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 after facing increasing threats, violence and intimidation, Pope Francis urgently called for prayers, dialogue and peace.

“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!”

Joseph III Younan told Vatican Radio.

“Whom are they getting their weapons and funding from? The West and the Gulf, with the approval of Western political leaders because they need their oil.”

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

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.

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

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.

Even 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.”

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

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. 12-14 at St. Charles Borromeo Parish in Bloomington, St. Bartholomew Parish in Columbus and St. 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.”

“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.”

The high school farthest south in Indianapolis is Roncalli, and we don’t have another high school until Father Michael Shaw 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. 27 at Mullinex and Olive Branch roads.
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—except in the Employment Non-Discrimination Act languishing in Congress.

The U.S. bishops have opposed the bill, known as ENDA, saying it would include “Christians and other conscience measures in order to prevent further killing and abusing of Christians and other minorities in the name of a religion.”

The Syriac patriarch was in Rome with Syriac Archbishop Basile Georges Casmoussa of Antioch and Syriac Catholic Archbishop Yohanna 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.

In an earlier posting on July 21 in the United States, Pope Francis called for prayers, dialogue, and peace, as the last Iraqi Christians flee Mosul. (CNS photo/Reuters)

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 Iraqis to refrain from “calculating their options well,” to come together in solidarity and be patient as they prayed “until the storm passes.”

Syriac Catholic Bishop Nizar Semaan of Mosul told CNS via e-mail.

E-mail: criterion@archindy.org
Web site: www.CriterionOnline.com
1400 N Meridian St., Indianapolis, IN 46202-2367
Toll Free: 800-382-9836 ext. 1570
317-236-1570
Circulation: 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 Peterjaj, 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-temp 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-temp of Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, 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., appointed administrator of St. Louis Parish in Batesville in the Diocese of Indianapolis.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.S.C., Archbishop of Indianapolis.)
Una cultura de encuentro: Arquidiócesis lanza su primer programa de radio para la comunidad latina

Por Natalie Hoeter

El 23 de junio la Arquidiócesis celebró una primavera: salió al aire el primer programa de radio en español de la Arquidiócesis, en Pescador Radio 810 AM. Este ha sido un suceso del director del Ministerio Intercultural de la Arquidiócesis, el hermano franciscano Moisés Gutiérrez, 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 Indianapolis: 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 programa de radio una vez al día.

"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 hacer una conexión con el público hispano.

"El arzobispo Tobin sabía, gracias a su antecedentes en el ministerio hispánico y 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 Indianapolis," comentó 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 Indianapolis y también para compartir nuestra fe con aquellas personas que quizá no acuden a la iglesia que frecuentan o que se hayan alejado de su fe.

Firmaron un contrato de seis meses para 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 "Comunicación Católica de Fe." El objetivo es brindar a estas personas la oportunidad de encontrar a Jesús y de encontrarse a sí mismas. Nosotros las encontramos, y juntos encontramos a Jesús. Esa es la idea."

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Hermano franciscano Moisés Gutiérrez, el director arquidiocesano de Intercultural Ministry

"'El objetivo es brindar a estas personas la oportunidad de encontrar a Jesús y de encontrarse a sí mismas. Nosotros las encontramos, y juntos encontramos a Jesús. Esa es la idea.'

'Hermano franciscano Moisés Gutiérrez, el director arquidiocesano de Intercultural Ministry

'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

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

By Natalie Hoeter

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

It has been a dream of archdiocesan Intercultural Ministry director and Dominican Brother Moises Gutiérrez ever since he began serving in the archdiocese four weeks 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 he'd be interested, and he said yes, definitely, that Archishop [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 having a radio program on a Spanish language radio station had been an effective way to reach people, and he wanted to do that in Indianapolis," Otolski said.

Archbishop Joseph W. Tobin

"The 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 that have fallen away from their faith."

