



The

# Criterion

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## Church and culture

Archbishop William E. Lori reflects on religious liberty challenges, page 3.

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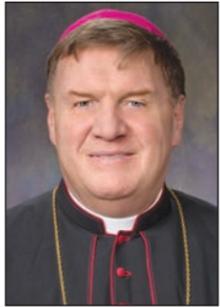
Vol. LV, No. 41 75¢

## 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.

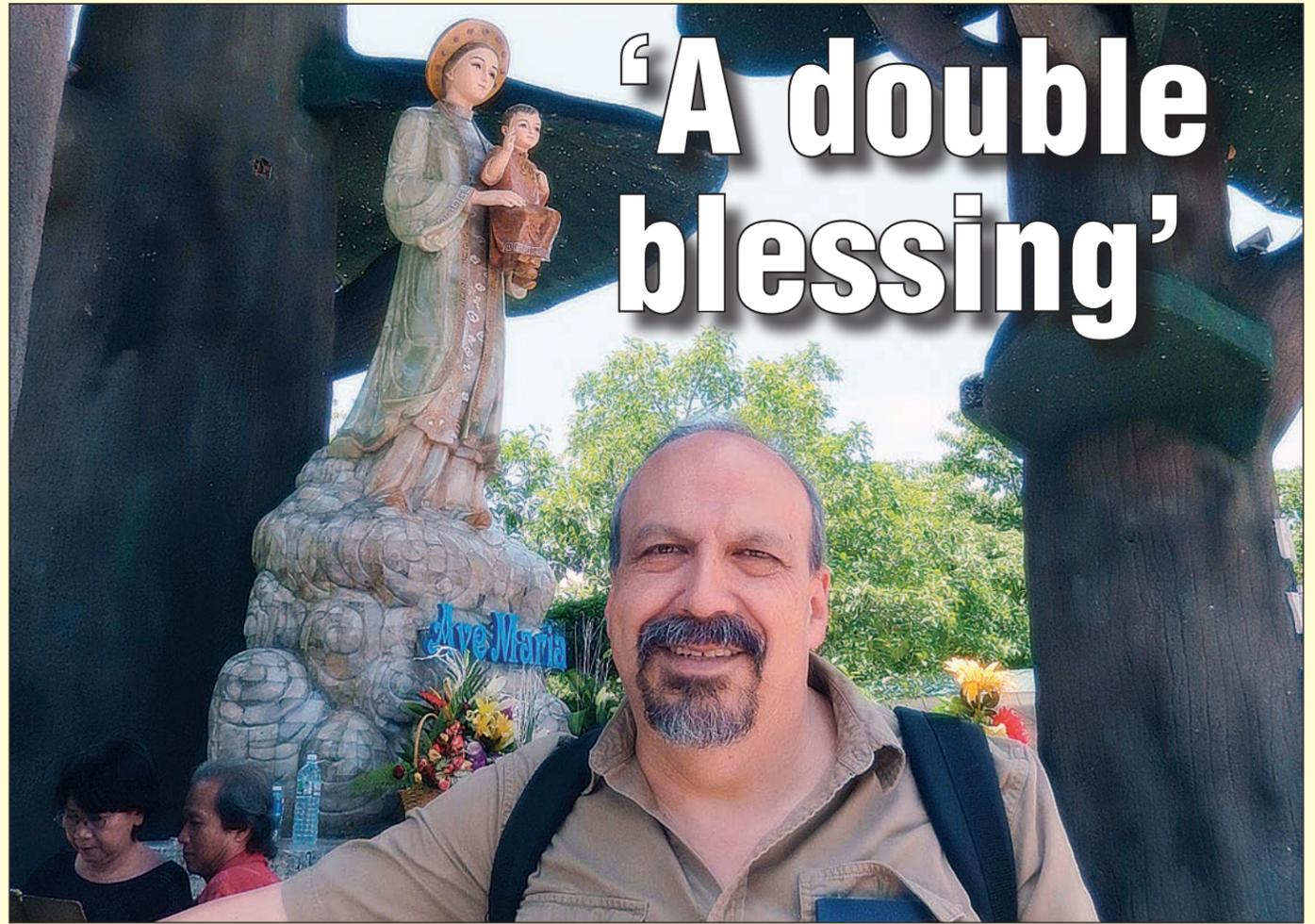


Archbishop Joseph W. Tobin

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

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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)

## ‘A double blessing’

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

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

See MOISES, page 8

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

By Victoria Arthur

Special to *The Criterion*

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. St. Bernadette merged in November with nearby Our Lady of Lourdes Parish as a result of the *Connected in the Spirit* planning process.

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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 Tansy, left, and altar server Julia Beh Meh, a native of Myanmar and a member of St Pius X Parish. (Photo by Victoria Arthur)



# 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 of marriages, 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.



Fr. Stan Pondo

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 about what the marriage was, what the behaviors in the marriage were, what 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 central and southern Indiana to support couples preparing for marriage and those already married.

“Christian marriage is a precious gift and holy lifestyle that is beset by new stressors and whose meaning is blurred by cultural confusion,” 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.



Rebecca Niemerg

“This vital ministry supports individuals whose marriages have ended by providing encouragement and support in order that they 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.” †

## TOBIN

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according to the common norms of the Catholic community.

I am confident that this change in policy will eliminate some of these misunderstandings. I also hope that you will renew your efforts to reach out compassionately to the faithful whose marriages have failed.

Finally, I ask all Catholics to pray for married couples, whom God has called to reflect in their own love the unconditionally faithful and self-sacrificing love that Christ has for the Church. The archdiocese and

its ministers are committed to be both “prophetic” (to teach what Jesus taught) and to be “pastoral” (to minister to those whose marriages, unfortunately, have ended in a civil divorce).

May the Lord, who shared the joy of the couple at Cana of Galilee and comforted the sorrowing and humiliated, bless and sustain your ministry.

Sincerely yours in Christ,

Most Rev. Joseph W. Tobin, C.Ss.R.  
Archbishop of Indianapolis

## Answers to frequently asked questions about annulments

The website of the Metropolitan Tribunal of the Archdiocese of Indianapolis ([www.archindy.org/tribunal](http://www.archindy.org/tribunal)) includes a series of answers to frequently asked questions about the process by which a previous marriage can be declared invalid, commonly known as an annulment.

The following are some of the questions and answer on the tribunal’s website:

**Q. Does an annulment “erase” or “wipe away” a marriage?**

**A.** No. When an annulment is granted, it is not a conclusion that no marriage of any kind existed.

Naturally, there was some type of wedding ceremony and at least a valid civil marriage that did, in fact, take place. If the wedding in question took place in a Catholic church, it remains recorded in the parish’s official marriage register even after an annulment is granted, followed by a notation of the annulment entered alongside of it. Furthermore, no one can deny that two people did experience some kind of life together for the duration of their union. Nothing is “erased.”

An annulment is, more accurately, a “declaration of invalidity.” In other words, it is the recognition, by the Catholic Church, that some essential element was missing at the time the parties said “I do,” which prevented the wedding from resulting in a permanent, binding union that can be dissolved only by the death of one of the parties. It is no longer considered a sacred bond, or a sacrament for Christians.

