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## Pope calls for prayers as militants chase all Christians out of Mosul

VATICAN CITY (CNS)—As the last Iraqi Christians in Mosul fled the city, Pope Francis urgently called for prayers, dialogue and peace.



Pope Francis

"Violence isn't overcome with violence. Violence is conquered with peace," the pope said before leading thousands of pilgrims gathered in St. Peter's Square in a moment of silent prayer on July 20.

"Our brothers and sisters are persecuted, they are chased away," he said, as he assured Christians

in all of Iraq and the Middle East of his "constant prayers."

The pope's plea came as the last Christian families living in Mosul were forced from the city after facing increasing threats, violence and intimidation.

The Islamic State in Iraq and Syria (ISIS) group, which has taken control of Mosul, Iraq's second-largest city, was threatening to kill any Christians who did not convert to Islam or pay a tax, Syriac Patriarch Ignace Joseph III Younan told Vatican Radio.

The militants in Mosul also burned to the ground the building housing the Syriac bishop's office, residence and library, and everything inside, he said on July 19.

ISIS fighters "have already threatened that if they don't convert to Islam, all Christians will be murdered. It's terrible! This is a disgrace for the whole international community," he said.

The international community must immediately halt all aid to the ISIS group, he said.

"Whom are they getting their weapons from? From these extremist nations in the [Persian] Gulf, with the approval of Western political leaders because they need their oil."

The patriarch said the world community

See **MOSUL**, page 2

## Touched by God's love



Archbishop Joseph W. Tobin anoints Kimberly Stewart as she receives the sacrament of confirmation during a Mass that the archbishop celebrated on June 29 at the Indiana Women's Prison in Indianapolis. Kimberly's mother, Theresa Stewart, rests her hand on her daughter's shoulder.

(Photo by John Shaughnessy)

## Bond between mother and daughter shines during Church's outreach in prison Mass

(Editor's note: This story is the third in a series called *The Catholic Connection: Changing Lives in the Criminal Justice System.*)

By John Shaughnessy

In the bond between a mother and daughter, it was a moment touched by tears of joy and an embrace that seemed to silently express this thought for both women: "I hope you know how much I love you."

For Kimberly and Theresa Stewart, it was also a moment touched by God's grace, acceptance and love.

The emotional scene between mother and daughter unfolded on the summer evening of June 29 as sunlight streamed

through the windows of the chapel at the Indiana Women's Prison in Indianapolis.

Ever since she entered the prison last October after a drug-related conviction, Kimberly Stewart has been on a journey to try to turn around her life.

That journey took a significant faith-filled step when she received the sacrament of confirmation from Archbishop Joseph W. Tobin during a Mass he celebrated for Catholic and non-Catholic inmates in the prison chapel on June 29.

Shortly after the archbishop anointed Kimberly, mother and daughter dissolved into each other's arms as the tears flowed.

Later, Kimberly repeatedly told people, "I'll never forget this experience."

Her mother noted, "She's turned around her life and turned it over to God which I

really haven't seen in the past 10 years. It's like I've got my daughter back. I'm very proud of her. I told her, 'God has seen you through this, and he will see you through even more.'"

The emotional reactions touched Archbishop Tobin, too.

"Parents would say, 'That would be one of my worst nightmares—to have one of my children incarcerated.' But I had to be impressed with the openness of Kimberly to the God whom prison bars can't keep out—that met her in love in the prison.

"And I had to almost weep from gratitude for Theresa—a mother who like the mother of Jesus stood by her daughter in a shameful and painful

See **OUTREACH**, page 8

## Archdiocese explores possibility for new Catholic high school south of Indianapolis

By John Shaughnessy

As a new school year nears, the archdiocese continues to explore the feasibility of a new Catholic high school south of Indianapolis.

Information sessions at the 13 parishes that could potentially send students to a new Catholic high school have already begun this summer and will continue into August.

Members of those parishes have also been invited to take part in focus group meetings scheduled for Aug.



Bishop Christopher J. Coyne

12-14 at St. Charles Borromeo Parish in Bloomington, St. Bartholomew Parish in Columbus and SS. Francis and Clare of Assisi Parish in Greenwood.

The information sessions and the focus group meetings are the most recent parts of a process that began in the summer of 2013 when Bishop Christopher J. Coyne, vicar general of the archdiocese, approved the formation of a committee to "explore the possibility and the need for a new Catholic high school south of Indianapolis."

"The high school farthest south in Indianapolis is Roncalli, and we don't have another high school until Father Michael Shawe Memorial in Madison and Our Lady of Providence in Clarksville," says Gina Fleming, a committee member and the superintendent of Catholic schools for the archdiocese. "A large portion of our Catholic families in that area don't have an

option for a Catholic education at the high school level."

Fleming noted that the feasibility study is in its first phase: exploring the possibility of a high school south of Indianapolis, and the potential location or locations for it.

"If we find there is potential in both of those considerations, we'll move into phase two, which will explore the funding of a high school," Fleming says. "Phase three would be the implementation of a new high school."

Four potential locations have already been identified for a new Catholic high school. One is in the Bloomington-Bedford area while another is in the Columbus-Seymour area. A third possibility is an archdiocesan-owned property in Greenwood just east of Ind. 37 at Mullinax and Olive Branch roads.

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# MOSUL

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must uphold human rights and the freedom of religion.

“We are in Iraq, Syria and Lebanon. We Christians weren’t imported, we’ve been here for millennia and, therefore, we have the right to be treated as human beings and citizens of these countries,” he said.

Patriarch Younan spoke with Pope Francis by telephone on July 20 while visiting Rome and told him of the “disastrous” situation in Mosul.

The pope said “he was following closely and with anxiety the plight of Christians” in Mosul, the patriarch told Catholic News Service.

During their nine-minute phone conversation, the patriarch begged the pope “to continue intensifying efforts with the powerful of this world,” and to warn them “that it is a mass purification based on religion which is underway in the province of Ninevah,” whose capital is Mosul.

“What a shame for the silence of the so-called ‘civilized world’ ” in response to the tragedy, the patriarch told CNS via e-mail.

The Syriac patriarch was in Rome with Syriac Archbishop Basile Georges Casmoussa of Antioch and Syriac Catholic Archbishop Ephrem Yousif Mansoor Abba of Baghdad, to meet with Archbishop Dominique Mamberti, the Vatican’s foreign minister, and explain the plight of Christians in Mosul and surrounding areas.

The patriarch proposed that the Vatican call on its diplomatic corps members to urge their respective governments to take “appropriate measures in order to prevent further killing and abusing of Christians and other minorities in the name of a religion.”

Syriac Catholic Archbishop Yohanna Moshe of Mosul told the Vatican’s Fides news agency that ISIS fighters took possession of a Syrian Catholic monastery outside of Mosul, near Qaraqosh, on July 20.

Earlier, militants occupied Mosul’s Chaldean Catholic

and Syriac Orthodox cathedrals, removed the crosses at the front of the buildings and replaced them with the Islamic state’s black flag. Tombs and other places of worship were reported to have been desecrated, too.

Militants singled out homes belonging to Christians and marked them in red paint with the Arabic letter “N,” for “Nazarat,” which means Christian, as well as “Property of ISIS,” said Chaldean Auxiliary Bishop Saad Sirop of Baghdad.

“Our worst fears have come true, and we don’t know what to do,” he told Aid to the Church in Need.

Those who fled their homes with whatever possessions they could carry were then stripped of everything they owned by the militants at the city’s checkpoints, said Archbishop Jean Sleiman, the Latin-rite bishop of Baghdad.

The militants took people’s belongings, money, personal items “even their cars, leaving them with nothing and forcing them to walk miles under the sun to get to the first Christian villages outside the city where they’re welcomed,” he told SIR, the Italian bishops’ news agency.

Chaldean Catholic Patriarch of Baghdad Louis Sako told AsiaNews that any dialogue with the extremists seemed impossible.

The militants are like “a wall” as they only repeat: “Between us, there is nothing but a sword,” the patriarch said. He added that “there is no one of authority to face,” so people “don’t know where they come from and what they really want.”

Patriarch Sako said that as late as the end of June, 35,000 Christians had lived in Mosul, and more than 60,000 lived there before the U.S.-led invasion in 2003. But now, “for the first time in the history of Iraq, Mosul is now empty of Christians.

“Iraq is heading toward a humanitarian, cultural and historical disaster,” he said in an open letter to Iraqis and the world on July 17.

“It is shameful that Christians are being rejected, expelled and diminished” from a land they have shared together with their Muslim fellow citizens for 1,400 years, the patriarch wrote.



An Iraqi Christian family fleeing the violence in Mosul sleeps inside Sacred Heart of Jesus Chaldean Church in Telkaif, Iraq, on July 20. Pope Francis called for prayers, dialogue, and peace, as the last Iraqi Christians flee Mosul. (CNS photo/Reuters)

He urged Muslims who support ISIS “to reconsider their strategy, and respect the unarmed innocent people of all ethnicities, religions and sects.” He asked Iraqi Christians to be rational, “calculate their options well,” to come together in solidarity and be patient as they prayed “until the storm passes.”

Syriac Catholic Father Nizar Semaan of Mosul told Fides that world leaders must do something concrete, like “including these groups in the list of terrorist organizations” as well as “making public the names of the countries and forces that finance them.”

He said intelligence agencies and some governments “know where certain weapons and money that keep these groups going come from. It would be enough to stop the flow for a month, and these groups would not have any more force.”

Also, Sunni leaders and followers must help isolate the jihadist groups and declare a religious ruling against them, which “would certainly have a significant effect,” the priest said. †

## Executive order prohibits firing of gays by U.S. government, contractors

WASHINGTON (CNS)—President Barack Obama’s executive order of July 21 has installed workplace rules forbidding the firing of gays, lesbians, bisexual and transgender people by the federal government and federal contractors—a key provision in the Employment Non-Discrimination Act languishing in Congress.

The U.S. bishops have opposed the bill, known as ENDA, which was passed by the Senate last November but was never scheduled for a vote in the House. The bill has been introduced in almost every Congress since 1994.

“Today’s executive order is unprecedented and extreme and should be opposed,” said Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, and Bishop Richard J. Malone of Buffalo, New York, chairman of the Committee on Laity, Marriage, Family Life and Youth.

“In the name of forbidding discrimination, this order implements discrimination,” they said in a joint statement. “With the stroke of a pen, it lends the economic power of the federal government to a deeply flawed understanding of human sexuality, to which faithful Catholics and many other people of faith will not assent. As a result, the order will exclude federal contractors precisely on the basis of their religious beliefs.”

Archbishop Lori, Bishop Malone and two other bishops in an earlier posting on July 21 on the U.S. Conference of Catholic Bishops’ blog addressed their opposition to the changes put in place by the executive order because it does not include a religious exemption and could keep Catholic agencies from getting federal contracts.

“To dismiss concerns about religious freedom in a

misguided attempt to address unjust discrimination in the workplace is not to advance justice and tolerance. Instead, it stands as an affront to basic human rights and the importance of religion in society,” the four bishops said.

They included Archbishop Salvatore J. Cordileone of San Francisco, chair of the USCCB Subcommittee for the Promotion and Defense of Marriage, and Archbishop Thomas G. Wenski of Miami, chair of the Committee on Domestic Justice and Human Development.

“The U.S. legacy of religious freedom has enabled the Catholic Church and other faith communities to exercise their religious and moral convictions freely, and thus contribute to the good of all in society. No good can come from removing this witness from our social life,” they added in the blog posting.

“Eliminating truly unjust discrimination—based on personal characteristics, not sexual behavior—and protecting religious freedom are goals that we all should share. The current political climate makes it very difficult to maintain a reasonable dialogue on these contentious issues, but we must keep trying.”

Fourteen other religious leaders on July 1 had asked Obama to include a religious exemption in his executive order. “We are asking that an extension of protection for one group not come at the expense of faith communities whose religious identity and beliefs motivate them to serve those in need,” said the letter.

Among the signatories were Father Larry Snyder, president of Catholic Charities USA, and Stephen Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington.

Lawmakers first drafted a measure similar to ENDA in 1974. The Senate vote last fall on ENDA was 64-32 for passage, with no vote schedule in the House. †

## Official Appointments

Effective immediately

**Rev. Anto Peterraj**, an incardinated priest of the Diocese of Palayamkottai, India, and administrator of Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, has been recalled to his diocese by his ordinary.

**Rev. Wilfred Day, V.F.**, appointed administrator pro-tem of Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, while continuing as pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery.

**Rev. Randall Summers**, pastor of St. Louis Parish in Batesville, beginning a leave of absence.

**Very Rev. John A. Meyer, V.F.**, appointed administrator pro-tem of St. Louis Parish in Batesville, while continuing as pastor of St. Mary Parish in Greensburg, dean of the Batesville Deanery, and priest moderator for the parishes of St. Peter in Franklin County, St. Charles Borromeo in Milan, Immaculate Conception in Millhousen, St. Maurice in Napoleon, St. John the Baptist in Osgood, and St. Vincent de Paul in Shelbyville.

**Rev. Timothy Sweeney, O.S.B.** sacramental minister for St. Isidore the Farmer in Perry County, reappointed for a period of one year.

Effective Aug. 13, 2014

**Rev. Damian Cesanek, O.F.M.**, St. John the Baptist Province, Cincinnati, appointed administrator of St. Louis Parish in Batesville.

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



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1400 N. Meridian St.  
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[criterion@archindy.org](mailto:criterion@archindy.org)

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## ‘A culture of encounter’: Archdiocese launches its first Latino radio program

By Natalie Hoefler

On June 23, the archdiocese celebrated a first: the archdiocese’s first radio show in Spanish aired on 810 AM Pescador Radio.

It has been a dream of archdiocesan Intercultural Ministry director Franciscan Brother Moises Gutierrez ever since he began serving in the archdiocese four years ago as Hispanic Ministry coordinator.

“We knew how important radio was, because you can reach more people,” he said.

In January, a new Latino Christian radio station hit the airwaves in Indianapolis—810 AM Pescador Radio, or “Fisherman Radio.”

One of their representatives contacted Brother Moises in May to see if the archdiocese would be interested in having a weekly one-hour show.

“I talked to [Secretariat for Communications executive director] Greg Otolski to see if we’d be interested, and he said yes, definitely, that Archbishop [Joseph W.] Tobin is very interested in something like this.”

Otolski explained the archbishop’s desire for an Hispanic radio program.

“Archbishop Tobin knew from the Hispanic ministry work that he has done in other dioceses that getting a program on a Spanish language radio station was an effective way to reach people, and he wanted to do that in

Indianapolis,” Otolski said.

“This radio program gives us a great opportunity to evangelize. It’s a way for us to share with Spanish-speaking Catholics what is happening in the Archdiocese of Indianapolis, and to also share our faith with people who may not have a church home or who have fallen away from their faith.”

A six-month contract was signed for the 12:30-1:30 p.m. Monday timeslot, and within about six weeks Brother Moises was on the air interviewing Archbishop Tobin for the first show of “Comunidad Católica de Fe,” or “The Catholic Faith Community.”

“[Archbishop Tobin] talked about the importance of Hispanic ministry, the importance of intercultural ministry—it was just fun,” Brother Moises said with a laugh, admitting that “that was my first [time hosting a] radio show ever.”

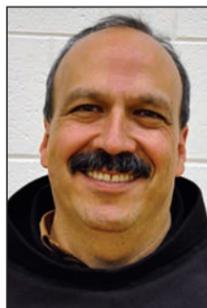
As much fun as he had, Brother Moises will not be hosting each show.

“Priests, deacons, pastoral associates, lay leaders—they’re all excited and want to help,” he said.

While Brother Moises and a team of advisors are still lining up speakers and developing the format for the rest of the six-month lineup, one thing is certain, he said.

“At the end of July, we’ll start doing live shows, so we can have people call in with questions and really connect with them.”

Connecting with Latinos is the primary purpose for the existence of the program, he



*‘The purpose is to give people the opportunity to encounter Jesus and to encounter each other. We encounter them, they encounter us, and together we encounter Jesus. That’s the purpose. That’s the whole idea.’*

—Franciscan Brother Moises Gutierrez, archdiocesan director of Intercultural Ministry

said, with “the hope that we will reach out to people who have left the Church or who have not been practicing a faith, as well as the people in the pews.

“The show is geared toward Hispanics, Catholic or not. Sometimes it’s difficult to reach out to people who don’t go to church. But they can listen to the radio when they’re working or eating lunch.

“The purpose is to give people the opportunity to encounter Jesus and to encounter each other. We encounter them, they encounter us, and together we encounter Jesus. That’s the purpose. That’s the whole idea.”

