Laura Kazlas.

Lives in the Criminal Justice System.

The Catholic Connection: Changing their prison ministry. It’s the second whose lives have been changed through person making the visit. prisoner, they can change the lives of the need, the one that can be the most instructions to reach out to others in prison. Yet these visits change inmates’ lives as well as their own. (Editor’s note: Of all of Christ’s parishes 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 her, and is the story of three Catholics whose lives have been changed through their prison ministry. It’s the second time that the voluntary work of prisoners has been recognized by the church.

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. “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.

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

By John Shaughnessy

The letter still touches and inspires Laura Kazlas.

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.

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 he heard the stories.”

Laura Kazlas.

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.

“They have grown 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 fragility 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
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 is “a win-win situation. For the survivors, it can be very healing. For the Church leaders and members, it can help them” in seeing what should be done.

Father Zollner said: “There is no easy answer. It’s a win-win situation. For the survivors, it can be very healing. For the Church leaders and members, 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 met to pray for the Anglicophone Conference on the Safeguarding of Children, Young People and Vulnerable Adults.

In 1996, the annual conference brings together experts from the federal Health and Human Service’s mandate that for-profit companies cannot be forced to abide by the federal Health and Human Service’s mandate that for-profit companies cannot be forced to abide by employee free of charge if the individual or families, not just employers, employees, their minor dependents, and other stakeholders, not just employers, “further encourages employers to drop coverage.” †

The high court, citing the Religious Freedom and Restoration Act (RFRA), ruled on June 30 that closely held for-profits; and “to employees, their minor dependents, and other stakeholders, not just employers; “to all employers, not just 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 these policies 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-profit companies; “to all employers, not just closely held for-profit companies; “to employees, their minor dependents, and other stakeholders, not just employers; “further encourages employers to drop coverage.” †

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

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.

Washingto...
Crossroads walkers will witness to culture in archdiocese

By Natalie Hoelter

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 the walkers sleep and recover from “sleeping and scoring in an RV,” for a homeade lasagna meal and a good night’s rest in real beds, the 12 young walkers for Crossroads Pro-Life will be ready to begin their journey 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, D.C., on July 29.

The group members are walking from San Francisco to the nation’s capital—a 12-week journey of 3,200 miles—proclaiming that “the walkers” themselves are “not just a group of young adults” but a culture-of-life movement.

Their trek comprises the central route of Crossroads Pro-Life’s three routes across the United States. Each group is comprised of college students and young adults from Washington, D.C., for a pro-life rally on Aug. 16. There are also walks in Canada, Spain and Australia.

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.

“The prayers, the walking and other works,” 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 so big, they aren’t alone. 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.

“The Crossroads Pro-Life College is a time when young adults’ beliefs are challenged.

‘With Crossroads, it gives them that time to solidify their beliefs,’ Nolan says. ‘We’ve seen a lot of amazing conversions and transformations, not just in the people they reach but in the people who do it.’

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 positive, based on our contact from people at the grass-roots level.”

The participants walk Monday through Friday. Half of the group will walk for 100 miles while the other half sleeps in an RV, then the ships switch at night.

During the week is a lot of walking and meeting people. One of the main experiences is to pray at large pro-life center on weekends to let people 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 at Catholic colleges, says Nolan, and have daily Masses afterwards.

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.

“I wish to also call attention to the ten thousands of children that emigrate alone, unaccompanied, to escape violence and poverty,” Pope Francis said in the message read on July 14 by Archbishop Christophre Pierre, papal nuncio to Mexico.

“This is the category of migrants from Central America who cross the U.S. border under extreme conditions and pursuing a hope that the United States will ensure their safety and provide protection to Central Americans traveling through the country—even as they are the same conditions experienced by Mexicans living in the United States illegally.”

The 1,200 Central American children migrants has the full attention of Pope Francis, who sent a message in advance of the forum, jointly sponsored by Mexico and the Vatican.

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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.