**Q. Is an annulment really just a Catholic divorce?**

**A.** No. As noted above, an annulment does not dissolve something that existed, but instead recognizes what was missing all along. Divorce also focuses on the events that eventually broke down the parties’ relationship, while the annulment process concentrates on the formation of the relationship and the decision to get married in the first place.

**Q. What is the status of a divorced Catholic?**

**A.** This is a commonly misunderstood issue. Because the Church does not recognize civil divorce as terminating a bond of marriage (but only as terminating the civil effects of marriage), the Church regards divorced people as only separated from their former spouses.

In the eyes of the Church, these people are not free to remarry. However, a divorced Catholic who has not remarried is free to participate fully in the sacramental life of the Church (including Eucharist and penance/reconciliation). It is only when a divorced person remarries without some resolution, in the Catholic Church, of a prior bond of marriage that participation in the sacraments is not permitted.

**Q. What about remarriage after divorce?**

**A.** Divorced Catholics can be remarried in the Church only if it has been proved through Church process that they are free to marry. This also applies to non-Catholics who wish to marry a Catholic or become Catholic. All parties (Catholic or non-Catholic) who approach the Catholic Church for marriage must be determined free from any prior bond of marriage.

**Q. If a divorced Catholic remarried out of the Church or if a Catholic remarried a divorced person out of the Church, is the Catholic excommunicated?**

**A.** No. That person is still Catholic and is not excommunicated. However, the Church views the marriage outside of the Church as invalid and does not recognize it as a marriage. The Church views such a marriage as not in accord with the teachings of Jesus.

Because of this, the Catholic party who has remarried outside the Church may not receive sacraments (including Eucharist). In his apostolic exhortation on the family, St. John Paul II explained:

“They [divorced and remarried] are unable to be admitted [to the Eucharist] from the fact that their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist. . . . If these people were admitted to Eucharist, the faithful would be led into error and confusion regarding the Church’s teaching about the indissolubility of marriage.”

However, anyone who has married in these circumstances is encouraged to continue to take part in the life of the Church—to attend Mass and other religious services and to participate in parish activities. Encouragement must also be shown to this person to approach the nullity process if at all possible in order to restore full sacramental life in the Church community.

(For more answers to frequently asked questions about annulments, go to [www.archindy.org/tribunal/faq.html](http://www.archindy.org/tribunal/faq.html).) †



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

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# 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.

See related story, page 10.

"Marriage, as understood between one man and one woman, is embedded throughout the law," he said, "so to upend that is to produce a sea change in our legal system."

Archbishop Lori noted that past court rulings at the state level against Christian business owners 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, however, include the right 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 light of the Supreme Court's 2012 *Hosanna-Tabor v. EEOC* ruling, which stated that federal anti-discrimination laws do not apply to a religious employer's hiring practices.

"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."

Nonetheless, Archbishop Lori found hope in an Associated Press poll released earlier the same day that reported that support for religious liberty and opposition to marriage redefinition had increased in the wake of *Obergefell*.

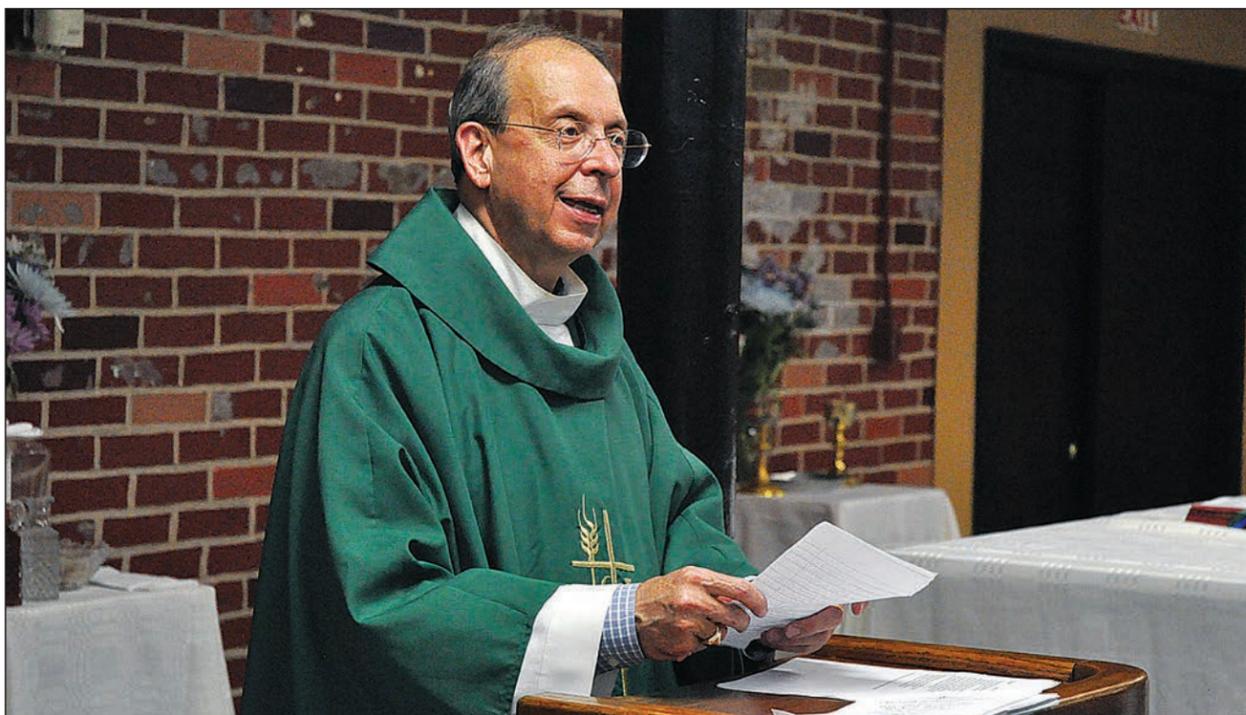
"That kind of gives us a sense that we have a fighting chance," he said. "There are plenty of people who see the problem, and plenty of people who don't like it. So, I don't think that we should give up the ghost."

Archbishop Lori particularly encouraged supporters of religious liberty to back the First Amendment Defense Act (FADA), a bill being debated in Congress which, if it became law, would prohibit federal agencies from taking punitive actions, such as revoking a tax exempt status, against religious organizations that teach that marriage is a union between one man and one woman.

"I think it has a great chance in the House of Representatives, but heavy going in the Senate," he said. "I think we should let our senators know that the rights of everyone need to be protected, especially as we look toward the visit of the Holy Father [Pope Francis coming to the United States in September]."

"It would be awfully nice if FADA got passed by both houses of Congress in time for the Holy Father's arrival."

In addition to tests of religious liberty related to the Supreme Court's marriage ruling, Archbishop Lori also



Baltimore Archbishop William E. Lori gives a homily during a July 18 Mass at a Knights of Columbus hall in New Albany during a celebration with some of his classmates of the 50th anniversary of their graduation from the eighth grade at 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. (Photo by Sean Gallagher)

*'The trouble with all of this is that it keeps pushing the Church within the four walls. It makes it less a force in the shaping of culture and of people's minds and hearts.'*

—Baltimore Archbishop William E. Lori, who serves as chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty

spoke about ongoing challenges to the federal Health and Human Services Administration's abortifacient, 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.