Brother Moises cites Pope Francis’ message from the 48th World Communication Day on June 1 as being supportive of this effort.

“He was talking about using media to put into practice what he has called ‘to embrace a culture of encounter,’” Brother Moises explained. “He said with the media, we’re able to encounter all the different people, and you can really reach out to them and together reflect on our faith and our culture as Catholics.

“He’s inviting us to live out this

culture of encounter.”

Many people will have the opportunity to share in this encounter. With a roughly 40-mile radius, the show could reach Latinos as far east as Connersville, as far south as Bloomington, as far west as Greencastle and beyond Carmel, Ind., in the Lafayette Diocese to the north.

Brother Moises said numerous people have made positive comments to him after having heard the program.

“Several people even commented about it on their Facebook page, and those comments were shared,” he said. “They quoted what the archbishop said on the show—it’s working!”

Brother Moises is quick to give credit elsewhere for the success and existence of the show.

“The way everything developed, we believe God is involved in this. We trust that if we do our part, God will do his.

“And I’m very proud of the archdiocese and how they respond to the sign of the times, the needs and the realities of the archdiocese.

“It’s a win-win situation: We wanted to do a show, and the Hispanic community will benefit.” †



Archbishop Joseph W. Tobin



Greg Otolski

## ESPAÑOL

## ‘Una cultura de encuentro’: La Arquidiócesis lanza su primer programa de radio para la comunidad latina

Por Natalie Hoefler

El 23 de junio la Arquidiócesis celebró una primicia: salió al aire el primer programa de radio en español de la Arquidiócesis, en Pescador Radio 810 AM.

Este ha sido un sueño del director del Ministerio Intercultural de la Arquidiócesis, el hermano franciscano Moisés Gutierrez, desde que comenzó a trabajar para la Arquidiócesis hace cuatro años como coordinador del Ministerio Hispano.

“Sabíamos que la radio era muy importante porque de esta forma se puede llegar a muchas más personas,” expresó.

En enero salió al aire una nueva estación de radio cristiana orientada al público latino en Indianápolis: Pescador Radio 810 AM.

Uno de sus representantes se comunicó con el hermano Moisés en mayo para explorar si la Arquidiócesis estaría interesada en tener un espacio semanal de una hora.

“Hablé con [el director ejecutivo de la Secretaría de Comunicaciones] Greg Otolski para ver si estaríamos interesados y dijo que sí, por supuesto, que el arzobispo [Joseph W.] Tobin está muy interesado en una iniciativa como esta.”

Otolski explicó el deseo del arzobispo de contar con un programa de radio hispano.

“El arzobispo Tobin sabía, gracias a su labor en el ministerio hispano en otras diócesis, que conseguir un programa en una estación de radio en español era una forma efectiva de llegar a las personas y quería lograr esto en Indianápolis,” comenta Otolski.

“Este programa de radio nos brinda una excelente

oportunidad para evangelizar. Es una forma para compartir con los católicos de habla hispana lo que está sucediendo en la Arquidiócesis de Indianápolis y también para compartir nuestra fe con aquellas personas que quizás no tengan una iglesia que frecuenten o que se hayan alejado de su fe.”

Firmaron un contrato de seis meses por el espacio de 12:30 a 1:30 de la tarde los lunes, y aproximadamente seis semanas después el hermano Moisés estaba en el aire entrevistando al arzobispo Tobin durante el primer programa de “Comunidad Católica de Fe.”

“[El arzobispo Tobin] habló sobre la importancia del ministerio hispano, la importancia del ministerio intercultural, y fue una experiencia muy agradable” recuerda el hermano Moisés riendo y admite que “esa fue mi primera vez [como presentador] en un programa de radio.”

Pero a pesar de lo agradable de la experiencia, el hermano Moisés no será el presentador de todos los programas.

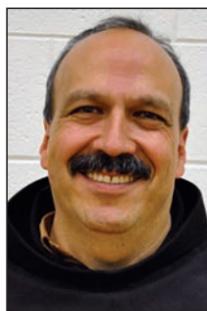
“Los sacerdotes, diáconos, asociados pastorales y líderes seculares están muy emocionados y desean ayudar,” nos cuenta.

Si bien el hermano Moisés y un equipo de asesores todavía están identificando posibles invitados y creando el formato de la programación de los próximos seis meses, nos adelanta que hay algo que sí está muy claro.

“Al final de julio comenzaremos a hacer programas en vivo para que la gente pueda llamar y hacer sus preguntas, y de esta

forma establecer una verdadera conexión con nuestro público.”

El objetivo fundamental de la existencia del programa, según comenta, es conectarse con la población latina, con “la esperanza de acercarnos a



*‘El objetivo es brindar a estas personas la oportunidad de encontrar a Jesús y de encontrarse sí mismas. Nosotros las encontramos a ellas, ellas nos encuentran nosotros y juntos encontramos a Jesús. Ese es el objetivo. Esa es la idea.’*

—Hermano franciscano Moises Gutierrez, el director arquidiocesano del Ministerio Intercultural

las personas que se hayan apartado de la Iglesia o que no hayan estado practicando su fe, así como también acercarnos a las personas que acuden regularmente a la misa.

“El programa está dirigido a los hispanos, sean católicos o no. A veces resulta difícil llegar a las personas que no acuden a la iglesia, pero estas escuchan la radio cuando están n trabajando o comiendo el almuerzo.

“El objetivo es brindar a estas personas la oportunidad de encontrar a Jesús y de encontrarse sí mismas. Nosotros las encontramos a ellas, ellas nos encuentran nosotros y juntos encontramos a Jesús. Ese es el objetivo. Esa es la idea.”

El hermano Moisés cita el mensaje del Papa Francisco en el marco del aniversario número 48 de la Jornada Mundial de las Comunicaciones Sociales, celebrado el 1 de junio, en el cual apoya este tipo de iniciativas.

“Hablabla sobre emplear los medios de comunicación para practicar lo que él llama una ‘cultura del encuentro,’” explica el hermano Moisés. “El Papa nos dice que con los medios de comunicación podemos encontrar a todas las personas y verdaderamente llegar hasta ellas, y de esta forma reflexionar juntos sobre nuestra fe y nuestra cultura como católicos.

“Nos invita a vivir esta cultura del encuentro.”

Muchas personas tendrán la

oportunidad de compartir en este encuentro. El programa tendrá un alcance de aproximadamente 40 millas de radio y podría llegar a latinos que se encuentren en comunidades distantes como Connersville en el este, Bloomington en el sur, Greencastle en el oeste y más allá de Carmel en la diócesis de Lafayette, al norte.

El hermano Moisés señala que mucha gente le ha hecho comentarios positivos después de haber escuchado el programa.

“Mucha gente incluso comentó sobre el programa en la página de Facebook y esos comentarios fueron compartidos,” indica. “Citaban lo que el arzobispo dijo en el programa... ¡Está surtiendo efecto!”

El hermano Moisés rápidamente da crédito a otras fuentes por el éxito y la existencia del programa.

“Por la forma en la que todo ha sucedido, vemos la mano de Dios en todo esto. Tenemos confianza en que si hacemos nuestra parte, Dios hará la suya.

“Y estoy muy orgulloso de la Arquidiócesis y de la forma en que han respondido a las señales de estos tiempos, las necesidades y las realidades de la Arquidiócesis.

“Se trata de una experiencia en la que todos salen ganando: nosotros queríamos tener un programa y la comunidad hispana se beneficiará.” †

Traducido por: Daniela Guanipa



Arzobispo Joseph W. Tobin



Greg Otolski



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



Amelia Martinez of Oracle, Ariz., holds up a sign on July 15 as she and members of her family gather in support of migrants in her town. In a scene reminiscent of similar protests in California, about 65 demonstrators gathered near Oracle to protest the arrival of immigrants who have entered the country illegally. They complained that the federal government's response to a surge of new arrivals from Central America was putting their communities at risk.

(CNS photo/Nancy Wiechec, Reuters)

## Children at the border

What should we do with all those children who are crossing the Rio Grande River into the United States? That has become a monumental problem with no easy answers.

The media have shown the thousands of unaccompanied children who are arriving from the Central American countries of Honduras, Guatemala and El Salvador. Just since last October, more than 52,000 of them have overwhelmed the Border Patrol stations, and the Obama administration estimates that 90,000 children will have crossed illegally into the United States by September.

This is a humanitarian crisis. Can you imagine how desperate a mother has to be to send her son or daughter on that long trip up through Mexico to the U.S. border? That shows how miserable conditions are in those countries.

In most cases, the families seem to have no choice. According to the United Nations Office on Drugs and Crime, the homicide rate for male victims ages 15-29 in Central America is "more than four times the global average rate for that age group." It's a matter of either remaining in Central America and risking being killed, or trying to escape, with a similar risk.

The children who are arriving at the border often say that they're afraid that gangs will kill them in their native countries. And this seems to be a statement of fact, not just a ploy to remain in this country.

Michelle Mendez, an attorney for Catholic Charities in the Archdiocese of Washington, told the Catholic newsweekly *Our Sunday Visitor*, "It's not uncommon to have a girl, maybe 13 or 14, who has been the victim of sexual assault by gang members back home. The sexual assault prompts her to come to the United States, and then through that journey, she might get raped twice. Then when she's here, we need a ton of caseworkers to help this little girl overcome the trauma she's been through."

And Bishop Eusebio Elizondo, auxiliary bishop of Seattle and chairman of the U.S. Conference of Catholic Bishops' Committee on Migration, told *Our Sunday Visitor*, "These children are indeed fleeing for their lives and must be looked at through a protection lens,

not through an enforcement lens. We must not send them back if they have valid protection claims. It would be akin to sending them back into a burning house."

Catholic Charities and individual Catholic parishes all along the Rio Grande River have been doing what they can for these children. Sacred Heart Parish in McAllen, Tex., for example, just on this side of the border, has been in the news for turning its parish hall into a temporary shelter. It provides the children with blankets, clothing, food, and a place to take a shower, after Border Patrol officials drop them off.

But why did all these children start coming in the first place, besides being in fear of their lives in their native countries? Because the Homeland Security Act of 2002 and the Trafficking Victims Protection Reauthorization Act of 2008 mandate that unaccompanied minors who are caught coming into the United States illegally are to be turned over to the U.S. Office of Refugee Resettlement.

Word got around in Central America, therefore, that children who managed to get to the United States would be allowed to remain here. That's not entirely true, but it is true that only a small percentage of these children are being deported.

The federal Office of Refugee Resettlement is supposed to determine if the children have relatives or sponsors in the United States. However, the vast numbers of these children have swamped the office, leaving the children in Border Patrol stations that resemble jails more than day care facilities.

The long-term solution to this problem has to be between our government and those of the Central American countries. President Barack Obama will meet with the leaders of Honduras, Guatemala and El Salvador on July 25 to discuss cooperation on the influx of child migrants from Central America into the United States.

We have ignored those countries for too long, and now we are feeling the consequences. If we don't help those countries solve their internal problems, we will continue to have this problem of children trying to migrate into the United States.

In the meantime, the Catholic Church will continue to do what it can to meet the physical needs of the children who are here.

—John F. Fink

## Be Our Guest/Paul Kachinski

### We must understand and live the vocation and sacrament of marriage

The article "Pope blames 'culture of comfort' for intentionally childless marriages" published in the June 6 issue of *The Criterion* is right on target.

And our Holy Father certainly is not judging people, he is teaching. And that is what popes do—teach. Many of us need to take his teaching to heart to become totally faithful Catholics who know the faith.

Marriage and the priesthood are sacraments of vocation. Discerning a vocation with a well-formed conscience is critical.

Discerning a vocation of marriage, having in mind that the marriage will be fruitless—that is childless—is contrary to what the marriage covenant entails.

In a recent letter to the editor, a good examination of conscience in discerning whether one's vocation is to the married life, religious life or the single life was provided. This discernment provided such considerations as: Will the marriage be fruitful? Is one interested in good works rather than raising a family? What maturity level are the couple intending to be married at? Maturity level is critical in discerning a religious vocation.

The one item in the list that disturbed me was the consideration given to overpopulation. Overpopulation has been an item of concern for a long time, even in the 1800's, with predictions of impending disaster within the immediate future. Disaster has not happened, and things have improved as we adhered "to be fruitful and multiply" (Gen 2:22). Overpopulation, like climate change, is junk science.

A fertile married couple choosing a childless marriage can be compared to a man choosing the vocation of priesthood and opting not to celebrate Mass. Why would someone choose a vocation knowing they will not live the vocation fully?

Marriage is a sacrament of grace

and a covenant relationship that is to be fruitful. When I got married, my wife and I promised to be open to new life. That is the covenant of marriage. A covenant is a sacred oath taken before God and man.

To enter into the covenant knowing full well that one will not fulfill it, because they are purposely opting for absolutely no children, is a lie.

Indeed, an ecclesiastical tribunal can declare the nullity of such a marriage "because one or the other never intended to accept children lovingly from God and planned from the outset to use every means to thwart such fruitfulness. Such an arrangement is not marriage, in the biblical and Catholic meaning of the term, despite what society thinks" (Father David Ruppert, pastor of St. Anthony de Padua Church, South Bend, Ind., homily, 27th week of Ordinary Time, Sunday Cycle B).

In marriage, my first responsibility is to God, my second responsibility is to my wife and family, and my third responsibility is to myself. I am called as a husband to imitate Christ who gives his flesh and blood in total self-donation to his bride, the Church. Jesus' love holds nothing back from us. For fertile couples to opt absolutely to exclude children is to hold something back, and not give all—that is the lie.

"Fecundity is a good, a gift and an end of marriage. By giving life, spouses participate in God's fatherhood" (*Catechism of the Catholic Church*, #2398).

Marriage is not merely a human institution. At the very moment of creation, God created "male and female" and marriage became a divine institution. See the *Catechism of the Catholic Church*, paragraphs 1601 to 1666, for more teaching on marriage.

(Paul Kachinski is a member of St. Barnabas Parish in Indianapolis.)

## Letter to the Editor

### Despite political landscape, we must live as disciples of Jesus, reader says

I was recently inspired on the spur of the moment to write this while sitting before the Blessed Sacrament.

As a Catholic, I understand that God has given me the awesome and terrifying gift of free will. I say terrifying because I also understand the teaching of Holy Mother Church that the manner in which I choose to exercise the gift of this freedom will determine how I spend life after death, with my God in eternal peace or separated from him in hell. I must strive every day to exercise my will in accordance with the divine will of Jesus. It is for this reason alone that I oppose the political left. The left embraces what St. John Paul II called the "culture of death." Case in point—the recent Hobby Lobby U.S. Supreme Court ruling.

Despite the left's attempts to convince me that the five Catholic Supreme Court justices have advanced the so-called "war on women" with their ruling, I know better.

The majority ruling did absolutely nothing to limit access to the contraceptive and abortion-causing drugs identified in the lawsuit. All of these are as available to women now as they were before the ruling. The only thing the court determined is that closely held for-profit corporations can't be forced to pay for these morally-objectionable drugs.

And how did the left react? Thirty-five U.S. Senators, all Democrats, introduced

legislation to strip religious freedom protections from such businesses. The "Protect Women's Health from Corporate Interference Act" has the support of President Barack Obama, NARAL Pro-Choice America and Planned Parenthood, the largest abortion provider in the U.S. At its core, this bill seeks to eliminate some of our First Amendment religious freedom protections. Thankfully, the U.S. Senate on July 16 voted to block consideration of the bill.

As a disciple of Jesus Christ, how could I ever support a party which embraces the destruction of more than 3,000 children every day by abortion? A party which embraces the destruction of our tiniest neighbors by embryonic stem-cell research? A party which embraces the evil of contraception, and wants me to pay for it with my tax dollars? A party which is now attempting to redefine marriage to include relationships other than the life-long covenant exclusively between one man and one woman, as taught by Jesus himself?

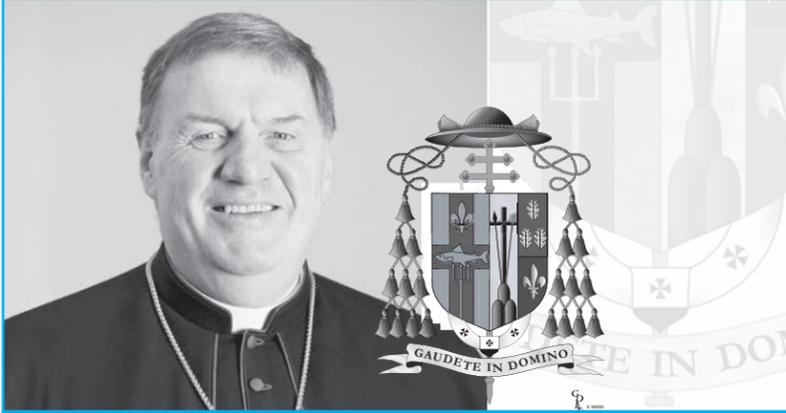
And now a party which is willing to curtail our religious freedoms—including the freedoms of organizations such as the Little Sisters of the Poor and Catholic Charities—to advance its social agenda, much as the totalitarian regimes of the last century did?