A six-month contract was signed for the 12:30-1:30 p.m. Monday through Thursday, and within about six weeks Brother Moises was on the air interviewing Archbishop Tobin for the first show of "Comunicación 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 hosting, 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 said, with "the hope that we will reach out to people who have left the Church or who have not been practicing a faith, and draw them back to it.""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 40,000 radio audience, the show could reach Latinos as far east as Connersville, as far south as Bloomington, as far west as Greensburg and beyond Carmel, Ind., in the Lafayette Diocese to the north.

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

"Several people even commented about it on their Facebook page, and these 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 the Lord is doing good work here."

"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.""
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 across the Rio Grande into 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 home countries of these 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 their native countries or being afraid that they will be 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 own 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 of the Archdiocese of Washington, told the Catholic weekly 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 chair 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 delivered to the U.S. Office of Refugee Resettlement.

Word got around in Central America, though, 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

We must understand and live the vocation and sacrament of marriage

The article “Pope白云 habits ‘culture of contempt’ 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 take it too far, thinking to have 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 crucial.

Discerning a vocation, having in mind that the marriage will be fragrant—that is, rich—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? What maturity level is ideal in discerning a religious vocation.

The one item in the list that disturbed me the most is 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 wiser to “be fruitful and multiply” (Gen 2:22).

Overpopulation, like climate change, is just science.

A fertile married couple choosing a childless marriage can be compared to a couple choosing to buy a house rather than rent an apartment. After all, it’s a matter of either remaining in their native countries or being afraid that they will be killed, or trying to escape, with a similar risk.

So 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 delivered to the U.S. Office of Refugee Resettlement.

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Marriage is a sacrament of grace and a conditional relationship that is to be fruitful and multiply. It is contrary to what the marriage covenant entails.

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

Called, an ecclesiastical council 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 consciously and by choice exclude children from their life, that is a lie.

Marriage, like a good, a gift and an end of marriage. By giving life, spouses participate in God’s vocation (Catechism of the Catholic Church, #2398).

Marriage is not merely a human institution, it is a sacred institution of creation, God created “male and female” and marriage became a divine institution. See 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 piece 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 carry knowing 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 eternal purpose for living determined not by me but by God’s justice.

For this reason alone that I espouse the political left. The left embraces the destruction of our right to bear arms, that is, to be protected from our own human nature. Does the left embrace the right to seek justice in the human courts? 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 in order to include relationships other than the sacramental marriage 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 for ideological/communist 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 sacramental marriage between one man and one woman, as taught by Jesus himself?

Marriage and the priesthood are a religious vocation and sacrament of marriage. We must understand and live the vocation and sacrament of marriage.

—Nick Krejci

Editor Emeritus

Legislation to strip religious landscape, we must live as disciples of Jesus

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Marriage and the priesthood are a religious vocation and sacrament of marriage. We must understand and live the vocation and sacrament of marriage.

—Nick Krejci

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

Durante las próximas seis semanas este texto ofrece 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 contigo, en respuesta a esta pregunta. Como resultado, he identificado seis aspectos que 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 estas ocasiones fue, al presentarse a mí en las parroquias, escuelas o en la Arquidiócesis, ayudémoslos a discernir en las parroquias, escuelas o en la Arquidiócesis, ayudémoslos a discernir sus dones y compartir sus talentos. La segunda oportunidad con la que me he encontrado fue en las parroquias, escuelas o en la Arquidiócesis, ayudémoslos a discernir sus dones y compartir sus talentos.

En lugar de intentar encajar las piezas de un rompecabezas donde no van, pedimos a nuestros jóvenes que se afilien a los ministerios de nuestra Iglesia y que se encuentren con los demás. Esto significa que todo debe estar dirigido exclusivamente a los jóvenes, pero que todo debe estar dirigido exclusivamente a los jóvenes. Esto significa que todo debe estar dirigido exclusivamente a los jóvenes.

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July 26
St. Mary of the Assumption Parish, 35 S. Meydan St., Greenwood. Celebrate Slagers Concert, musical celebration with dancers and orchestra, 7:30 p.m., free with stationery donation. Information: 317-886-2235.

July 27
St. Matthew 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: 812-443-9038.