"Although many people will deny it, the objecting religious organizations are not just signing a form," Archbishop Lori said. "The form has an effect. 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."

"I think if you read the way it is written, if you read the accommodation language itself, you see that the benefits plan of the objecting religious organizations is instrumentalized in bringing about the services. That's a real problem."

He also noted that religious organizations that oppose the mandate are doing much to serve the common good.

"They're the ones that serve the poor kids in the inner city," Archbishop Lori said. "They're the ones that are serving in Catholic charities and Catholic social service organizations. They're the ones bringing the Gospel to the margins."

"So, any suggestion that defending religious liberty is somehow at odds with serving the poor is really poorly construed and really needs to be rethought."

Speaking more broadly about the challenge to defending religious liberty in the contemporary cultural context, Archbishop Lori said the often fierce public debate in Indiana earlier this year regarding the state's Religious Freedom Restoration Act (RFRA), and similar debates that took place in other states, "are kind of an object lesson. I think they show us what the headwinds are going to be like."

"I think our message is a very simple one," he said. "We're not out to discriminate against anyone. We recognize America as a place that has always been

pluralistic where a variety of points of view have been in the marketplace.

"We're simply asking that those of us who take our faith seriously and who want to bring it out into that marketplace have the right to do so and not be discriminated against ourselves. I think it's that simple."

Despite the legal and political wrangling related to defending religious liberty, Archbishop Lori said that it is "ultimately an evangelization issue."

"If 75 percent of Catholics went to Mass on Sunday, we wouldn't be having these problems," he said. "In an age when 20 or 25 percent go, these problems are really quite possible."

He expressed thanks for the many Catholics—clergy, religious and lay people—who have stood up for religious freedom.

"If we're willing to stand up for our faith in public, I think people who are on the margins of the faith might be willing to take another look and say, 'Wow. If it's so important to folks like the Little Sisters of the Poor, maybe I ought to take another look.'"

In the face of growing challenges to religious liberty in the courts, government agencies and society as whole, Archbishop Lori said that Catholics can still find hope in "the same place where we've always found it, and that is in the Lord who promised to be with us until the end of the age."

"And we find the Lord in the Church," he said. "So, if ever there was a moment for us to come together as a community and to try to be cohesive, united, prayerful, serene, but determined, this must be it."

He even sees opportunities for the Church to grow in strength in the face of such challenges.

"I think the Church flourishes in times of persecution," Archbishop Lori said. "It seems to me that that is one of the rules of Church history. In fact, when the Church won widespread acceptance in our culture was when some of our greatest problems began to take root in our midst."

"The Lord always told us it would be like this. We shouldn't be surprised." †

## Archdiocese defers study on new Catholic high school south of Indianapolis

Criterion staff report

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 Meitler 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 Greenwood, St. John the Apostle in Bloomington, St. Martin of Tours in Martinsville, St. Paul Catholic Center in Bloomington, St. Rose of Lima in Franklin, St. Susanna in Plainfield, St. Thomas More in Mooresville, and St. Vincent de Paul in Bedford. †



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## Editorial



Pro-life advocates participate in a prayer vigil in January near the entrance to a Planned Parenthood clinic in Smithtown, N.Y., that performs abortions. An AP survey shows that the number of abortions has declined in most states. (CNS photo/Gregory A. Shemitz)

## 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

**See related stories, pages 6 and 7.**

keeping fetal organs intact during procedures where 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. Sean Duffy, R-Wisconsin, 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 Gov. Bobby Jindal of Louisiana for launching investigations to look into Planned Parenthood operations in their respective states, we also welcome the investigation that House Speaker John Boehner, R-Ohio, announced on July 15 that Congress will conduct into Planned Parenthood's abortion practices.

As this issue of *The Criterion* went to press, the Center for Medical Progress released another video on July 21 purporting to show Dr. Mary Gatter, president of Planned Parenthood's Medical Director's Council, hagglng over the price of the organs of unborn babies.

Though recent media reports concerning abortion have been dominated by the Planned Parenthood videos, there was encouraging news for pro-life advocates which many in the secular media chose to overlook or downplay last month.

An Associated Press (AP) survey of abortion in the United States this decade has revealed that the number of abortions has gone down by

12 percent since 2010.

The AP study released in June showed that some states had reductions as high as 15 percent. It said that while some states with the pronounced drops were among the 31 states that had passed laws this decade restricting access to abortion—singling out Ohio, Missouri, Indiana and Oklahoma—some states that maintained unrestricted access to abortion also experienced 15 percent reductions, among them New York, Washington and Oregon.

Indiana far outstripped the national average, seeing a nearly 20 percent decline in abortions from 2010 to 2013, according to the State Department of Health.

"For so many women on both sides of the debate, there is lingering physical and psychological damage, on top of regret and heartbreak," said Janet Morana, co-founder of the Silent No More Awareness Campaign, which invites women to speak publicly about their abortions. "Women are listening, and they are choosing life."

One factor cited by AP in its survey was the continuing decline in the rate of teen pregnancy. While no new numbers have been issued since those for 2010, the 2010 figures were the "lowest level in decades," according to AP.

Elizabeth Nash, a state-issues expert for the Guttmacher Institute, a research group that supports legal abortion, told AP that 31 states had enacted 267 different abortion restrictions, ranging from 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 clinics have been closed in 12 states.

While these statistics have certainly aided the pro-life cause, we also believe prayer and a conversion of hearts have been big contributors to the declining number of abortions.

We also agree with Americans United for Life president Charmaine Yoest, who told AP the nationwide decline in abortion numbers suggested a change in attitudes among pregnant women.

"There's an entire generation of women who saw a sonogram as their first baby picture," she said. "There's an increased awareness of the humanity of the baby before it is born."

We will no doubt continue to debate the pros and cons of technology, but we are thankful for sonograms and other medical innovations that help us see firsthand and affirm the preciousness of every life inside a mother's womb.

We pray that future generations continue to use these resources, and think the same way, too.

—Mike Krokos

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Changing my body to 'match' my 'identity?'

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."



He has been receiving hormonal treatments to acquire feminine traits, and is not yet sure whether he will undergo surgery to "complete" the process. His dramatic 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, although 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 from the waist down and says that she sometimes goes skiing in the hopes that an accident will render her paraplegic: "I ski extremely fast, and aim for the most dangerous runs."

She likewise fantasizes 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 BIID, 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 medical profession, given that her limbs are healthy, 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 yearn 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 reflection to appreciate how the powers of medicine are meant for healing our bodies, not for harming and maiming them.

Yet this kind of clear thinking seems to get easily sidelined when people discuss medical interventions for individuals who are convinced that they are actually members of the opposite sex. Dr. Paul McHugh, who served as psychiatrist-in-chief at the Johns Hopkins Hospital in Baltimore for more than two decades, was one of the first to raise concerns about transgender approaches that rely on hormones and surgeries. He noted that even though follow-up studies of sex-change patients may have indicated satisfaction with the outcome on the part of the patients, the numerous psychological problems they experienced prior to their surgeries, problems with emotions, relationships, work, and self-identity remained unchanged.