Until the Democratic Party eliminates its position as the party which embraces death, I can never in good conscious support its candidates.

Our Lady of Fatima, please pray for us.

Mike Nygra  
Brownsburg

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## How is the Holy Spirit calling us to evangelize the young Church?

For the next six weeks, I plan to offer some reflections on the question I have been asking since I arrived here in central and southern Indiana more than 18 months ago: “Where is the Holy Spirit calling us to open doors in our archdiocese?”

Many people have shared their ideas, hopes and concerns with me in response to this question. As a result, I have identified six areas that have frequently presented themselves to me as “doors” that need to be opened as we journey together in our pilgrimage of faith, hope and love.

The first “door” that I have repeatedly encountered as I pose this question in all regions of southern and central Indiana is “evangelizing the young Church.” How is the Holy Spirit calling us to be more enthusiastic and effective in our efforts to engage young people in the Church’s mission and ministries?

There is immense competition for the time and attention of the young, and we adult Catholics often seem to be clueless about how to share our faith with younger generations in ways that will stir them to join us in the work we were given to do by our Lord:

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19–20).

What can we do to open the door to what Pope Francis calls “missionary discipleship” for our young sisters and brothers who are not simply the Church of the future but, really and truly, the Church of today? How can we who are adults be both models and mentors for the members of the young Church? Even more important, how can we encourage and allow young people to encourage and give witness to us?

I think we need to start by recognizing that much vitality—and holiness—exists in the young Church in our archdiocese. I have had the privilege of meeting with many young people who are involved in ministry in their parishes, high schools and college campuses. I have also encountered young adults who participate actively in the life of the Church, and who seek new opportunities to grow in their faith and serve others. We should celebrate the faith of this vibrant young Church while we look for

opportunities to strengthen and grow it.

So, beginning from a position of strength and hope, what is the Holy Spirit calling us to do? I want to offer some general ideas with the full knowledge that the specific, practical implications need to be worked out in greater detail in our pastoral planning at all levels.

First, I believe that the Holy Spirit is challenging us to make evangelizing our youths and young adults a real priority. This has resource implications for all of us.

It challenges us to invest the time, effort and money that is necessary to reach out to young people, speak to them in their own languages and cultural diversity, welcome them into the life and ministries of our Church, and identify places where young people gather such as the workplace, shopping areas, health clubs, campuses, athletic fields, and civic associations, and find appropriate ways to be present at these places of gathering.

Second, once the invitations are extended, it is important to match skills and talents with the needs of the community and to have a plan for

follow-up.

Instead of trying to fit square pegs into round holes by requiring young people to find space for themselves in the existing ministries of the parish, school or archdiocese, let’s help young people discern their gifts. Let’s ask them where and how they would like to participate in Church ministry. And let’s make sure we provide room for the Holy Spirit to guide and direct young people in discerning their gifts and in sharing their talents with others.

Finally, let’s work hard to make sure that our liturgy, our faith formation programs and our service opportunities are “youth sensitive.” This doesn’t mean that everything should be geared exclusively to the young, but that the needs and concerns of the young Church are anticipated, and where possible addressed, in everything that the Church does as part of its evangelizing mission.

If we truly make evangelizing the young Church a priority, the Holy Spirit will do his part—renewing, inspiring and sanctifying our poor efforts to invite and engage our younger brothers and sisters in the mission and ministries of his Church! †

## ¿De qué forma nos llama el Espíritu Santo a evangelizar a la Iglesia joven?

Durante las próximas seis semanas planeo ofrecer algunas reflexiones sobre la interrogante que me he planteado desde que llegué a la zona del centro y el sur de Indiana, hace más de 18 meses: “¿Qué oportunidades nos brinda el Espíritu Santo en nuestra Arquidiócesis?”

Muchas personas han compartido sus ideas, esperanzas y preocupaciones conmigo, en respuesta a esta pregunta. Como resultado, he identificado seis aspectos que se me han presentado a menudo como “oportunidades” que debemos explorar mientras emprendemos este peregrinaje de fe, esperanza y amor.

La primera oportunidad con la que me he encontrado en repetidas ocasiones, al presentar mi interrogante en todas las regiones del sur y el centro de Indiana, es: “la evangelización de la Iglesia joven.” ¿De qué manera nos llama el Espíritu Santo a ser más entusiastas y eficaces en nuestros esfuerzos para atraer a los jóvenes hacia la misión y los ministerios de la Iglesia?

Existe una enorme competencia por captar el tiempo y la atención de los jóvenes y a menudo pareciera que nosotros, los adultos católicos, no tuviéramos ni idea de cómo compartir nuestra fe con las generaciones más jóvenes, en formas que fomenten en ellos el deseo de unirse a nosotros en la obra que el Señor nos ha confiado: “Por tanto, vayan y hagan discípulos de todas las

naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo, enseñándoles a obedecer todo lo que les he mandado a ustedes” (Mt 28:19-20).

¿Qué podemos hacer para abrir la puerta a lo que el papa Francisco llama “discipulado misionero” para nuestros hermanos y hermanas más jóvenes, que no solamente son la Iglesia del futuro sino que, en verdad y en la práctica, son la Iglesia de hoy? ¿De qué manera nosotros los adultos podemos ser al mismo tiempo modelos y mentores para los miembros de la Iglesia joven? Todavía más importante, ¿cómo podemos animar y permitir que los jóvenes nos animen y nos den testimonio?

Pienso que debemos comenzar por reconocer la enorme vitalidad y santidad que existe en la Iglesia joven de nuestra arquidiócesis. He tenido el privilegio de reunirme con muchos jóvenes que participan en ministerios en sus parroquias, secundarias y recintos universitarios. También me he encontrado con jóvenes adultos que participan activamente en la vida de la Iglesia y que buscan nuevas oportunidades para crecer en su fe y servir a otros. Debemos celebrar la fe de esta dinámica Iglesia joven y, al mismo tiempo, buscar oportunidades para fortalecerla y hacerla crecer.

Así que, comenzando desde una

perspectiva de fortaleza y esperanza, ¿qué nos llama a hacer el Espíritu Santo? Me gustaría ofrecer algunas ideas generales, plenamente consciente de que las implicaciones específicas y prácticas de estas sugerencias tendrán que abordarse con mucho más detalle en nuestra planificación pastoral a todo nivel.

Primero, creo que el Espíritu Santo nos presenta el desafío de hacer que la evangelización de nuestros jóvenes y jóvenes adultos se convierta en una verdadera prioridad. Esto conlleva implicaciones de recursos para todos nosotros.

Nos desafía a invertir el tiempo, los esfuerzos y el dinero necesarios para acercarnos a los jóvenes, hablar con ellos en su propio idioma y diversidad cultural, darles la bienvenida a la vida y a los ministerios de nuestra Iglesia, e identificar los lugares donde se reúnen, como por ejemplo, en sus trabajos, en los centros comerciales, gimnasios, recintos universitarios, campos atléticos y asociaciones cívicas, y hallar las formas adecuadas para estar presentes en estos lugares de reunión.

Segundo, tras extender la invitación, es importante cotejar las habilidades y los talentos con las necesidades de la comunidad y contar con un plan de seguimiento.

En lugar de intentar encajar las

piezas de un rompecabezas donde no van, pidiendo a los jóvenes que se abran espacio en los ministerios ya existentes en las parroquias, escuelas o en la Arquidiócesis, ayudémoslos a discernir sus dones. Preguntémosles dónde y cómo les gustaría participar en el ministerio de la Iglesia. Y cerciorémonos de abrirle campo al Espíritu Santo para que guíe y dirija a los jóvenes para discernir sus dones y compartir sus talentos con los demás.

Por último, trabajemos arduamente para cerciorarnos de que nuestra liturgia, nuestros programas de formación de fe y nuestras oportunidades de servicio sean “aptas para jóvenes.” Esto no significa que todo debe estar dirigido exclusivamente a los jóvenes, sino que se prevén las necesidades y las inquietudes de la Iglesia joven y se abordan siempre que sea posible, en todo lo que haga la Iglesia como parte de su misión evangelizadora.

Si convertimos la evangelización de la Iglesia joven en una verdadera prioridad, el Espíritu Santo hará su parte mediante la renovación, la inspiración y la santificación de nuestros humildes esfuerzos para invitar e interesar a nuestros hermanos y hermanas jóvenes en la misión y en los ministerios de su Iglesia. †

Traducido por: Daniela Guanipa

## Events Calendar

### 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 x235.

### 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. central time, 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.

St. Vincent de Paul Parish, Shamrock Center, 1723 I Street, Bedford. **Parish Picnic**, after 10:30 a.m. Mass, free food, bring dish to share if possible, bingo, bouncy houses, face painting, prizes.

### August 14

St. Luke's Catholic Church, 7575 Holliday Drive East, Indianapolis. **Mass to celebrate Feast Day of St. Maximilian Kolbe, patron of Catholic Radio**, 11:30 a.m., 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.

### August 21-23

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish Festival**, rides, games, food, 5-11 p.m. Information: 317-821-2909.

### August 22-23

**Prince of Peace Parish Community Festival** at Pope John XXIII School, 221 W. State St., Madison. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

### August 23

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk**, 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6, **"Fall Kick-Off Fest,"** 4-11 p.m., food, music, games, movies, \$1 adults, under 21 free. Information: 317-257-2266.

St. Maria Goretti Church, 17104 Springmill Road, Westfield (Lafayette Diocese). **Born2Run 5k Run/Walk**, registration 7:30 a.m., run/walk 9 a.m. \$25 adults, \$15 students. Online registration and information: [www.born2run5k.org](http://www.born2run5k.org). Strollers welcome, no pets.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **St. Monica Feast Day Festival**, international food and entertainment, games, \$1. Information: 317-253-2193.

### August 23-24

St. Mary Parish Festival held at St. Mary's School,

1331 E. Hunter Robbins Way, Greensburg. **Parish Festival**, Mass 4:30, festival Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music, Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

### August 24

St. Paul Campus of All Saints Parish, 9788 N. Dearborn Road, New Alsace. **All Saints Parish Ladies Sodality Hot Breakfast Buffet**, all-you-can-eat, 7:30 a.m.-noon, free-will donations accepted. Information: 812-623-2349.

### August 29-September 1

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Fall Festival**, food, rides, games, Fri. 5 p.m.-1 a.m., Sat. 5-11 p.m., Sun. 3-11 p.m. Information: 317-244-9002. †

## Retreats and Programs

### July 25

Oldenburg Franciscan Center, Oldenburg. **Poetry Workshop**, Poet M.L. Lieber, presenter, 7-9 p.m., \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 26

Oldenburg Franciscan Center, Oldenburg. **"Transitions: Crossing Life's Thresholds,"** Franciscan Sister Olga Wittekind and Claire Sherman, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 includes

CEU and lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### 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](mailto:Retrouvaille_Indy).

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

## Sisters of Providence schedule used book sale

A used book sale will take place in the Providence Spirituality and Conference Center, 1 Sisters of Providence Road at Saint Mary-of-the-Woods, St. Mary-of-the-Woods, on Aug. 2-10.

The sale will take place from 10 a.m.-4 p.m. on Monday through Friday, and 11:30 a.m.-3 p.m. on Saturday and Sunday.

The Sisters of Providence have conducted the book sale for 11 years. The sale began as a way for the sisters to recycle old books. However, the sale has taken on a life of its own in recent years as people from all over the

Wabash Valley bring in their donations.

Categories include hardbacks, paperbacks, spirituality, Bibles, novels, history, children's books and health and wellness books, as well as used CDs and DVDs.

All proceeds benefit the Sisters of Providence mission and ministries.

Items are not pre-priced, but fair donations will be accepted. The sisters will accept donations of books, CDs and DVDs until the week before the sale.

For more information, call 812-535-2947 or log on to [ProvCenter.org](http://ProvCenter.org). †

## 'Faith in Action' radio show features local stories of faith

Catholic Radio Indy general manager Jim Ganley and MJ Krauter host "Faith in Action," a local, 30-minute program featuring Catholic individuals and groups in the Archdiocese of Indianapolis.

The show airs Mondays and Fridays at 10 a.m., Tuesdays and Thursdays at 4 p.m. and Saturdays at 9 a.m. on 89.1 FM and 90.9 FM.

The upcoming programs for August are:

- Aug. 4-9—John Shaughnessy, assistant editor of *The Criterion* and author of *When God Cheers*. Log on to [www.whenGodCheers.com](http://www.whenGodCheers.com) for more information on the book.

- Aug. 11-16—Anne Ryder, local author, speaker and television personality. She will discuss "Journey to Mother Teresa and Back Again,"

part one.

- Aug. 18-23: Part two of Ryder discussing "Journey to Mother Teresa and Back Again."

- Aug. 25-30—Jim Cavnar, president of Cross Catholic Outreach. For more information, log on to [www.crosscatholic.org](http://www.crosscatholic.org).

If you or a Catholic group you are involved with think you have an interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Krauter.

Programs can also be heard at any time by logging on to [catholicradioindy.org](http://catholicradioindy.org). A free app for listening to Catholic Radio Indy via Apple or Android cell phones and mobile devices is also available by logging in to an app store and searching for Catholic Radio Indy. †

## On Eagle's Wings 5K Run/Walk and Kids' Fun Run set for Aug. 23 in Greensburg

On Eagle's Wings 5K Run/Walk and Kids' Fun Run will take place at St. Mary's School, 1331 E. Hunter Robbins Way, in Greensburg, on Aug. 23. Registration starts at 8 a.m., and the run/walk begins at 9 a.m. Advanced registration is available at [www.oneagleswings5k.com](http://www.oneagleswings5k.com).

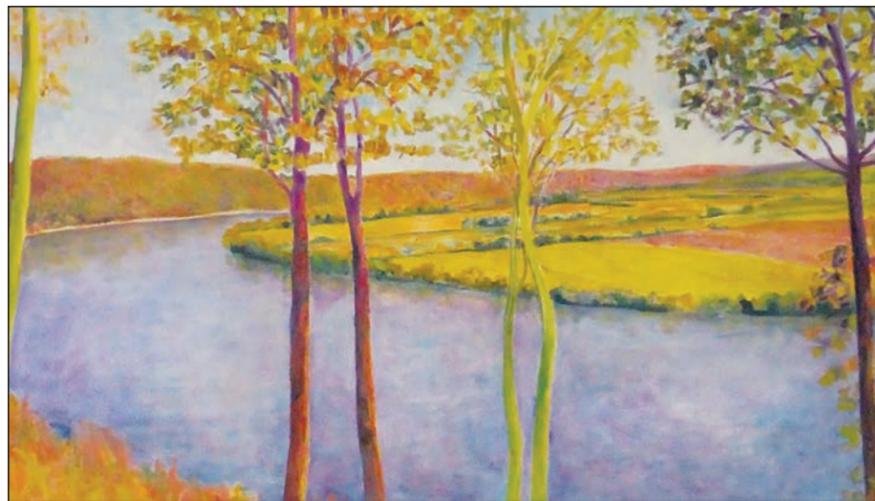
The Kids' Fun Run begins at 10 a.m., and children's games will be available from 8:30 a.m.-11 a.m.

Registration for the 5K run/walk is

\$22, and registration for the Kids' Fun Run is \$16.75. The 5K run/walk will be professionally timed.

Proceeds will benefit St. Mary School and the St. Mary's Building Fund, as requested by the families of Steve and Denise Butz and Don and Barbara Horan.

The event is held in memory of the two couples, who were killed in a plane crash in December of 2012. Both couples were members of St. Mary Parish in Greensburg. †



The above photograph depicts an oil painting by St. Meinrad native Kazhia Kolb entitled "Ohio in the Fall." It is one of a number of Kolb's paintings that will be exhibited along with wood pieces by Princeton, Ind., native Keith Armstrong at the Saint Meinrad Archabbey Library Gallery. (Submitted photo)

## Archabbey Library Gallery to host exhibit by Keith Armstrong and Kazhia Kolb

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, at Saint Meinrad Seminary and School of Theology in St. Meinrad, is hosting a multimedia exhibit by two Indiana artists—wood turnings by Keith Armstrong and paintings by Kazhia Kolb—through Aug. 31.

