latin America**
- **Young priest-journalist stirring ruckus in Spain**
- **St. Louis schools plan teacher aide system**
- **One year in parish work to precede ordination**
- **Pope voices auto safety warning**
- **Dearth of priests in Brazil**
- **Editorial: End legal murder**

"It has long been a custom in Indiana at biennial sessions of the General Assembly to seek abolishment of capital punishment. And it has been a companion custom to give the seekers a polite hearing, then file the bill in some convenient burial ground, such as the House Judiciary Committee. A new effort to end legal murder will be made in the 1965 Assembly.

... Although only eight of the 50 states formally have outlawed the electric chair, the noose, the gas chamber, the firing squad and other devices of legal murder, many of the remaining 42 have all but allowed capital punishment to fall into disuse.

... Statistics and experts in criminology are in agreement that the death penalty is almost wholly ineffective as a crime deterrent. ... We hope those who are asked to help the committee in its organizing work and who believe in its objectives will give such

time, effort, and money as they can to the elimination of a brutalizing, degrading, ineffective concept of crime control."

- **Explains Bible 'contradictions'**
- **Don't live in the past, parishes cautioned**
- **Church seen too cautious on rights**
- **Delayed Vocations seminary already needs expanding**
- **Weather forces postponement of swimming finals**
- **Nuns on daily TV in 'Bible Belt'**
- **Group endorses voluntary prayer**
- **Pope cites special role of St. Peter in Church**
- **Cultural enrichment plan launched by Ohio diocese**
- **Retreat is scheduled for Perry County men**
- **25 Sisters mark Golden Jubilee at St. Mary-of-the-Woods**
- **'Technical' Mass music composed**
- **Holy See, Tunisia sign 'modus vivendi'**
- **Rome states views about atomic threat**
- **Nuns give yeoman service**
- **Pidgin English set for liturgy**
- **Pope lauds Council of Constance**
- **Prelate's prayer opens GOP parley**

(Read all of these stories from our July 17, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

Ten Sisters of Providence celebrate golden jubilees

Criterion staff report

In 2014, 10 Sisters of Providence of Saint Mary-of-the-Woods are celebrating 50 years in the congregation.

In addition to other ministries, all 10 sisters ministered in the Archdiocese of Indianapolis at some time, giving more than 200 years of service within the Church in central and southern Indiana.

Sister Carole Ann Fedders (formerly Sister Joseph Marie), a native of New Albany, is currently a minister of care at Providence Health Care at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Oct. 29, 1972.

She graduated from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods with a bachelor's degree in elementary education, and earned a master's degree in education from Indiana University.

At Saint Mary-of-the-Woods Motherhouse, Sister Carole Ann served as director of Christian development (1975-76), assistant to the director of pastoral care (1991-97), and coordinator of pastoral care (1997-2002).

She also taught elsewhere in Indiana, and ministered in Michigan and Missouri.

Sister Mary Beth Klingel (formerly Sister Mary Hope), a native of Jasper, Ind., is currently a member of the General Council for the Sisters of Providence at Saint Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Sept. 6, 1970.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education and earned a master's degree in liturgical studies from the University of Notre Dame.

In the archdiocese, Sister Mary Beth taught at the former St. Margaret Mary School in Terre Haute (1968-80), and served as pastoral associate and parish life coordinator at St. Margaret Mary Parish in Terre Haute (1976-2005).

At Saint Mary-of-the-Woods Motherhouse, she has served on the corporate renewal team (1972-76), with the Preparation for Formation Ministry and Congregation Service (2006-07), and as director of novices (2007-11).

She also taught elsewhere in Indiana.

Sister Constance Kramer (formerly Sister Marita), a native of Dayton, Ohio, currently ministers as an independent retreat/spiritual director/grief specialist in Indianapolis and as pastoral facilitator for *Connected in the Spirit*.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Oct. 4, 1970.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics, earned a master's degree in mathematics from Indiana State University in Terre Haute, and received a master's degree in pastoral ministry from Trinity College in Washington, D.C.

In the archdiocese, Sister Constance taught in Clarksville at Our Lady of Providence Jr./Sr. High School (1970-73).

In Indianapolis, she served in several roles at the former Ladywood-St. Agnes High School (1973-75); in clinical pastoral education and as pastoral minister at Indiana University Medical Center (1978-79); as director



Sr. Carole Ann Fedders, S.P.



Sr. Mary Beth Klingel, S.P.



Sr. Constance Kramer, S.P.



Sr. Mary Mundy, S.P.



Sr. Rosemary Nudd, S.P.



Sr. Loretta Picucci, S.P.



Sr. Barbara Reder, S.P.



Sr. Joan Slobig, S.P.



Sr. Marsha Speth, S.P.



Sr. Ann Sullivan, S.P.

of religious education at St. Simon the Apostle Parish (1980-81); as director of religious education at St. Thomas Aquinas Parish (1981-83); as an independent group consultant/facilitator (1983-84); as pastoral associate at Holy Spirit Parish (1984-89); and as consultant and pastoral minister at the sisters' convent at Nativity of Our Lord Jesus Christ Parish (1989-91).

In Terre Haute, she served as associate administrator, director of religious education and parish life coordinator at the former St. Ann Parish (1991-2012), and as administrator for dental services at the Sisters of Providence's Wabash Valley Health Center (2012).

Sister Constance has also ministered elsewhere in Indiana and Illinois.

Sister Mary Mundy (formerly Sister Jolene), a native of Huntingburg, Ind., currently ministers as a pastoral associate at Holy Rosary Parish in the Evansville, Ind., Diocese.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Oct. 7, 1973.

Sister Mary graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned master's degrees in education from Indiana University and in pastoral studies from the Aquinas Institute of Theology in St. Louis, Mo.

In the archdiocese, she served as a teacher at the former Saint Mary-of-the-Woods Village School (1968-69), the former All Saints School (1971-81) in Indianapolis and as provincial councilor at the St. Gabriel Province Center (1990-91).

At Saint Mary-of-the-Woods, she served as director of novices (2000-07).

She also served elsewhere in Indiana.

Sister Rosemary Nudd (formerly Sister Elizabeth Mary), a native of Chicago, Ill., is associate professor of English at Saint Mary-of-the-Woods College.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Aug. 25, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English and earned a master's degree and doctorate in English from Vanderbilt University in Nashville, Tenn.

She was associate professor of English at Saint Mary-of-the-Woods College (1981-96).

Sister Loretta Picucci, a native of Chicago, serves in Hispanic ministry at Providence in the Desert in Coachella, Calif.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on April 24, 1976.

She graduated from Loyola University with a bachelor's degree in Latin.

