Archbishop Tobin announces elimination of annulment fees

My dear brothers and sisters in Christ:

“Grace to you and peace from God our Father and the Lord Jesus Christ” (Phil 1:2).

I am happy to announce to you a change in policy regarding fees associated with the Metropolitan Tribunal of the archdiocese. Effective on July 1, 2015, all fees connected with the processing of petitions for the nullity of marriages have been eliminated. In the case of persons who have already introduced a petition, the balance of their fees are now forgiven. This waiver of fees applies also to the so-called “privilege of the faith” cases that must be sent to Rome for consideration.

Until now, the Tribunal requested a fee of $675 for a formal marriage case, known popularly as an “annulment.” This fee was only a fraction of the actual expenses of the process; the remainder was assumed by the archdiocese. What is more, it had always been possible to request a reduction, deferment or, in some cases, a waiver of the fee. According to the long-standing policy of the archdiocese, a person’s ability to present a petition did not depend on his or her ability to pay a fee.

Still, there has been a stubborn misconception that a person could “buy” a decree of nullity. There have been equally erroneous ideas that paying more than the requested fee or paying it all “up front” would result in quicker process or a better chance for a successful outcome. None of these suspicions are true. In fact, petitions are examined and decided according to the date of their presentation. Furthermore, each case is considered on its own merits and the outcome is not affected by the amount of the fee.

I am pleased to be able to enjoy this change in policy, which makes the process of examining and deciding cases for the nullity of marriages much more accessible to those who seek it. I hope that this change will be a sign of the Church’s desire to be more accessible to all those who seek a response to their petitions.

Yours in Christ,

Archbishop William E. Lori

By John Shaughnessy

Even with a deep-fried, full-sized frog staring at him from his plate, Franciscan Brother Moises Gutierrez didn’t waver from one of the most important lessons he has learned about connecting with people from different cultures.

“I believe food is one of the elements in a culture that is very important and sensitive,” says Brother Moises, director of the archdiocese’s Office of Intercultural Ministry. “Because of that, if you don’t appreciate the food, people might feel hurt. The opposite is also true. If you really appreciate the food—oh, my God!—instant connection. Now, I eat everything. And I mean everything.”

So in the midst of his recent journey to Southeast Asia, Brother Moises didn’t flinch when deep-fried frog was part of the dinner that was served as a family welcomed him into their home in the country of Myanmar, formerly known as Burma.

“The frog’s eyes and face are looking at you, but you just eat it,” he says with a laugh. “The people were so hospitable. They didn’t even serve it with a fork.”

During a recent trip to Vietnam, Franciscan Brother Moises Gutierrez poses for a photo in front of a statue of Our Lady of La Vang, commemorating how the Blessed Mother appeared to a group of Vietnamese Catholics at the turn of the 19th century when they were being persecuted for their faith.

(Submitted photo)

From deep-fried frog to fullness of faith, journey leads to transformation of hearts and souls

By Victoria Arthur

A diverse group of Catholics from across central and southern Indiana gathered on July 16 to witness the blessing of the new Intercultural Pastoral Institute in Indianapolis—and a new beginning for the building that it will call home.

The institute will offer programs that promote and celebrate the rich diversity within the Church and the archdiocese in particular. It is located at the former St. Bernadette Parish on the east side of Indianapolis.

Archbishop Joseph W. Tobin prays during the July 16 dedication of the Intercultural Pastoral Institute, including the St. Bernadette Oratory, in Indianapolis. Also pictured are master of ceremonies Loral Tansey, left, and altar server Julia Beh Meh, a native of Myanmar and a member of St Pius X Parish. (Photo by Victoria Arthur)

Archbishop Tobin blesses first of its kind Intercultural Pastoral Institute, praises local Church’s diversity

By Victoria Arthur

A diverse group of Catholics from across central and southern Indiana gathered on July 16 to witness the blessing of the new Intercultural Pastoral Institute in Indianapolis—and a new beginning for the building that it will call home.

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St. Bernadette merged in November with nearby Our Lady of Lourdes Parish as a result of the Connected in the Spirit planning process.
Officials hope eliminating fees will dispel annulment misconceptions

By Sean Gallagher

Archbishop Joseph W. Tobin has chosen to eliminate all fees previously connected to canon law investigations related to petitions for declarations of nullity, commonly known as annulments.

In an interview with The Criterion, Archbishop Tobin said that “my heart goes out to the many good people who have suffered the tragic breakup of their marriage.”

“My hope is that the decision to waive the fees for the annulment process may encourage these brothers and sisters who have a doubt regarding the sacramentality of their previous marriage to submit a petition to our Metropolitan Tribunal,” he added.

As archdiocesan vicar judicial, Father Stanley Pondo leads the ministry of the archdiocese’s Metropolitan Tribunal.

He said that the investigations tribunal staff members carry out can help petitioners to come to terms with aspects of their own lives related to their failed marriages in ways that the civil divorce process doesn’t address.

“When a person goes through a divorce, a lot of times it’s a traumatic experience and there’s not a lot of self-reflection that occurs as a part of the civil process,” Father Pondo said.

“The civil process essentially deals with the civic effects, such as custody of children and division of property that results from a civil divorce.

“The civil courts really don’t encourage any sort of reflection, or self-reflection, that may have contributed to the breakup of the marriage. One of the things that happens in the annulment process is that the person is encouraged and helped to consider those kinds of issues. That can have a healing effect.”

Archbishop Tobin noted that the waiving of fees related to annulment investigations is part of a broader effort of the Church in the archdiocese and in southern Indiana to support couples preparing for marriage and those already married.

“Christian marriage is a precious gift and holy lifestyle that is bested by new stresses and strains whose meaning is blurred by culture and by the world,” he said.

“The Catholic community must respond to these challenges with prophetic witness and pastoral charity.

“The archdiocese also reaches out to people who have experienced divorce and separation through the Divorce and Beyond program, sponsored by the archdiocesan Office of Pro-Life and Family Life.

“This vital ministry supports individuals whose marriages have ended by providing encouragement and support in order that they may have the tools to move forward in a healthy manner,” said Rebecca Niemerg, director of the Office of Pro-Life and Family Life. “Divorce and Beyond groups, Catholic based peer-ministry support groups, are scheduled at various locations and times throughout the archdiocese.

“These groups explore the stress, anger, blame and guilt of divorce with the goal of leading participants toward forgiveness, happiness and growth.”

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Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

Reverend Noah J. Casey Endowment

Memorial gifts may be made to the newly created Reverend Noah J. Casey Endowment for the Ministry of Spiritual Direction.

Contributions should be made payable to CCF f/b/o Reverend Noah J. Casey Endowment. Mail to: 1400 North Meridian St., Indianapolis, IN 46202.

Online gifts may be provided at www.archindy.org/ccf/LeavingAClegacy

Questions contact Ellen Brunner at ellenb@archindy.org or call her at 317-236-1482 or at 800-382-9836, ext. 1482.
Archbishop Lori reflects on religious liberty challenges

By Sean Gallagher

NEW ALBANY—Three weeks after the Supreme Court ruled 5-4 in Obergefell v. Hodges that couples of the same sex have the right to marry in the United States, Baltimore Archbishop William E. Lori reflected on July 18 in a wide-ranging interview with The Criterion on the possible religious liberty implications of the ruling.

The archbishop, who serves as chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, visited his hometown of New Albany for a celebration with his classmates of the 50th anniversary of their graduation from the eighth grade at Our Lady of Perpetual Help School.

Archbishop Lori said Obergefell will likely have broad effects across the legal system.

“Marriage is a fundamental understanding—one between man and one woman, is embedded throughout the law,” he said. “So, we need to do everything that is going to produce a sea change in our legal system.”

Archbishop Lori noted that past court rulings at the state level relating to same-sex couples opposed to marriage redefinition suggest challenges in the wake of Obergefell.

“It has certainly already begun to affect individuals who want to bring their Christian principles to their work,” he said. “We certainly think of the bakers, photographers and county clerks with marriage licenses.”

On a day-to-day basis, it will certainly affect almost everyone, because every day we bump up against the institution of marriage, either because we’re part of it or because we deal with it.

In reflecting on the possible effects of Obergefell on churches and church organizations, Archbishop Lori noted with concern how Justice Anthony Kennedy, who authored the ruling’s majority opinion, said that religious groups retained their right to teach and advocate for opposing views on marriage. He did not want people to be required to apply those teachings as an exercise of religious liberty.