August 1-2
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Monte Carlo and Irish 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 Holiday 337 NW, Frenchtown. Parish Picnic, 10 a.m.-4 p.m., chicken and ham dinners, quilts. Information: 812-347-2236.

St. Boniface Parish, 15515 N. State Road 545, Fields. Parish Picnic, 9 a.m.-6 p.m. central time, famous soup, food, games, raffles, entertainment. Information: 812-357-5533.

August 9-10

August 10
St. Mary Parish, 2003 S. Mary Drive, Laporte, Parish Picnic, 10 a.m.-4 p.m. Information: 812-878-2835.

St. Vincent de Paul Parish, Shamrock Center, 1723 S. Street, Bedford. Parish Festival, 10 a.m.-4 p.m., games, free food, bring dress to share if possible, bingo, boogy houses, raffles, games, food. Information: 317-481-2909.

August 14
St. Luke’s Catholic Church, 2757 Holliday Drive East, Indianapolis. Mass to celebrate Feast Day of St. Maximilian Kolbe, patron of Catholic Radio. 11 a.m.-12:30 p.m., continuous lunch follows Mass.

August 15-16
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis.”Augustavagnagana,” 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5 p.m.-10 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, games. Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight. Information: 317-253-1461.

August 21-23

August 22-23
Prince of Peace Parish Community Festival at Pope John XXIII School, 223 S. 11th St., Madison. 5 p.m.-midnight, food, rides, games, Information: 812-253-1923.

August 23-24
St. Mary Parish, Parish 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, St. 9798 N. Deavoid Road, New Alacase. All Saints Parish Ladies Sodality Hot Breakfast Buffet, all-you-can-eat, $8.50, donations accepted. Information: 812-623-2349.

August 29-
September
St. Joseph Parish, 1375 S. Mckivy 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: 317-344-0002.

Events Calendar

‘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. and Saturdays at 9 a.m. on 89.1 FM and 99.9 FM.

The upcoming programs for August are:

Aug. 4-9 — John Shangnessy, assistant editor of The Criterion and author of When God Cheers. Log on to www.catholicradioindy.com for more information on the show.

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 Cavanaugh, president of Cross Catholic Outreach. For more information, log on to 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. A free app for listening to Catholic Indy via Apple or Android devices and mobile phones is also available by logging in to 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.oneaglewings5k.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 Kashia 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)
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, Amir Sabbagh, Caritas Gaza 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 headed Israel 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 communiqué 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, strying to foster a race, peace and a reconciliation of hearts,” the Vatican said.

In Jerusalem, Matthew McGarry, 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.”

The pope also deplored 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 air strikes. There are explosions all around. Nobody can move.

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

Palestinians pray next to the bodies of members of the al-Halaj 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/Naif Sleem, Reuters)
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—and 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 didn’t do this. I’m out of here. Peter stayed.”

Moments later, the archbishop ended his homily by sharing that belief about “‘Sisters and brothers, whatever failures in our lives, whatever shame has built up in you, we want 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 spoke “Tobin”—a gift that reminded him of the lace creations that his Irish ancestors made when they first came to America.

Toasted by the gifts, the archbishop invited the women to stop by his office upon their release from prison so he could congratulate them. Toasted 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 planning.

“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

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 Brownsburg.
• 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. Anthony in Indianapolis
• St. Bartholomew in Columbus
• SS. Francis and Clare of Assisi in Greenwood
• St. John the Apostle in Bloomington
• St. Mary 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 Nohstine. (Submitted photos)

Pope prays for victims of doomed 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 Philomenie Tieman, 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 Philomenie, 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-Croce. “She told me that she had left Soigny, 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 aredevastated 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 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.

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

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 Credal. 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
• ‘Unworthy of Christian’: Raps idea that poverty is fault of the poor

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• 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

• 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
• NDP President: Tells how universities can aid needy nations
• Obesience is called key trait of a scout
• ‘Christian community’ seen Church need today

Vatican paper raps mountain climbing

Says a new importance for today’s church music

Annual retreat planned for non-Catholic clergy

Pentilend endorsed new institute

‘Hostornany’ 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 hands 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)
Marriage preparation: “Readying us for a sacrament”

Catholic marriage preparation.