In the archdiocese, she taught in Indianapolis at Holy Cross Central School (1977-1981), and served in New Albany as a cook at the Providence Retirement Home (1991-92).

She also taught at the former Saint Mary-of-the-Woods Village School (1967-68).

Sister Loretta has also ministered in Washington, D.C., Illinois, Mississippi and California.

Sister Barbara Reder (formerly Sister Alexa Marie), a native of Cincinnati, Ohio, currently ministers as a pastoral associate at St. Malachy Parish in Brownsburg.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Dec. 27, 1975.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in home economics. She earned master's degrees in public health from the University of California-Los Angeles and in pastoral ministry from

Seattle University.

In the archdiocese, Sister Barbara served as pastoral associate at St. Thomas Aquinas Parish in Indianapolis (2005-07).

She has also ministered in California and Washington.

Sister Joan Slobig (formerly Sister Denis Mary), a native of Homewood, Ill., currently ministers as a parish life coordinator at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on May 3, 1975.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics and earned a master's degree in English from Indiana State University and in theology at Washington Theological Union in Washington, D.C. She also earned a degree in clinical psychology from Pontifical Gregorian University in Rome.

In the archdiocese, Sister Joan served in Indianapolis as director of formation at St. Joan of Arc School (1986-90), and in Terre Haute as administrator of the St. Ann Clinic (2002-05).

At Saint Mary-of-the-Woods, she served as admissions councilor/coordinator and dean of admissions for Saint Mary-of-the-Woods College (1971-75); as director of novices and assistant professor of psychology at Saint Mary-of-the-Woods College (1980-86); as director of formation for the Sisters of Providence in Indianapolis (1990-91); and as general councilor (1996-2001).

Sister Joan has also ministered in Illinois and Washington, D.C.

Sister Marsha Speth (formerly Sister Marcia Ann), a native of Vincennes, Ind., currently ministers as the director of postulants in the United States and as spiritual director at Saint Mary-of-the-Woods Motherhouse.

She entered the congregation on Sept. 12, 1964 and professed perpetual vows on Nov. 9, 1974.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education and earned a master's degree in religious education from Seattle University.

In the archdiocese, Sister Marsha taught in Indianapolis at St. Thomas Aquinas School (1972-77) and at Central Catholic School (1977-79); as provincial councilor and provincial of the former St. Gabriel Province Center (1986-91); and as assistant manager of the resource center for the Office of Catholic Education (1992).

She also served as pastoral associate for St. Agnes Parish in Nashville (1979-86), and taught at the former Saint Mary-of-the-Woods Village School (1969). Within the congregation, she served on its General Council (2001-06); and as vicar and general councilor (2006-11).

Sister Marsha has also ministered elsewhere in Indiana and Illinois.

Sister Ann Sullivan (formerly Sister John Margaret), a native of Galesburg, Ill., currently ministers as an assistant professor in psychology/theology at Saint Mary-of-the-Woods College.

She entered the congregation on Sept. 12, 1964, and professed perpetual vows on Oct. 13, 1973.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education and earned a master's degree in counseling and psychology from Illinois State University in Normal, Ill.

Sister Ann served as department chair in psychology at Saint Mary-of-the-Woods College (1984-88). Within the congregation, she ministered as provincial councilor (1988-92) and as director of the White Violet Center for Eco-Justice (1995-2008).

Sister Ann has also ministered in Oklahoma and Illinois. †

Am I my brother's keeper?

Cain's impertinent response to God's question *Where is your brother?* has come to symbolize people's unwillingness to accept responsibility to help their less fortunate fellows—in the extended sense of the term, their "brothers."

The tradition of virtually all the world's faiths is that we do have this responsibility. It's one which all Vincentians take seriously.

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From the Editor Emeritus/John F. Fink

Old Testament: Saul's attempts to kill his rival David

(Twenty-eighth in a series of columns)

King Saul's jealousy of David, his attempts to kill him, and David's escapes fill 10 chapters in the First Book of Samuel, beginning with the middle of Chapter 18. David does nothing without first consulting the Lord.

The first attempt on David's life was in Saul's home, where David was playing the harp as at other times. Suddenly Saul threw his spear at David, hoping to nail him to the wall, but David escaped.

Saul then thought he could get the Philistines to kill David. He told David that he would give him his daughter, Michal, in marriage if he brought him the foreskins of 100 Philistines. David and his men slew 200 Philistines, and David counted out their foreskins before the king (as distasteful as that is). So David married Michal.

Saul planned to kill David the following

day, but that night Michal let David down through a window and he escaped. Jonathan, Saul's son, also helped David even after Saul told him that Jonathan would never succeed him as king as long as David lived.

David went to Ahimelech, the priest in the city of Nob, and asked for bread for his men, lying that he was on a mission for the king. Ahimelech gave him bread that had been offered as a sacrifice and also Goliath's sword. When Saul learned about that, he sent his men to kill all the men, women, children and animals of the city of Nob.

David was then a fugitive. He took his parents to Moab for their protection, and they remained there while David was on the run. David, though, went back to Judah.

Twice, while Saul and his men were chasing David and his men, David had the opportunity to kill Saul, but he did not because Saul was God's anointed one and David respected that. The first time was when Saul went into a cave "to ease nature" (1 Sm 24:4). David sneaked up and cut off the end of Saul's mantle.

The second time was at night, when

David entered Saul's camp while everyone was sleeping and took Saul's spear and water jug. After both episodes, Saul admitted his guilt and promised not to harm David.

In between those episodes is the story of Nabal and Abigail (Chapter 25). David sent servants to Nabal, asking for provisions for his people, but Nabal refused. This angered David, and he and 400 men started down to wipe out Nabal's family. But Nabal's servants told Abigail what had happened and she loaded up asses filled with provisions.

Meeting David, Abigail prostrated herself and begged for his mercy. David accepted the provisions and sent her back home. When she told Nabal what had happened, "he became like a stone" (1 Sm 25:37), and 10 days later God struck him and he died.

David then sent a proposal of marriage to Abigail, and she accepted. David also married Ahinoam. Meanwhile, Saul gave David's first wife, Michal, to another man named Palti.

I'll finish the stories of Saul and David next week. †



John F. Fink

For the Journey/Effie Caldarola

'Is your God a policeman or a midwife?' It depends

In Margaret Silf's book *Inner Compass, An Invitation to Ignatian Spirituality*, she asks a question at the heart of our



relationship with God.

Her query: "Is your God a policeman or a midwife?"

I've had experiences with both.

Before I had children, a good friend asked me to be her birth coach for her second child.

Her husband dutifully attended their first child's birth, passed out in the delivery room at the sight of blood and asked to be excused from attendance for the birth of son No. 2.