Keith Armstrong of Princeton, Ind., in the Evansville Diocese, started wood turning in 1983. He focuses on exposing the beauty of the imperfect grain found in cast-off pieces of burl, tree forks, roots and limbs. His work is made from fallen trees or those that are dying and must be felled. Every piece is unique and reflects the individuality of the tree that is the source of his inspiration.

Light is what inspires St. Meinrad artist Kazhia Kolb. By returning to the same place many times in different seasons or times of day, the painter becomes more intimate with the subject, which never looks quite the same. Painting on location forces Kolb to work rapidly to capture what is essential, transforming what is transitory into a harmonious composition.

Her exhibit includes multiple views of the Ohio River, interior scenes and views of the studio. The paintings are in oil on canvas and egg tempera on wood.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website: [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/).

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †

# No electricity, water: Caritas official to launch appeal for Gaza

JERUSALEM (CNS)—The head of Caritas in Jerusalem said he would launch an international appeal to help with the Gaza Strip, and would not wait until the end of Israeli-Hamas hostilities, as he had done in the past.

Father Raed Abusahlia, general director of Caritas Jerusalem, said on July 18 that more than 80,000 Palestinians had been displaced and 1,250 homes have been completely demolished in Israeli airstrikes and the invasion of Gaza in July. He said 80 percent of the Gaza Strip was without electricity, and 90 percent of people did not have drinkable water.

"Families are leaving everything behind, and they don't know what they will be coming back to," he told Catholic News Service. "It is very difficult. There will be a lot of work to do afterward."

Israel launched a ground offensive in Gaza on July 17, and in an e-mail to Father Abusahlia that night, Amin Sabbagh, Gaza Caritas staff coordinator, wrote: "We are facing heavy attack from the sea, from the air and from land. There are lots of explosions everywhere, and people are afraid. Children are scared and women are crying. The situation is impossible. We pray that the Lord brings his peace upon us."

"This needs to stop on both sides," Father Abusahlia said. "We would have liked Hamas to have accepted the [Israeli-proposed] cease-fire," but Hamas, which controls the Gaza Strip, also wants "the lifting of the blockade and an opening of the crossings from both Israel and Egypt."

"They don't want just a cease-fire," the priest said. Referring to the seven-year Israeli-imposed blockade of the Gaza Strip, he added, "1.7 million people in Gaza should not remain in the biggest prison."

The priest said Gazans need hospital supplies. He said Caritas medical staff had been volunteering at local hospitals as well as helping where they could from their homes with the use of first aid kits distributed by Caritas after the fighting in 2012.

Despite calls by Hamas not to leave

their homes, thousands of people in 14 targeted quarters heeded Israeli warnings and evacuated and were being sheltered in U.N. school buildings. Some Palestinians remained in their homes, fearing theft in tough economic times.

Auxiliary Bishop William Shomali of Jerusalem said the school at Holy Family Parish in Gaza had been opened to those fleeing their homes.

Bishop Shomali urged Palestinian and Israeli political leaders to accept Pope Francis' call for an immediate cease-fire.

"Many innocent people have been killed. The human pride is terrible, and the result is the loss of innocent people," Bishop Shomali said. "We need an immediate cease-fire both in southern Israel and in Gaza. People are afraid, tired, they don't sleep."

Expressing his serious concerns over the escalating violence in the Holy Land, Pope Francis telephoned Israeli President Shimon Peres and Palestinian President Mahmoud Abbas, urging all sides to end hostilities and build peace.

The morning after Israel launched a ground invasion of the Gaza Strip, the pope personally telephoned the two leaders on July 18 to express "his very serious concerns about the current situation of conflict."

Phoning Peres at 10 in the morning and Abbas at 11:30 Rome time, the pope told the leaders that the conflict was creating "numerous victims and was giving way to a state of serious humanitarian emergency," the Vatican said in a written communique on July 18.

The pope told the two presidents, whom the pope "considers to be men of peace and who want peace," that constant prayer was needed.

He also urged them to "work hard at making sure all interested parties and those who have political responsibilities on the local and international levels dedicate themselves to bring an end to all hostilities, striving to foster a truce, peace and a reconciliation of hearts," the Vatican said.

In Jerusalem, Matthew McGarry,



Palestinians pray next to the bodies of members of the al-Halaq family during a July 21 funeral in Gaza City; medics say the family was killed in a July 20 Israeli airstrike. The death toll from the two-week Israeli-Hamas conflict passed 500. (CNS photo/Suhaib Salem, Reuters)

country representative for Catholic Relief Services, told CNS he was in regular contact with staff in Gaza. He said they told him that although militants had been launching missiles in Israel from civilian areas, many people have also been killed by Israeli airstrikes in areas where there are no launch sites.

A young CRS intern and her family were killed while sitting in their house, he said.

"She was just a young woman trying to improve her situation," he said. "As with everything, it is not one way or the other. Certainly there are launch sites in civilian areas, but innocent civilians are being killed in their homes."

He said CRS was working to procure nonfood items for Gazan residents for a time when staffers could distribute them. "It has been terrible. People are fasting for the month of Ramadan, they are not eating or drinking during the day and they have only a few hours of sleep with the airstrikes and the drones flying overhead," said McGarry. "It is very frightening, frustrating and disappointing. Clearly this latest round of hostilities is more intense. The indiscriminate targeting of civilians is unacceptable, whoever is doing it."

Dr. Issa Tarazi, executive director of Near East Council of Churches Department of Services to Palestinian Refugees in Gaza, told Catholic News Service on July 18: "There is shooting everywhere, bomb strikes and airstrikes. There are explosions all around. Nobody can move."

"Gaza is so crowded; everywhere you look, there are people. We have experience



An Israeli mobile artillery unit fires toward the Gaza Strip on July 18. Pope Francis telephoned Israeli President Shimon Peres and Palestinian President Mahmoud Abbas on July 18, urging all sides to end hostilities and build peace. (CNS photo/Nir Elias, Reuters)

with this, and we don't want it to be repeated," he said.

In a post on the Spanish website of the Institute of the Incarnate Word, Father Jorge Hernandez, a parish priest in Gaza, said he had shared the translated message of support from Pope Francis with his parish and other Christians.

"Dear brother, I am with you and the sisters and the entire Catholic community. I accompany you with my prayers and closeness. May Jesus bless you and the Virgin Mary protect you," Pope Francis wrote in Spanish to his fellow Argentine priest.

Father Hernandez, who asked for prayers, spoke of visiting his parishioners, where he saw "terrible moments of fear, confusion, stress, crying, but always, always, always at the end of their stories is the profound confidence in ... praising God." †

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# OUTREACH

continued from page 1

moment, and rejoiced that the Church was there for her with the tremendous gifts of the sacraments.”

The archbishop also noticed another gift as he watched and heard the other women react to Kimberly’s confirmation.

“I sensed, too, there was a sort of appreciation among the other women for the step that Kimberly was able to take,” he said. “And perhaps, there was an appreciation for the Church that Kimberly belonged to, that recognized her dignity as well as her need for an even stronger relationship with God.”

## ‘He wants you to stay connected to him’

That emphasis on dignity and a deeper relationship with God pervaded the archbishop’s Mass at the Women’s Prison on June 29. So did his connection with the women who poured into the chapel, many of whom were not Catholic.

The archbishop established that connection from the beginning of Mass, when he used humor and compassion in introducing himself to the women.

“My name is Joseph. I’m your brother. And I know what it means to be a brother because I have eight sisters. So I’m used to taking orders from ladies,” he said, drawing smiles and laughter from the women.

“I’m also your brother as one who has turned to the Lord, at times seeking forgiveness. So we ask God to begin this celebration as only God can do. And that’s to forgive us, heal us and open our hearts.”

The connection continued during his homily when the archbishop told the women that the Church was celebrating the feast of Sts. Peter and Paul—“two saints who knew what it was like to be arrested, who knew what it was like to be cuffed, who knew what it was like to have to stand up to trial.”

The archbishop told the women how much he identified with Peter—“a big guy” who “talked a lot” and “ran away from Jesus when Jesus needed him the most.”

He noted how some people make

comparisons between Peter and Judas, and their relationship with Jesus—two men “who loved him enough to follow him,” two men who betrayed him. Then he shared with the women the difference between Peter and Judas—how they reacted to betraying Jesus, the one who called them and loved them.

“I don’t know about you all, but I want to be connected to the one who dearly loves us, the one who forgives us,” the archbishop told the women. “Judas couldn’t do that. Ashamed, disappointed in himself, he said, ‘I can’t do this. I’m out of here.’ Peter stayed.”

Moments later, the archbishop ended his homily by sharing this belief about God, “Sisters and brothers, whatever failures in our lives, whatever shame has built up in you, he wants you to stay connected to him.”

## ‘A great sense of mutual love’

After the Mass, the women presented the archbishop with several gifts, including a handmade lace creation that spelled out “Tobin”—a gift that reminded him of the lace creations that his Irish ancestors made when they first came to America.

Touched by the gifts, the archbishop invited the women to stop by his office upon their release from prison so he could congratulate them. Touched by that invitation, the women lined up to talk with the archbishop, asking for his blessing and even his autograph.

“It was a grace-filled evening,” noted Mary Schaffner, a member of St. Pius X Parish in Indianapolis and a volunteer at the women’s prison who helped with the liturgy.

“The joy, the sense of community and the welcoming of so many additional women—who for the most part were non-Catholic—to the Mass was a powerful experience. Our Catholic understanding of the dignity of each person seemed tangible. And Archbishop Tobin’s hospitable, down-to-earth and approachable presence made everyone feel at ease. There was a great sense of mutual love from both sides.”

For his part, the archbishop praised the



Rose Sowder watches as Archbishop Joseph W. Tobin signs a note to her following the Mass that he celebrated on June 29 at the Indiana Women’s Prison in Indianapolis. (Photo by John Shaughnessy)

15 Catholics who regularly volunteer at the Women’s Prison and the priests from the Indianapolis West Deanery who celebrate Mass at the prison every Sunday evening.

“The point of departure for prison ministry is that this is something that Jesus expects his disciples to do,” the archbishop said. “And it’s very eloquently supported in Matthew 25 when he said, ‘I was in prison and you visited me’ (Mt 25:36).”

“To have these parishioners, from all different places, give up their time to be with these women was a tremendous gift to me. I watched the relationship they had with the prisoners. It showed me this wasn’t a one-time, flash-in-the-pan gesture. They knew these women, and these women had confidence in them.”

## Setting ‘things right with the Lord’

The volunteers’ consistent effort is reflected in the way they helped lead Kimberly Stewart to her confirmation.

“At first, she sat in the back row of our classes, but before long she was sitting in the front row at Mass and during the classes,” said Laura Kazlas,

a volunteer from St. Malachy Parish in Brownsburg. “She wanted to set things right with the Lord.

“As time went on, you could tell she had begun to embrace our faith in a whole new way. It grew from the faith she was taught as a child to the faith she had come to believe in as an adult.”

That journey culminated in her receiving the sacrament of confirmation—and the tears of joy and the emotional embrace with her mother that followed.

In that moment, Kimberly Stewart thanked her mother and told her, “I’m going to be a soldier of God. I’m so looking forward to it.”

The tears flowed again for Theresa Stewart as she thought of that moment with her daughter.

“It was very emotional for both of us,” Theresa said. “I know that she has found God.”

(For previous installments in “The Catholic Connection: Changing Lives in the Criminal Justice System” series, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



*‘We provide exceptional Catholic education at Roncalli, Shawe Memorial and Our Lady of Providence. We’re excited about the possibility of perhaps providing similar experiences and programming to more students.’*

—Gina Fleming, superintendent of Catholic schools for the archdiocese

# STUDY

continued from page 1

“The other possible location is somewhere along Whiteland Road between I-65 South and State Road 37,” Fleming says.

The archdiocese is being assisted in phase one of the feasibility study by Meitler Consultants, Inc., a Milwaukee-based company that has consulted with more than 2,000 schools and 500 parishes across the country.

The estimated cost of Meitler’s work on phase one of the study is \$30,000—a sum that will be paid through the contributions of several private donors and a matching grant from the archdiocese, according to Fleming.

Three important considerations will be examined during phase one of the study. First, will there be sufficient enrollment for an incoming freshman class? Second, what impact would a new Catholic high school have on existing Catholic high schools? Third, can a new Catholic high school be sustained?

Another key part of the first phase of the study will take place in September and October when

surveys are distributed to members of the 13 parishes who could potentially send students to a new Catholic high school.

Survey questions will be finalized after the focus group sessions, but they will likely include such concerns as an acceptable level of tuition and the amount of acceptable time to drive to a school.

“We are anticipating that Meitler will have their findings about phase one back to us by December,” Fleming says.

While the findings will be considered with great interest, the archdiocese will still have the final decision about a possible new Catholic high school.

Fleming also notes that a significant factor in the archdiocese’s decision is that a new high school should have the effect of giving more students the opportunity to have a Catholic high school education and not just redistribute students already enrolled in Catholic high schools.

“We provide exceptional Catholic education at Roncalli, Shawe Memorial and Our Lady of Providence,” she says. “We’re excited about the possibility of perhaps providing similar experiences and programming to

more students.”

The interest in a possible new Catholic high school was initially broached with the archdiocese by a group from SS. Francis and Clare of Assisi Parish in Greenwood where the enrollment of the parish school has soared in recent years to about 560 students in its preschool to eighth-grade classes. Since that initial contact, other parishes across central and southern Indiana with interest in the possibility have joined the discussion.

“We’re thrilled we have representatives from the Roncalli High School staff and several parish elementary schools on our committee,” Fleming says. “All of them provide great insight and experience on what quality Catholic education can and should look like.”

If the decision is eventually made to have a new Catholic high school, “it will be an archdiocesan Catholic school,” Fleming says. “The overarching motivation of the archdiocese and the representatives from these parishes is to provide quality Catholic education to all who desire it. As with all of our Catholic schools, the mission is first and foremost to teach our Catholic faith.” †

## Focus groups to discuss feasibility of new Catholic high school

The archdiocese has scheduled four focus group sessions to discuss the feasibility of a new Catholic high school south of Indianapolis:

- Aug. 12 at 7 p.m.—St. Charles Borromeo Parish in Bloomington.
- Aug. 13 at 5:30 p.m.—St. Rose of Lima Parish in Franklin.
- Aug. 13 at 7:30 p.m.—St. Bartholomew Parish in Columbus.
- Aug. 14 at 6 p.m.—SS. Francis and Clare of Assisi Parish in Greenwood. †

## 13 parishes invited to participate in high school feasibility study

The archdiocese has invited 13 parishes to participate in the effort to explore the feasibility of establishing a new Catholic high school south of Indianapolis.

The 13 parishes were chosen because of their potential to send students to a new Catholic high school. Here is a list of the parishes:

- Our Lady of the Greenwood in Greenwood
- St. Agnes in Nashville
- St. Ann in Indianapolis
- St. Bartholomew in Columbus
- St. Charles Borromeo in Bloomington
- SS. Francis and Clare of Assisi in Greenwood
- St. John the Apostle in Bloomington
- St. Martin of Tours in Martinsville
- St. Paul Catholic Center in Bloomington
- St. Rose of Lima in Franklin
- St. Susanna in Plainfield
- St. Thomas More in Mooresville
- St. Vincent de Paul in Bedford †



## Ten Commandments monument

Members of Knights of Columbus Council #6138 at Our Lady of the Greenwood Parish in Greenwood dedicated a Ten Commandments monument in front of the parish's church on May 19. The Knights began fundraising efforts for the project last fall. The Ten Commandments are inscribed on the west side and the beatitudes on the east side of the monument. The plan to place the monument on the parish property began in response to society's growing secularization and trends in culture which are opposed to core moral teachings of the Judeo-Christian tradition, the Knights said. Following the monument dedication ceremony, Msgr. Mark Svarczkopf, the parish's pastor, (pictured above on the right) noted, "Some people felt that displaying the Ten Commandments on public ground was a conflict of the American notion of separation of Church and state. We Catholics see [this opposition] as a part of a larger agenda on the part of some people to destroy the moral authority of God that has guided our nation." Pictured in the photo on the left are Knights of Columbus member Thrasher Carmichael III, left, his sons, Nathan, Joshua and Thrasher IV, and Knights of Columbus member Jay Nothstine. (Submitted photos)

## Pope prays for victims of downed plane, urges peace in Ukraine

VATICAN CITY (CNS)—Though exactly what happened to Malaysian Airlines Flight MH17 remained unclear, Pope Francis offered prayers for the 298 passengers and crew members who died when it came down in eastern Ukraine.