“We’ve already been driven out of adoption in many places,” Archbishop Lori said. “Hiring for mission may become a problem. So, if you don’t want to hire a teacher who is living in a marriage that the Church can’t recognize because you’re trying to give a good example to the students, that would become problematic.”

He said such hiring practices could be legally questioned even in normal cases.

“My judgment has been, most definitely, every-day, and it certainly would affect almost everyone,” he said. “We keep pushing the Church into the four walls.”

Archbishop Lori noted that the recent HHS mandate, a supposed legal threat to religious liberty, was “a real problem.”

“Many people will deny them, the objecting religious organizations are not just signing a form,” Archbishop Lori said. “The form sets in motion the very thing you are objecting to. Otherwise, you wouldn’t have to send a form in. You wouldn’t have to notify the government, however, include the right to apply to those religious organizations as an exercise of religious liberty.”

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The archdiocese was assisted in the first phase of planning of the new Catholic high school south of Indianapolis by consultancies from Coastal Ministries in Nashville, St. Ann in Indianapolis, St. Bartholomew Church in Greenwood, St. Agnes Catholic Church in McCordsville, St. Joseph Catholic Church in Wayne and St. Michael the Archangel Church in New Albany.

In addition to tests of religious liberty related to the Supreme Court’s marriage ruling, Archbishop Lori also spoke about ongoing challenges to the federal Health and Human Services Administration’s abstinence-focused, sterilization and contraceptive mandate.

The federal agency issued an “accommodation” for religious organizations opposed to the mandate whereby they were required to fill out a form stating their objections, which would establish a third-party payment system for medicines and services required by the mandate.

“Many people will deny it, the objecting religious organizations are not just signing a form,” Archbishop Lori said. “The form sets in motion the very thing you are objecting to. Otherwise, you wouldn’t have to send a form in. You wouldn’t have to notify the government, however, include the right to apply to those religious organizations as an exercise of religious liberty.”

“I think our message is a very simple one,” he said. “It depends how widely we can cast the ministerial mantle, so to speak,” Archbishop Lori said.

The trouble with all of this is that it keeps pushing the Church within the four walls,” he added. “It makes it less a force in the shaping of culture and of people’s minds and hearts.’

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Archdiocese defers study on new Catholic high school south of Indianapolis

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After an extensive study, the archdiocese has deferred making a decision on the proposed new Catholic high school south of Indianapolis.

The parishes that were involved in the study are Our Lady of Perpetual Help School, also in New Albany. Prior to the Mass, Archbishop Lori, who is chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, spoke with The Criterion about recent changes in the religious liberty landscape in America.

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Archdiocese defers study on new Catholic high school south of Indianapolis

After an extensive study, the archdiocese has decided not to pursue the possibility of a new Catholic high school south of Indianapolis at the present time.

One of the main factors in the decision was the concern of funding the project. The cost of building a new high school that could serve up to 900 students was estimated at $20 million to $30 million. Another key factor was the estimated cost of tuition for families: greater than $10,000 a year for a student.

“A new Catholic high school south of Indianapolis remains a dream and a hope for the future of Catholic education in our archdiocese,” said Father William F. Stumpf, archdiocesan vicar general. “I believe we will be able to make that dream a reality down the road. I wish we were in a financial position to make that dream a reality immediately, but I believe we need to be good stewards and not place additional financial challenges on our parishes or the archdiocese at this time.”

The archdiocese was assisted in the first phase of the feasibility study by Metler Consultants, Inc., a Milwaukee-based company that has consulted with more than 2,000 schools and 500 parishes across the country. As part of the study, information sessions and focus group meetings were held for the 13 parishes that were identified as potential sources for sending students to a new Catholic high school.

The parishes that were involved in the study are 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 Bloomington, 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 and St. Vincent de Paul in Bedford.

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Despite videos, there is good news to report for pro-life advocates.

Planned Parenthood has been garnering national headlines again in recent days. For people who value all life from conception until natural death, the video of one of the abortion provider’s prominent doctors discussing keeping fetal organs intact during procedures while unborn children are killed does little to improve the callous, unseemly image associated with the organization by many.

Add the fact that the doctor in question is enjoying lunch while casually talking about this heinous procedure and about selling the body parts of aborted, unborn children, and you can understand the outrage of so many people.

Dr. Deborah Nucatola, senior director of Planned Parenthood Federation of America’s Medical Services, says in the video released on July 14 that if the abortion procedure is altered, specifically requested body parts can be preserved to use in research. The nearly nine-minute edited video—filmed undercover and produced by the Center for Medical Progress—quickly went viral, and Planned Parenthood denied making a profit on the sale of aborted baby parts.

We wholeheartedly agree with the sentiment shared by Rep. Steve Scalise, R-La., during a July 15 Capitol Hill news conference in Washington. “This is unacceptable in 2015 American society,” he said. “This is not a Republican or Democrat issue, this is an American issue.”

While we applaud Gov. Mike Pence of Indiana and the Indiana Supreme Court decision to reinstate admitting-privilege requirements for abortion doctors at nearby hospitals, to bans on abortion after 20 weeks of pregnancy, to building standards for abortion facilities. Some of the restrictions have been blocked by the courts, but since 2011, 70 abortion facilities in the state have been stopped from performing abortions.

Some experts believe it is caused by a neurological disorder in which the brain’s mapping system fails to recognize particular parts of the body. The famous Olympian Bruce Jenner made headlines recently when he told ABC News, “For all intents and purposes, I’m a woman. That female side is part of me. That’s who I am.”

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We pray that future generations continue to use hormonal treatments to acquire feminine traits, and is not yet sure whether he will undergo surgery to “confirm” this process. In the meantime, this case raises important ethical and medical concerns about properly understanding our identity and respecting the given order of our bodies.

Suppose a man were to declare that his real identity, in his innermost self, was that of a pirate, and that he had always been aware of it from his earliest childhood. If he were to decide, in order to more fully conform to that inner identity, to have his hand surgically removed so that he could have a hook installed in its place, this would surely indicate a serious mental condition on his part, and counseling, along with other psychiatric interventions, would be appropriate, rather than encouraging medical mutilation.

Or we might consider the strange case of Chloe-Jennings White, a 58-year-old woman from Salt Lake City, Utah, who, though perfectly healthy, has a deep-seated desire to become paralyzed, even to the point of being willing to pay a surgeon to sever her spine to make her a paraplegic.

As a young girl, whenever she saw somebody with leg braces, she asked why she couldn’t have her own set. Ever since, she has dreamed of being paralyzed, and now, in her late 50s, she has even started to see herself as a paraplegic, putting braces around her legs, and riding around in a wheelchair. She suffers from what has been termed “Body Integrity Identity Disorder,” or BIDD, a rare disorder in which individuals lack a proper sense of bodily identity and reject their own limbs. Some experts believe it is caused by a neurological disorder in which the brain’s mapping system fails to recognize particular parts of the body.

If a surgeon were to sever her spine, even with her consent, broad condemnation would quickly follow from inside and outside the US medical profession, given the dangers it might be to include and she is really battling a mental disorder. Various commentators have reacted strongly to her story, noting the irony of so many people who have become crippled due to tragic accidents and years for even the most basic forms of mobility, even as White seeks to mutilate her body and do violence to her own functional integrity. It doesn’t take much restoration to appreciate how people with disabilities have fought for years for the right to decide, in order to more fully conform to their inner identity, to have their hand surgically removed so that they can have a hook installed in its place, this would surely indicate a serious mental condition on their part, and counseling, along with other psychiatric interventions, would be appropriate, rather than encouraging medical mutilation.

We likewise fantasize about having a car accident to make her paralyzed. In the meantime, she lives her life as if she were a paraplegic, putting braces around her legs, and riding around in a wheelchair. She suffers from what has been termed “Body Integrity Identity Disorder,” or BIDD, a rare disorder in which individuals lack a proper sense of bodily identity and reject their own limbs. Some experts believe it is caused by a neurological disorder in which the brain’s mapping system fails to recognize particular parts of the body.

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Good schools help break poverty’s vicious cycle

If we wish to address the fundamental causes of poverty here in Indiana, as well as in our nation and global community, we must look to education—specifically, to our elementary and secondary schools as well as our colleges and universities. As we note in Poverty at the Crossroads, there is an intimate connection between family and education. Parents are the first and principal educators of their children. When parents value education, there is a way out of the multigenerational poverty that poverty too often represents. That's why giving parents real choices for the education of their children, including access to affordable Catholic and other private schools, as well as excellent public and charter schools, is so important. Choices in schooling represent hope for the future for parents and their children. And if the schools that are chosen are truly committed to helping students learn and grow, the odds that young people will succeed in life are much, much better.