When the big day came, he and my husband stuck together while my friend and I headed to the "birthing room" in the hospital—a quilt-filled, homey alternative to the more sterile delivery rooms. The midwife, a lovely woman who had helped countless women through the process, greeted us warmly.

Having never given birth, I dutifully used my textbook training to help my friend relax and "breathe." I offered ice, remained encouraging and took my responsibility seriously. I was fascinated by the process, knowing I'd probably

experience it myself someday.

Labor was rapid, and the baby came fast.

I will never forget how, when it appeared the baby was imminent, the midwife took charge. She got me out of her way. She was gentle but firm, assured but completely in control. She and my friend, who yielded to the midwife's direction, developed a rhythm and cadence that quickly guided the baby into the world.

I became a spectator at the beautiful dance of creation. The midwife was terrific, but without my friend's surrender and cooperation, things would not have moved so quickly and smoothly.

I can easily envision that midwife as a loving God yearning for my surrender, guiding my creativity.

Then I think of policemen. I have terrific respect for our first responders, but having been picked up a time or two for speeding, I can't say I love those close encounters with them. My last experience was several years ago when a policeman stopped me with just a warning for a minor infraction. I remember that my hands trembled as I handed him my insurance information.

Why? I recoil from reprimands from authority figures. I'm the oldest child, who always wanted to please the grown-ups. I don't like getting caught breaking a rule,

and I certainly don't like paying a fine.

So which one is my God? That's the important question. Is God keeping score, waiting to flag me down with lights flashing? Or is God the midwife waiting to gently guide me to give birth to whatever God has in store for me in the plan of creation?

Pope Francis has reminded us repeatedly that we have a merciful God, who calls us to extend that mercy to others. Today, I think Catholics would be more apt to say, God is the midwife.

But a deeper question for me is: Do I really live as if God is the midwife of my life? If I did, I'd live in joyful expectation, surrendering to God. I wouldn't spend my time beating up on myself for my failings, but focusing instead on the creative things to which God continually invites me.

I would avoid the "me-centered" place where I am always finding fault with myself and instead reach out to God and others.

I would live in the happy anticipation of that birthing room, not in the fear and recrimination of the driver's seat, ready to be punished.

Is my God a policeman or a midwife? How I behave reflects what I really believe.

(Effie Caldarola Writes for Catholic News Service.) †

Looking Around/Fr. William Byron, S.J.

Decriminalizing marijuana: A way to endanger the common good

Several events took place within days of one another recently that have turned my attention to marijuana.



The city council in my hometown of Philadelphia voted to decriminalize possession of it in small amounts. A physician friend gave me an article from the June 5, 2014,

issue of the *New England Journal of Medicine* titled "Adverse Health Effects of Marijuana Use." And Pope Francis spoke out in mid-June against the legalization of recreational drugs.

"Let me state this in the clearest terms possible," said the pope. "The problem of drug use is not solved with drugs." And he added, "Drug addiction is an evil, and with evil there can be no yielding or compromise."

He therefore opposes the legalization of even small amounts of pot.

The *New England Journal of Medicine*,

always sound in analysis and solid in judgment, identified marijuana as "the most commonly used 'illicit' drug in the United States with about 12 percent of people 12 years of age or older reporting use in the past year, and particularly high rates of use among young people."

The regular use of marijuana in adolescence is of particular concern to the medical community. "Adolescents' increased vulnerability to adverse long-term outcomes from marijuana use is probably related to the fact that the brain, including the endocannabinoid system, undergoes active development during adolescence," said the medical journal.

Early and regular use leads to addiction, which, in turn, leads to the use of other illicit drugs: hence application of the term "gateway drug" to marijuana. Deleterious results show up in higher levels of anxiety and depression, impaired cognitive functions and in some cases lower IQs. All of us should be concerned. Young people are at great risk.

Over the years, there has been an

inverse correlation between the use of marijuana by adolescents and their perception of its risks. That's why I was happy to see the pope speaking out against it and why I think Philadelphia's city council members have made an unwise choice. The mayor would be well advised to veto the bill.

The pope is reminding us that drug addiction is an evil. The medical community is reminding us of the adverse health effects of using illicit drugs. And the Philadelphia city council seems to be forgetting that it is an illusion to think that the good of society will be served by decriminalizing the possession of small amounts of marijuana.

They should keep looking for better ways to reduce the costs of law enforcement and incarceration without in any way endangering the common good.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Catholic Evangelization Outreach/

Fr. Eric Augenstein

Discernment, evangelization and discipleship

A year ago, I traveled with a group of young adults from the Archdiocese of Indianapolis to World Youth Day in Rio de Janeiro, Brazil. It



was an amazing experience of the universal Church—not often do we have the opportunity to celebrate Mass with the Holy Father and 3.5 million other Catholics on

Copacabana Beach!

In his remarks during the closing Vigil at World Youth Day, Pope Francis summarized the basics of being a disciple of Jesus Christ—prayer, sacraments and service of others. Make those three things a priority, the Holy Father said, and we will grow in holiness as witnesses to Christ in the world.

It's a simple message, easy to remember—and really nothing new or revolutionary. And it can apply to virtually every aspect of our lives as followers of Jesus Christ.

In my work as director of vocations for the archdiocese, I am often asked how to go about discerning a priestly or religious vocation—or any major decision. More and more, my first recommendation is to discern by growing in discipleship, and to do that by focusing on prayer, sacraments and service of others.

Discernment must have a foundation in prayer—personal, intimate, heartfelt conversation with God, in which we listen for his voice as much as we give voice to our own questions and desires.

From there, the sacraments nurture the journey of discernment as instruments of God's grace, gifting us with the wisdom and strength we need to hear and follow God's call.

And service of others gets us outside of ourselves, putting the needs of others in front of our own, reminding us that our lives as Christians isn't "all about me."

How can we discern God's call in our lives? Grow in discipleship through prayer, sacraments and service of others.

But it doesn't stop there. The same three movements of discipleship and discernment can also frame our ministry of evangelization. Before we can spread the Good News of Jesus Christ, we must first spend time in conversation with God, be nourished, especially by the Eucharist, and serve the spiritual and material needs of the people around us.

In fact, in doing those very things, we are evangelizing because an evangelist is nothing more than an active disciple, and by committing ourselves to the daily work of discipleship, we naturally discern the path God has set out for us.

One final point of connection—while it's possible to pray, receive the sacraments and serve others on our own, the life of discipleship and evangelization is only really fruitful when it is done within the Church, as a Church. So, too, with discernment.