By Natalie Hoefer

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 they discuss 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—heartily. 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 engaged couples the knowledge and understanding they need to live out their lifelong vocation as a married couple.

“Marriage prep ... starts within the family”

Preparing a couple for such a vocation is a vital yet daunting task. Now thrown into the mix the phenomenon the Church refers to as the “marriage crisis” 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 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 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.

“John Paul II always talked to families, really talks about how marriage prep is something that shouldn’t start right before the couple gets married, but should really start the moment a child is born,” 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 and the holiness and salvation of their spouse and children.”

The love between husband and wife is so integral to the vocation of marriage that it’s an assessment to see if they’re compatible or if 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, marriage preparation programs contain practical exercises that help couples get to know each other more intimately.

“Take that time ... for each other”

Generating conversation is one of the benefits that Jordan and Colombian-born husband and wife, Ricardo and Erica, gained from the Pre-Cana program.

It looked at the differences in their 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 a tool that there was nothing to discuss to talk about some of the harder things.

A lot of the [information] on the worksheets will help people get to know each other, who 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 his background’ or ‘she thinks this because of how she was raised.’

Sneddy 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. “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, they are Catholic—who later became a Cardinal—and Andrew have two children and are expecting their third child in December.

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. Information on the One in Christ marriage preparation program, log on to www.oicindy.com, call 317-826-0630 or email info@OICindy.com.)

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 meaningful?

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 Shaugnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached.

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. (Photo by Nicole Hoefer)

Right, Jeffrey Merritt and Lynsey Daeger pose for an engagement photo. The couple, who were introduced to the One in Christ through St. Frances Xavier and Claret of Rome Church in Greenwood, attended a Tobit marriage preparation weekend at Fatima Retreat House in Indianapolis to prepare for the sacrament of marriage. (Submitted photo)
Thirty-three Sisters of the Congregation of the Third Order of St. Francis in Oldenburg residing in or with ties to 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 in St. Louis School in Batesville. In 1991, she returned to the Oldenburg motherhouse to serve as congregational archivist. Now semi-retired, she continues to serve part-time 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 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 Benedicta (formerly Sister Marie) Fickert* taught at the former St. Theresianum School in Richmond and the former Holy Trinity 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 Frederic* 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 the former Holy Trinity 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 Jaehnen* 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 Helen)* 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 Scenna Memorial High School, both in Indianapolis. She also served in Illinois and Ohio, and served Native American communities in Utah, New Mexico until she retired to the motherhouse in 2005. She raises funds to support mission work.

*Sister Virginia Ann Street,* 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.

**75 years**

*Sister Angela Betsch* taught in the archdiocese at the former Holy Trinity School in Indianapolis, and is now teaching part-time in Indiana and Ohio. She taught in several schools in Missouri and Ohio and continued her hobby 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 Mary Walter Holohan* 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 Janell Reboldi* (formerly Sister Naomi T. Holohan) 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 Farns* (formerly Sister Laureen) 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,* a native of Indianapolis, taught at St. Monica School in Indianapolis, St. Michael the Archangel School, both in Indianapolis, and St. Lawrence School in Lawrenceburg. She 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 Immaculate Conception students and the sisters.

*Sister Donna DeBlanc* (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 Holohan,* a native of North Vernon, taught in the archdiocese at the former 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 Mary Walter Soltis* 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
at 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 and that a coming battle and his kingdom would be given to David.

When this about conjuring up a ghost? The debate here says that the witch allowed a departing 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 those Hebrews. He denied 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 overthrown 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 and the gifts to the elders of Judah.

Back to Saul. The battle against the Philistines was a turning point. Saul had killed his sons and was wounded. He asked his armor-bearer to do him the honor of killing him. But he refused to do so. Therefore, Saul took his own sword and fell upon it. When the Philistines found his body, they hoisted it on a pole.