Good schools help break the vicious cycle of poverty. In Poverty at the Crossroads, we call attention to the effect that poverty has on a family’s ability to provide children with a quality education.

“Poor children are often hungry, undernourished and prone to limited attention spans. Crying for attention, they frequently exhibit inappropriate behaviors. They may live in cars or temporary shelters, and seldom find sufficient physical rest. Recent moves mean that regular school attendance is difficult, if not impossible. No wonder poor children struggle to learn, develop and test their skills and abilities, and recognize the importance of completing their education in order to compete with others in demanding job markets.”

As disciples of Jesus Christ, the supreme teacher and hurrier, we are called to respond to the cry for help that children in poverty make on a daily basis. We are not content to allow children to pass through bureaucratic, failing schools. We feel compelled as part of the Gospel mandate to intervene and do whatever is humanly possible (with the help of God’s grace) to help families educate their children.

As we write in our pastoral letter: “Our Catholic tradition commits us to the education of the whole person—mind, heart, and spirit. We must be aware of the future hopes and dreams of families and children who are poor, including the multigenerational. We have seen with our own eyes the difference that a quality education can make in the lives of children and their families.”

Pope Francis reminds us that the Church is called to truly “with and for the poor.” To succeed in this fundamental dimension of our Church’s mission, we must work to provide all children—but especially those who are poor—“with an education that teaches critical thinking and encourages the development of mature moral values” (“The Joy of the Gospel,” #64). We boldly predict this is the way out of poverty for individuals and families. And we are convinced it is the best way to build a society that is just, economically productive and dedicated to promoting and defending the human dignity of all its citizens.

The Catholic Church is strongly committed to education and, particularly, the education of the poor. More than two centuries of experience in the United States have convinced us about the powerful role that education plays in helping families produce thriving citizens, workers and professionals.

Let us express with our sincere appreciation to all the teachers as well as those who lead our Catholic schools. They truly are helping break the vicious cycle of poverty, and we are grateful!
Saint Meinrad Archabbbey offers retreat on the Beattles Aug. 21-23
Saint Meinrad Archabbbey Guest House and Retreat Center, 200 Hill Drive, in Saint Meinrad, will offer “The Beattles: The Life Story of the Christian Spiritualism” retreat on Aug. 21-23. The retreat will start Friday evening and end Sunday morning.

The retreat will be led by Benedictine Father Eugene Hesseltine, a member of the Saint Meinrad Archabbbey. In addition to parish work, campus ministry and college teaching, Father Eugene also served from 1982 through 1996 as vice rector of the former Saint Meinrad College and then president-rector of both the College and Seminary and School of Theology.

Since 1997, Father Eugene has been engaged in full-time retreat work, conducting biblical retreats and workshops for priests, religious and layy throughout the country and in several foreign countries. He is an active member of the Catholic Biblical Association, The Society of Biblical Literature, and The American Academy of Religion, and has been a contributing writer to several religious publications for the past 20 years.

The cost of the retreat is $235 for a single room, or $395 for a double room. For more information, call 812-357-6858 or send an e-mail to mozelle@saintmeinrad.edu.

VIPS

John and Rita (Hornback) Bowers, brothers of Mary Paul, in North Vernon, will celebrate their 50th wedding anniversary on July 24. The couple was married on July 24, 1965, at St. Mary Church in North Vernon.

The are the parents of three children, Bryan, Patrick and Scott Bowers, and they also have two grandchildren. The couple will celebrate their anniversary Aug. 1 with a Mass and reception at St. Mary Church in North Vernon.

Volunteers needed for shoe and sock project at Cathedral Soup Kitchen on Aug. 1
Volunteers are needed for “A Step in the Right Direction” project at the Cathedral Soup Kitchen Food Pantry, behind SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, from 10 a.m. - noon on Aug. 2.

The Eagle Scout project, coordinated by Sean Blackburn of Troop 131 in Carmel, Ind., involves washing the feet of and distributing collected shoes and socks to clients of the soup kitchen and food pantry. The hope are for the project to become an ongoing ministry of the archdiocese.

Volunteers are needed on Aug. 2 to assist in praying with clients and washing their feet before providing them with a pair of shoes. Clients are collected through the efforts of the project.

Volunteers who wish to help on the day of the project and to help with its continuation are asked to call Sean’s Eagle Scout sponsor, Carlos Perea, at 317-703-5250. For those interested in assisting on Aug. 2, call Perea before the event to verify the need for volunteers.

All are invited to pray for the clients who receive the needed shoes and socks, and for the ongoing availability of this ministry.

Rallies to support investigation, defunding of Planned Parenthood set for July 28 in Bloomington and Indianapolis

Catholic Radio Indy offers Mass, luncheon to celebrate St. Maximilian Kolbe feast day on Aug. 14
Catholic Radio Indy will offer Mass and luncheon to honor the feast day of St. Maximilian Kolbe, the organization’s patron saint, at St. Luke the Evangelist Church, 3755 N. Michigan Clove, Indianapolis, at 11:30 a.m. on Aug. 14. St. Maximilian Mary Kolbe, 1894-1941, was a Polish priest and martyr who founded the Knights of the Immaculate organization, published a magazine that reached a circulation of more than 1 million, and established the first Catholic radio station in Poland. He was martyred in Auschwitz, a concentration camp, when he offered to take the place of a husband and father who was sentenced to death as punishment for an escaped prisoner. All friends and supporters of Catholic Radio Indy are invited to celebrate the life of this saint by joining in the Mass and luncheon on his feast day.

To RSVP, call 317-870-8400.

Events Calendar

Retreats and Programs

August 7 Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Movie Night, The Blue Butterfly, 6:30-9 p.m., free-will donation. Information: 812-933-6457 or center@oldenburg.edu.

August 7-13 Saint Meinrad Archabbbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. “The Image as a Window to the Spiritual.

 missionaries." †

August 8 All Saints Parish, 5954 E. 46th St., Indianapolis. Charismatic Mass, praise and worship, 7 p.m. Information: 317-366-4854.

August 9 St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 136th St., Indianapolis. Mass of ‘63 monthly gathering, 6 p.m, Mass optional dinner afterward. Information: 317-486-6396.

August 9 St. Mary-of-the-Woods, 1 Sisters of Providence, 2952 or ProvCenter.org.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 136th St., Indianapolis. Mass at the Carmelite Monastery at 5949 E. 10th St., 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assembly on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for players, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chapel, attended 10:30 a.m. to.


August 1-5 Three Day Hands-on Workshop and Retreat,” Benedictine Brother Martin Erapson and Passionists Brother Michael Moran, presenters, $540 single, $875 double. Information: 812-357-6858 or mosseller@saintmeinrad.edu.

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VIPs

Saint Meinrad Archabbbey offers retreat on the Beattles Aug. 21-23
Saint Meinrad Archabbbey Guest House and Retreat Center, 200 Hill Drive, in Saint Meinrad, will offer “The Beattles: The Life Story of the Christian Spiritualism” retreat on Aug. 21-23. The retreat will start Friday evening and end Sunday morning.

The retreat will be led by Benedictine Father Eugene Hesseltine, a member of the Saint Meinrad Archabbbey. In addition to parish work, campus ministry and college teaching, Father Eugene also served from 1982 through 1996 as vice rector of the former Saint Meinrad College and then president-rector of both the College and Seminary and School of Theology.

Since 1997, Father Eugene has been engaged in full-time retreat work, conducting biblical retreats and workshops for priests, religious and layy throughout the country and in several foreign countries. He is an active member of the Catholic Biblical Association, The Society of Biblical Literature, and The American Academy of Religion, and has been a contributing writer to several religious publications for the past 20 years.

The cost of the retreat is $235 for a single room, or $395 for a double room. For more information, call 812-357-6858 or send an e-mail to mozelle@saintmeinrad.edu.

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To RSVP, call 317-870-8400.

The effort is a response to the recently released undercover videos showing physicians in leadership positions in Planned Parenthood Federation of America candidly discussing the harvesting and selling of the body parts of aborted babies.

According to www.washedupreps.com, Planned Parenthood receives more than $500 million a year in taxpayer money and makes more than $100 million in profit, all while having abortion quotas and being caught covering up statutory rape, double-billing taxpayers, distributing sex traffickers, scheduling sex-selective abortions and accepting money to abort African-American children.

All people in favor of seeking an end to tax dollars supporting the nation’s largest abortion provider are invited to attend the rallies.