Discerning God's will on our own can sometimes work, but when we discern within the heart of the Church—with the guidance of a spiritual director or a vocations director or faithful Catholics who walk with us—then we truly are able to see where God is leading us through prayer, sacraments and service of others.

(Father Eric Augenstein is archdiocesan vocations director.) †

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

Sunday Readings

Sunday, July 20, 2014

- Wisdom 12:13, 16-19
- Romans 8:26-27
- Matthew 13:24-43

The Book of Wisdom provides this weekend's first reading.

Wisdom is the name not only of this book of the Old Testament, but of an entire genre of writings. Collectively, the purpose is to convey in human language, and for human situations of life, the wisdom that can come only from God.



Always important as a backdrop in reading the Wisdom literature—or in reading any Scripture for that matter—is that humans necessarily are limited. We cannot understand everything. We cannot see everything. Even what we see at times, and perhaps more often than not, is distorted and colored.

The bottom line therefore is that we need God. We simply cannot survive without divine wisdom. God offers this in the revealed Scriptures.

This weekend's reading is a salute to God, the Almighty, the perfect, and the perfectly just and all knowing. The reading is highly poetic and lyrical, almost as if it were a hymn. It proclaims the majesty and greatness of God.

Whereas we humans are severely limited, God is not limited. Marvelous for us, God fulfills us despite our limitations. We have nothing to want or to fear if we listen to God, the source of all wisdom.

Thus, this passage calls us to the reality of God.

St. Paul's Epistle to the Romans is the source of a very brief reading, the second lesson for this weekend's Liturgy of the Word.

The stress here is on our weakness, on our limitations. Even our prayers are weak, handicapped by our sinfulness. However, God supplies. As disciples of Jesus, born again in the life of Jesus, we speak with the Holy Spirit. The Holy Spirit praises God for us, petitions for us.

For the last reading, the Church presents

a parable from St. Matthew's Gospel. It is the familiar story of the sower who planted good seed in his field. These references to agriculture were very useful in addressing audiences whose livelihood almost exclusively was in farming or herding.

At night, an enemy comes and sows the seeds of weeds. In time, both grain and weeds come forth. God will separate the good from the bad. There will be a difference.

Another parable follows. It is the story of the very tiny mustard seed. But as a seed, it has the potential of life and growth. In time, it becomes a great tree.

Finally, Jesus gives the Apostles a special and much more detailed lesson. He explains the parable about the good seed and the weeds. The Apostles were the Lord's special students, individually chosen for a special future task.

Reflection

The Wisdom Literature was composed in an era when fidelity to God had a demand beyond that of the usual. The culture surrounding the devout was quite hostile to the one, true God of the Jews. Indeed, many of the elect fell away from God. The popular wisdom of the culture seemed so obvious, so clear and so compelling.

Wisdom writings insist, however, that this culture is unfulfilling. God alone is sure.

Today our own culture calls us astray. We, too, are challenged. The Church teaches us to help us in responding.

God loves us, as the first and second readings insist. God supplies what we need. He gives us divine wisdom for our walk through the darkness and shadows of life. He redeems us in Jesus.

Nevertheless, weeds grow in the gardens of our souls. We must be aware of them. We must attempt to uproot them. It is the story of avoiding temptation.

Reassuring us is Paul. God marvelously provides. Only God is sure and true. We must strengthen ourselves with God's grace so that we personally can grow as Christians into a mighty tree of righteousness, able to withstand the rigors of our times, able to endure forever. †

Daily Readings

Monday, July 21

St. Lawrence of Brindisi, priest and doctor of the Church
Micah 6:1-4, 6-8
Psalm 50:5-6, 8-9, 16bc-17, 21, 23
Matthew 12:38-42

Tuesday, July 22

St. Mary Magdalene
Micah 7:14-15, 18-20
Psalm 85:2-8
John 20:1-2, 11-18

Wednesday, July 23

St. Bridget of Sweden, religious
Jeremiah 1:1, 4-10
Psalm 71:1-4a, 5-6b, 15, 17
Matthew 13:1-9

Thursday, July 24

St. Sharbel Makhlof, priest
Jeremiah 2:1-3, 7-8, 12-13
Psalm 36:6-7b, 8-11
Matthew 13:10-17

Friday, July 25

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

Saturday, July 26

Sts. Joachim and Anne, parents of the Blessed Virgin Mary
Jeremiah 7:1-11
Psalm 84:3-6a, 8a, 11
Matthew 13:24-30

Sunday, July 27

Seventeenth Sunday in Ordinary Time
1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77, 127-130
Romans 8:28-30
Matthew 13:44-52
or Matthew 13:44-46

Question Corner/Fr. Kenneth Doyle

Statues remind Catholics of the virtues of Christ and the saints depicted by them

QIn the Book of Revelation, I read this: "The rest of the human race,



who were not killed by these plagues, did not repent of the works of their hands, to give up the worship of demons and idols made from gold, silver, bronze and wood, which cannot see or hear or walk" (Rv 9:20).

Why, then, do Catholics worship statues? Aren't they religious idols? (St. James, Missouri)

ACatholics do not worship statues. They use statues of Christ or of the saints to help them recall the people those statues represent—just as it is easier to remember one's mother by looking at a photograph of her.

When Catholics pray before a statue, they are not adoring the marble or the wood used to create it. They are reminding themselves of the virtues displayed by those depicted and asking for heavenly help in their lives.

God forbade the worship of statues, but he did not forbid making statues for religious purposes. Some who question the Church on this refer to the passage in the Book of Exodus that says: "You shall not make for yourself an idol or a likeness of anything in the heavens above or on the Earth below or in the waters beneath the Earth; you shall not bow down before them or serve them" (Ex 20:4-5).

But one need only read a bit further in Exodus to hear the Lord's command that statues of angels be fashioned: "Make two cherubim of beaten gold for the two ends of the cover" (Ex 25:18).

QI am a confirmed and practicing Catholic, and my divorced fiancé, was dedicated in a Baptist congregation. We are in the middle of the annulment process, which has been frustrating since we did not realize how long the process would take, and we hear very little in the way of updates.

But let me get to my real question. In my family, there is something of a tradition of having one of our family members, who is a member of the clergy, perform our weddings. My late great-uncle was a Maryknoll priest, and officiated at the weddings of my grandparents, my parents and my brother and his wife.

We have a Methodist minister in the

family who has also officiated at the weddings of several of our relatives. I would love to continue this tradition by having my uncle marry my fiancé and me, but I fear even asking because I assume that the answer from my parish will be no.