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 adoption to want to reconnect now and then. They fulfill the need to reminisce, compare notes, and size each other up. The results may be good or bad experiences, fun or not, if they’re prevalent, usually in summertime.

It seems to me that such reunions are especially important among the early immigrants 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 connection to their identity without losing their new American one.

At first, many immigrants hastened to drop all vestiges of their old culture and the learned you place in this life and come that much closer to paradise. For me, family reunions are spiritual events.

Out of course, Native Americans were the first people prejudiced against, and they were not only dismissed as savages, but harassed, stolen from, and shunted into what amounted to concentration camps. For years, their children were taken away to schools where they were denied any connection to their culture or language, to their education in their native 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 Germans and Scandinavians. About the mid-19th century up through World War II, foreign events and political upheaval created an influx of new immigrants, including the Irish, Jews, Italians and Eastern Europeans. This resulted in a discriminatory campaign against them, often based on a region. 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 indentured, poorly educated and unskilled, putting a burden on the new country and the new country’s culture. As a result, they clustered together, usually in urban centers, to find work and try to maintain some semblance of their old country. Synagogues became insular communities where they could speak their native languages and celebrate their customs and religious, with financial and moral support thrown in. Black people came as slaves and as indentured servants. Like the Native Americans, they were often considered subhuman. It’s taken more than 300 years and has engendered for 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 as a group and feared. And that’s the key word here: fear. There was nobody to fear when all the new boys in town were just like us. But the moment that changed, immigrants became scary.

We should remember that this summer we’re sitting down to a reunion feast of fiesta of tequila or latkes or with our families. We need to remember that this new comers 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 face the same fate 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 Greensville, is a regular columnist for The Criterion.)

The Human Side/Fr. Eugene Heinrich

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 golden rule. Do to others as you would have them to reveal them to the childlike (Mt 18:2). Christ says that the wise and learned may possess great knowledge, they sometimes act as unenlightened persons, lacking balance 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 or Cicero or Blessed John Henry Newman on topics that speak of fulfilling our moral obligations, such as generating kindness and “speaking with propriety, cleanliness 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, the national news?” I’m sad to say I heard no answers. Our nation’s leaders may be well-versed in weighty events, but I doubt they could 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 gives 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 rebukes, a true inspired person exudes a sense of docility, avoids a know-it-all attitude and, most of all, is humble. It is this very trait that St. Gregory the Great praises as the mother and mistress of all virtues. To be truly educated is to meet our one’s spirit 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 convincing agreements with them? Would they place greater attention to the needs of the common good? Would we less in fight for who is the one who is more credible or less grind while moving toward more useful action?

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

(Father Eugene Heinrich writes for Catholic News Service.)
Mary was free from all sin from the time she was conceived in the womb.

Q

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, #1347. You would not fulfill that requirement by attendance at a Presbyterian service—not 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 African 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 need forpriests from Africa and speak with thick accents. We would be well served by homilies in both English and our common tongue. 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)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to: “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

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Great-great grandfather of five.


SANTA ANA, Calif. (CNS)—A federal judge ruled on July 16 that California’s “disfunctional 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 through 1978, when California’s current death penalty system was adopted by voters, more than 900 people have been sentencd to death for their crimes, but only 13 of them have been executed.

“Despite the functional dysfunctionality of California’s death penalty system has persisted, 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 is rendered purposelessly and needlessly.”

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 not 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. 7

High-flying Father

Father Adam Wickzak of the Archdiocese of Kansas City, Kan., tags off Father Matthew Bartulus at home plate during the firstPitching Priests Softball Game on July 14 at Community America Ballpark in Kansas City. The game pitied 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 Halldal, The Leaven)
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 stability of a structure, the Church’s priests, deacons and religious men and women direct and support this structure that is the Church.

How are these holy leaders of the Church to bring an authentic Christian message to 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 his grace. 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 son of Mary, 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. His holy men and women are also called to express his love 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 hierarchical 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.