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 that marriage is good, but it doesn’t show otherwise and seriously doubt that there could be any other way.

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 men, women 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 they are five 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 it is always better all around.

—John F. Fink

Letters Policy

Letters from readers are welcome in The Criterion as part of the newspaper’s commitment to an exchange of freely-held and expressed opinion among the people of God (Comunio 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 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 sensibilities (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 100 words) are more likely to be printed.

Letters must be signed, but, for security reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2507. Readers with access to e-mail may send letters to criterion@archindy.org.
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 los cambios demográficos en la población católica, la densidad de parroquias concentradas en una región geográfica limitada, el histórico de disminución de la participación en las misas y en actividades sacramentales, el aumento de los desafíos económicos que amenaza 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 en 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.

Como escribió la semana pasada, hace muchos años en Detroit mi madre y familia experimentaron el cierre de la parroquia. Ellos también conocen la pérdida y el dolor que se nos puede pedir como comunidad arquidiocesana, pero el proceso de planificación pastoral denominado Conectados en el Espíritu exige 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.

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 estas comunidades parroquiales que le han sido asignadas.

Todos los pastores deben tener cuidado de no “fundirse” o quedar exterminados. 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 tendente a mejorar la calidad del ministerio, así como también practicar la buena administración de los recursos y el empleo de consejos y comisiones conjuntos.

Al aprobar estas sociedades espera que cada grupo incluya en su planificación conjunta algunos objetivos 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 creen 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 Pasión 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 viabilidad en el mundo que está cambiando hacia una discapacidad aún más fuerte para nuestro Señor Resucitado.
**Events Calendar**

**July 17-19**
St. Christopher Parish, 5306 W. 16th St., Indianapolis. Information: 317-241-6314.

**July 18**

**July 18-20**

**August 1-3**
Liverpool Retreat Center, 701 E. Main, Ferdinand, Ind. Information: 812-576-4302.

**August 3**
Kedzie Retreat Center, 841 E. 140th St., Ferdinand, Ind. (Evangelic Diocese).

**Mass celebrates 50 years of Curssillo in archdiocese on Aug. 9**

To celebrate a half century of Curssillo 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 lasagna lunch, talks, Saturday Vigil Mass, a Curssillo altrea (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 contact Rob and Anjie Reuzenaar at 812-923-5419.

**Birthing line needs volunteers, diapers**

Birthing line, 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. Birthing line is seeking phone volunteers to assist callers by providing a listening ear and scheduling appointments to receive material and spiritual support.

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; Warsaw, birthplace of St. John Paul II; Budapest, capital of Hungary; Vienna, Austria, center of the Habsburg Empire; and beautiful, 1,000-year-old Zagreb in the Eastern Europe.

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/selected hotels. For more information, contact Brother Maurus at nmzege@stmeinrad.org.

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

Benedictine Brother Maurus Zoeller, rectory director, tour director, and past master for Saint Meinrad Archabbey, will lead a pilgrimage to Poland and Eastern Europe on Nov. 3-14. Benedictine Father Kurt Szlaski 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 Croatia, home of the Black Madonna icon; Wadowice, birthplace of St. John Paul II; Budapest, capital of Hungary; Vienna, Austria, center of the Habsburg Empire; and beautiful, 1,000-year-old Zagreb in the Eastern Europe.

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**April 14**

**August 15-16**
Native of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. “Augustavraganz,” 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5:30 p.m.; “5k walk/ run Sat. 9 a.m. Information: 317-357-1200.†

**August 17-19**
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.†

**August 9-10**
St. Paul Parish, 9797 N. Deaonob Road, Galloway/ New Absahe. Parish festival, Sat. 5 p.m.-midnight, pork tenderloin dinner, music, kids games, Sun. 11 a.m.-4 p.m.; drum circle. Information: 317-623-1094.

**August 10**
St. Mary Parish, 2500 S. Mary’s Drive, Lynwood. Parish picnic, 10 a.m.-4 p.m. Information: 317-952-2553.

**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.†

**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 20 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 Hankee, 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.