Wagner made the comments at a news conference held on July 15 on Capitol Hill by several House members a day after the video was released.

Filmed undercover and produced by the nonprofit, nonpartisan Center for Medical Progress, the video shows Dr. Deborah Nucatola, senior director of Planned Parenthood Federation of America’s Medical Services, discussing ways the abortion procedure can be altered to preserve body parts requested for use in research.

Nucatola is shown casually describing to actors posing as buyers from a human biologics company how Planned Parenthood sells the body parts of aborted, unborn children. The video was shot at a business lunch in the Los Angeles area on July 25, 2014.

“This organization, and others, have been accused of atrocities before, but this is the first time it has been captured in their own words,” in such a cold and callous way, “as she was shoving salad in her mouth,” said Wagner.

Duffy joined the news conference by other pro-life members of Congress, including U.S. Reps. Chris Smith, R-N.J., and Sean Duffy, R-Wisconsin; and Martha Roby, R-Alabama. Smith is the co-chair of the bipartisan Congressional Pro-Life Caucus.

Duffy called the video “shockingly inhumane” and “frankly disgusting,” said Duffy.

“I am a dad of seven kids. I have been there for all the births of my children, and I think of all of the people who have had a child, and who hear their baby for the first time, it is absolutely priceless. Now we know Planned Parenthood has put a price on those little babies,” he told reporters.

“This is unacceptable in 2015 American society,” he continued. “We need to stand together. This is not a Republican or a Democratic issue, this is an American issue.”

Smith stated that 15 years ago he wrote the Trafficking Victims Protection Act of 2000, “the landmark law that combats the exploitation of human beings, mostly women and children, a cruelty that reduces victims to commodities for sale.”

“Planned Parenthood is trafficking in baby body parts and intact organs like livers and hearts, charging up to $100 or more per body part.

“Congress must, and will, investigate and believe we will put an end to these horrific acts,” he added.

House Speaker John Boehner, R-Ohio, announced later that day that Congress would investigate Planned Parenthood’s abortion practices.

“Nothing is more precious than life, especially an unborn child. When anyone diminishes an unborn child, we are all hurt, irreversibly so,” he said in a statement.

“When an organization monetizes an unborn child—and with the cavalier attitude portrayed in this horrific video, we must all act,” he said, adding that “I have asked our relevant committees to look into this matter.

“I am also calling on President [Barack] Obama and Health and Human Services Secretary Sylvia Burwell to denounce, and stop, these gruesome practices,” said Boehner.

At least two governors have launched a statewide investigation, Republican Gov. Mike Pence of Indiana and Republican Gov. Bobby Jindal of Louisiana. Planned Parenthood acknowledged it sometimes charges for aborted fetuses’ body parts used for research, but said the money Nucatola mentioned is for actual costs such as transportation costs.

Erin Ferrero, Planned Parenthood’s vice president of communications, said in a July 14 statement: “There is no financial benefit for tissue donation for either the patient or Planned Parenthood.”

Ferrero questioned the video’s credibility, calling it “heavily edited.”

On July 16 in a video statement posted on YouTube, Cecile Richards, Planned Parenthood’s president, apologized for Nucatola’s “tone and statements,” but also emphasized that “the allegation that Planned Parenthood profits in any way from tissue donation is not true.”

As head of Planned Parenthood’s Medical Services Department, Nucatola has overseen medical practice at all of the federation’s locations since 2009. She also trains new Planned Parenthood abortion doctors and performs abortions herself at Planned Parenthood in Los Angeles on women who are up to 24 weeks pregnant, according to Center for Medical Progress.

In the video, she says: “We’ve been very good at getting heart, lung, liver, because we know that, so I’m not gonna crush that part. I’m gonna basically crush below, I’m gonna crush above, and I’m gonna see if I can get all it intact.”

At the Capitol Hill news conference, Roby became emotional and began to cry, saying the situation warrants a criminal investigation.

“I do not care how much weight Planned Parenthood throws around this town, no one is above the law. We are not going to look the other way while babies are being brutally killed and organs harvested,” she said.

Nucatola is heard in the video saying concerns have been expressed at Planned Parenthood’s national office regarding liability for the sale of fetal parts.

“At the national office, we have a Litigation and Law Department which just really doesn’t want us to be the middle people for this issue right now,” she says.

“But I will tell you that behind closed doors these conversations are happening with the affiliates.”

Duffy said that Planned Parenthood fights any bill Congress might consider about restricting abortion beyond the time a fetus can feel pain, which many scientists say is at about 20 weeks.

Planned Parenthood claims, he said, “I hope for them and for their health, but ‘it’s not about health. We know it’s about money. We know they make money the longer the baby is in the womb.’”

At least three federal laws make it illegal to buy and sell human fetal tissue or organs in the U.S. Money can change hands only to reimburse for expenses incurred.

Mary listens to, ponders, challenges and loves her son in countless expressions. Each of their interactions is a form of prayer. Come to Fatima and spend the day with Mary and Jesus.

Renew your awareness of what Mary teaches us by her example. Refresh your own prayer life by taking time away from your routine. Pause for a few hours and draw away from your routine. Pause for a few hours and draw in God’s grace that will sustain you in your daily living.

Join Fr. Jim as he uncovers some of the ways that Mary listens to, ponders, challenges and loves her son in God’s grace that will sustain you in your daily living.

This annual day of prayer will include, presentations by Fr. Jim Farrell, Mass, continental breakfast and lunch. This annual day of prayer will include, presentations by Fr. Jim Farrell, Mass, continental breakfast and lunch.

PRAYER THROUGH MARY’S EYES
A DAY OF REFLECTION
ON PRAYER WITH
FR. JIM FARRELL
MONDAY, AUGUST 24, 2015

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MONDAY, AUGUST 24, 2015
8:30 AM - REGISTRATION AND BREAKFAST
9 AM - PROGRAM STARTS
2:30 PM - PROGRAM CONCLUDES
COST: $40

To register: www.archindy.org/fatima click on ‘Register’

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would bring one dish after another after another—wild pig, deer. They have pork skins in a lot of dishes. The dishes were spicy, and they were surprised I loved them. I said, ‘I’m from Mexico. Everything is spicy there, too!’ They were happy that I really appreciated the food.”

That instant connection was exactly what Brother Moises was seeking in his trip to Myanmar and Vietnam from June 1-14. But there was an even deeper connection beyond food that he made with people in both countries: a connection of faith.

“For me, that was the strongest experience I had—to really see their faith. They have great respect for the Church, and they are also really excited about their faith. They want to learn more, and they want to pass it on to the next generation.”

Brother Moises sought that connection of faith in Vietnam and Myanmar to help him deepen the bonds he has already established with the growing Vietnamese and Burmese Catholic populations in the Archdiocese of Indianapolis.

“If you find a little bit of beauty in someone, a group of people or a culture, you say, ‘I want to learn more about it.’” Brother Moises says. “That’s what really led me—and led the archdiocese—to want to explore these cultures more. We learned a little bit about the Burmese culture and the Vietnamese culture, and we want to learn more.

“The more you learn, the more you become transformed by the beauty and the goodness of the other—the other culture, the other group.”

The trip had that effect on Brother Moises.

“I came back loving the Church even more so, and I already loved the Church. The faith of people in both countries stands out. In Vietnam, 17 percent are Catholic. In Myanmar, it’s only 2 percent. But in both places, their faith is really strong. It was so life-giving.

He experienced that feeling in Vietnam when he visited the Basilica of Our Lady of La Vang. The church is dedicated to the Blessed Mother, who appeared to a group of Vietnamese Catholics at the turn of the 19th century when they were being persecuted for their faith.

“Our Lady of La Vang is the Lady of Guadalupe for the Vietnamese,” Brother Moises notes. “Her message to them was the same: ‘Don’t worry. I am here. I’m with you there for Mass. It’s an outdoor basilica now. The church they had was destroyed in the Vietnam War. They are planning to build a new one. I talked with the Vietnamese about their faith and about Our Lady of La Vang. Being with them was so powerful.

He had an even more personal connection in Myanmar, where he spent the week staying in the homes of people, many of whom have relatives in Indianapolis.

“For me, the beautiful thing is that I was able to interact with the people. The priests who took me to all these places speak English and were able to translate for me. But I’ve learned a smile goes a long way, too.

“We went to a lot of small parishes in different towns in Myanmar. It’s very rural, but they are building brand new big churches. And every parish has a boarding school for boys and a boarding school for girls. That’s the only chance they have to further their education and to educate them in the Church. Parents sacrifice to send their kids to these schools. They want them to grow and learn about their faith. And the Church responds to that.