Through the vow of celibate chastity, religious leaders abstain from sexual activity for life. Each vow is taken out of love for the body 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.” (15:13).

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 with 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’s Academy for Teaching and Learning Leadership offers the Building Level Administrator licensure program, Marian University’s Academy for Teaching and Learning Leadership offers the Teaching Level Administrator licensure 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 program provides 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 Development Fellowship (KLD) member.

For more information about Marian University’s Academy for Teaching and Learning Leadership, visit www.marian.edu/academy or call 317-575-6229.

Outside crypts, fourth level, Patio A at Our Lady of Peace. Burial plot. Must sell. Moving and we can not use this cemetery. Burial plot. Must sell. Moving and we can not use this cemetery.

Catholic cemetery. Burial plot. Must sell. Moving and we can not use this cemetery. Burial plot. Must sell. Moving and we can not use this cemetery.

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Serra Club vocations essay
St. Joseph, Mary serve as models for priests, deacons and religious

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

By Benjamin Popson

The architects of our salvation are two of the holiest people in the Church, St. Joseph and the Virgin Mary. St. Joseph was the earthly father of Jesus Christ, while the Virgin Mary was the spiritual mother of Jesus Christ. We are called to follow in their footsteps, to live our lives as Jesus Christ taught us to live them.

Jesus Christ, the Son of Mary, was called to be pure in all his actions. He was called to model the love of God for the world through his words and actions. He was called to be pure and unblemished in all his words and actions. He was called to model the love of God for the world through his words and actions.

There is no greater love than this: to lay down one’s life for one’s friends.” (15:13).

Benjamin Popson

Special to The Criterion

The master’s in education leadership 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.

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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 $202 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 special 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 about creating a community around the sponsoring city,” Anderson said. “That’s going to be very important.

Knights of Columbus is America’s largest Catholic community service organization and one of the world’s largest voluntary health and welfare organizations. Through the Special Olympics, the Knights of Columbus provides spiritual support, assistance and encouragement to Special Olympics athletes. Knights of Columbus sponsors the Special Olympics World Games date back to 1968, the very first time the Special Olympics games were held, conducted at Soldier’s Field in Chicago.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic University CDU to offer an online degree in theology classes.

• Courses on the Catechism of the Catholic Church from CDU
• Theology of the Church from CDU
• Courses on the Church’s teaching on the Sacraments from CDU
• 20 percent discount for all employees, volunteers, and parishioners
• Employees also receive reimbursement upon completion of course work

For more information, please log on to www.archindy.org/layministry
Sister Elna Stemann taught in the archdiocese at St. Michael 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 to provide pastoral care. She retired to Oldenburg in 1999.

Sister Cheopha Werner, a native of Ohio, taught in the archdiocese at St. Mary School in North Vernon and St. Mary School in Greensburg, and served in pastoral ministry in Ohio, St. Mark the Evangelist Parish in Indianapolis. She also assisted at the archbishop’s residence and in various locations in the archdiocese. She has also served in various roles in the Evansville, Ind., Diocese and in Ohio, where she serves as a convent tour guide and makes nature crafts.

Sr. Mary Richard West (formerly Sister Audrey) taught in the archdiocese at the former St. Mary Academy, the former Holy Trinity School in New Albany and St. Mary School in Beech Grove, all in Indianapolis. She served as a history professor and archivist 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.

90 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 as ministry.

Sister Sharon Marie Blank serves as the archdiocesan archivist 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 Alac qua Burger, a native of Indiana, has ministered as a nurse in the Oldenburg Health Facility and served on the administrative council of the Sisters of Sts. 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. Mary the Evangelist School in Indianapolis, then as 22nd-century math and computer science teacher at Cardinal Ritter Jr./St. High School in Indianapolis. Since 2001, she has served as human resources coordinator for the Sisters of Sts. Francis in Oldenburg.

Sister Dona Graham, O.S.F.

Sister Minam Kaefer, O.S.F.

Sister Kathleen Mulso, O.S.F.

Sister Noelia Poinsette, O.S.F.

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