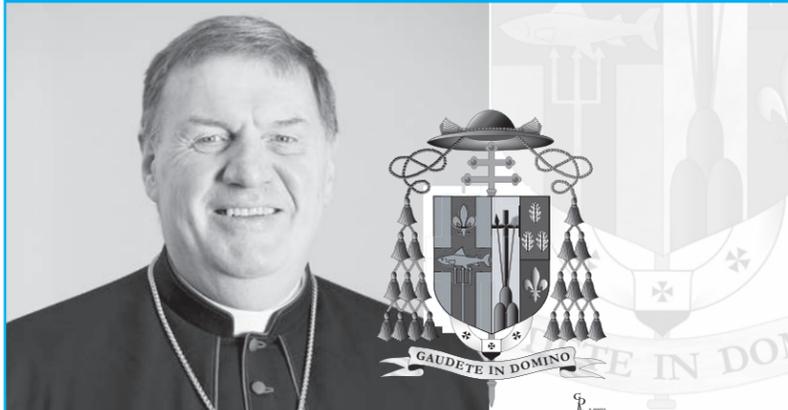
Dr. McHugh concluded that "to provide a surgical alteration to the body of these unfortunate people was to collaborate with a mental disorder rather than to treat it." Indeed, although some people may clamor to have their spine severed, to have a healthy limb removed, or to have sex-change operations, the recognition of the seriousness of the underlying psychiatric issues should only strengthen our resolve to protect the human dignity and authentic personal identity of these patients by declining their requests for any form of medical mutilation.

Nonetheless, misguided notions about personal identity continue to gain a foothold in our society. The opening line of the recent U.S. Supreme Court decision redefining marriage to include couples of the same sex, to cite but one example, declares that liberty means "specific rights that allow persons, within a lawful realm, to define and express their identity."

This kind of confused language about allowing people to "define their identity" ignores the crucially important truth that numerous aspects of our identity, especially those related to our bodily and sexual identity, are pre-determined, objective goods that we are called to recognize and respect in the choices we make.

Respecting objective goods stands at the heart of the project of moral reasoning. Whether considering the integrity of our arms and legs or the integrity of our sexual constitution, proposals for chemical or surgical mutilation of these faculties will understandably raise concerns among reasonable and caring people.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Good schools help break poverty's vicious cycle

**H**ow can we break the vicious cycle of multigenerational poverty? The answer is simple, but not easy: Good schools.

As we bishops write in our recent pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, "The root causes of poverty are complex, and must be addressed effectively by a holistic and multifaceted approach to social, economic, cultural and spiritual development." We believe there is a key that unlocks the door to this holistic and multifaceted approach, and that key is providing students with opportunities to learn and grow as intelligent human beings made in the image and likeness of God.

When confronted with the perplexing problem of poverty, we are understandably tempted to direct our attention and charitable resources toward addressing the immediate needs of the poor for food, shelter and health care. These are certainly important, pressing issues that cannot be ignored.

But in justice we cannot afford to neglect the more thorny public policy issues, especially the need to break the cycle of multigenerational poverty through opportunities for an excellent education.

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 trap 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. Recurrent 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 healer, 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, body and spirit. We refuse to be fatalistic about the future hopes and dreams of families and children who are poor, including the multigenerational poor. 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 be 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 wholeheartedly believe 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's be sure to express 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! †

# Las buenas escuelas ayudan a romper el círculo vicioso de la pobreza

**C**ómo podemos romper el círculo vicioso de la pobreza multigeneracional? La respuesta es sencilla, pero no fácil de aplicar: teniendo buenas escuelas.

Tal como lo expresamos los obispos en nuestra carta pastoral publicada recientemente, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*: "El origen de la pobreza es complejo y sus causas deben abordarse de forma eficaz mediante un enfoque integral y multifacético al desarrollo social, económico, cultural y espiritual." Creemos que existe una llave que abre las puertas hacia este enfoque integral y multifacético y que esa llave es ofrecer a los alumnos oportunidades para que aprendan y se desarrollen como seres humanos inteligentes, creados a imagen y semejanza de Dios.

Cuando nos enfrentamos al desconcertante problema de la pobreza, con toda razón nos sentimos tentados a concentrar nuestra atención y recursos de caridad para atender las necesidades inmediatas de alimento, vivienda y atención médica de los pobres. Y ciertamente estos son aspectos importantes y urgentes que no pueden ser ignorados.

Pero en realidad no podemos darnos el lujo de ignorar las cuestiones más polémicas referentes a la política pública, en especial la necesidad de romper el ciclo de la pobreza multigeneracional mediante la creación de oportunidades para recibir una educación excelente.

Si deseamos abordar las causas

fundamentales de la pobreza aquí en Indiana, así como en nuestro país y en la comunidad global, debemos recurrir a la educación, específicamente en las escuelas primarias y secundarias, así como en nuestros institutos de educación superior y universidades.

Tal como lo señalamos en *Pobreza en la Encrucijada*, existe una relación íntima entre familia y educación. Los padres son los primeros educadores de sus hijos y los más importantes.

Cuando los padres valoran la educación, se abre una salida de la fosa que a menudo representa la pobreza. Es por ello que es tan importante brindar a los padres verdaderas opciones para la educación de sus hijos, incluso acceso a escuelas católicas económicas y otras escuelas privadas, así como también a excelentes escuelas públicas y subvencionadas.

Al abrir el abanico de oportunidades escolares se crea esperanza para el futuro de los padres y sus hijos. Y si las escuelas elegidas verdaderamente tienen el compromiso de ayudar a los alumnos a aprender y a crecer, las probabilidades de que los jóvenes tengan éxito en la vida son mucho, mucho mayores. Las buenas escuelas ayudan a romper el círculo vicioso de la pobreza.

En *Pobreza en la Encrucijada* también damos testimonio del efecto que produce la pobreza sobre la capacidad de una familia para brindar educación de calidad a sus hijos:

"Los niños pobres a menudo tienen hambre, están desnutridos y tienden a tener períodos de concentración

escasos. Carentes de atención, con frecuencia demuestran comportamientos inadecuados. Quizás vivan en automóviles o en albergues temporales y raramente disfrutan de suficiente descanso físico. Las mudanzas constantes significan que la asistencia a la escuela se torna difícil, cuando no imposible. A nadie debería sorprender que los niños pobres tengan dificultades para aprender, desarrollar y poner a prueba sus aptitudes y habilidades, así como para reconocer la importancia que tiene culminar con sus estudios para poder competir con los demás en un mercado laboral exigente."

Como discípulos de Jesucristo, el maestro y sanador supremo, estamos llamados a responder al clamor de ayuda que piden los niños y adolescentes pobres todos los días. No nos sentimos conformes con el hecho de que niños y adolescentes tengan que acudir a escuelas burocratizadas y fallidas. Nos vemos obligados—como parte de la responsabilidad que emana del Evangelio—a intervenir y hacer todo lo humanamente posible (con la ayuda de la gracia de Dios) para ayudar a que las familias eduquen a sus hijos.

Tal como indicamos en nuestra carta pastoral:

"Nuestra tradición católica nos exige el compromiso de educar a la persona como un ser integral: mente, cuerpo y espíritu. Nos rehusamos a ser fatalistas en relación con las esperanzas y sueños para el futuro de las familias y los niños pobres, inclusive aquellos que han vivido en la pobreza multigeneracional. Hemos visto

con nuestros propios ojos la diferencia que puede hacer una educación de calidad en las vidas de los niños y sus familias."