Brother Moises was also impressed that Myanmar has a school that trains young lay men and women to be catechists for their Catholic faith.

“They spend three years of their life in that program. It’s an honor. They’re the ones who really carry the faith. They also have many vocations because of their love for the Church and their faith. Men and women really feel called to serve the Church.”

The trip has already provided a deeper bond for Brother Moises with the Vietnamese and the Burmese Catholics in the archdiocese.

“I’ve talked with some of the Vietnamese and Burmese here since I got back. I tell them the archdiocese really encourages us to learn more about your culture, your faith. So that was a validation for them—the archdiocese validating their presence here. They get so excited about it.”

Brother Moises smiles and adds, “I tell them about eating frog and drinking the rice wine. This rice wine comes in a clay pot. And they drink it with a straw. The deeper you go [in the pot], the stronger the wine is. I told them, ‘Of course, I went all the way to the bottom all the time.’ They love that.”

His smile widens even more.

“It’s a double blessing for me, for them, for the archdiocese. I have a better sense of continuing how to minister with them, and allowing them to transform us and transform our Church here.

In the end, the whole purpose of this Office of Intercultural Ministry is mutual transformation. ‘They’ve been transformed by the beauty of America and the beauty of the American Church. You see how grateful they are to be here and be in this archdiocese.’ Having a place to worship, a church they call home, an archdiocese they call home—they’re very grateful.

“So now we let the beauty of their faith transform us. We transform each other. The beauty of each other helps us to become better persons, a better Church.”

During his trip to Vietnam to learn more about the culture of Vietnamese Catholics in Indianapolis, Franciscan Brother Moises Gutierrez visited a marketplace in the Southeast Asia country. (Submitted photo)

Franciscan Brother Moises Gutierrez prepares to ring a bell—a call to prayer—inside a Buddhist temple in Yangon, Myanmar.

Franciscan Brother Moises Gutierrez poses with two women outside a home in Loikaw, Myanmar. Female members of the Kayan-Padaung tribe traditionally wear brass neck rings and arm rings to enhance their beauty.

Franciscan Brother Moises Gutierrez joins a class at a boarding school for boys at Sacred Heart Parish in Loikaw, Myanmar. Parents send their children to the boarding school to further their education and their understanding of the Catholic faith.

Deep-fried, full-sized frogs were on the dinner menu for Franciscan Brother Moises Gutierrez during a visit with a family he stayed with in the Southeast Asia country of Myanmar.

Franciscan Brother Moises Gutierrez prepares a meal for Franciscan Brother Moises Gutierrez during a visit with a family he stayed with in the Southeast Asia country of Myanmar.
What was in the news on July 23, 1965? The pope calls for respect for authority, the first photo of Mars appears and a priest sees a UFO

By Brandon A. Evans

This week, we continue to work on 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 23, 1965, issue of The Criterion:

- Preflight deplores lack of respect for authority
- Vatican CITY—Pope Paul VI lamented the lack of respect for authority in the Church in a speech at his weekly general audience [July 14]. The pope noted that "the absence of respect certainly has a lot to do with the fact that people are not concerned about the Church, in a word, that it is not united and is not recognizable as the Church in the world."
- Rabbi scores aid: Jewish stand on school aid
- Franciscan shifts are announced
- Teacher aid bill is sent to Congress
- Religious freedom still problem in Mexico
- Sees efforts to curb work of the council
- Loosen inhibitions in singing, priest says
- Monsignors ready to drop titles
- "Rebaptizing" of Eastern Rite Catholics hit
- Ecumenical help for Congo
- Vestments from wedding dress
- Don't fear new Mass music, expert advises
- Beltway repeats 'apparitions' warning
- Family limitations upheld by priest
- Farm labor bill backed
- School lunch counts money
- Farm labor bill backed
- Family limitations upheld by priest
- Convention tackles church design issues
- U.S. diocese is created
- Festival opens at Holy Spirit
- Farmers back fight for racial justice
- Bishop repeats 'apparitions' warning
- 47 Oldenburg nuns to observe jubilees
- Priests and nuns at hootenanny
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Baltimore archbishop celebrates class reunion in New Albany

By Sean Gallagher

NEW ALBANY—In the spring of 1965, Baltimore Archbishop William E. Lori graduated from eighth grade at Our Lady of Perpetual Help School in New Albany as part of a class of more than 50 students.

About half of them joined him on July 18 in a Knights of Columbus hall in the southern Indiana town to celebrate the 50th anniversary of that occasion.

The reunion began with Archbishop Lori celebrating Mass with his classmates.

At the start of his homily, he noted that they had many blessing for which to be thankful.

“But one blessing that you should be especially grateful for tonight is this: Years ago, I gave up playing the violin,” said Archbishop Lori as he and his classmates shared a good laugh. “It was so bad that they wanted to change the zoning at our house to light industrial.”

Classmate Linda Loesch, a member of St. Mary-of-the-Knobs Parish in Floyd County, recalled the archbishop’s poor playing of the instrument in front of their class.

“He was horrible,” she said with a laugh. “All of us kids were looking at each other, but we didn’t dare laugh.”

 Archbishop Lori likely wasn’t laughing when he received a poor grade in religion class in the second grade.

“Little did I know that I would someday be living in the house where they invented the Baltimore Catechism,” Archbishop Lori said as an aside.

He then recalled his teacher’s response to his mother.

“Without missing a beat, Mrs. Bach said, ‘Yeah, he knows it. But he doesn’t practice it. He’s just as bad as all the others.’” said Archbishop Lori. “I am sure that Mrs. Bach and Sister Mary William and Mrs. Richardson are all having a well-earned vacation and recess up in heaven….”

Archbishop Lori has traveled far from his boyhood home in New Albany in service to the Church.

Susan Magness, who graduated from the eighth grade with Archbishop Lori, is still a member of Our Lady of Perpetual Help Parish and her two children also attended the parish’s school.

“I had such a good experience there,” she said. “I wanted them to have the same. And I think they did.”

Magenis has also kept up with Archbishop Lori’s life of ordained ministry.

“It was nice to see him again,” she said. “He’s really accomplished a lot. We’re really proud of him.”

Classmate David Hock has kept in touch with Archbishop Lori over the years, and visited him when he was bishop of the Diocese of Bridgeport, Conn.

A member of St. Mary-of-the-Knobs Parish, Hock recalled how Archbishop Lori kept a photo from his 25th class reunion above his desk alongside photos of him with St. John Paul II and Blessed Teresa of Calcutta.

“I was amazed,” Hock said. “In his heart, it meant something to him to the point that he would have it in his room so many years afterward.”
RU-486 abortion pill can be reversed says physician

NEW ORLEANS (CNS) — While the annual number of abortions has dropped, the number of women seeking RU-486, a high of 1.6 million in 1990 to about 1.06 million today, the number of chemical abortions through the use of RU-486 has increased and now represents about 20 percent of all abortions.

But Dr. George Delgado, medical director of Culture of Life Family Health Care, said on July 9 during the National Right to Life Convention in New Orleans that abortions through the use of RU-486 has increased and now represents about 20 percent of all abortions.

"RU-486 is a milestone," Delgado told the 800 attendees at the July 9-11 conference. "This is new science, not junk science. There is a window of opportunity to reverse it. We want to spread the word and tell everyone in the community that we have the ability to reverse RU-486."

Delgado gave a detailed report on his findings. Essentially, progesterone works as a "progesterone receptor antagonist," which effectively blocks all the effects of progesterone, which "is essential for a healthy pregnancy," he said. Progesterone works to prepare "a rich, luxurious lining" of the uterus, allowing the embryo a nutrient-rich environment in which to develop.

Progesterone also relaxes the contractions of the uterus and keeps the cervix closed, further protecting the growing nutrient-rich environment in which to develop.

Delgado gave a detailed report on his findings. Essentially, progesterone works as a "progesterone receptor antagonist," which effectively blocks all the effects of progesterone, which "is essential for a healthy pregnancy," he said. Progesterone works to prepare "a rich, luxurious lining" of the uterus, allowing the embryo a nutrient-rich environment in which to develop.

RU-486 blocks the placental lining to "separate, which destroys the placental connection and leads to the starvation of the baby."

"RU-486 is used in the U.S. in 2008, and now represents about 18 to 25 percent of all U.S. abortions, Delgado said. That figure is about 75 percent in some European countries, which permitted the use of RU-486 earlier.