According to Australian news reports, some of those who died on July 17 were on their way to Melbourne for the International AIDS Conference. Also killed was

Sacred Heart Sister Philomene Tiernan, a member of the staff at Kincoppal-Rose Bay School, a Catholic girls' school in Sydney.

"The Holy Father, Francis, has learned with dismay of the tragedy of the Malaysian Airlines aircraft downed in east Ukraine, a region marked by high tensions," said a statement on July 18 from the Vatican press office. "The pope raises prayers for the numerous victims of the incident and for their relatives, and renews his heartfelt appeal to all parties in the conflict to seek peace and solutions through dialogue, in order to avoid further loss of innocent human lives."

Given the ongoing tensions between Ukraine, Ukrainian separatists and Russia, and reports that the plane was flying at 33,000 feet, it was widely believed the plane was shot down.

Regarding the death of Sister Philomene, the school principal sent a message to parents confirming the news and saying, "This has come as an enormous shock to me and our school community."

"I heard from [Sister] Phil yesterday morning," when the nun was still in France, wrote the principal, Hilary Johnston-Croke. "She told me that she had left Joigny, where she had been attending a retreat," and had gone to Paris to venerate the remains of St. Madeleine Sophie Barat, founder of the Society of the Sacred Heart, "which was a very special moment for her."

"We are devastated by the loss of such a wonderfully kind, wise and compassionate woman who was greatly loved by us all. She was a great friend and mentor to me personally," the principal said.

The Archdiocese of Sydney held a special memorial Mass for all of the victims on July 20 in St. Mary's Cathedral.

Catholics involved in the fight against HIV and AIDS also took a few moments on July 21 to remember their friends and colleagues headed to the biennial International AIDS Conference in Melbourne, where some 14,000 researchers, activists, caregivers, politicians and people living with HIV gathered on July 20-25.

Catholic AIDS workers participated in a memorial Mass on July 21 at St. John the Evangelist Church in Melbourne, with Archbishop Philip E. Wilson of Adelaide as the principal celebrant.

Archbishop Wilson called the MH17 incident "a terrible tragedy for the people and their families and a shock to the worldwide community of people who have dedicated their lives to fighting HIV and AIDS."

The White House press office released a statement on July 17 offering the country's condolences to the families of the plane crash victims.

"It is critical that there be a full, credible, and unimpeded international investigation as quickly as possible," the White House statement said. †



Malaysian youths gather in Petaling Jaya, Malaysia, on July 18 for a candlelight vigil for passengers and crew of the Malaysian Airlines Flight MH17. Pope Francis offered prayers for the 298 passengers and crew members who died when the plane went down on July 17 in eastern Ukraine. (CNS photo/Azhar Rahim, EPA)

## What was in the news on July 24, 1964? English translations for the Mass are approved by the Vatican, and an Orthodox prelate sees hope for unity

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 24, 1964, issue of *The Criterion*:

- Release approved English texts for prayers of Mass
- Date not yet set for implementation

"WASHINGTON—The Catholic Church in the United States has moved another step toward the general use of English in parts of the Mass. The approved texts for the Ordinary parts of the Mass pertaining to the people have now been made public. The texts provide for English in most of the Liturgy of the Word—the first part of the

Mass, up to and including the Creed. The same is true for the Communion service. ... The text, approved by the National Conference of Bishops of the United States at a meeting in Washington last April 2, were confirmed by the Vatican Liturgy Commission on May 1. The

purpose of these actions was to begin implementing the ecumenical council's Constitution on the Sacred Liturgy, which seeks to have all people take part in the Mass 'not ... as strangers or silent spectators,' but with understanding and active participation."

- Publishers are at work on Mass text
- Agenda set for council's 3rd session
- Legion of Mary project helps home missions
- Orthodox head sees end to theological dispute
- "ROME—Russian Orthodox Metropolitan Nicodemus of Leningrad has stated that one of the principal disputes between Orthodox and Catholic, the doctrine of the procession of the Holy Spirit, could be settled 'with a little good will and the help of theologians of both sides.'"
- Join in prayers for unity
- Latin America is facing uphill vocation battle
- Papal power growing, German prelate says
- Pope prays for nations in turmoil
- National Cursillo Conference slated at Michigan State
- 'Unworthy of Christian': Raps idea that poverty is fault of the poor

- Recite 'Racial Justice Litany'
- Question Box: Asks clarification about evolution
- Pope contrasts his garb with St. Peter's
- Catholic paper raps sterilization plan
- St. Joan of Arc cops 5th straight swim title
- ND President: Tells how universities can aid needy nations
- Obedience is called key trait of a scout
- 'Christian community' seen Church need today
- Vatican paper raps mountain climbing
- Sees a new importance for today's church music
- Annual retreat planned for non-Catholic clergy
- Pontiff endorses new institute
- 'Hootenanny' disc helps cause
- Dutch Jesuits resign to work on weekly
- St. Christopher, Holy Spirit lure festival patrons
- Charges U.S. water policies hurting small farmers
- Pope Paul finishes work on his first encyclical
- Sees the tide turning against Latin Reds
- Neighbors aid Orthodox

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



# Marriage preparation: “Readying us for a sacrament”

By Natalie Hoefler

*(Editor’s note: Marriage has become an even greater focus in the Church and the archdiocese this year. Noting that marriage and the family are “in crisis,” Pope Francis will lead a Synod of Bishops on the issue in October. And Archbishop Joseph W. Tobin has recently made it an archdiocesan goal to “strengthen marriage and family life.”*

*With that greater focus in mind, The Criterion continues its series on marriage. This week, our story focuses on the subject of the importance and goal of Catholic marriage preparation.)*

It’s just five weeks before Lynsey Daeger and Jeffrey Merritt exchange marriage vows on Aug. 30. The joy in their voices is almost tangible as the couple discusses their recent weekend away from wedding planning.

While the weekend was “fun and relaxing,” says Daeger, it was also “affirming that this is the right person for me to marry.”

Merritt agreed, adding, “We thought this would be a good place for us to start marriage—with God.”

The couple was not discussing a weekend camping trip or out-of-state excursion. They were describing their Tobit marriage preparation weekend at Fatima Retreat House in Indianapolis.

“Marriage is a sacrament,” says Daeger. “There’s so much that goes into preparing for other sacraments. It should be the same with marriage.”

The Church happens to agree with Daeger—wholeheartedly. From the basics of how to communicate, to the importance of understanding the covenantal nature of the sacrament of marriage, archdiocesan preparation programs seek to give couples the tools, knowledge and understanding they need to live out their lifelong vocation.

## ‘Marriage prep ... starts within the family’

Preparing a couple for such a vocation is a vital yet daunting task. Now throw into the mix the phenomenon the Church refers to as the attack on marriage and the family.

This is not just a trendy phrase. Archbishop Joseph W. Tobin considers the matter so serious that he approved a new coordinator of marriage and family enrichment position for the archdiocesan Office of Pro-Life and Family Life. Among other areas, the coordinator is responsible for overseeing marriage preparation.

“You see divorce, cohabitation, broken families, a push for homosexual marriage,” says Scott Seibert, who was hired two months ago to fill the new position. “There’s all the messages that children are getting from the media, from culture and school. There’s just a lot of influence on marriage today, negatively.”

Seibert admits that no program can provide a couple with a complete understanding of how to live out a sacramental marriage.

One primary reason, he explained, is that, when done properly, marriage preparation begins at birth.

“St. John Paul the Great, in his letter to families, really talks about how marriage prep is something that shouldn’t start right before the couple gets married, but should really start at infancy within the family unit,” he says.

“The family is the first place we encounter God’s love. The love between husband and wife should especially mirror that of God’s love.

“So ideally, you want to see marriage prep begin from the very beginning through families, through formation, through school—an ongoing support in what love is, what marriage is, what a family is—so by the time they get to us and are engaged and ready to do more marriage prep, hopefully they have a really good foundation on marriage.”

## A multi-layered approach

Seibert said the aim of good Catholic marriage preparation is to have a multi-layered approach with three essential components.

“The first is basic skills: communication, conflict resolution, understanding family of origin, understanding personality,” he explains. “Those are so important.



Above, couples participating in the One in Christ marriage preparation program listen as Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, explains the Mass in the parish’s chapel on April 13, 2013. (File photo by Natalie Hoefler)

Right, Jeffrey Merritt and Lynsey Daeger pose for an engagement photo. The couple, who will wed on Aug. 30 at SS. Francis and Clare of Assisi Church in Greenwood, attended a Tobit marriage preparation weekend at Fatima Retreat House in Indianapolis to prepare for the sacrament of marriage. (Submitted photo)



“But it’s easy to overemphasize that piece. Marriage is a sacrament. Sacramental preparation is necessary, just like for first Eucharist and baptism and confirmation. [Couples need an] understanding of the sacramentality of marriage, the beauty of God’s design in marriage, what those vows really mean.

That’s the second component—sacramentality of marriage.”

Seibert describes the third component as looking at sexuality and God’s design of human love.

“I think [God’s design for human love] is the one of the three that I’ve seen more people not fully understanding, or having many misconceptions about what the Church actually teaches on the subject,” he says.

There are three primary marriage preparation programs within the archdiocese—a one-afternoon Pre-Cana program, the overnight weekend Tobit retreat, and a three-day (two Saturdays and one Sunday) program called One in Christ.

Pre-Cana and Tobit are archdiocesan-sponsored. One in Christ, coordinated by Mark and Michelle Overholt of Our Lady of the Most Holy Rosary Parish in Indianapolis, is approved by the archdiocese as meeting the three components Seibert outlined.

“Marriage prep should inspire couples to see marriage as seeking God and the holiness and salvation of their spouse and children,” Mark Overholt explains. “Our hope is that they will discover that their vocation in marriage is to help each other get to heaven.”

Given the importance and scope of the topics covered, Michelle suggests couples consider “starting [preparation] sooner in their engagement, or even dating.

“The more time they can allow to absorb everything, it’s so much better for their relationship and bringing Christ into their relationship,” she says.

Many parishes also utilize a sponsor couple ministry, in which the engaged couple takes an inventory questionnaire then reviews the results over several sessions with a married couple trained in reading the results.

“I think a lot of people go into the inventories thinking that it’s an assessment to see if they’re compatible or if they should be getting married,” says Seibert. “That’s not at all the idea.

“The idea is creating those conversations, having the opportunity for the engaged couple to really sit down and talk about things they maybe never thought of before.

“It challenges the couple. This is a serious, lifelong commitment, a daily, sometimes minute-by-minute commitment. So being able to practice communicating about tough issues before they get married is one of the benefits of sponsor couples.

“And another benefit of a sponsor couple is the witness [of the married couple],” he says. “They’re living it. You get to learn their wisdom, their struggles.”

## ‘Take that time ... for each other’

Generating conversation is one of the benefits that Jordan Snoddy found by participating in an archdiocesan marriage preparation program with her fiancé, Curt Bromm, whom she will wed on Aug. 2 at St. Anthony of Padua Church in St. Anthony in the Evansville, Ind., Diocese.

Snoddy particularly liked family-related worksheets that she and Bromm received during the Pre-Cana program.

“It looked at the differences in our families, and that opened up the door of the conversation for how those differences affect our relationship,” she says. “I thought that was really key. It was good that there was nothing to distract us to talk about some of the harder things.

“A lot of the [information] on the worksheets will help people get to know each other before they marry, and understand each other better so when times are tough or awkward at the beginning, they can think, ‘He thinks this because of this background’ or ‘she thinks this because of how she was raised.’”

Snoddy found the program to be welcoming, despite her not being Catholic.

“They talked to all of us as opposed to making [non-Catholics] feel excluded or not good enough,” she

says. “They listened and respected me.”

Ashley Wells, a Methodist at the time of her wedding, had the same experience in the One in Christ program—but not before she overcame her negative attitude toward marriage preparation.

“I didn’t see what benefit there would be in doing any kind of marriage prep,” she says. “I didn’t want to do it, but I had to do it or we couldn’t get married.”

Her Catholic fiancé, Andrew Wells, was ambivalent. “It was just another box to check off,” he admits.

The program proved to have a “profound” effect for the couple, who wed in July of 2011 at Our Lady of the Most Holy Rosary Church in Indianapolis.

“It really gave us a better understanding of what marriage is and what the sacrament is and what it means,” says Andrew. “It definitely impacted the way I’ve gone about being a husband and father. For me, it was definitely a defining moment on how to live life after the wedding.”

As for Ashley, she went into the program with no desire for children and no desire to become Catholic. Now Ashley—who later became a Catholic—and Andrew have two children and are expecting their third child in December.

“[One in Christ] gave me a good foundation [of the Catholic faith] without being pushy about why Catholics believe the things they do,” she says. “There were a lot of things I’d never been told why they were important, and what God wants out of marriage, being that third element in your marriage.”

The couple recommends marriage preparation to engaged couples, particularly the One in Christ program, for which they are now a presenting couple.

“I feel like the way in which it guides you through different topics to talk about with your fiancé in a non-confrontational way is important to being successful in the future,” Andrew says.

As for Daeger and Merritt, they found their Tobit weekend to be a time to “get back to basics” of their relationship, a lesson they plan on applying to their future.

“We realized we have to take that time in the busy world to set for each other,” says Merritt. “We need to take time to slow down. This [marriage] is about us and our faith. That’s what we learned—to always set aside time for us and God.”

Daeger sees marriage preparation as the Church’s way of “readying us for a sacrament.”

“I view it from a practical standpoint, in that marriage is a lifelong commitment, ‘until death do us part,’” she says. “Why wouldn’t you want to prepare for that?”

*(For information on the Pre-Cana or Tobit marriage preparation programs, log on to [www.archindy.org/fatima/marriage](http://www.archindy.org/fatima/marriage). For information on the One in Christ marriage preparation program, log on to [www.oicindy.com](http://www.oicindy.com), call 317-826-0630 or email [info@OICindy.com](mailto:info@OICindy.com).) †*

*‘You see divorce, cohabitation, broken families, a push for homosexual marriage. There’s all the messages that children are getting from the media, from culture and school. There’s just a lot of influence on marriage today, negatively.’*

—Scott Seibert,  
coordinator of  
marriage and family  
enrichment for the  
archdiocesan Office  
of Pro-Life and  
Family Life



## 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](mailto: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. †

# 33 Oldenburg Franciscan sisters celebrate jubilees

Special to *The Criterion*

Thirty-three Sisters of the Congregation of the Third Order of St. Francis in Oldenburg residing in or with ties to the Archdiocese of Indianapolis are celebrating jubilees of their entrance into religious life.

## 85 years

**Sister Angela Benedict (formerly Sister M. Aloysia)** taught at St. Louis School in Batesville, St. Lawrence School in Lawrenceburg, and the former Holy Trinity School and St. Michael the Archangel School, both in Indianapolis. She also taught in the Evansville Diocese and Ohio. She retired to Oldenburg in 1989, and currently resides in the St. Clare Health Facility.

## 75 years

**Sister Wilhelmina Burkemper** served 30 years as a teacher in various schools in Missouri and Ohio and taught Cheyenne and Crow children in Montana. In 1991, she returned to the Oldenburg motherhouse to serve as congregational archivist. Now semi-retired, she continues to serve part time and on-call in the archives.

**Sister Mary Catherine Eschenbach (formerly Sister Clarence Cecile)** is a native of Indianapolis. In the archdiocese, she served as a teacher and/or principal at St. Louis School in Batesville, the former St. Francis de Sales School and St. Michael the Archangel School, both in Indianapolis, St. Lawrence School in Lawrenceburg, and St. Vincent de Paul School in Bedford. She also taught in Illinois, Missouri, Ohio and in Papua New Guinea. In 1998, she returned to Oldenburg and now resides in the St. Clare Health Facility.

**Sister Veronica Frederick** ministered as a teacher and principal in Indiana for 21 years. Her assignments in the archdiocese included St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, the former Holy Family School in Richmond and St. Gabriel School in Connersville. She also served in the Evansville, Ind., Diocese, Ohio and Kentucky. She retired to Oldenburg in 2002. She is now a resident of St. Clare Health Facility, and continues her hobby as candymaker for special events.

**Sister Frances Jean Sandschulte** served as a music teacher and organist in schools and parishes in the archdiocese, including St. Therese of the Infant Jesus (Little Flower), Holy Trinity and Our Lady of Lourdes, all in Indianapolis, and at St. Mary in New Albany. She also taught music in Ohio and New Mexico. She retired to Oldenburg in 2007, and served as accompanist to the sisters' choir. Currently, she resides in St. Clare Health Facility.