El papa Francisco nos recuerda que la Iglesia está llamada a ser verdaderamente "por y para los pobres." Para que esta dimensión fundamental de la misión de nuestra Iglesia tenga éxito debemos esforzarnos para ofrecer a todos los niños y adolescentes, pero especialmente a los pobres "una educación que enseñe a pensar críticamente y que ofrezca un camino de maduración en valores" (*La alegría del Evangelio*, #64).

Creemos de todo corazón que este es el camino de salida de la pobreza para personas y familias. Y estamos convencidos de que es la mejor forma de construir una sociedad justa, económicamente productiva y dedicada a la promoción y la defensa de la dignidad humana de todos sus ciudadanos.

La Iglesia Católica posee un compromiso férreo con la educación y especialmente la educación de los pobres. Más de dos siglos de experiencia en Estados Unidos nos han convencido de la poderosa función que desempeña la educación para ayudar a que las familias produzcan ciudadanos prósperos, trabajadores y profesionales.

Demostremos nuestro sincero agradecimiento a todos los maestros y a todos aquellos que dirigen nuestras escuelas católicas, ya que en verdad están contribuyendo a romper el círculo vicioso de la pobreza. †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**July 25**  
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

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

**July 25-26**  
All Saints Parish, St. Martin campus, 8044 Yorkridge Road, Guilford. **Parish Festival**, Sat. 5:30 p.m.-midnight, Sun. 11 a.m.-9 p.m., games, quilts, children's area, music; Sun. 5k run, chicken dinner 11 a.m.-5 p.m., \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

**July 26**  
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 9 a.m.-4 p.m. CT, fried chicken dinner, handmade quilts, games, raffles, country store, children's rides and games. Information: 812-843-5143.

**July 31-August 1**

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. 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 1**  
**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

**August 1-9**  
Saint Mary-of-the-Woods, Providence Spirituality and

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Annual Used Book Sale**, Mon.-Fri., 10 a.m.-4 p.m., Sat. and Sun., 11:30 a.m.-3 p.m. Information: 812-535-2952 or [ProvCenter.org](http://ProvCenter.org).

**August 2**  
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Sunday Brunch Live,"** radio broadcast by 100.7 Mix-FM, 10:45-1:15 p.m. Information: 812-535-2952 or [ProvCenter.org](http://ProvCenter.org).

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Right to Life, Marc Tuttle, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or [olmcparish@olmc1.org](mailto:olmcparish@olmc1.org).

St. Bernard Parish, 7600 Highway 337 NW, Frenchtown. **Parish Picnic**, 10 a.m.-4 p.m., games, silent auction, raffle, quilts, country fried chicken and ham dinner. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish Picnic**, 10 a.m.-4 p.m. CT, soup, food, quilts, music, games. Information: 812-357-5533.

**August 5**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

**August 6**  
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Summer Learning Series: Seed Saving Workshop,"** Candace Minster, instructor, 5-7 p.m., \$15 per person. Information: 812-535-2952 or [ProvCenter.org](http://ProvCenter.org).

**August 7**  
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person.

Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

**August 8**  
**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish Picnic**, 10 a.m.-4 p.m., quilts, games, chicken and ham dinners. Information: 812-952-2853. †

**August 8-9**  
All Saints Parish, St. Paul campus, 9788 N. Dearborn Road, Guilford. **Parish Picnic**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-6 p.m., music, children's games; Sat. pork tenderloin dinner 5-8 p.m., Sun. chicken dinner 11 a.m.-4 p.m., both dinners \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

**August 9**  
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## 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: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

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

**An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionists Brother Michael Moran, presenters, \$540 single, \$875 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

(For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## Volunteers needed for shoe and sock project at Cathedral Soup Kitchen on Aug. 2

Volunteers are needed for "A Step in the Right Direction" project at the Cathedral Soup Kitchen and 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 hopes 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 and socks collected through the efforts of the project.

Volunteers who wish to help on the day of the event or to help with its continuation are asked to call Sean's Eagle Scout sponsor, Carlos Peredo, at 317-703-5250. For those interested in assisting on Aug. 2, call Peredo 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. †

## Saint Meinrad Archabbey offers retreat on the Beatitudes on Aug. 21-23

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, in St. Meinrad, will offer "The Beatitudes: The Foundation of Christian Spirituality" retreat on Aug. 21-23. The retreat starts Friday evening and ends at noon on Sunday.

The retreat will be led by Benedictine Father Eugene Hensell, a monk of Saint Meinrad Archabbey. 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 the 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 laity 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 812-357-6585 or send an e-mail to [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

## VIPs

**John and Rita (Hornback) Bott**, members of St. Mary Parish 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.

They are the parents of three children, Bryan, Patrick and Scott Bott.

They also have two grandchildren.

The couple will celebrate their anniversary on Aug. 1 with a Mass and reception at St. Mary Church in North Vernon. †

## Catholic Radio Indy offers Mass, luncheon to celebrate St. Maximilian Kolbe feast day on Aug. 14

Catholic Radio Indy will offer Mass and a luncheon to honor the feast day of St. Maximilian Kolbe, the organization's patron saint, at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis, at 11:30 a.m. on Aug. 14.

St. Maximilian Mary Kolbe, 1894-1941, was a Polish priest and martyr. He founded the Knights of the Immaculata 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 had been selected to die as punishment for an escaped prisoner.

All friends and supporters of Catholic Radio 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. †

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

Students for Life of America is planning a series of "#WomenBetrayed" nationwide rallies on July 28 to call for state and federal investigations and defunding of Planned Parenthood, the nation's largest abortion provider.

In the archdiocese, Bloomington and Indianapolis will host rallies on that day.

The Bloomington rally will take place at the Planned Parenthood abortion facility at 421 S. College Ave. from noon-1 p.m.

In Indianapolis, two events will occur on that day, both in front of the Planned Parenthood abortion facility at 8590 Georgetown Road. A prayer service will be held at noon, and a rally will take place at 6 p.m.

The rallies involve speakers and the coming together of those who seek state and federal officials to investigate and cease funding the abortion provider.

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.womenbetrayed.com](http://www.womenbetrayed.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, aiding and abetting 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. †

# Planned Parenthood video 'horrifying, heartbreaking,' says congresswoman

WASHINGTON (CNS)—A video of a Planned Parenthood physician describing her procedures for keeping fetal organs intact during an abortion is "horrifying and heartbreaking," said U.S. Rep. Ann Wagner, R-Missouri.

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.

She was joined at the news conference by other pro-life members of Congress, including U.S. Reps. Chris Smith, R-New Jersey; 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 Democrat 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



U.S. Rep. Chris Smith, R-N.J., speaks at a July news conference on Capitol Hill calling for an investigation into Planned Parenthood. (CNS photo/courtesy U.S. House Office of Photography)

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 it all 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, to be for women 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. †

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# MOISES

continued from page 1

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 something, a person, 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 to be with you.’ I was 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 to 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



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 photos)



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.