"The practice of medical-induced abortion hailed this as a 'Holy Grail,'" Delgado said. "They were effusive in their praise for mifepristone when it was coming on the market. Because, of course, they wanted to take the pregnancy and the abortion and the decision out of the purview of doctors and of clinics and make it as personal and private as possible, so a woman could have her abortion in the privacy of her own home without anybody interfering or trying to dissuade her or talk to her rationally about what she was doing."

Delgado said RU-486 has led to "telemedicine" abortions in which women sometimes "don’t have to physically see the doctor; essentially and can have medical abortion in their own homes. Your sidewalk counselor can’t be in front of every person’s home trying to talk to women about the truth of the life that’s in her womb."

"Telemedicine" involves a patient being prescribed abortion pills that will not be physically present. The patient goes to a clinic and consults with a doctor via webcam; the doctor remotely activates a drawer in an examination room that opens to provide the woman with abortion drugs.

In the case of RU-486, the patient takes the first part of the protocol at the clinic and completes the second part of what is a two-day regimen at home.

But Delgado said while surgical abortions result in ending the life of the baby virtually 100 percent of the time, a woman who takes RU-486 can change her mind and deliver a healthy baby.

The key is giving women a large dose of progesterone—about double the amount of the RU-486—to reverse the effect. Delgado’s studies have shown no harm to the mother or child.

Delgado has a website about his research, abortionsbyru486.org, and has a 24-hour hotline available at 877-558-0333.

Delgado also said interviews with women who have taken the RU-486 abortion pill—only to change their minds about having an abortion—indicate they often are told by the abortion clinic staff that their original decision was irrevocable, and changing that decision would be dangerous.

Even if the baby is born, they are told, it would be birth defects.

Delgado said his peer-reviewed studies prove those claims to be false. The abortion pill can be safely reversed.

"If our opponents are really pro-choice, why would they refuse a woman a second choice?" Delgado asked. "That leads me to believe they are really pro-abortion, not pro-choice."
Cynthia Dewes

Today is a great day, as it has been for many years

Today is the birthday of our oldest child. It’s special because his arrival was the culmination of our married love. Our son has pretty well hit the mark. My first published piece, a reflection on Care for Our Common Wealth, is a regular column for The Criterion.

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenville, is a regular columnist for The Criterion.

Helping God the artist show others how much he loves them

(Sixteenth in a series of columns)

A series of columns about the early Church wouldn’t be complete without saying something about the Desert Fathers and Mothers. These were the first to practice voluntary poverty, move into the deserts of Egypt and other lands, and live lives of asceticism. East in the third and fourth centuries, living lives of prayer and meditations, denying themselves the pleasures of the senses, and spending their days in manual labor, prayer and contemplation.

St. Anthony was the most famous of the desert fathers, according to the Christian story, he lived to be 105. We know about him mainly from the biography about him written by St. Athanasius, who himself was their time in manual labor, prayer and the pleasures of the senses, and spending their days in manual labor, prayer and contemplation.

St. Anthony became a hermit at age 20 while hearing a sermon on the text “If you want to be perfect, sell all you have and give the money to the poor, and then come follow me” (Mt 19:21). He lived in a tomb near his village for 15 years, then moved into the desert near the Nile and the Red Sea, where he founded a monastery on Mount Kalzum.

St. Anthony emerged in the 3rd century when he went to Alexandria to comfort those suffering from the persecution of Emperor Diocletian that took place a year later to stand beside Athanasius against Arianism. He was known for his wisdom and boundless kindness in spite of his guidance and followed his example. According to St. Athanasius, by the time of his death he had spoken to 300,000 men and women living in the desert that it seemed like a city.

Thus, Christian monasticism began with the Desert Fathers and Mothers, thanks mainly to St. Pachomius. He established monasteries with rules about manual labor, prayer, the reading of Scripture, silence and fasting. He put about 200 monks and nuns under the guidance of the members’ spiritual development. He established nine monasteries and two convents and died at 1,000 necks and crafts, before his death in 346.

St. Basil, who traveled to Egypt, took the nod to St. Pachomius. When he went he established monasticism in the Eastern Church, and the Rule of St. Benedict, in the middle century, was influenced by the Desert Fathers. St. Benedict encouraged his monks to read the writings of John Cassian, who had been in Egypt at the end of the fourth century and who wrote Conference on the Egyptian Monks. Its 769 sayings are included, but the greatest number were attributed to Abba Poemen, which meant “shepherd” in Greek. Scholars aren’t sure whether they all came from an abbe by name or whether it’s a combination of several abbes.

Somehow, that feeling of authority holds over. Will is still the “boss” according to our other kids, and his children regard him in the same way. He also proved his leadership with a 30-year career in the U.S. Navy. In addition, he believed that birth order has a lot to do with kids’ attitudes and personalities. Child Number Two doesn’t have to be “all” by the three daughters. Then, in (she in our case) could afford to be a dreamer, creative and give more to imagination than discipline. She could be always pleasant and amenable, but she always did exactly what she wanted—within the parameters of Mom’s patience, of course.

Numbers Three, Four and beyond can just be themselves, too. They go along with whatever’s happening, amuse themselves and their families, learning, and generally observing what works and what doesn’t work in life. Clare was married and how to raise kids, and how to be generous in loving.

They also learned all the tricks, including how to avert blame. Whenever Mom made the mistake of lining everyone up to learn the identity of the individual, the kids would point to Peter because he had a bad heart and wouldn’t get in much trouble. Pete, in turn, knew his role and would nod and try to look guilty. Two kids seemed to me to be the greatest adjustment, because after that they took care of themselves. They’d stay up late and try to prepare themselves thoroughly. Baby arrives. They take all the birthing classes and parenting courses, furnish the nursery and try to prepare themselves thoroughly. They may even be a bit arrogant, thinking this tiny thing to how can it be done? And then, when the new child appears, all that goes out the window. Here he or she is, this tiny version of Mom and Dad combined, breathing swiftly into your neck and making all of you nervous.

Still, because he or she is number one parents expect great things. The oldest child is like a third parent. He or she is the sister and brothers was the father enrichment of the family. He or she is something to be shared by an entire family. Parents could have just his or her due, but they could be too often careless about what to expect when the new baby arrives. The birth of the new baby is a delicate balancing act to parents, nurses and the nursery and try to prepare themselves thoroughly. They may even be a bit arrogant, thinking this tiny thing can how can this be done? And then, when the new child appears, all that goes out the window. Here he or she is, this tiny version of Mom and Dad combined, breathing swiftly into your neck and making all of you nervous.

 hoje that’s a fair expectation to follow, but our son has pretty well hit the mark.

Today is the birthday of our oldest child. It’s special because his arrival was the culmination of our married love. Our son has pretty well hit the mark. Miraculously, nothing bad happened. Instead, the scary diagnosis allowed me to catch glimpses of God in my daily living. It catapulted me into a supernatural life. And I began writing again.

My first published piece, a reflection on how difficult it was to wait for good health to return on God’s timetable rather than own, appeared in Together in Christ. Increasingly, I wrote about my fears and God’s response. Other people related to the “Emmaus Walk” column was born. My childhood passion was revitalized. But after a long silence, writers’ conferences in Arizona did I realize the purpose.

The first night we gathered, we were asked why we write. Numerous responses came from the publishers, writers and attendants. I didn’t think twice. My answer came quickly and without hesitation.

“to show people how much God loves them.” That’s why I write. God loves you so very much. There’s a story to be told. I can’t wait to tell you.

(Debra Tomasselli writes from Alhambra Springs, Fl. She can be reached at dtomasselli@cfl.rr.com)
Seventeenth Sunday in Ordinary Time/Asmr. Owen F. Campion

Sunday Readings
Sunday, July 26, 2015

1. Kings 4:42-44
2. Ephesians 4:1-16

The Second Book of Kings is the source of this weekend’s first biblical reading. The two books of Kings originally were one volume. At one point in the development of the Bible, they were divided into two books. These two books are historical, but their purpose was religious. They attempted to look through the reigns of the kings of Israel and Judah to record and to assess the fidelity of the nation to God. Prophets, therefore, have a prominent role in Kings.

This weekend’s reading does not even mention a king. Instead, it recalls the life of the prophet Elisha. As an act of faith in and homage to God, a devout man brought 20 barley loaves, the first fruits of the harvest, to Elisha as a gift to God. Elisha accepted the offering, but told the man to distribute the loaves among the people, who numbered 100. The man was willing to oblige, but he naturally doubted that 20 loaves would suffice for so many people. Nevertheless, the man complied. Rather than being insufficient, the loaves were plentiful enough to satisfy the crowd.