On the chance that I could get that permission, if we decided to get married by my Methodist uncle, would we have to wait for the annulment to be approved? (Clearwater, Florida)

AFirst, you can dismiss your fear and ask permission for your uncle to officiate at your wedding ceremony. The Catholic Church can, and often does, allow non-Catholic clergy to officiate at a wedding involving a Catholic—particularly in a situation like yours, where your fiancé, is a Protestant and the minister is your uncle.

However, for the marriage to be considered valid by the Catholic Church, you would have to wait for an annulment to be granted before you would receive permission for your uncle to officiate.

As for the duration of the annulment process, in my diocese the norm is about one year from the time the paperwork is submitted until the case is concluded—but there is some variation from place to place.

Marriage tribunals typically resist any attempt to jump a case forward—justifiably, because that would not be fair to other individuals seeking annulments—but it may be possible for your parish priest to see what stage your case is at, so that you would have a rough idea as to the timing. (Priests and parishes are prohibited from scheduling a wedding until an annulment has been granted.) †

My Journey to God

Morning

By Julia Beckham

The abrupt sound of the alarm begins another day
tea cup in hand
I sit in my favorite chair
my home quiet and still.

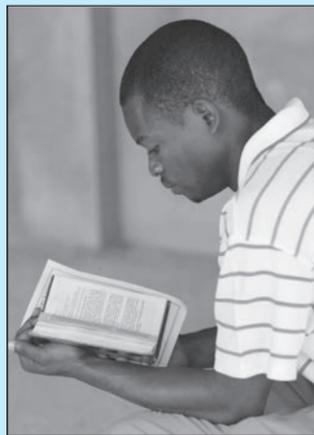
Under the dim light
reading Scripture
asking God what does he want of me today
thanking him for his abundant blessings.

Reading, conversing
listening, waiting
mind wandering and dwelling on the never-ending tasks I have
before me this day.

The hour spent alone with God this morning is over.
The chimes on the clock ring so
I must leave this secure, peaceful place
and emerge into the day God has planned for me
knowing it is his gift to me.

Feeling his presence is with me
until again the abrupt sound of the alarm
begins another day.

(Julia Beckham is a member of St. Barnabas Parish in Indianapolis. A young man reads Scripture before Sunday Mass in Port-au-Prince, Haiti.) (CNS photo/Bob Roller)



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, 1400 N. Meridian St., Indianapolis, IN 46206 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.

BAYT, Sylvester, 98, Holy Trinity, Indianapolis, June 26. Father of Mary Ellen Blue, Nancy McCarthy and Susan Simmons. Grandfather of seven. Great-grandfather of 12. Great-great-grandfather of four.

BECHER, Leona, 93, Holy Family, New Albany, July 4. Mother of Sandra Felix, Diana Sherrard, Daniel and Donald Becher. Sister of Elfrieda Hedinger, Benedictine Sister Beata, Eugene and Harold Mehling. Grandmother of 11. Great-grandmother of seven.

BODANSKY, Margo A., 73, St. Pius X, Indianapolis, July 4. Sister of Tish Green, Maryellen Inglis, Maureen, M. Peter, Michael and Rick Martin.

BOWLING, Mary Margaret, 80, St. Mary, North Vernon, May 30. Mother of Linda Dollar and Clara Skinner. Grandmother of eight. Great-grandmother of nine.

CREECH, Stephen, 64, St. John the Apostle, Bloomington, July 5. Son of Anna Creech. Brother of Sarah Creech and Paul Creech.

DAPRILE, Anthony Joseph, 87, St. Roch, Indianapolis, July 6. Husband of Wanda (James) Daprile. Father of Christina, Lisa, David, Joseph and Michael Daprile. Grandfather of 11. Great-grandfather of 13.

DESIDERIO, Rita J., 79, St. Jude, Indianapolis, June 26. Wife of Falco Desiderio. Mother of Giovann Thomas. Sister of Betty Lou Humpherys. Grandmother of three. Great-grandmother of three.

ELSTRO, Howard, 86, Holy Family, Richmond, July 3. Father of Carol McCashland, John, Mike and Tim Elstro. Grandfather of 11. Great-grandfather of 13.

GETTELFINGER, Brian K., 55, St. Paul, Sellersburg, June 23. Father of Amy, Casey and Cory Gettelfinger. Son of Howard and Delores Gettelfinger. Brother of Brent, Dean, Doug and Gary Gettelfinger.

HAIGERTY, Theresa Helen, 84, Holy Spirit, Indianapolis, June 25. Wife of Joseph Haigerty. Mother of Joseph and Michael Haigerty. Grandmother of two.

HARDING, Edith Claire, 92, St. Agnes, Nashville, June 3. Mother of Kim Jones and Cindy Nannarelli. Sister of Janice Clark and Alphonso Barbato, Jr. Grandmother of five. Great-grandmother of three.

HILLEN, Leo, 88, St. Mary, North Vernon, June 24. Father of Tami Brown, Ann Compton, Margaret Fouts, Frances Leonard, Mary Vincent, Dana, Anthony, Charles and John Hillen. Brother of Madonna Hillen and Ann Matern. Grandfather, great-grandfather and great-great grandfather of several.

LAWRENCE, Patricia Ann, 85, Our Lady of the Greenwood, Greenwood, July 7. Mother of Mary Crider, Patricia, Robert, Steve and Thomas Morey. Stepmother of Debbie Beaty, Markita Daulton, Chris, Jim and Tony Lawrence. Grandmother of 20. Great-grandmother of 24. Great-great-grandmother of one.

MAUNE, Alvin W., 78, St. Michael, Brookville, July 6. Husband of Carol Maune. Father of Darren Maune.

MONTGOMERY, Mary, 85, St. Paul, Tell City, July 5. Wife of Louie Montgomery. Mother of Melissa Davis, Amy Gibson, Christina Oleson, Lynn Rhodes, Larry Montgomery, Bart and Timothy Jarboe. Sister of Annette Lemaire, Elaine Seibert, Nancy, David, Jack and Kent Spencer. Grandmother of 14. Great-grandmother of two.

MOONEY, Kelly, 49, St. Mary, Richmond, July 6. Wife of Stephen Mooney. Mother of Andrea and Anthony Duncan. Stepmother of Courtney and Jason Mooney. Sister of Tamara Jones and Kristy Porfido. Grandmother of four.

PEONI, Catherine Mary, 95, Holy Rosary, Indianapolis, July 5. Mother of Frances Fox, Anthony, John and Joseph Peoni. Sister of Barbara Bowles, Ann Raimondi and Tony Ciresi. Grandmother and great-grandmother of many.

ROTHKOPE, JoAnn, 87, St. Pius X, Indianapolis, July 4. Mother of Susan Kramer, John and Robert Rothkopf. Grandmother of five.