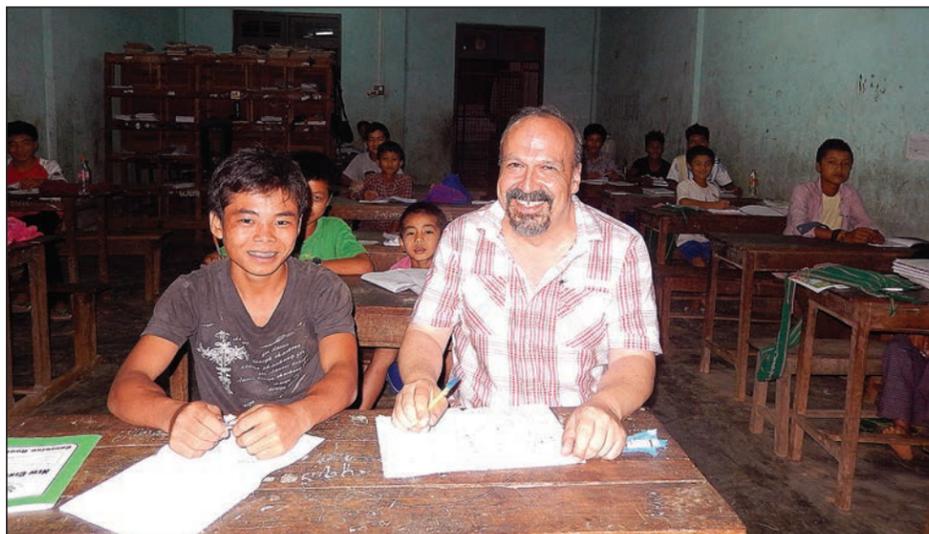


Deep-fried, full-sized frogs were on the dinner menu for Franciscan Brother Moises Gutierrez during a visit with a family he stayed with in the Southeast Asia country of Myanmar.

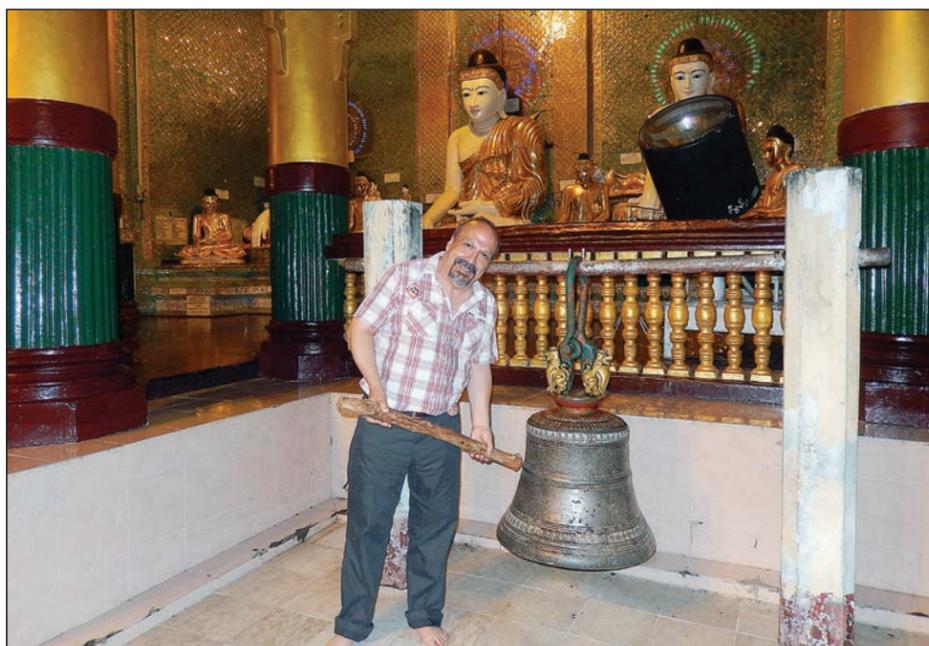
deeper bond for Brother Moises with the Vietnamese and the Burmese Catholics in the archdiocese.

“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



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.



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

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.” †

# INTERCULTURAL

continued from page 1

“This is a building for all of us,” said Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, which developed the concept for and will operate the institute. “We can use our imagination because now we have a really good place as a platform for living out our call to communion in this diverse Church of ours.”

The institute’s facilities, located at 4838 Fletcher Ave. in Indianapolis, will host classes for the Office of Intercultural Ministry’s four ethnic pastoral formation programs and other cultural events.

An ethnic dinner series began on July 18, with an evening celebrating the food, culture and spirituality of Vietnam. Future evenings will focus on Korea, Mexico, the Philippines, Myanmar (formerly Burma), and Africa—all orchestrated by Catholics in the archdiocese with ties to those cultures. Ultimately, according to Brother Moises, the programming offered at the institute is intended to strengthen ministry and outreach to diverse cultural groups at the parish level.

The Intercultural Pastoral Institute is the first of its kind in the United States, he said, because of its all-encompassing scope.

“There are Hispanic institutes, but ours is the first pastoral institute serving multiple cultures,” he said. “This says a lot about the leadership of the archdiocese ... that it is responding to the needs of the Church.”

Before blessing the new institute, Archbishop Joseph W. Tobin compared the idea behind it to concepts set forth by Pope Francis in “*Laudato Si*,” on Care for Our Common Home,” his encyclical on protecting the environment. He noted that Pope Francis refers to care for our common home, the Earth—and respect for the diversity of life that dwells there.

“We must recognize the relationship that exists between us and the world around us,” Archbishop Tobin said. “We are all connected. We all must recognize the bonds of faith, hope and charity that unite us without erasing the diversity that is the Spirit’s gift to the Archdiocese of Indianapolis.”

During the blessing in the sanctuary of the St. Bernadette Oratory, the archbishop dedicated the institute “to the formation of ministers to care for the faithful and to the evangelization of peoples. May it become a center where students and teachers, imbued with the words of truth, will search for the wisdom that guides the Christian life.”



A sign in multiple languages welcomes visitors to the new Intercultural Pastoral Institute in Indianapolis. (Photos by Victoria Arthur)



Above, “Let’s walk together in this new adventure of the archdiocese,” Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, told those gathered for the blessing of the Intercultural Pastoral Institute on July 16.

Left, Marife Callender, a native of the Philippines and a member of St. Monica Parish in Indianapolis, reads a petition in the Filipino language Tagalog during the Mass of blessing of the Intercultural Pastoral Institute on July 16.

At a festive, multiethnic reception that followed the blessing, Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, reflected on what the institute will mean for his largely black Catholic congregations.

“This will help our parishioners get a deeper sense of what it means to be a black Catholic, so they can be more engaged—not just in the life of the parish, but in the life of the Church,” he said.

Others who enthusiastically welcomed the new institute were longtime members of the former St. Bernadette Parish. Stephenie Paquette said she was overjoyed that the parish that was her spiritual

home for more than 60 years has found a new purpose.

Paquette, a 1957 graduate of the former St. Bernadette School, raised six children who also attended the school before it closed in the 1980s due to declining enrollment. Her family sponsored a Vietnamese family in the parish for a time, so she said she understands the need for culturally sensitive outreach programs.

Sitting in the same front pew where she spent countless Masses through the decades, Paquette vividly recalled the final Mass held at St. Bernadette last November. Father Noah Casey, who was then pastor, asked her to serve as a lector during

the liturgy.