For its second reading, the Church this weekend presents a passage from St. Paul’s Epistle to the Ephesians.

This epistle was directed to the Ephesians in present-day Turkey. It is seen at Our Lady of Ostrabrama Church near the ancient and still thriving city of Trier. The Gospel notes that Passover was near. The crowd was hungry. Philip, an Apostle, approached Jesus with this fact. The Lord ordered that food be found. Another Apostle, Andrew, noticed that a boy had five barley loaves and a few fish. Jesus instructed the Apostles to distribute these loaves and fishes among the crowd, numbered as 5,000.

Before this distribution, the Lord blessed this food. The five loaves and few fishes satisfied the multitude. Indeed, after all had had their full, an abundance remained.

Reflection
The Church renews us this weekend that God is never distant from us unless, of course, we distance ourselves from God by our own selfishness and sin. God is with us yet today in Jesus, the risen Lord.

So we humans are not totally helpless. A man brought Elisha 20 loaves. A boy produced the food for Andrew in the reading from John. Yet, in neither case, were these human provisions enough. God, however, entered the story in each case.

The connection with the Apostles and their role in salvation is clear. The Apostles, through the Church, still bear our concerns to Jesus. By the same token, they still convey to us all the blessings of the Lord.

There are many links between this event recounted by John and the Eucharist. First, bread is food, vital for life. Second, the meeting of the people on the shore in this story from John was near Passover. The Eucharist is the great Passover meal.

Next, Jesus gave thanks, the same gesture that occurs in all the accounts of the Last Supper. Finally, all partook in the Lord’s gift of this food. All were satisfied. The fact that much was left over reveals to us the lavishness of God’s love and mercy.

St. John’s Gospel furnishes the last reading. In this passage, Jesus encounters a crowd on the shore of the Sea of Galilee near the ancient and still thriving city of Tiberias. The Gospel notes that Passover was near.

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Daily Readings
Monday, July 27
Exodus 32:15-24, 30-34
Psalm 106:19-23
Matthew 13:31-35

Tuesday, July 28
Exodus 33:7-11, 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, July 29
St. Martha
Exodus 34:29-35
Psalm 99:5-7, 9
John 11:19-27
or Luke 10:38-42

Thursday, July 30
St. Peter Chrysologous, bishop and doctor of the Church
Exodus 40:16-21, 34-38
Psalm 84:3-6a, 8a, 11
Matthew 13:47-53

Friday, July 31
St. Igna冲击 of Loyola, priest
Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Saturday, August 1
St. AlphonsoSius Liguori, bishop and doctor of the Church
Leviticus 25:1, 8-17
Psalm 78:3-4, 23-25, 54
Ephesians 4:17, 20-24
John 6:24-35

Question Corner/Fr. Kenneth Doyle

The Church in the U.S. has guidelines about receiving Communion in the hand.

I have a question about receiving the host at Holy Communion. I have cerebral palsy (CP), and I’m thankful that the disability affects me only mildly. However, I have always had trouble making the “table” that we are taught to create with our hands when receiving the host. My right hand is affected by the CP, and I can’t quite turn the palm upward, nor do I always have the greatest dexterity in picking up small objects.

I used to receive the host on my tongue, but stopped that a couple of years ago when we became more conscious about the spread of germs. So these days I usually take the host directly in my (left) palm and then tip it into my mouth. Am I doing the right thing or is there something else that you would recommend? (Massachusetts)

A May I first compliment you on your devotion to the Eucharist? Your question reflects a clear understanding of the sacredness of this gift. In the Eucharist, as the Catechism of the Catholic Church says, “Christ, God and man, makes himself wholly and entirely present” (#1374). As to your manner of receiving, I think that you should consider doing as exactly as you are doing.

There is some discomfort in the Church recognized that the hands could be used as a “throne” for accepting the King of Kings. In practice, as the U.S. Conference of Catholic Bishops explains, that means “If one is right-handed, the left hand should rest upon the right. The host will then be laid in the palm of the left hand and then taken by the right hand to the mouth. If one is left-handed, it is reversed. It is not appropriate to reach out with the fingers and take the host from the person distributing.”

In your own situation, you are doing all that you can to show the reverence and respect that is due. (Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208)†

The Criterion Friday, July 24, 2015

My Journey to God

The Joy of Forgiveness
By Christina Eckrich Tebbe

It’s a wonder to me as I sit here and pray. How God our Father chooses us each day.

To love, recreate, forgive and uplift
Teaching His truths with love’s gentle kiss!

Oh, how can I give you the joy of my soul?
So quiet and still, a mystery to behold.
For one like me who deserves far less,
Have you come to bring life with such tenderness?

Pray, I forgive alike those you send.
And pray your love goes forth to them!
(As it has come to me, my Lord) PRAY, I SHARE YOUR LOVE FOREVER MORE!!

(Christina Eckrich Tebbe is a member of St. Barnabas Parish in Indianapolis. A stained-glass window illustrating the sacrament of reconciliation is seen at Our Lady of Osutariana Church in Cutchogue, N.Y., in this photo from 2010.)

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Christopher
third century
feast - July 25

A Norwegian lord’s son, Olaf was a youthful pirate who became a Christian in Normandy. In 1015 he inherited his father’s lands and fought his way to Norway’s kingship the next year. His upstairs dynasty brought peace and security after years of warring with Denmark. He is often pictured carrying the Christ Child on his shoulders. One of the Fourteen Holy Helpers, Christopher is the patron saint of travelers and sailors who also invoked him against epidemics, pestilence and sudden death.

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Matthew 13:47-53

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Addressing climate change

A fisherman walks along a bamboo bridge during sunset in the village of Guisan, Philipines. The Catholic Bishops’ Conference of the Philippines tackled climate change on different fronts, and also addressed a host of other issues during its plenary session in Manila on July 6-13. (CNS photo/Ritchie B. Tongo, EPA)

ARCHBISHOP AUZA, a representative to the Vatican’s nuncio called on world leaders to make “action-oriented commitments” to accomplish the goal of “getting to zero and stay at zero” regarding outbreaks of Ebola. Archbishop Bernardito Auza said on July 10 the world risks complicity if nations do not make “tangible progress in the strengthening and preparedness of health systems to avoid future outbreaks.”

The Vatican’s permanent representative to the United Nations made the comment during the International Ebola Recovery Conference and Technical Consultation held on July 9-10 at the United Nations. He noted the conference had set a “zero” goal for Ebola outbreaks. He said the Catholic Church continues “to provide significant resources to “enhance and expand” programs of Catholic-related institutions in Liberia, Sierra Leone and Guinea, the three main countries affected by the disease.

Archbishop Auza noted a new death attributed to Ebola in Liberia as further evidence the problem has not been eradicated. That death, he said, occurred about 45 days after “the country had been declared ‘Ebola free.’”

Pope Francis has spoken often of the Church’s “close solidarity with those affected by this epidemic.” The pontiff himself, he said, has granted more than $550,000 to initiatives to address Ebola.

In an address to members of the diplomatic corps, Pope Francis “mentioned the sick who are often cast aside and marginalized, including, in particular, Ebola victims,” said Archbishop Auza.

The pope, he noted, appealed “to the entire international community to provide adequate humanitarian assistance to patients and to make concerted efforts to combat the disease.”

“Local Catholic communities in the affected countries have been on the front lines in the fight against the epidemic and in providing support to the families of the victims,” Archbishop Auza said.

“These communities strongly opposed discrimination against those who recovered from the illness and children who have been orphaned by the Ebola-related deaths of their parents, while actively working for their reintegration into their families and communities,” he told the U.N. conference. “They have also promoted safe and dignified burial practices.”

U.N. nuncio urges nations to continue their commitment to fighting Ebola

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Archbishop Auza said the Vatican pledged $20,000 to support national and regional Ebola recovery strategies.

Rest in peace

Please submit in writing to 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.

BEERBE, Margaret L., 100, St. Lawrence, Lawrenceburg, July 5. Mother of Becky Palmer and Steve Beerbe. Sister of Rosemary Huber. Grandmother of four. Great-grandmother of four.


GERHING, Mary Ann, 96, St. Roch, Indianapolis, July 7.


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OWENS, Stephen P., 90, St. Gabriel, Connersville, May 3.

Husband of Candy (Gough) Owens. Father of Shelby and Terry Owens. Stepfather of Nicole Martin and Jason Grubes. Brother of Lisa Barnes, Mandy Houckins and Tony Owens. Great-grandfather of eight.