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; Nicole Petters, 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 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 the Lahr’s 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 Lahr’s] took the time to honor her in some way. So many lives are affected by this.”

Later this summer, Shannon Jager will 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 Lahr’s 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 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.

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 is also 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.”


**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 masculine and challenges of married life.

Pre Cana Conference programs are scheduled during 2014 on Sept. 14, Oct. 5 and Nov. 2 at One Lady of Fatima Retreat House, 335 S. Meridian St., Indianapolis.

The program, sponsored by the archdiocesan Office of Pro-Life, is presented by a priest and trained volunteer couples. It begins with an opening dinner on Sept. 12-14.

The first and third days are from 8 a.m. to 5 p.m., and the second day is from 4 p.m. to 8 p.m.

The registration fee of $629 includes the program presented by trained facilitators, and overnight accommodations for the weekend.

Registration is required. A $130 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Couples who were married at a Catholic church in recent months may announce their marriage. There is no charge for the engagement or marriage announcements.

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

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**WEDDING ANNOUNCEMENTS**

**Couple 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. 15, 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 stories on any of these three questions:

- How does your faith deepen your relationship with your spouse?
- What shared expressions of 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 include your response and your story to assistant editor John Shanahan by e-mail at jshanahan@archindy.org or by mail in care of The Criterion, 1515 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**

Couple 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, 347 N. Meridian St., 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 Archdiocean Alumni Center, 1840 N. Meridian St., Indianapolis.

To register, call Ken Carroll in the Office of Pro-Life and Family Life at 317-236-1252 or 800-382-0958, ext. 1521.

**WEDDING ANNOUNCEMENTS**

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To register, call Ken Carroll in the Office of Pro-Life and Family Life at 317-236-1252 or 800-382-0958, ext. 1521.
Full effects of Hobby Lobby ruling will evolve over time

WASHINGTON (CNS)—The Supreme Court’s decision in Barrows 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 may rely on 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 current contraceptive 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 could 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 our own religious beliefs,” wrote Marcia D. Greenberger, co-president of the National Women’s Law Center, in a piece posted on the Family Research Council, on a SCOTUSblog post. “The ‘sky is falling’ is in the air 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 complications arise in a “closely held” corporation? About 50 for-profit companies have pending challenges to the provision of the Affordable Care Act. The Becket Fund, a religious liberty legal group that represents Hobby Lobby and many other plaintiffs against the government, said the court’s decision means that 49 for-profit company cases will now return to lower courts for review 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.

“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

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

Newswreks reported that according to a Cavanaugh Business School survey, about 90 percent of U.S. companies might qualify. On the other hand, Newswreks noted, 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 religious-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, and Catholic dioceses and Catholic and other church-run colleges.

Among them is Wheaton College v. Burwell, in which a temporary injunction was issued on June 30, 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.

In his dissent, Ginsburg said 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 enforcing 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 ruling. Twin bills introduced in the House and Senate would ban employers from refusing to provide health coverage that is guaranteed to their employees under federal law. The bills were introduced in the deeply divided Congress.

What was the news on July 17, 1964? The Right type of economic worker in reporting economy, 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 lens of The Criterion.

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

**Stress of right workers to voice in economic policy**

**VATICAN CITY—Workers have earned the right to a voice in making national economic policies and to a just share of national income, a Vatican letter has decided. The same time, a 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 cull**

**Impact of Eastern Rite on council emphasized**

**Holy Father plans trip to Oviedo**

**Paul VI travels to Castel Gandolfo**

**Expert panel commission work: See accelerated pace for council’s third session**

**71 Catholic paper is planned**

**Little Sisters’ drivers go on strike**

**A layman’s hopes for Vatican Council II**

**Japanese ‘Are 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 prison for political ordinance**

**Pope voices auto safety warning**

**Dearth of priests in Brazil**

**Editorial: Bureaucratic snarl**

“It has long been a custom in Indiana at biennial sessions of the General Assembly to seek abolition of capital punishment. It has been a companion custom to give the seekers a polite hearing, then file the bill in some convenient burial ground, such as 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 ban execution by any device, the noose, the gas chamber, the firing squad and other devices of legal murder, many of the remaining 42 have all but allowed capitve Resurrection 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
Ten Sisters of Providence celebrate golden jubilees