SCHMIDT, Catherine (McMahon), 94, St. Jude, Indianapolis, June 28. Mother of Jan Schmidt Burkhart, Marynell Lewis, Carolyn Sabeau, Margaret Schmidt Torzewski, Joanne, Joe, John and Tom Schmidt. Grandmother of 22. Great-grandmother of 27. Great-great-grandmother of 15.

SCHOTTER, Charles H., 92, St. Jude, Indianapolis, July 2. Father of Dee Burke and Michael Schotter. Grandfather of four. Great-grandfather of four.

SMITH, Joan M. (Meisberger), 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 29. Stepmother of Shelly Beller and Darlene Bryan. Grandmother of one.

STRAUSS, Edward Alan, 70, Holy Spirit, Indianapolis, July 2. Husband of Patricia Strauss. Father of Sally Barr, Kim Dierolf and Lori Gorton. Brother of Mary Jean Manno. Grandfather of eight.



Papal blessing

Pope Francis blesses the stomach of a pregnant woman during a visit to Isernia, Italy on July 5. The pope was visiting the Italian region of Molise. (CNS photo/Ciro De Luca, Reuters)

Pope is planning visit to Pentecostal church in Italy, spokesman says

VATICAN CITY (CNS)—In late July, Pope Francis will pay a brief, “private visit” to the Italian church of a Pentecostal pastor he knows from Argentina, the Vatican spokesman said.

The visit to the Evangelical Church of Reconciliation in Caserta, about 130 miles south of Rome, “is under study and likely would take place [on] July 26,” said Jesuit Father Federico Lombardi, the spokesman.

Father Lombardi said the pope knew the church’s pastor, Giovanni Traettino, from Buenos Aires, where the Pentecostal pastor participated in ecumenical events with Catholics, especially Catholics belonging to the charismatic renewal movement. The then-Cardinal Jorge Bergoglio, along with Traettino and Capuchin Father Raniero Cantalamessa, preacher of the papal household, headlined a large ecumenical charismatic gathering in Buenos Aires in 2006.

Pope Francis mentioned his plan to make a Sunday visit to a Pentecostal church in late June when he met a group of evangelical pastors and televangelists at his Vatican residence, the Domus Sanctae Marthae.

Brian Stiller of the World Evangelical Alliance, who was present at the meeting with the pope, wrote about the encounter on his Facebook page and on a blog on July 9.

“We talked about Christians marginalized, pressed under the weight of government power or the majority presence of other faiths,” Stiller wrote. “He listened and then told a remarkable story. In his years in and out of Rome, he became friends with the pastor of a Pentecostal church in Rome. In time, he came to learn that the church

and pastor felt the power and presence of the Catholic Church, with its weighty presence, obstructing their desire to grow and be a witness. ‘So,’ he said, ‘this July, I will preach in his church on a Sunday and offer an apology from my Church for the hurt it has brought to their congregation.’”

Father Lombardi said the Pentecostal friend the pope was referring to was Traettino. The spokesman did not comment on the rest of Stiller’s account, other than to say the expected visit to Caserta would be “extremely simple and quick—just for the morning.”

The meeting with the Pentecostal leaders took place on June 24, and also included Kenneth Copeland, James and Betty Robison and Bishop Tony Palmer of the Communion of Evangelical Episcopal Churches.

Bishop Palmer, who also knew the pope from Buenos Aires, had a private meeting with him in mid-January, and used his iPhone to record a video message from the pope to evangelicals.

“Pray to the Lord that he will unite us all,” the pope said in the video. “Let’s move forward, we are brothers; let us give each other that spiritual embrace and allow the Lord to complete the work he has begun. Because this is a miracle; the miracle of unity has begun.”

Since 1972, the Vatican has co-sponsored an official dialogue with Pentecostal Christians, mainly focused on promoting mutual understanding and clarifying points of shared faith. In many parts of the world, Roman Catholic leaders have complained about Pentecostals using harshly anti-Catholic rhetoric and questionable methods of proselytism to entice the faithful. †

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Sunday, July 27, 2014

10:00 a.m. – 3:00 p.m. (CST)

Mass Time 10:30 a.m. (CST)

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There will be quilts, quilt raffle, silent auction, bingo, ice cream, games for young and old, baked goods and a grand raffle of 75 prizes totaling \$3,000.

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Serra Club vocations essay

Love of God leads priests, deacons and religious to ministry

(Editor's note: The following is the third in a series featuring the winners of the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.)

By Nicole Cerar

Special to The Criterion

"Whoever does not love does not know God, because God is love" (1 Jn 4:8). Priests, deacons and religious brothers and sisters made vows that he or she would dedicate his or her life evangelizing and loving only Jesus Christ.

People who have been called to a religious ministry display love just as people in married life do each and every day. Husbands and wives show their fidelity toward one another and toward their children, just as priests show their community and members of their parish fidelity by providing knowledge of God and consecrating the Eucharist.

Priests and men and women religious make vows of celibacy, but that doesn't mean they can't love others as

Jesus loved his people.

The greatest manifestation of God the Father was giving up his only Son Jesus on the Cross. Why? It was because he loves us so much. He sacrificed the greatest gift for all people so that we may have eternal happiness.



Nicole Cerar

Men and women who live out a religious ministry believe that it is also their duty and mission to try to express love to the greatest extent of their ability as God so did to the world.

They also have to sacrifice getting married and having a family. But they instead receive the bigger prize of Jesus because he will give pure happiness and joy. Through service, good works, evangelization and the Mass, members of the clergy spread compassion and generosity to the less fortunate by providing them with love, food,

service and faith.

Men and women religious and the clergy want to repay God by sharing his love, giving back to the community and giving back to God for sacrificing his Son.

Priests, religious men and women and deacons in their lives and ministry respond to their calling of love not only through their faith, but by glorifying God in all they do.

"And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor 13:13). Religious men and women and clergy devote their lives to spreading Catholicism and giving others hope. But they know that focusing on loving God is most important because, with love, all things are possible.

(Nicole and her parents, Pete and Sherry Cerar, are members of St. Simon the Apostle Parish in Indianapolis. She completed the ninth grade at Cathedral High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

Vatican names committee to help revamp communications, media outreach

VATICAN CITY (CNS)—Seven months after hiring a consulting firm to study the Vatican's communications structures, the Vatican has set up an 11-member committee—which includes Our Sunday Visitor's Greg Erlandson—to suggest ways to increase collaboration and cut costs.

Australian Cardinal George Pell, prefect of the Vatican Secretariat for the Economy and a member of Pope Francis' Council of Cardinals, announced the formation of the committee at a news conference on July 9.