Sydney archbishop: People can’t be forced to change views of marriage

Anthony Fisher

politically correct position in this matter; to bully us forces are determined to silence any alternative to the uncomfortable position,” the archbishop said, “for 9 years old. At that age, I was very sure I was going to be, not just a nun, but a cloistered nun. There was really a logical explanation for this—I just knew that I was going to be a nun someday. This lasted until I turned 13.

At age 13, I went through a phase in which I didn’t want anything to do with God beyond the basics. I didn’t want to pray, didn’t like the daily Mass my parents tried so hard to take the family to, and most of all, I did not want to even consider a religious vocation. I didn’t really think about God at all. To me, at that period, he was rather frightening and something to be avoided.

Sometime when I was about 14 or 15, I slowly began to realize what a blessing a religious vocation is. During this time, I began to receive spiritual direction, and I began to write to several convents. I also went to a summer Catholic girls’ camp run by an order of teaching sisters during those years. That order attracted me because the sisters were very important, and they did so many things. I also began to think about the cloister again, remembering the feeling I had when I was 9 years old.

During the summer of 2014, with my parents’ help, I visited four convents—a teaching order, a Benedictine order, and a cloistered Poor Clare convent. This was a major point in my discernment journey. After my first talk with the abbess of the Poor Clare convent, I suddenly realized—with my heart, not just with my head—“She’s really happy! I would like to be like her when I grow up.” This impression of sisters in general was reinforced by the experiences I had at the other 3 communities.

And now? I’m continuing on my vocation journey with hope in my heart. I’ve discerned that I’m called to the Poor Clare vocation, and I’m writing to two different Poor Clare convents on a regular basis. I’m still receiving spiritual direction, and I pray almost every day to God to show me when it is time.

I’m doing my best to visit God in the Blessed Sacrament when I can, and I’m working on mentally praying to him when I visit. I’m very happy with my life, and I pray that I’m on the right path and that I have the opportunity to fulfill the vocation God has given me as best as I can.

(Grace is the daughter of Peter and Paul Malinoski. She is home-schooled and completed her 8th grade education. Grace and her parents are members Our Lady of the Most Holy Rosary Parish in Indianapolis. She is the 11th-grade division winner in the Indianapolis Serra Club’s 2015 John D. Kelley Vocations Essay Contest.)
Prayers, sympathy shared after Tennessee shootings

CHATTANOOGA, Tenn. (CNS)—An outpouring of prayer and sympathy poured over Tennessee for the victims of the July 16 shootings that left four Marines and their military policeman dead.

Three were injured, and one of them, a sailor with the U.S. Navy, died early on July 17.

Bishop Richard F. Stika of Knoxville, whose diocese includes Chattanooga, encouraged all Catholics and people of faith to participate in a community prayer service at the Basilica of Sts. Peter and Paul in Chattanooga held the afternoon of the shootings at a military recruiting center and a Navy-Marine training center a few miles away.

The four Marines were: Gunnery Sgt. Thomas J. Sullivan, 40; Lance Cpl. Scott W.RAD, 21; Staff Sgt. David Wyatt, 35; and Sgt. Carson Holmquist, 27.

In his homily, Father Carter, pastor of the basilica, led the prayer service for all the victims of the incident, including the shooter, “and for all those who were wounded.”

Muhammad Youssef Abdulazeez, 24, of Hixson, Tenn., was identified by law enforcement authorities as the gunman.

The Associated Press reported he was shot in the leg, a Marine recruiter who was shot in the leg, and another Chattanooga police officer who was shot in the arm.

U.S. Navy Petty Officer 2nd Class Randall Smith, 26, died in the early morning hours of July 16.

Sgt. Carson Holmquist, 27.

Smith, 26, died in the early morning hours of July 16 shootings that left four Marines and their military policeman dead.

“The beautiful day of July 16 was ‘interrupted by evil,’ ” said Bishop Stika in his homily. “As a bishop, I think this episcopacy will be our neighbors during these tragic times.”

A representative of Abdulazeez’s family told reporters on July 19 that the young man’s relatives feel his personal struggles were at the heart of the shootings, because he had suffered from depression since he was a teen, and also had fought drug and alcohol abuse.

In a statement, Bassam Issa, president of the Islamic Society of Greater Chattanooga, said that in his community, “our hearts are with the families of the brave Marines who died today, and with the police officer and two bystanders who were shot and injured in this cowardly act.”

“We condemn this act in the strongest possible terms as one of cowardice and hate. At the Islamic Society of Greater Chattanooga, we don’t see our community center as a ‘Muslim’ community. We are Chattanoogans first, and we see ourselves as part of the larger community of Tennesseans grieving today’s act.”

He said it is “vital, crucial and essential that all Muslims in the Greater Chattanooga Community attend this event to express our solidarity, unity, empathy and compassion. We are part of this great City of Chattanooga and should unite with our neighbors during these tragic times.”

People join hands during an interfaith vigil at Olivet Baptist Church in Chattanooga, Tenn., on July 18 for the victims of deadly shootings the previous day. The shooter, Muhammad Youssef Abdulazeez, 24, was killed by police gunfire after he fatally shot four U.S. Marines and wounded three more people at two military offices in Chattanooga. One of the wounded, a sailor with the U.S. Navy, later died.

Bishop Stika said that in his community, “our hearts are with the families of the brave Marines who died today, and with the police officer and two bystanders who were shot and injured in this cowardly act.”

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WASHINGTON (CNS)— Pope Francis has named three auxiliary bishops for the Los Angeles Archdiocese and accepted the resignation of Auxiliary Bishop Gerald E. Wilkerson, 75.

The changes were announced on July 21 in Washington by Archbishop Carlo Maria Vigano, apostolic nuncio to the United States.

The pope appointed two priests from Los Angeles and one from Chicago, the archdiocese where Bishop Wilkerson served for 33 years, to be auxiliary bishops.

Msgr. Joseph V. Brennan, 64, a native of County Cork, Ireland, who has studied at All Hallows College in Dublin before being ordained a priest of the Los Angeles Archdiocese in 1979.

Father Robert E. Barron, 55, is a native of Chicago who has served as rector of Mundelein, Illinois, since 2012.

He is founder of Word on Fire Catholic Ministries.

Bishop Wilkerson’s retirement turned 75 last October. Canon law requires bishops to offer their resignation at that age.

A native of Des Moines, Iowa, William Wilkerson was ordained for the Los Angeles Archdiocese in 1965. He was ordained an auxiliary bishop on Jan. 1.

Bishop-designates Brennan, O’Connell and Barron are expected to be ordained bishops this fall, though no date has been set yet.

Los Angeles is the largest archdiocese in the country by population, with about 3.3 million Catholics.

Headed by Archbishop Jose H. Gomez, the archdiocese currently has four active auxiliaries—Bishops Edward W. Clark, Thomas J. Olmsted and A. Solis and Alexander Salazar—and with Bishop Wilkerson’s retirement, there will be two retired auxiliaries. Auxiliary Bishop Joseph M. Sartoris retired in 2000.

Archbishop Gomez’s predecessor, Cardinal Roger M. Mahony, retired in 2011.

The appointment came as a surprise to Bishop-designate Brennan as well.

“It was like a punch in the stomach,” he said. “I had an immediate gut reaction that my life was going to be very different. We make our plans, but God has other ideas.”

Bishop-designate Brennan, who identifies mostly with his ministry as a pastor, has brought that pastoral sense to his role as vicar general.

“It is a laying down of your life on a daily basis,” he said. “I think this episcopacy will be the same.”

Bishop-designate Brennan said he, like Pope Francis, makes it a point to bring joy into his ministry.

“I try to bring a real sense of gratitude for the day,” he said. “Even in the midst of difficult decisions and the problems and situations that need to be dealt with, without being flippant, I try to be joyful. I try to bring some humor to it.”

Bishop-designate O’Connell, who has been serving in parishes in South Los Angeles for more than 25 years, has ministered to communities that have suffered through gang violence and drugs.

“I believe what’s really important is for us to be out in the neighborhoods, to be out with the people,” he said, explaining that his parishies always did Posadas and Stations of the Cross in the neighborhoods, not on Church grounds.

“That’s how we can change South L.A. is to be out there and work with the people in the neighborhoods,” he said.

While Bishop-designate Brennan said he has always loved them, I’ve always loved being in these parishes.”

Bishop-designate O’Connell, who serves on the archdiocesan Finance Council, works with community leaders and law enforcement on gang intervention efforts.

Three auxiliary bishops named for Los Angeles; one resignation accepted