“It was the hardest thing I’ve ever had to do,” she recalled, brushing back tears. Father Casey’s funeral was celebrated at SS. Peter and Paul Cathedral on July 16—the same day as the blessing of the Intercultural Pastoral Institute.

“I’m very happy about this use for the parish,” Paquette said. “I know that Father Noah was thrilled that this was going to happen. I’m just sorry he didn’t live to see this day.”

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

## 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 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 23, 1965, issue of *The Criterion*:

- **Pontiff 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 obedience is constantly being questioned ‘as being contrary to the development of the human person,’ and ‘unworthy of free, mature and adult human beings.’”
- **Rabbi scores Jewish stand on school aid**
- **Franciscan shifts are announced**
- **Teacher aid bill is sent to Congress**
- **Fear segregation: Catholics won’t rent school space to city**
- **Rent boost protest led by religious**
- **In Marion County: High school deficit passes \$350,000**
- **Vincent de Paul meeting plans set**
- **‘Vidimus’**  
“VATICAN CITY—Recording for history his impression of the first photograph of Mars, Pope Paul VI signed a copy of the U.S. Mariner 4 space achievement and passed it on to the Vatican Observatory for study.”
- **Aussies revise Church giving program**
- **Protestants collaborated: ‘Intelligible, modern English’ aim of new Bible translation**
- **New deaths bring Congo toll to 171**

- **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**
- **First lay editor**
- **‘Not retaliatory’: Explains termination**
- **Bishops of Colombia lash at divorce bill**
- **Saw ‘flying saucers,’ Jesuit scientist says**  
“BUENOS AIRES—A Jesuit priest-astronomer here said he has seen unidentified flying objects—‘flying saucers’—in Argentine skies. Father Benito Reyna, S.J., is professor of mathematics at Salvador University in Buenos Aires and an astronomer with more than 30 years experience. ‘The first time I saw UFOs I was in Cordoba,’ Father Reyna told newsmen. ‘With the help of my telescope, I was able to follow their flight clearly and to note their shape and color, predominantly white, yellow, red and blue hues.’”
- **Vestments from wedding dress**
- **Ecumenical help for Congo**
- **Christmas stamp theme religious**
- **Catholics aid Lutheran charity**
- **ND to host theology conference**
- **‘Rebaptizing’ of Eastern Rite Catholics hit**
- **Parish in Virginia tithes for missions**
- **Cardinal Shehan given curia post**
- **Don’t fear new Mass music, expert advises**
- **St. Joan of Arc swimmers win 6th title in row**
- **Vatican weekly lauds Pat Boone as ‘gentleman’**
- **Fourth session outlook: Religious unity: is it an empty hope?**
- **Library ban on POAU magazine draws protest**

- **Farm labor bill backed**
- **Family limitations upheld by priest**
- **Convention tackles church design issues**
- **U.S. diocese is created**
- **Festival opens at Holy Spirit**
- **It depends on whose foot the shoe is on**
- **Pope tells actors of responsibility**
- **Hospital pledges exceed \$94,000**
- **Dallas University will establish seminary course**
- **Late vocations’ house for nuns founded in East**
- **Two Lutherans become Benedictine novices**
- **Group in Britain pledges campaign for all-Latin Mass**
- **Visual equipment grant given to Woods**
- **First session report: Jesuits back fight for racial justice**
- **Bishop repeats ‘apparitions’ warning**
- **47 Oldenburg nuns to observe jubilees**
- **Priests and nuns at hootenanny**



Read all of these stories from our July 23, 1965, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

# 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.

During his homily, he recalled how his mother called his teacher, Mrs. Bach, to ask about the low mark, saying that she went over his catechism lessons with him every night.

“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



Above, Archbishop William E. Lori laughs during a homily with members of his eighth-grade graduating class and their spouses during a July 18 Mass at a Knights of Columbus hall in New Albany. Archbishop Lori graduated from Our Lady of Perpetual Help School in New Albany in 1965. (Photos by Sean Gallagher)

Left, Archbishop William E. Lori speaks with Karen Paulk of Douglas, Ga., on July 18 at a Knights of Columbus hall in New Albany. Archbishop Lori and Paulk were classmates who graduated in 1965 from the eighth grade at Our Lady of Perpetual Help School in New Albany.

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.”

Magness 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.” †

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# RU-486 abortion pill can be reversed, says physician

NEW ORLEANS (CNS)—While the annual number of abortions in the U.S. has dropped from 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 25 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 the abortifacient effects of RU-486—known generically as mifepristone—can be safely reversed about 55 percent of the time by administering a high-dose progesterone protocol, preferably within 24 hours after a woman has taken the abortion pill.

“Time is of the essence,” 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 go out and 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, mifepristone 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 unborn baby, Delgado said.

However, RU-486 causes the placental lining to “separate, which destroys the placental connection and leads to the starvation of the baby.”

RU-486 was approved for use 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 proponents 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 abortion procedure and the abortion 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.”

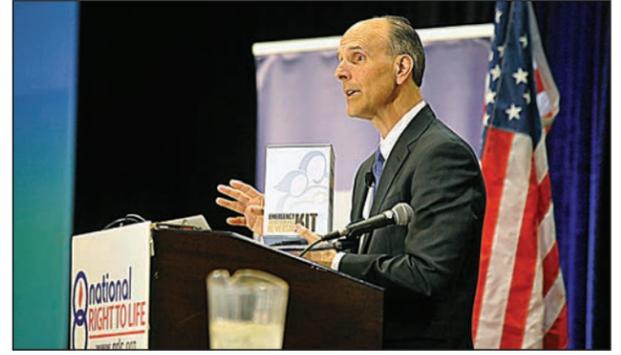
Delgado said RU-486 has led to “telemedicine” abortions in which women sometimes “don’t have to physically see a medical professional and can have a medical abortion in their own homes. Your sidewalk counselor can’t be in front of every person’s home trying to tell the women about the truth of the life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

“Telemedicine” involves a patient being prescribed abortion pills without any doctor being 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 unborn child’s life virtually 100 percent of the time, a woman who takes RU-486 can change her mind and deliver a healthy baby.

The key is receiving 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.



Dr. Gregory Delgado, medical director of Culture of Life Family Health Care, speaks during the National Right to Life Committee’s annual convention in New Orleans on July 9. (CNS photo/Peter Finney Jr., Clarion Herald)

Delgado has a website about his research, [abortionpillreversal.com](http://abortionpillreversal.com), 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 have 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.” †

## Researcher says success rate in use of adult stem cells is ‘staggering’

NEW ORLEANS (CNS)—Adult stem cells, easily harvested from human bone marrow, umbilical cord blood and fat tissue, have a successful track record in treatments for more than 90 medical conditions and diseases, including sickle cell anemia, multiple myeloma cancer and damaged heart tissue.

Stem cells can be retrieved and used in treatments while doing no harm to donor or recipient.

So why do so many Americans, including some physicians, continue to champion research involving embryonic stem cells when this type of intervention has no documented cases of improving health and also requires the destruction of human life in its youngest form?

That question was pondered by David Prentice on July 10 at the National Right to Life Convention in New Orleans during his presentation “Adult Stem Cells: Saving Lives Now.”