Greg Erlandson

"The objectives are to adapt the Holy See media to changing media consumption trends, enhance coordination and achieve progressively and sensitively substantial financial savings," he said.

The cardinal told reporters there currently is little or no relation between the Vatican's individual media expenditures and the number of people reached around the world. For example, he said, at a time when fewer and fewer people around the

world listen to the radio, the Vatican's largest media employer is Vatican Radio, which produces programs in 45 languages.

At the same time, he said, the success of Pope Francis' Twitter account and the PopeApp developed for mobile devices by the Pontifical Council for Social Communications—offering a combination of Vatican Radio and other Vatican media-produced news, photos and video—shows a need to strengthen the Vatican's digital outreach.

Still, Cardinal Pell said, "the priority is not economic," but using resources more efficiently to reach the greatest number of people possible. While cutting costs is one goal, "we do not want to diminish our outreach."

The Vatican has nearly a dozen separate communication outlets and offices, many of which operate independently of one another. They include the Pontifical Council for Social Communications; the Vatican newspaper, *L'Osservatore Romano*; Vatican Radio; the Vatican television production studio, CTV; the Vatican Information Service; the Vatican press office; the Fides missionary news agency; the main Vatican website; the

news.va news aggregator; the Vatican publishing house LEV; and the Vatican printing press.

Lord Chris Patten, former chairman of the BBC Trust and former chancellor of the University of Oxford, will serve as president of the commission. The 70-year-old British public servant is a Catholic and was coordinator of Pope Benedict XVI's trip to the United Kingdom in 2010.

Irish Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications, will serve as secretary of the commission, which has been asked to come up with recommendations in the next 12 months.

The commission members have been asked to review the report submitted to the Vatican by the global management-consulting firm McKinsey & Co. The firm was hired in December to review the Vatican communications structures and recommend ways to streamline and modernize them.

Erlandson is president and publisher of Our Sunday Visitor Publishing in Huntington, Ind. He serves as a consultant to the Pontifical Council for Social Communications and, from 1986 to 1989, he was a correspondent in the Rome bureau of Catholic News Service. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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- Courses on the Catechism of the Catholic Church from CDU
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- Employees also receive reimbursement upon course completion

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Legal

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Carla Hill, Archdiocese of Indianapolis,

P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Employment

COORDINATOR OF PROGRAMMING New Albany Deanery Catholic Youth Ministries

We are seeking a faith-filled, energetic, passionate person to oversee, coordinate and implement our ministries to high school and college age young adults with our 18 parishes in Floyd, Clark and Harrison Counties in southern Indiana. Applicants need to be able to build relational and pastoral ministry and be able to empower leadership.

If you are interested in joining a dedicated team that truly makes a difference, please send a resumé by July 25th to marlene@nadyouth.org.

For any additional information please call our Director, Marlene Stammerman at 812-923-8355.

Employment

JOB OPPORTUNITIES St. Monica Catholic Church

COORDINATOR OF FAMILY LIFE

St. Monica Parish in Indianapolis, Indiana is seeking a part-time Coordinator of Family Life to work under the supervision of the Pastoral Associate in promoting the spiritual growth of families. The Coordinator of Family Life will use the tools of "whole community catechesis" to help families live and hand on their faith. The Coordinator will staff the family portion of RCIA, assist in building a Team that will sponsor family faith formation opportunities within the Parish, and coordinate with Infant Baptismal Preparation and Marriage Preparation/Enrichment.

Candidates for this thirty-hour position must be completely bilingual in English and Spanish. Each candidate must be a fully initiated Catholic and a model of Catholic discipleship and family life, with a good understanding of Church, strong leadership skills, creativity and flexibility. A bachelor's degree in theology or pastoral ministry is preferred, but experience and skill will be honored. Commitment to family life is a must!

MUSIC DIRECTOR

The St. Monica Music Director is responsible for the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish. This person of faith is both a pastoral minister who possesses a vision of how a local Church can develop its potential and a professional who holds specialized credentials in music and has a thorough understanding of Roman Catholic liturgy.

Candidate must be a practicing Catholic with an active faith life, have at least three years' experience as a pastoral musician (volunteer or paid), have a degree in music or the equivalent, possess a strong knowledge and training in Roman Catholic Liturgy, and be proficient in voice, keyboarding, guitar, or choral performance and some knowledge of all of these instruments.

Please send resumé to
St. Monica Catholic Church • c/o Anne Corcoran • 6131 North Michigan Road • Indianapolis, IN 46228.

Deadline for applications is July 20. Job description available at
www.stmonicaindy.org/article/2-job-opportunities-at-st-monica/

VOLUNTEERS

continued from page 1

as she has served as a volunteer and a visitor at the Indiana Women's Prison in Indianapolis.

She's involved in Bible study and catechism classes with the women during the school year. She attends Mass with the women every Sunday evening—Masses that are celebrated by priests from the Indianapolis West Deanery.

"Christ called us to visit those in prison for a reason," says Kazlas, one of about 15 Catholic volunteers at the Indiana Women's Prison.

"These men, women and children are sometimes rejected and abandoned by their own families. They feel like they are forgotten by society, that they are not worthy of anyone's love, and that their sin can never be forgiven. Their sin is a heavy weight on their soul."

The sacrament of reconciliation offers a measure of healing and forgiveness for the women, Kazlas says.

"Decades of guilt and remorse are often healed through the sacrament of confession. Then regular Mass attendance becomes the oasis of peace in their lives. It is the one place where we are all loved, accepted and welcomed, regardless as to what else may be going on in our lives."

Kazlas has seen the power of that healing in one of the women who recently became a Catholic.

"Her crime is very well known. Books and TV shows had been written about her life and her crime," says Kazlas, a member of St. Malachy Parish in Brownsburg.

"She came to Mass every Sunday for three and a half years, and attended all our classes. I talked to her just before she joined our Church—about her experience in the Catholic program and why did she finally decide she wanted to become a Catholic.

"She told me it was because we accepted her and never treated her any differently than anyone else. She never fit in with the other worship services, but felt like she had come 'home' when she came to Mass with us.

"The day she entered our Church, her family was present at Mass. I was filling out some paperwork and needed to ask her mom a few questions about her baptism. Her mother thanked us for what we had done for her daughter—that her daughter felt better, that some of her sins had been forgiven. I looked at her and told her that *all* of her daughter's sins had been forgiven that day, through the sacrament of confession that she went to."

The conversation took an unexpected turn when Kazlas explained the sacrament to the mother.

"On the way out the door, she started crying. I stopped and hugged her and asked her what was wrong. She asked me, 'If God can forgive my daughter's sins, do you think he could forgive mine, too?'"