**Sister Mildred Speed (formerly Sister Charles Helene)** taught in the archdiocese at St. Louis School in Batesville, St. Mary School in Greensburg, St. Vincent de Paul School in Bedford, and Our Lady of Lourdes School and Father Thomas Scecina Memorial High School, both in Indianapolis. She also served in Illinois and Ohio, and served Native American communities in Montana and New Mexico until she retired to the motherhouse in 2005. She raises funds to support mission work.

**Sister Virginia Ann Streit**, a native of North Vernon, served as a teacher at St. Mary School in Greensburg, the former St. John the Evangelist School in Enochsburg, St. Joseph School in Shelbyville, and St. Mary School in Aurora. She also taught in the Evansville, Ind., Diocese and Ohio. She served at the Oldenburg motherhouse as a nursing assistant in the Health Care Facility, then as assistant coordinator of Olivia Hall, a residence and retreat center. She now resides in the St. Clare Health Facility.

## 70 years

**Sister Angela Betsch** taught in the archdiocese at the former Holy Trinity School in Indianapolis, and served on the nursing staff and in the Communications Office at Oldenburg. In recent years, she taught religious education part time in Oldenburg. She has also served in Missouri, Ohio and Illinois and Papua New Guinea. She retired to the motherhouse in 2009.

## 60 years

**Sister Marian Boberschmidt (formerly Sister Marie Pius)** taught in the archdiocese at St. Monica School and St. Michael the Archangel School, both in Indianapolis, and served as director of novices in Oldenburg. She has also served as principal, teacher, director of religious education and pastoral associate at various parishes in Missouri. In 1991, she became a founding member and director of the Sisters of St. Francis-supported Nia Kuumba, a women's center in St. Louis, Mo., for support, spiritual and personal growth.

**Sister André Burkhart**, a native of Brookville, taught at the former St. Bernadette School in Indianapolis, the former St. Mary School in New Albany, and the former St. Andrew School in Richmond. She has also served in Arizona, Mississippi, Ohio and Kenya in East Africa. She now resides at the motherhouse in Oldenburg, does outreach ministry with senior citizens, and directs the Adopt-a-Sis program, which arranges conversation groups between Oldenburg Academy of the



Sr. Angela Benedict, O.S.F.



Sr. Wilhelmina Burkemper, O.S.F.



Sr. Mary Catherine Eschenbach, O.S.F.



Sr. Veronica Frederick, O.S.F.



Sr. Frances Jean Sandschulte, O.S.F.



Sr. Mildred Speed, O.S.F.



Sr. Virginia Ann Streit, O.S.F.



Sr. Angela Betsch, O.S.F.



Sr. Marian Boberschmidt, O.S.F.



Sr. André Burkhart, O.S.F.



Sr. Donna DeMange, O.S.F.



Sr. Lucy Driscoll, O.S.F.



Sr. Mary Flieman, O.S.F.



Sr. Joel Franks, O.S.F.



Sr. Kathryn Holohan, O.S.F.



Sr. Tecla Jaehnen, O.S.F.



Sr. Amy Kistner, O.S.F.



Sr. René Langenecker, O.S.F.



Sr. Joan Laughlin, O.S.F.



Sr. Mary Walter Sokolic, O.S.F.

Immaculate Conception students and the sisters.

**Sister Donna DeMange (formerly known as Sister Janet)** taught in the archdiocese at Our Lady of Perpetual Help School in New Albany, Our Lady of Lourdes School in Indianapolis, and the former Sacred Heart School in Clinton. She also served in Illinois and Ohio. She retired to the motherhouse in Oldenburg in 2014.

**Sister Lucy Driscoll** taught in the archdiocese at Most Holy Name of Jesus School in Beech Grove, the former Holy Trinity School in Indianapolis, Our Lady of Perpetual Help School in New Albany, and St. Lawrence School in Lawrenceburg. Other assignments included teaching in Ohio, Missouri and Michigan. She retired from full-time teaching in 2007, and currently serves as an administrative assistant to the Franciscan Friars of St. John the Baptist Province in Cincinnati.

**Sister Mary Flieman (formerly Sister Lauren)** taught in the archdiocese at the former Holy Trinity School in Indianapolis, Our Lady of Perpetual Help School in New Albany and the former Holy Family School in Richmond, where she also served as principal. She also ministered in Ohio. In 1988, she returned to Oldenburg and served in a series of ministries.

**Sister Joel Franks** taught in the archdiocese at St. Mark the Evangelist School and St. Therese of the Infant Jesus (Little Flower) School, both in Indianapolis, St. Lawrence School in Lawrenceburg, St. Mary School in Greensburg, and Most Holy Name of Jesus School in Beech Grove. She served as principal at Our Lady of Perpetual Help School in New Albany, and served as assistant treasurer and treasurer at Marian University in Indianapolis. She now serves at Marian as a library technician.

**Sister Kathryn Holohan (formerly Sister Annata)** was part of a group of four sisters to open mission schools in Papua New Guinea in 1960, where she served in various roles over the next 22 years. In 1982, she returned to Indiana after being elected to serve in the four-year role of councilor in the Oldenburg administration. She then served as congregational minister until 1996, when mission work took her to West Virginia. In 2010, she retired to Oldenburg and lives at Michaela Farm.

**Sister Tecla Jaehnen** has taught in the archdiocese at St. Mary School in Greensburg, St. Lawrence School in Lawrenceburg, Our Lady of Perpetual Help School in New Albany and the former St. Mary Academy in Indianapolis. She also taught in the Evansville, Ind., Diocese, Ohio and Missouri. After 20 years working as a freelance photographer, she returned to Oldenburg, where she continued doing photography for the congregation and for parish events. Now retired, she resides in St. Clare Health Facility.

**Sister Amy Kistner** taught in the archdiocese at St. Louis School in Batesville and St. Monica School in Indianapolis. She also taught and served in parishes in Kentucky, Michigan, Missouri and Ohio. In Oldenburg, she served as director of novices from 1978-84, and was elected to serve as congregational minister from 1994-2000. Since then, she has served as a pastoral associate in Kentucky.

**Sister René Langenecker** taught in the archdiocese at St. Mary School in New Albany, St. Anthony School in Morris (now a preschool), the former Holy Family School in Oldenburg and St. Louis School in Batesville. She served as principal at Our Lady of Perpetual Help School in New Albany. She also taught in several schools in Ohio before ministering in Los Angeles. She is currently on sabbatical at the sisters' prayer lodge in Montana.

**Sister Joan Laughlin (formerly Sister Naomi)** taught in the archdiocese at Most Holy Name of Jesus School in Beech Grove, St. Mary School in Greensburg and the former Holy Family School in Richmond. She also taught in Ohio. From 1986-94, she served on the administrative council in Oldenburg, then served as part of a training team in Papua New Guinea. In 2001, she returned to Oldenburg to be co-director of the lay associates. She retired in 2011 and resides in La Clare House on Michaela Farm.

**Sister Mary Walter Sokolic** taught in the archdiocese at St. Louis School in Batesville and Our Lady of Perpetual Help School in New Albany. She also taught and served as a principal in the Evansville, Ind., Diocese. In Ohio schools, she served as teacher, librarian and administrator. She retired to Oldenburg in 1999 and served part time in communications.

See JUBILEES, page 16

## From the Editor Emeritus/John F. Fink

## Old Testament: The death of Saul, Israel's first king

(Twenty-ninth in a series of columns)

At the end of Chapter 26 of the First Book of Samuel, King Saul promised not to try to harm David again. David, however, didn't trust Saul, so he did something we wouldn't expect: He and his 600 men joined forces with the hated Philistines! Specifically, with King Achish of Gath.

He and his men lived in Ziklag for 16 months. They made raids on the Geshurites, Girzites and Amalekites, but David told Achish that they were raiding the Israelites. They didn't leave a man or woman alive who could tell Achish what they really did. So Achish trusted David, thinking to himself that David's people must really detest him.

Then the Philistines mustered to fight against Saul, and David and his men went with Achish, seemingly intending to fight



against the Israelites.

The story then shifts to Saul, who was dismayed by the force against him. He consulted a witch, asking her to conjure up the ghost of Samuel, who had died. She did so, and Samuel told Saul that he and his sons would be killed in the coming battle and his kingdom would be given to David.

What about this conjuring up a ghost? The footnote here says that God may permit a departed soul to appear to the living and disclose things unknown to them. But the apparition would have been due, not to the summons of the witch, but to God's will.

The story again shifts back to David. As he and his men tried to join the Philistines, their lords asked Achish who those Hebrews were. Achish vouched for them, but the Philistine chiefs weren't convinced and demanded that Achish send them back. He did.

When they got back to Ziklag, though, they discovered that Amalekites had overrun the city, set it on fire, and taken their wives and children captive, including David's wives, Ahinoam and Abigail.

David and his men chased the Amalekites, killed them all and rescued their wives and children. David brought back all the booty the Amalekites had taken and sent gifts to the elders of Judah.

Back to Saul. The battle against the Philistines ended as Samuel told Saul it would. Saul's sons were killed, and Saul was wounded. He asked his armor-bearer to finish him off, but he refused to do so. Therefore, Saul took his own sword and fell upon it. When the Philistines found his body, they cut off his head.

Three days after Saul's death, David was at Ziklag when a runner appeared from Saul's camp. He said that he was an Amalekite who had been in the battle. He said that he came across Saul, badly wounded, and Saul asked him to finish him off. Therefore, he said, he did so, and he brought Saul's crown and armlet to David.

If the Amalekite expected to be rewarded, he was badly mistaken. David had him killed because he had dared to desecrate the Lord's anointed. David then recited a heroic elegy for Israel's first king and his son, Jonathan. †

## Cornucopia/Cynthia Dewes

## Here in America, it's always time for a really big family reunion

Family reunions must occur in every culture. It's only natural for people related by blood, marriage or whatever bond, to want to reconnect now and then. They fulfill the human need to reminisce, compare notes, and size each other up. The results may be good or bad experiences, fun or not, but they're prevalent, usually in summertime.



It seems to me that such reunions are especially important and meaningful in the United States. That's because we're a nation composed largely of immigrants. And people who've left behind their particular ethnic or national or cultural groups need somehow to maintain their integrity. They need to keep their original identity without losing their new American one.

At first, many immigrants hastened to drop all vestiges of their native customs or languages. They wanted to fit in, and our society encouraged, if not demanded, it. People who spoke "broken English," a revealing description in itself, were often looked down upon. Even in enclaves of people who came from the same place, assimilation to the new country was paramount.

Of course, Native Americans were the

first people prejudiced against, and they were not only dismissed as savages, but harassed, stolen from, and shoved into what amounted to concentration camps. For years, their children were taken away to schools where they were denied any connection to their own language, culture or religion. Often all this was done in the name of Christianity.

The majority of early Americans following the Native Americans came from England, the original WASPS, including many of the Founding Fathers. Then, over time, other northern Europeans came, including Germans and Scandinavians.

About the mid-19th century up through World War II, foreign events and political upheaval caused an influx of new immigrants, including the Irish, Jews, Italians and Eastern Europeans. This resulted in a discriminatory campaign against them, often on the basis of religion. The Irish and Italians were Roman Catholic, a faith that was anathema to the Protestants of the time.

In addition, most of the new immigrants were indigent, poorly educated and unskilled, putting a burden on the new country's economy. As a result, they clustered together, usually in urban centers, to find work and support. Their parishes and synagogues became insular communities where they could speak their native languages and celebrate their customs and

religions, with financial and moral support thrown in.

Black people came as immigrants too, but as slaves against their will. Like the Native Americans, they were often considered subhuman. It's taken more than 200 years and counting to give them basic human respect, as in electing a black president.

Now the immigrant wave we're experiencing is mostly Hispanic and, like the others before them, they're looked down upon, criticized and feared. And that's the key word here: fear. There was nobody to fear when all the new guys in town were just like us. But the moment that changed, immigrants became scary.

We should remember that this summer when we're sitting down to a reunion feast of kielbasa or lutefisk or latkes with our families. We need to remember that this country composed of immigrants is one, big extended family.

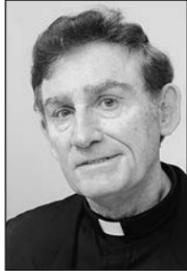
We Americans practice many religions, speak many languages and follow many customs. Immigrants from around the world still struggle to come here because they know they'll be free to be themselves here. We're all Americans in a nation founded under God, and we rejoice in our (re)unions.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

## The Human Side/Fr. Eugene Hemrick

## Leaders should be more in tune with biblical model of inspiration

What should our national leaders focus on most in order to be more inspiring and effective?



In St. Matthew's Gospel, Christ gives us the answer: "I give praise to you, Father, Lord of heaven and Earth, for although you have hidden these things from the wise and the learned you have revealed them to

the childlike" (Mt 11:25).

Christ says this because while the wise and learned may possess great knowledge, they sometimes act as uneducated persons, lacking character, honesty and authenticity.

Being schooled and learned, and being educated, are not the same thing. A person may be brilliant. He or she may be capable of sending rockets to the moon, but can still be uneducated. To be educated is to be cultured, which doesn't solely mean being capable of storing knowledge. It means

to also know about virtue and ethical principles.

To be educated is to have read a person like Roman orator Cicero or Blessed John Henry Newman on topics that speak of fulfilling our most important duties, such as generating kindness and "speaking with propriety, clearness and elegance," as Cicero tells us.

It is to have internalized virtues lauded by Christ.

Recently, I asked parishioners, "What inspiring quotes have you heard recently coming from Capitol Hill, or, for that matter, in the news?"

I'm sad to say I heard no answers.

Our nation's leaders may be well-versed in world events, but they could be much more in touch with the ethical and moral principles praised throughout the ages. These principles are the ones on which inspiring and effective statesmen rest.

At the end of St. Matthew's Gospel, Christ goes to the very heart of what education means when he says: "Take my yoke upon you and learn from me, for I am

meek and humble of heart" (Mt 11:29).

Unlike some of the "learned" people Christ berates, a truly educated person exudes a sense of docility, avoids a know-it-all attitude and, most of all, is humble. It is this virtue, humility, that St. Gregory the Great praises as the mother and mistress of all virtues. To be truly educated is to meekly know one's place in God's plan and to bow before it.

We must wonder how much more inspiring our leaders would be if they were better educated. Would we experience more authenticity, better reasoning and cooperative agreement from them? Would they place greater attention to the needs of the common good? Would they do less foolish finger-pointing and incite less gridlock while moving toward more unified action?

Would they inspire us to appreciate our blessings better and to work together better, following their example?

(Father Eugene Hemrick writes for Catholic News Service.) †

## Faith and Family/Sean Gallagher

## Parents and children can learn virtues together

My 12-year-old son, Michael, has spent some time recently this summer learning



some virtues in a way that's new for him but very much like the way my father learned them when he was young.

Michael has been doing work at the home of some friends of ours who keep a good-sized garden

and care for a decent amount of livestock. They're not farmers, at least not in the traditional sense. But they live off a lot of the fruits, vegetables, milk, eggs and meat they produce. The boys who help them out get to take home some of their produce.

Much of what Michael has done is similar to the work that my father did on the farm he grew up on in the 1940s and 1950s. He's done some harvesting, moved parts for pig pens into place and helped slaughter some chickens.

If Michael keeps up this work, he will create for himself memories that will last a lifetime. I can say that with confidence because the relatively few memories of farm work that I have from my childhood are still vibrant today, and I like to share them with my boys.

Michael is learning in this work such virtues as hard work and cooperation. Learning these habits alongside other boys his own age is a strong way to build a foundation of virtue for the rest of his life.

But it doesn't guarantee that he'll be virtuous when he's my age.

When I was Michael's age, I learned virtues like these alongside my father. I worked with him a bit on my grandfather's farm and helped him cut, split and stack firewood for our home's wood burning stove. And then there was yard work around the house.

But as hard as my father worked to plant the seeds of virtue in my heart some 30 years ago, I still struggle today to make them a solid part of my daily life.

And that's understandable, given that building up virtues is a lifelong task. It's not like learning multiplication tables—memorize them and you're done. If we don't hone virtues in the ever-changing circumstances of our lives, then they will gradually cease to have the good effect on our lives and on the world around us that God intends them to have.

Thankfully, God helps parents continue to improve virtues in their lives by giving them the task of passing these habits onto their children.

Earlier this year, I reflected in this column on how I'm teaching Michael to mow our lawn much like my father taught me the same task some 30 years ago. I've also done landscaping work in our yard with my other sons this summer.

Hopefully, in these and various other tasks and chores around our home, my wife, Cindy, and I are instilling virtues in our boys from a young age. Even 5-year-old Philip has done simple after-meal and bedtime chores for a year or two.