Citation report

In 2014, 10 Sisters of Providence of Saint Mary-of-the-Woods are celebrating 50 years in the congregation. In addition to the 10 jubilarians, all 10 sisters ministered in the Archdiocese of Indianapolis at some time, giving more than 200 years of service with the Church in central and southern Indiana.

Sister Carole Ann Fedders (formerly Sister Joseph Martin), 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 Saint Mary-of-the-Woods with a bachelor’s degree in elementary education, and earned a master’s degree in education from Indiana University.


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

Sister Mary Beth Klingel (formerly Sister Mary Helen), 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 Saint Mary Parish in Terre Haute (1976-2005). At Saint Mary-of-the-Woods Motherhouse, she has served on the corporate renew 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 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 (1966-69), the former All Saints School (1971-81) in Indianapolis and as provincial councilor (1996-2001). At Saint Mary-of-the-Woods, she served as director of novices (2000-07). She also served elsewhere in Indiana.

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 Mundy 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 (1966-69), the former All Saints School (1971-81) in Indianapolis and as provincial councilor (1996-2001). 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 Margaret), 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 (1984-96). 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, 1973. 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 (1983-1992).

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 Brownstown.

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 March 5, 1973. Sister Joan graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics and earned a master’s degrees 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 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 Anna Marsha Speth (formerly Sister Marcia Ann), a native of Vincent, Ind., currently ministers as the director of postulants in the United States and as spiritual director at Saint Mary-of-the-Woods Motherhouse.

Sister Mary Mundy served in Indianapolis 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 at St. Joseph Aquinas School (1972-77) and at Central Catholic School (1977-79), as provincial councilor and as executive assistant of the resource center for the Office of Catholic Education (1989-99). She also served as assistant for postulants 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 also has 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/psychiatry 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.
Looking Around/Fr. William Byron, S.J.

Decriminalizing marijuana: A way to endanger the common good

Several events took place during 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 in mid-June in out-of-mid-June about the legalization of recreational drugs.

“Let me state in the clearest terms possible,” said the pope. “The problem of drug use is not solved by drugs.” And he added. “Drug addiction is an evil, and with evil there can be no building or harmony.”

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 ‘legal’ illicit drug in the United States with about 12 percent of people 12 years of age or older reporting use in the past year or five days. Marijuana users experience 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 effects 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. Detoxification results show up in higher levels of anxiety and depression, impaired cognitive functions and in some cases lower IQs. All of these could be condemned. 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 a particularly wise 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.

(Jean-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 for me as the universal Church—not only as a priest, but also as a Catholic. In my homily at 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 witness as Christians in the world.

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

In my work as director of vocations for the archdiocese, I am often asked how to go about discerning one’s vocation or religious vocation—or any major decision. More and more, my first recommendation is to begin 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. Through prayer, we can listen to God’s guidance, nurture the journey of discernment as instruments of God’s grace, gifting us with the patience and strength we need to hear and follow God’s call.

And service of others gets us outside ourselves, reminds us that others in front of our own, reminding us that our lives as Christians isn’t all about our own needs.

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 discerning process that brings us to God 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, doing those very things, we are evangelizing because an evangelist is nothing more than an instrument of God, conveying ourselves to the daily work of discipleship, we naturally discern the path God would choose for us.