"I felt like crying with her. 'Of course he can,' I told her. We talked and then I realized that what we do in the prison has ripple effects with the families of the inmates, too. God is at work in their lives in ways that we aren't even aware of."

'They're still God's children'

The razor wires stretching across the prison walls and fences initially filled Deacon Steve Gretencord with fear and uncertainty.

So did the thought of doing prison ministry among men who have been convicted of federal crimes that include murder, gun running and the manufacture

and distribution of drugs.

Then came the experience that unsettled the deacon for the Archdiocese of Indianapolis during one of the Communion services he leads every Thursday—alternating at the United States

Penitentiary and the Federal Correctional Institution, both in Terre Haute.

"The very first time it happened, it caught me off guard," says Deacon Gretencord. "I was giving a homily and someone said, 'I don't understand what you just said.' Especially the men on death row, they'll seek information right then. At first, it caught me off guard. Now, I take it as a compliment. They are paying attention. They ask questions. They want to learn."

That glimmer of interest has developed into a deeper connection in the nearly three years of Deacon Gretencord's ministry at the prisons.

"I am always struck, each and every time, when they receive the Eucharist, and they go back and kneel on the concrete," he says. "When I see them bow their heads, I know Jesus is there.

"Or when they come to me and quietly talk about their children or some problem they're having at home and I see a tear running down their cheek. I know that they trust me because they can't let their guard down anywhere else there. If they did, they would be marked as weak, and the weak are preyed upon by the strong."

While his fear has faded, the 62-year-old deacon always maintains an awareness of his surroundings during his prison visits.

"Things can happen," he says.

Good things happen, too, including the two times Archbishop Joseph W. Tobin has joined Deacon Gretencord to celebrate Mass for the prisoners.

"The inmates still talk about it," says the deacon, who also ministers at Sacred Heart of Jesus Parish in Terre Haute. "It meant that much to them. And it showed me he understands I'm doing something worthwhile. I found out how much he cares about all the people in the archdiocese, whether they are in a parish or incarcerated."

After a pause, Deacon Gretencord adds, "Everyone wants to be tough on crime, and I understand that. But they're human beings. We put them behind the concrete and the razor wire, and we forget about them. I know they have a debt to pay, but they're still God's children.

"I remember this one gentleman was very distant, very hard in his heart. Over the course of a few months before he transferred out, I saw him change. He would participate in the Communion service. He would sing. He would read one of the readings. When he left, I gave him a parting blessing. He shook my hand, thanked me and told me he would continue going to services after he transferred."

Moments like that one help explain why Deacon Gretencord considers his prison ministry "one of the most fulfilling things I've ever done."

"When I walk out, I know I've made a difference in somebody's life. You can't experience that and not be changed. When I bring the Eucharist to these men, I'm doing something very special in their lives. It's humbling."

'What's God asking me to do?'

In a moment, Robert Mariacher will explain how chocolate chip cookies and rice paper can help to change the life and the faith of men in jail.

Yet right now, the 75-year-old Mariacher is explaining how his involvement in prison ministry at the Plainfield Correctional Facility has changed his life.

"I really got into it when I retired at 62," he says. "I was at a point where I was trying to put my life in order and thinking about, 'What's God asking me to do?'"

Part of the answer came when he considered Jesus' instructions in Matthew 25: "For I was hungry and you gave me food. I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and



Archbishop Joseph W. Tobin offers Communion to Rhonda Morrison during a Mass that he celebrated in the chapel at the Indiana Women's Prison in Indianapolis on June 29. To his left distributing Communion is Deacon Dan Collier. (Photo by John Shaughnessy)



Above, Tara Fox proclaims a reading during a Mass that Archbishop Joseph W. Tobin celebrated in the chapel at the Indiana Women's Prison in Indianapolis on June 29. (Photo by John Shaughnessy)



Left, Constance Tomich shares a smile and a conversation with Archbishop Joseph W. Tobin following the Mass that the archbishop celebrated in the chapel at the Indiana Women's Prison in Indianapolis on June 29. Many of the women, both Catholics and non-Catholics, lined up to talk with the archbishop after Mass. (Photo by John Shaughnessy)

you visited me."

"When you get to 'visit the imprisoned,' not many people are doing it or want to do it," says Mariacher, a member of St. Luke the Evangelist Parish in Indianapolis. "I wanted to go where there was the least amount of people involved.

"It has helped me see things I wouldn't have seen. And it's helped me become a better Christian."

The father of four and the grandfather of 12 also has another reason for visiting and helping men in jail.

"As you look back on your life, you recall situations where you could have been arrested," he says. "The difference is that some of us are caught and others aren't. Most of the men in our group can look back and say, 'I could have been arrested, but I wasn't.'"

Mariacher is a volunteer with Kairos Ministry, a national, ecumenical effort that tries to bring Christ into the lives of people in prison—all in the goal of "changing hearts, transforming lives, impacting the world."

The Kairos program begins with a weekend retreat in the facility where volunteers are matched one-on-one with about 40 prisoners at a time. During the retreats, chocolate chip cookies and rice paper serve as intriguing ways to help the men in prison learn potentially life-changing values.

"One of the main points of the weekend is forgiveness," Mariacher notes. "It's the thought, 'You will be forgiven as you forgive others.' There's a point where the prisoner has to forgive even the person who may be responsible for them going to prison. They write down these names on a

piece of rice paper. They put these pieces of rice paper in a bowl of water and the rice paper dissolves."

That symbolic lesson in forgiveness is extended through the hundreds of chocolate chip cookies that volunteers bake for the weekend retreats.

"Once they go through the forgiving process, they take a bag of cookies and go to someone in the prison who has offended them," Mariacher says. "They go up to them, give them the cookies and say, 'I'm giving you these cookies as a sign of forgiveness and wanting to improve our relationship.'"

Mariacher acknowledges that it's a challenge in humility to offer a bag of cookies as a peace token in a prison where most of the 1,500 men have been jailed for theft, battery and drug-related crimes. Still, he has seen how the impact of the weekend—and the follow-up sessions—has changed the hearts of some of the toughest men he has met.

"One was a motorcycle guy," he says. "He shot, point-blank, a boyfriend of his ex-wife for molesting his daughter. He shot him dead. Then he had a heart problem. He was in the operating room, near death. His heart had stopped, but the surgeon didn't give up on him. After the surgery, the surgeon asked him, 'Do you believe in God?'"

"He turned his life around even though he's still in prison. Christ changes lives. There's never a situation where God won't forgive you."

(For previous installments in "The Catholic Connection: Changing Lives in the Criminal Justice System" series, log on to www.CriterionOnline.com.) †



Deacon Steve Gretencord



Robert Mariacher