But as my hands got into the dirt when three of my sons and I recently planted some hostas, I appreciated anew that we parents are renewed most effectively in the virtues when we get down to work hard alongside them.

And what is true of helping children grow in the human virtues is also true of the theological ones—faith, hope and love.

The habits of the life of faith are built up best in our children when parents pray with them, help them learn the good news of our faith and join them in serving people in need.

As parents and children learn virtues together, they'll grow in true happiness in this life and come that much closer to eternal happiness in the next. †

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

# Sunday Readings

Sunday, July 27, 2014

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings provides the first reading for this weekend's Liturgy of the Word. First and Second Kings originally formed one book. An editor, however, eventually divided the book into two parts. Thus, today, all versions of the Bible present Kings as two volumes.



As might be assumed from the name, Kings has to do with the kings of Israel. Actually, only three kings reigned over what was the united kingdom of Israel. They were Saul, David, and Solomon. After Solomon's death, dynastic squabbles resulted in the division of the kingdom.

Great mystique surrounded David and Solomon. David was the king who confirmed his own, and the nation's, covenant with God. Solomon was regarded as the wisest of all people.

This regard for Solomon added credibility to his action described in this weekend's reading. He realized that, despite his own intelligence and access to power, God was supreme. Solomon asked God not for power or wealth, but for the wisdom to be able to govern well. Governing well had a special definition. It meant bringing the people into accord with God. Possessing great wisdom enabled Solomon to accomplish this holy end.

St. Paul's Epistle to the Romans is the source of the second reading. Beginning this reading is a verse long a favorite source of consolation for Christians. "We know that all things work for good for those who love God" (Rom 8:28). Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressure—and worse—from the political authorities.

These verses in this readings call for great faith, and for commitment to the fact that earthly life is not the be all and end all for humans.

For its last reading, the Church offers a reading from St. Matthew's Gospel. The reading contains three short parables, belonging uniquely to Matthew. They do not appear in the other synoptic Gospels otherwise similar to Matthew.

Key to understanding the message of these parables is in their reference to the eagerness of the pearl merchant who discovers a truly precious pearl. He literally sells all that he owns to acquire this pearl.

Being truly wise, in the sense that wisdom means a clear understanding of life, and particularly of God's place in our lives, is a treasure of unequalled value.

It also teaches us that we must invest every part of ourselves in our quest for God. We must "sell everything," so to speak, retaining nothing of selfish appeal. We must devote everything to discipleship; otherwise, our discipleship will not succeed.

The reading reminds us further that the world, and even the kingdom of God on Earth, are peopled by saints as well as sinners. God, and only God, will balance the picture. Disciples must seek God on their own regardless of their peers.

## Reflection

This Liturgy of the Word calls us directly to face the facts that, as Christians, our kingdom is not of this world. This is a hard lesson. Jesus insisted before Pontius Pilate that his kingdom was not of this world. As followers of Jesus, as part of his mystical body, we are in the same situation.

Realizing that our kingdom is not of this world requires wisdom. Insisting that we belong to another kingdom and living by its standards will require determination on our part. We encounter rebuttals everywhere.

We must be determined to the point that we will give everything, our instincts, our comforts and our obsession with ourselves in order to be with God.

Our willingness will reveal our wisdom. The truly just are extraordinarily wise, and the truly just will be rewarded eternally. †

## Daily Readings

### Monday, July 28

Jeremiah 13:1-11  
(Response) Deuteronomy  
32:18-21  
Matthew 13:31-35

### Tuesday, July 29

St. Martha  
Jeremiah 14:17-22  
Psalm 79:8-9, 11, 13  
John 11:19-27  
or Luke 10:38-42

### Wednesday, July 30

St. Peter Chrysologus, bishop  
and doctor of the Church  
Jeremiah 15:10, 16-21  
Psalm 59:2-4, 10-11, 17-18  
Matthew 13:44-46

### Thursday, July 31

St. Ignatius of Loyola, priest  
Jeremiah 18:1-6  
Psalm 146:1b-6b  
Matthew 13:47-53

### Friday, August 1

St. Alphonsus Liguori, bishop  
and doctor of the Church  
Jeremiah 26:1-9  
Psalm 69:8-10, 14  
Matthew 13:54-58

### Saturday, August 2

St. Eusebius of Vercelli, bishop  
St. Peter Julian Eymard, priest  
Jeremiah 26:11-16, 24  
Psalm 69:15-16, 30-31, 33-34  
Matthew 14:1-12

### Sunday, August 3

Eighteenth Sunday in  
Ordinary Time  
Isaiah 55:1-3  
Psalm 145:8-9, 15-18  
Romans 8:35, 37-39  
Matthew 14:13-21

## Question Corner/Fr. Kenneth Doyle

### Mary was free from all sin from the time she was conceived in the womb

**Q**In a recent article on Our Lady in a well-known Catholic magazine, I was disturbed to read that the



Blessed Mother was "saved retroactively from original sin" in view of the merits of Jesus Christ. I had always learned that, from the time of her conception, Mary was born without sin and already saved.

My knowledge of theology is admittedly limited so I could be wrong, but I find no reference to "retroactivity" in the Church's official teaching. Was the author of the article taking liberties in defining dogma? (Prospect, Kentucky)

**A**I agree with you, and you are correct. The Catholic Church does believe that Mary was free from all sin from the time she was conceived in the womb of her mother, St. Anne. The problem in the magazine article you reference would seem to come from the author's misuse of the word "retroactively."

The correct word might have been "prospectively." As Pope Pius IX said, when proclaiming the dogma of the Immaculate Conception in 1854, "the most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, savior of the human race, preserved immune from all stain of original sin."

There was nothing "retroactive" about it: Mary's privilege happened first, before the death and resurrection of her son Jesus—but it was an anticipatory privilege, granted in view of the (foreseen) merits of Christ's redemptive action.

I think you can feel assured that the author of the article does understand the teaching properly since, in the paragraph previous to the one you quote, he wrote: "This dogma of the Immaculate Conception teaches that from the moment of Mary's conception, which took place in the natural way between her parents, Anne and Joachim, she was uniquely preserved from the stain of original sin."

**Q**Where we live in Virginia, we don't have many Catholic churches. For the four churches in our area, we have five priests and only one speaks understandable English. The other four are

from Africa and speak with thick accents. We may catch one or two words in the homily, but that's all. Basically, we just sit there and get no teaching or inspiration. Is it possible for us to attend the Presbyterian church service instead? (Virginia)

**A**No. Your obligation as a Catholic is to participate in the Mass on Sundays and holy days of obligation, as you'll find in the Code of Canon Law, #1247. You would not fulfill that requirement by attendance at a Presbyterian service—nor would you receive the immeasurable benefit of weekly Communion with Jesus through the Eucharist.

I do, however, sympathize with your plight. Hearing the word of God broken open in a homily is a vital part of the eucharistic experience—and if you are regularly missing that, you are missing a lot.

So here are my suggestions. I think you should talk with your pastor and voice your concern—ideally, along with a small group of like-minded parishioners.

Perhaps some accommodation could be made, such as having the homily written by the priest-celebrant read to the congregation by a lector, or, coupled with an oral delivery, having the homily text printed on the parish's website so that parishioners could read it later on.

My hope is that, eventually, there will be larger numbers of American young men entering the seminary. In the meantime, I am very grateful to priests from Africa and elsewhere who are coming to the U.S. to fill the gap. Without them, there would be far more U.S. Catholics without a weekly Sunday Mass. †

## My Journey to God

### O God Why Do You Take the Best?

By Thomas J. Rillo

O God  
Why do you have to take away the best?  
Take them away in the very prime of life  
Robbing them of the future in their youth  
Of a bright, promising and fulfilling future.

O God  
Why do you sometimes let the best fall?  
To succumb to the onslaught of disease  
To become innocent victims of violence  
And become subjects of horrible accidents.

O God  
You sit in judgment with great sadness  
Giving us free will and independence  
Giving us the faith to cope with death  
The victims of life-taking risks you accept.

O God  
Does anyone know the nature of your wisdom?  
Our understanding of your decisions quite dim  
Only through Jesus your Son can we know you  
Through Jesus we understand why you take the best.



(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A priest celebrates a funeral Mass in Ciudad Juarez, Mexico.) (CNS photo/Gael Gonzalez, Reuters)

## 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 [critterion@archindy.org](mailto:critterion@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.

**CAITO, Mary Ann (Golog)**, 78, Our Lady of the Most Holy Rosary, Indianapolis, July 13. Wife of John Caito. Mother of Claire Conover, Sophia Otley, Annette Ratz, Gina Reed, and Diana, Frank and Joe Caito. Sister of Frank Golob. Grandmother of 19. Great-grandmother of five.

**ESSELMAN, Melanie Ann (Pelzer)**, 71, Immaculate Heart of Mary, Indianapolis, July 3. Wife of Jack Esselman. Mother of Peggy Campbell, Elizabeth Green, Catherine and Joe Esselman. Sister of Joanna, Mary, Bill, Chris and Fred Pelzer. Grandmother of seven.

**FRIEDERS, Mildred**, 89, St. Roch, Indianapolis, July 13. Mother of Margaret Cavendar, Karen Oldham, Barbara Pasierb, Greg and Ken Frieders. Grandmother of 14. Great-grandmother of eight. Great-great-grandmother of one.

**GARR, Anthony**, 74, Good Shepherd, Indianapolis, July 5. Husband of Leslie Garr. Father of Heather Irmer, Nicole Kelley, Angie Lemond and David Garr. Grandfather of eight. Great-grandfather of two.

**GILLILAND, William**, 46, SS. Francis and Clare of Assisi, Greenwood, July 11. Husband of Angie (Kleaving) Gilliland. Father of Grace and Sophie Gilliland. Son of Betty Gilliland. Grandson of Dorothy Konzelman. Son of Michael Nastoff.

**HAWKINS, Rose**, 81, St. Bartholomew, Columbus, July 8. Mother of Sharon Dunfee, Bill and Mike Hawkins. Sister of Marie Kellagher, Sister Agnes Schilling and Carl Schilling. Grandmother of six. Great-grandmother of five.

**HECK, Lucille**, 84, St. Elizabeth of Hungary, Cambridge City, July 11. Wife of Leland Heck. Mother of Mary Jo Close, Leann Cochran and Kenneth Heck. Sister of Virginia Myers, James and KJ Pflum. Grandmother of four. Great-grandmother of seven.

**HEUERMAN, Jerome**, 77, St. Teresa Benedicta of the Cross, Bright, July 5. Father of Rosemarie Bishoff, and Jerome II and Thomas Heuerman. Grandfather of three. Great-grandfather of three.

**HULL, Charles Jr.**, 66, St. Jude, Indianapolis, July 11. Husband of Louanne (Dezes) Hull. Father of Jennifer Mariano, Stephanie Tuggle and Matthew Hull. Brother of Robert Knorr. Grandfather of two.

**KENNELLY, Thomas**, 83, St. Jude, Indianapolis, July 11. Father of Kristina Farrow, Kimberly Green, Karoline Roach, Kay Underwood, Karen, Kathleen, Joel and Thomas Kennelly II. Grandfather of 29. Great-grandfather of 13.

**KOMLANCE, William Sr.**, 90, SS. Francis and Clare of Assisi, Greenwood, July 13. Father of Theresa Jackley, Christina Tow, Rita Wells, Kevin and William Komlance Jr. Grandfather of 12. Great-great grandfather of five.

**MORONEY, Betty**, 90, St. Luke the Evangelist, Indianapolis, July 9. Aunt of several.

**NICHOLSON, Rosetta (Schneider)**, 92, St. Anne, New Castle, July 11. Mother of Cynthia LaMonde, Christopher, James, Michael and Stephen Nicholson. Sister of Mary Weiss. Grandmother of three.

**NUGENT, Bonnie**, 93, Holy Spirit, Indianapolis, July 8. Mother of Sharon Lane and John Nugent. Sister of Mildred Ponsock. Grandmother of six. Great-grandmother of 14. Great-great-grandmother of six.

**OSBURN, Eugene**, 85, St. Mark the Evangelist, Indianapolis, July 12. Husband of Mary (Wassel) Osburn. Father of Sharon Boldt, Susan Jahn, Patricia Stewart, Karen Woods and Terence Osburn. Brother of Catherine Dufek. Grandfather of 10. Great-grandfather of four.

**PATTERSON, Carl Jr.**, 85, St. Bartholomew, Columbus, July 4. Husband of Lois Patterson. Father of Alan Patterson. Brother of Debra Chattin, Evelyn Hewitt, Carolyn Williams, Francis and Robert Dorsey.

**PIRTLE, Mary Rose**, 85, St. Mary-of-the-Knobs, Floyd County, July 12. Mother of Mary Arntz, Jan Birdwell, Kathleen Fischer, Margaret Hersey, Sheila Missi, Ann Paris, Katie Wells, John and Tony Pirtle. Grandmother of 20. Great-grandmother of 24. Great-great-grandmother of two.

**ROHE, Edward**, 90, St. Patrick, Salem, July 3. Father of Doris Carr and Michael Rohe. Grandfather of two. Great-grandfather of three.

**SACKSTEDER, Eugene**, 75, St. Michael, Brookville, July 9. Husband of Mary Sacksteder. Father of Cindy Hofer, Nikki, Denny and Randy Sacksteder. Brother of Don, Jim and Mike Sacksteder. Grandfather of 16. Great-grandfather of six.

**STEIN, Henrietta**, 93, Holy Family, Oldenburg, July 3. Mother of Jane Bohman, Janet Deller, Edith Stein, Esther Winters, and James and Joseph Stein. Grandmother of 13. Great-grandmother of 20. Great-great-grandmother of one.

**STERNBERG, Jerome**, 86, Holy Spirit, Indianapolis, July 10. Father of Cheryl Lynette. Stepfather of Denise Boyer and Jeffrey Lazo. Grandfather of 11. Great-grandfather of five.

**WHEATLEY, Robert**, 76, St. Anthony of Padua, Clarksville, July 2. Husband of Bernadette Wheatley. Father of Amy Andres, Carol Carrico, Linda Long and Ann Wheatley. Brother of Jane Clark, Jan Wheatley-Troubaugh, David, Gary and Gene Wheatley. Grandfather of six.

**WHETSTONE, Patricia**, 66, St. Gabriel, Connersville, June 26. Wife of David Whetstone. Mother of Tracy and David Whetstone. Sister of Ruth Ann Feigert, Michele Young, Russell Feigert and Albert William. Grandmother of two.

**WHISLER, Vera**, 72, Our Lady of Lourdes, Indianapolis, July 12. Mother of Christopher and Joseph Whisler. Sister of Jean Ann Hafley, Alice Tremble, Mary Frances Williams and Tony Shutt. Grandmother of four.

**VIDRICH Carmella**, 87, Good Shepherd, Indianapolis, July 10. Mother of Michael Vidrich. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of one. †



## High-flying Father

Father Adam Wikczak of the Archdiocese of Kansas City, Kan., tags out Father Matthew Bartulica at home plate during the first Pitching Priests Softball Game on July 14 at Community America Ballpark in Kansas City. The game pitted priests from the archdiocese against priests from the Diocese of Kansas City-St. Joseph, Mo. More than 2,500 fans attended the event that saw the team from the Missouri diocese prevail 27-25. (CNS photo/Lori Wood Habiger, *The Leaven*)

## Federal judge rules California's death penalty system is unconstitutional

SANTA ANA, Calif. (CNS)—A federal judge ruled on July 16 that California's "dysfunctional administration" of the state's death penalty system has resulted in "inordinate and unpredictable" delays, rendering the system cruel and unusual punishment, and as such it is unconstitutional.

Judge Cormac J. Carney of the U.S. District Court for the Central District of California issued the decision in an appeal by Ernest Dewayne Jones, who has been on death row in San Quentin State Prison for nearly two decades. He was convicted of raping and killing his girlfriend's mother and sentenced to death in 1995.

Carney overturned Jones' death sentence, saying the inmate faced "Complete uncertainty as to when, or even whether" he will be executed.

The judge noted that since 1978, when California's current death penalty system was adopted by voters, more than 900 people have been sentenced to death for their crimes, but only 13 of them have been executed.

"For the rest, the dysfunctional administration of California's death penalty system has resulted, and will continue to result, in an inordinate and unpredictable period

of delay preceding their actual execution," Carney wrote.

"Indeed, for most, systemic delay has made their execution so unlikely," he said, "that the death sentence carefully and deliberately imposed by the jury has been quietly transformed into one no rational jury or legislature could ever impose: life in prison, with the remote possibility of death."