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

Discerning God’s will on our own can sometimes mean that when we discern within the heart of the Church—with the guidance of a spiritual 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 vocation director.)
Sunday Readings

Saturday, July 26

Matthew 13:13-23

Psalm 84:12-14

Sunday, July 27

Sts. Joachim and Anne, patrons of the Blessed Virgin Mary

Jeremiah 17:5-11

Psalm 84:3-6a, 8a, 11

Matthew 13:24-30

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, 16b-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 13:9-13

Thursday, July 24

St. Sharbel Mikhail, priest

Jeremiah 2:1-3, 7-8, 12-13

Psalm 36:6-7, 8-11

Matthew 13:10-17

Friday, July 25

St. James, Apostle

2 Corinthians 4:7-15

Psalms 126:1b, 2-6

Matthew 20:20-28

Question Corner

Fr. Kenneth Doyle

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

In 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)

A Catholic does 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).

Q u a m a confirmed and practicing Catholic, and my divorced fiancé, was ordained in a Baptist seminary 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 Methodist minister, 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 my 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)

A First, 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 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 involving a Catholic until an annulment has been granted.)

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, 1800 N. Meridian St., Indianapolis, IN 46202 or e-mail to criterion@archindy.org.
Pope Francis blesses the stomach of a pregnant woman during a visit to Isiema, Italy on July 5. The pope was visiting the Italian region of Molise. (CNS photo/Dia Loi, 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 Tettao, 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 Tettao and Capuchin Father Ramiero Cantalamessa, preacher of the papal household, headed 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 in 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 Vatican’s general secretary, Cardinal Pietro Parolin, had invited the pope to visit Caserta, which 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 Tony Palmer of the Commission 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.

“The 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 1971, 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.
Serra Club vocations essay

Love of God leads priests, deacons and religious to ministry

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

By Nicole Cesar

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 they would dedicate their lives to the service of God. 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 love and honor one another and toward their children, just as priests show their community and members of their parish family 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 thing for us so that we may have eternal happiness.

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 brothers and sisters are all motivated by their desire to bless the people in their lives and ministry and 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 13:11). Religious men and women 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 Cesar, 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.)

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BEECHWOOD CONDO, Maderia Beach, FL, 2BR/2B, pool & 2st/balcony overlooking the Gulf of Mexico. Meet Indy’s owner. See photos, maps. Call Robin at 317-506-8516.

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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 resume by July 25th to marlene@nadyouth.org.

COORDINATOR OF FAMILY LIFE
St Monica Parish in Indianapolis 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 anchor their faith in daily life. The Coordinator will staff the family portion of RCA, assist in building a team that will sponsor family faith formation opportunities within the Parish, and coordinate with diocesan resources.

Applicants need to have a bachelor’s degree in theology or related field, previous experience in pastoral care or family ministry preferred, but openness and skill will be honored. Commitment to family life is a must.

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

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Special to The Criterion

Greg Erlandson

The pill’s noses to noses, a Vatican publishing house LEV, and the Vatican publishing press office.

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.

The nine-member council, announced the formation of the commission at a news conference on July 9.

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

The cardinal told reporters there is currently little or no relation between the Vatican’s individual media operations 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-produced news, photos and video—shows a need to strengthen the Vatican’s digital outreach.

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The following is the third in a series featuring the winners of the Indianapolis Serra Club’s 2014 John D. Kelley Vocations Essay Contest.

If you are a victim of sexual misconduct, contact your local Catholic Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator, Carla Hill, Archdiocese of Indianapolis, 5330 N. Park 63062-1410, 317-236-1548 or 800-532-9836 ext. 1548 chill@archindy.org.

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

Mariacher was a prison chaplain at Terre Haute, overseeing programs that get men out of prison. He volunteered in Bible study and catechism classes with the archdiocese during the school year. She attends Mass with the women every Sunday—Masses that are celebrated by priests from the Indianapolis West Deanery.

"I have called in many of those in prison for a reason," says Kazlas, one of about 12 also has another reason for visiting the 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 not 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 he transferred out, so I changed. He would participate in the Communion service. He would sing. He would read one of the readings. When he left, I gave him a blessing. He shook my hand, thanked me and told me he would continue to go to services after he transferred.

Moments like those help deacon Gretencord consider 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."