The Catholic Church teaches that while the death penalty might be allowed if it were the only way to protect society against an aggressor, those cases, according to the *Catechism of the Catholic Church*, are "very rare if practically nonexistent" (#2267).

In his ruling, Carney said, "The simplest explanation for the size of California's death row is that in each year since 1978, more individuals have been sentenced to death than have been removed from death row. ... As the size of California's death row grows larger and larger, so too do the delays associated with it."

Currently, there are 748 death-row inmates, and more than 40 percent, including Jones, have been there longer than 19 years, the judge noted. †

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## Serra Club vocations essay

# St. Joseph, Mary serve as models for priests, deacons and religious

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

By Benjamin Popson

Special to The Criterion

The children of God are the foundation of the Church, and Christ is the cornerstone.

Since the Church's priests, deacons, and holy brothers and sisters are called to be like Christ, they are to act as this cornerstone. Just as the cornerstone affects the layout and strength of a structure, the Church's priests, deacons and religious men and women directly affect this structure that is the Church.



Benjamin Popson

How are these holy leaders of the Church called to act as a cornerstone and affect Christ's people?

Jesus Christ sacrificed his life for every human being who ever lived.

This is exactly what religious men and women are called to do. These vital leaders in the Church are called to give

up their lives to Christ and act as instruments of the Lord. They are called to express his love through their words and actions. They are called to reach out to all through the sacraments, council, sacrifice and charity.

St. Joseph, the human father of our Lord and patron saint of fathers, is a perfect role model for religious men and women pursuing God's call of love. He sheltered and protected our Lord from the cruel world.

When his wife conceived by the Holy Spirit, he trusted in the Lord and continued to love her. Our holy men and women are called to foster the children of God with faith and trust in the Lord like St. Joseph.

They are called to protect God's sheep from evil. Most of all, priests and deacons are called to be one with the Church, Christ's bride, and love her through all circumstances.

As for religious women of the Church, they are called to be pure examples of Mary, the mother of God. They are called to reach out to Christ's children through compassion and prayer.

Through each vow taken by these men and women, they express the same kind of love Jesus Christ showed on the cross.

Through the vow of obedience, religious men and women allow themselves to be guided by God through their hierarchal superiors. They give up complete

independence in order to be led in the direction God desires for them.

Through the vow of poverty, some religious men and women give up wealth and material possessions in order to serve the Lord in humility and simplicity.

Through the vow of celibate chastity, religious leaders abstain from sexual activity for life. Each vow is taken out of love for the benefit of God's people.

This is exactly how the religious leaders of the Church continue Christ's ministry and guide his people—through love and sacrifice. As it is written in the Gospel of John, "There is no greater love than this: to lay down one's life for one's friends" (Jn 15:13).

Indeed, the Church's priests, deacons and religious brothers and sisters answer their call through this greatest love. It is through this love through which we were saved, and it is through this love that these holy men and women are called to save.

(Benjamin and his parents, Michael and Claudia Popson, are members of Our Lady of Perpetual Help Parish in New Albany. He completed the 10th grade at Our Lady of Providence Jr./Sr. High School in Clarksville last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

## Marian University to offer new master's degrees in education

Teachers in Catholic schools eligible for scholarships covering 25 percent of tuition

Special to The Criterion

Marian University recently announced that the Higher Learning Commission has accredited two new master's degrees in education to be offered this fall at the university's campus on the west side of Indianapolis.

The university will now offer a master's degree in special education (M.A.Ed.) and a master's degree in educational leadership (M.A.Ed.) through its Academy for Teaching and Learning Leadership. Those pursuing the M.A.Ed. in educational leadership can also earn a concentration in Catholic education distinction.

The master's in special education is designed for currently licensed kindergarten through 12th-grade teachers who want to specialize in offering instruction to students with special needs. Most students will earn the M.A.Ed. in special education in four semesters, taking three classes per semester. Two of the classes are offered online.

The master's in education leadership is designed for currently licensed K-12 teachers who want to become administrators, including principals, in kindergarten through 12th-grade schools.

The curriculum complements the Building Level Administrator license program already offered through the Marian University Academy for Teaching and Learning Leadership, essentially allowing teachers to earn both the license and the master's degree in a shorter amount of time.

Students in the program will be able to earn their master's degree in as quickly as 18 months, and then complete an internship in an additional semester. They must then pass a state-required standardized test to earn their Building Level Administrator License, which qualifies them for jobs in school administration.

Teachers with an interest in becoming a principal or administrator in Catholic schools can choose to pursue a curriculum that earns an M.A.Ed. in education leadership with a concentration in Catholic education. Last year, more than 15 percent of Catholic schools in the Archdiocese of Indianapolis had openings in administration, and that trend is expected to continue.

Teachers currently employed in Catholic schools will be eligible for scholarships that cover 25 percent of their tuition, if they pursue the M.A.Ed. in education leadership with a concentration in Catholic education. Those who demonstrate exceptional promise may be eligible

for scholarships for up to 50 percent of tuition, as funds permit. Individuals in the Archdiocese of Indianapolis may apply for additional funding through the archdiocese. Marian University is Indianapolis' only Catholic institution of higher learning.

In addition to the Building Level Administrator licensure program, Marian University's Academy for Teaching and Learning Leadership also currently offers master's of arts in teaching (M.A.T.) degrees. It also offers a master's bridge to teaching (M.B.T.) program that leads to initial licensure in Indiana for primary and intermediate grades in elementary schools and various secondary subject areas for middle and high schools, culminating in a M.A.T. degree. The programs provide pathways for bachelor's degree holders to change careers and become elementary, middle school and high school teachers.

The Marian University Academy for Teaching and Learning Leadership is a Bush Institute Alliance to Reform Education Leadership (AREL) affiliate and a KIPP Leadership Design Fellowship (KLDF) member.

(For more information about Marian University's Academy for Teaching and Learning Leadership, visit [www.marian.edu/academy](http://www.marian.edu/academy) or call 317-955-6128.) †

## Knights of Columbus pledges \$1.4 million to Special Olympics

LOS ANGELES (CNS)—The Knights of Columbus has pledged \$1.4 million to help cover costs for next year's Special Olympics World Games in Los Angeles.

The donation, announced on July 14 in Los Angeles, will help cover on-the-ground costs for the 7,000 participants expected to compete in the games.

The contribution covers more than 8 percent of the Special Olympics' projected \$17 million budget for the 2015 games. Supreme Knight Carl Anderson, the head of the fraternal organization, told Catholic News Service (CNS) that the donation would cover the costs of all Americans and Canadians expected to participate.

In tandem with the Knights' announcement, Archbishop Jose H. Gomez of Los Angeles outlined the archdiocese's spiritual support for the athletes attending the games.

Mass will be celebrated daily, and efforts will also be made to open up Los Angeles Catholics' homes to athletes and coaches.

"A big part of Special Olympics is athletes' interaction with the community around the sponsoring city," Anderson said. "That's going to be very important."

The Knights' affiliation with a sponsorship of Special Olympics dates back to 1968, the year of the very first Special Olympics games, conducted at Soldiers' Field in Chicago. †

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Carla Hill, Archdiocese of Indianapolis,  
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Sr. Elna Stemann, O.S.F.



Sr. Bernetta Stuhrenberg, O.S.F.



Sr. Cleopha Werner, O.S.F.



Sr. Rachel West, O.S.F.



Sr. Bridget Arnold, O.S.F.



Sr. Sharon Marie Blank, O.S.F.



Sr. Alacoque Burger, O.S.F.

## JUBILEES

continued from page 11

**Sister Elna Stemann** taught in the archdiocese at St. Michael School in Brookville, St. Mary School in Rushville, the former St. Francis de Sales and St. Gabriel the Archangel schools, both in Indianapolis, St. Vincent de Paul School in Bedford, the former St. Mary School in New Albany and Oldenburg Elementary School. She served for 11 years at the motherhouse in Oldenburg as grounds supervisor and sacristan, then moved to Evansville to work as a teacher assistant in a preschool setting. Since 2009, she has served as a volunteer at St. Mary Medical Center in Evansville.

**Sister Bernetta Stuhrenberg** taught in the archdiocese at St. Louis School in Batesville, Most Holy Name of Jesus School in Beech Grove and St. Lawrence School in Lawrenceburg. She also taught in the Evansville, Ind., Diocese and in Ohio, where she switched to parish ministry then to providing private in-home care. She retired to Oldenburg in 1999.

**Sister Cleopha Werner**, a native of Oldenburg, taught in the archdiocese at St. Mary School in North Vernon and St. Mary School in Greensburg, and served in parish ministry at St. Mark the Evangelist Parish in Indianapolis. She also assisted at the archbishop's residence and in kitchen services at various locations in the archdiocese. She has also served in various roles in the Evansville, Ind., Diocese and now resides at Oldenburg, where she serves as a convent tour guide and makes nature crafts.

**Sister Rachel West (formerly Sister Audrey)** taught in the archdiocese at the former St. Mary Academy, the former Holy Trinity School and St. Mark the Evangelist School, all in Indianapolis. She served as a history professor and archivist



Sr. Julann Butz, O.S.F.



Sr. Donna Graham, O.S.F.



Sr. Miriam Kaeser, O.S.F.



Sr. Kathleen Mulso, O.S.F.



Sr. Noella Poinsette, O.S.F.



Sr. Margaret Rahe, O.S.F.

at Marian University in Indianapolis, taught in Illinois and Ohio, and worked in Detroit. In 2010, she returned to Oldenburg and now serves as an archivist.

### 50 years

**Sister Bridget Arnold** taught in the archdiocese at St. Michael School in Brookville and at schools in Missouri and Ohio. She served most of her years as a teacher and principal in the Evansville, Ind., Diocese, where she currently is in ministry.

**Sister Sharon Marie Blank** served in the archdiocese as an organist at Our Lady of Perpetual Help Parish in New Albany for 26 years, and taught and served as a principal in the Evansville, Ind., Diocese and in Kentucky, where she now serves as a language arts teacher.

**Sister Alacoque Burger**, a native of Indianapolis, has ministered as a nurse in the Oldenburg Health Facility and served on the administrative council of the Sisters of St. Francis in Oldenburg. She is currently engaged in pastoral care at the St. Clare Health Facility in Oldenburg. She has also served in various assignments in Illinois, Michigan and Ohio.

**Sister Julann Butz** taught in the archdiocese at St. Mark the Evangelist School in Indianapolis, then for 32 years teaching math and computer science at Cardinal Ritter Jr./Sr. High School in

Indianapolis. Since 2001, she has served as human resources coordinator for the Sisters of St. Francis in Oldenburg.

**Sister Donna Graham (formerly Sister Irene Mary)** has served in the archdiocese as a teacher at St. Monica School and St. Michael the Archangel School and the former Holy Trinity School, all in Indianapolis. She also ministered as a counselor and therapist at Reid Memorial Hospital in Richmond and at Community Mental Health Center in Batesville. Sister Donna also worked in various roles in Ohio, and is currently director of the justice, peace and integrity of creation office with the Franciscan Friars in Cincinnati.

**Sister Miriam Kaeser (formerly Sister Mary Willard)** served in the archdiocese as president of the Oldenburg Academy of the Immaculate Conception, on the administrative council of the Sisters of St. Francis in Oldenburg for six years, and for two years as an education professor at Marian University in Indianapolis. She has also taught and been a principal in Missouri and Ohio, as well as served for 20 years as assistant superintendent for curriculum development in the Cincinnati Archdiocese.

**Sister Kathleen Mulso (formerly Sister John Marie)** taught in the

archdiocese at Most Holy Name of Jesus School in Beech Grove, St. Lawrence School in Indianapolis, St. Gabriel School in Connersville and the former St. Michael School in Charlestown. She also taught and served as director of religious education at various parishes in Michigan. Now residing in Oldenburg, she serves as a substitute teacher at the Oldenburg Academy of the Immaculate Conception and as volunteer chaplain at Margaret Mary Community Hospital in Batesville.

**Sister Noella Poinsette**, a native of Indianapolis, served as a music teacher in the archdiocese at the former Holy Trinity School in Indianapolis and at the Oldenburg Academy of the Immaculate Conception. She served in a variety of ministries, including teaching, music ministry, a refugee program and campus ministry. She ministered in schools in Ohio, New York and South Dakota, and in Catholic social services in Kentucky. She recently moved to Michigan to start a new assignment.

**Sister Margaret Rahe (formerly Sister Mary Richard)** is a native of Batesville. She taught in the archdiocese at the former St. Andrew School in Richmond, as well as at schools in Illinois and Ohio. She currently serves as a social worker for Cincinnati Area Senior Services. †

## Study: College choices can steer men toward thinking about priesthood

WASHINGTON (CNS)—The college experience—and the Catholic college experience, especially—can influence a young man's decision toward considering a priestly vocation, according to a study issued in early July by Boston College.

Among the factors that have helped sway a man's decision to enter priestly life are access to clergy at the college, as well as access to the Mass and other elements of Catholic life.

"College Experience and Priesthood" distills a Boston College-hosted summit last year on priestly vocations, as well as research conducted in 2012 by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington. Both Boston College and Georgetown are Jesuit-run institutions.

In January 2012, Boston College and the Jesuit Conference USA commissioned CARA to assess the impact of Catholic higher education on the vocational discernment of men entering the seminary and religious life in the United States in an effort to identify what led them to the seminary and/or eventual ordination.

At the summit, attended by about 90 people, including bishops and university leaders from around the country, participants were urged to develop a consistent framework for inviting young men to consider the priesthood.

"It really starts with us who are clergy and vowed religious," said Jesuit Father William Leahy, Boston College's president, in an address during the summit. "There is nothing as powerful as happy, fulfilled priests and religious. That is contagious. That attracts. If we are not happy, fulfilled, ready to recruit others, they will not follow us. We know that as a group, priests are happy in their ministry."

Father Leahy urged the establishment of priesthood support groups on Catholic college campuses.

"These are often led by the president, lending certain seriousness to the effort, but they could also be led by a

campus minister or a faculty member," he said. "Students who are thinking about priesthood often feel isolated. If they can be part of a group that meets once a month, have time for prayer and conversation, and hear the vocation stories of others, they will feel encouraged, and can confirm a sense of direction."



Fr. William Leahy, S.J.

Like baseball scouts, Father Leahy said, "we need people who will identify individuals who have talent, inclination, and desire, who can be pointed in the direction of priesthood and religious life."

Seminary enrollment peaked 50 years ago at about 47,000, took a steep dive in the decade that followed, and continued a steady decline until the mid-1990s and appears to have leveled off since then to just over 5,000 students.

Not all who are enrolled at seminaries, though, are ordained to the priesthood. "We need about 200 more ordinations per year to return to stability," said Mark Gray of CARA at the summit.

While about 7 percent of the U.S. Catholic population attended a Catholic college, 44 percent of ordinands did, according to research by CARA.

Gray profiled those who pursue a priestly vocation as having been active in a parish youth group, attended a Catholic high school, encouraged to consider vocation by one or more people, personally knew clergy and religious, and attended a World Youth Day or a National Catholic Youth Conference. He added that high school is the period when many young men report thinking seriously about priesthood, and that college seems to be an "amplifier" to these earlier experiences.

Priests who went to Catholic colleges engaged in more of every kind of spiritual practice than those who

went to non-Catholic colleges except for Bible study. Majorities of those attending Catholic colleges reported participating in the rosary, eucharistic adoration, other individual prayer, the Liturgy of the Hours, Bible study and holy hours.

According to CARA, 91 percent of ordinands who went to Catholic colleges had daily Mass easily available to them, compared to 49 percent of those who had attended non-Catholic colleges. "Many at non-Catholic campuses had to go off campus to attend Mass," Gray said.

"Those who attended Catholic colleges were much more likely to encounter priests, brothers and sisters. Of particular note is that 88 percent of them had a priest as a professor, in contrast to only 18 percent of those at non-Catholic colleges," he added.

"Friends and roommates are also reported to be influential in vocational discernment," said the Boston College report, which also included past CARA research conducted on priestly vocations for the U.S. bishops. "Those who attended a Catholic college are substantially more likely than those who attended a non-Catholic college to report being influenced and supported by their roommates and friends in their vocation discernment and choice."

For bishops and religious superiors, diocesan and religious order vocation directors, college presidents, mission officers, leaders in student affairs, and directors of campus ministry, "a strategy for encouraging vocations to the priesthood must be a collaborative endeavor among these leaders in the Church today," the report said.

Tactics to encourage vocations, though, can differ from diocese to diocese.

When it comes to encouraging vocations within the Hispanic community, summit participants were reminded of the importance of evaluating current communication and outreach efforts in Hispanic communities, and recruiting people from within these communities to be part of diocesan and parish pastoral work. †