Prentice, vice president and research director for the Washington-based Charlotte Lozier Institute—the education and research arm of the pro-life

Susan B. Anthony List—reported that more than 70,000 patients throughout the world are receiving adult stem-cell transplants annually, with an estimated 1 million total patients treated to date.

“How many people have been cured using embryonic stem cells?” Prentice asked his audience. “Zero,” he answered, noting that misinformation in the media

and the Internet continues to promote “fairy tales” about the promise of embryonic stem cells in curing disease, and being the elusive “fountain of youth” for mankind.

“You’ve got to destroy that young human being to get the embryonic stem cells,” Prentice said of the over-hyped technology.

Conversely, adult cells—undifferentiated cells that already exist among the differentiated cells that make up specific tissues or organs—can be isolated and deployed to various parts of the body to regenerate and repair diseased or damaged tissue.

There is more good news about adult stem cells besides its ethical supremacy, Prentice said. Unlike embryonic stem cells, adult stem cells are readily available to the majority of patients.

Many types of adult stem cells can be harvested in relatively painless, outpatient procedures. For example, adult stem cells from bone marrow, once accessible only by deep needle extraction, can now be collected in a process akin to giving blood. Another source of stem cells—fat tissue—can be tapped via liposuction.

Also, despite being tagged as “adult,” children can receive the therapy as early as the in-utero stage, and the donors of adult stem cells do not have to be adult at all.

“Babies are born with [adult] stem cells throughout

their body,” said Prentice, an adjunct professor of molecular genetics at the Pontifical John Paul II Institute for Studies on Marriage and Family at The Catholic University of America in Washington. “The umbilical cord that we cut off after the baby is born is rich in what we call adult stem cells.”

Besides requiring the killing of human life, Prentice said, embryonic stem-cell research posed a major threat to women’s health that went largely unpublicized during the height of the push for this technology in the first decade of the 21st century. Women between the ages of 21 and 35 were actively sought, and handsomely paid for their eggs to keep pace with the demands of heavily funded research. To harvest a woman’s eggs, the donor is given a regimen of hormones over a period of three to five days, Prentice said. Unforeseen side-effects included ovarian hyperstimulation syndrome, kidney failure and infertility.

“Some women have even died in the process,” Prentice said.

Because of these and other ethical objections, France, Canada, Germany, Norway, Switzerland and about 25 other countries, excluding the United States, have banned human cloning, which uses living embryos for experimental purposes before killing them in the lab.

“We’re actually behind the international curve here in the United States,” Prentice said, noting that the FDA has hit a new low by looking into the possibility of approving the production of three-parent embryos—those involving cellular donations from one father and two mothers.

To offset the bad press—including public repugnance to the idea of “designer babies”—Prentice said private companies seeking funding for embryonic stem cell research have begun to refer to cloning in a less “science fiction” way as “somatic cell nuclear transfer.”

“It’s kind of science run amok,” Prentice said. “They’re not actually correcting or treating anybody [with embryonic stem cells]. They’re talking about new individuals who will be genetically engineered to their specifications.”

Current protections in place include the federal Dickey-Wicker Amendment, which prohibits the use of taxpayer dollars to create or destroy human embryos for experiments; and some states, including Louisiana, have banned research related to human cloning and human-animal hybrids.

As adult stem cell treatments gain credibility in science journals, insurance companies increasingly are covering the procedures, Prentice notes.

Interventions in more experimental phases of study, such as those treating spinal cord injuries, are less likely to be covered by insurance plans, he said.

“The bottom line is the adult stem cells are the ones that work—they’re working now in patients,” Prentice said. “I’m telling you all these [stories of success], but you’re probably not seeing it in the news, right?” †

## Speaker highlights major breakthroughs in adult stem-cell therapies

NEW ORLEANS (CNS)—In 2013, the University of Kansas took a lead role in adult stem-cell research by establishing the Midwest Stem Cell Therapy Center.

David Prentice, a member of the center’s advisory board, gave an overview of several breakthroughs in the use of adult stems cells to an audience at the National Right to Life Convention in New Orleans.

He provided almost a dozen examples in his July 10 presentation on “Adult Stem Cells: Saving Lives Now,” and included photos of some of those who have benefited from such protocols.

Prentice is vice president and research director for the Washington-based Charlotte Lozier Institute—the education and research arm of the pro-life Susan B. Anthony List.

Here are the cases he highlighted in his address:

- A woman grew an entirely new bladder made from her own adult stem cells.
- A woman initially told by her doctors that she would have to have her leg amputated kept the leg after her own bone marrow was enlisted to grow new blood vessels in the diseased limb.
- A man who lost part of his jaw to cancer regrew his jawbone, has no lingering signs of disfigurement and was able to eat his first solid meal in nine years.
- A young girl with a perpetual “soft spot” on her head successfully grew bone over the spot, thanks to adult stem cells taken from her own fat tissue.
- Damaged corneal tissue has been successfully regenerated, restoring vision.
- In one published case, a man with Parkinson’s disease was treated with adult stem cells taken from his own brain and has had no symptoms of the disease for five years.
- Genetic skin diseases also are being treated successfully. One new technique involves the spraying of adult stem cells onto third-degree burns to generate fresh skin growth in half the time of a traditional skin graft.
- Paralyzed individuals and stroke patients have seen improvements in mobility after being treated with stem cells from their nasal tissue.
- Promising trials are taking place in the treatment of juvenile diabetes. In one current trial, 21 out of 24 patients are in total remission.
- A man suffering from multiple sclerosis (MS) has had no symptoms of the disease nine years after receiving adult stem cell therapy. One ongoing trial involves 500 MS patients, Prentice said.
- Procedures already successfully treating children for sickle cell anemia, using stem cells taken from umbilical cord blood, are now seeing fledgling success in adults. “I’ve seen, for sickle cell, that ‘C word’—cure—used [when referring to] adult stem cells,” Prentice said.

More than 70,000 patients throughout the world are receiving adult stem-cell transplants annually, with an estimated 1 million total patients treated to date, he said. †



David Prentice

From the Editor Emeritus/John F. Fink

## Early Church: The Desert Fathers and Mothers

(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 men and women who moved into the deserts of Egypt and other places in the Middle East in the third and fourth centuries, living as hermits or anchorites, denying themselves the pleasures of the senses, and spending their time in manual labor, prayer and contemplation.

St. Anthony was the most famous of the Desert Fathers. Despite his austerities, he lived to be 105. We know about him mainly from the biography about him written by St. Athanasius, who himself was a hermit in an Egyptian desert for six years during one of his five exiles from the local Church in Alexandria.

St. Anthony became a hermit at age 20 after hearing a sermon on the text, "If you want to be perfect, sell everything 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 on a mountain for 20 years. Then he lived with other hermits for a while, regulating communal worship and work. Finally, he went into the desert between the Nile and the Red Sea, where he founded a monastery on Mount Kalzim.

He emerged in 311 when he went to Alexandria to comfort those suffering from the persecution of Emperor Diocletian that were taking place, and again years later to stand beside Athanasius to argue against Arianism. He was known for his wisdom, and thousands of people sought his guidance and followed his example. According to St. Athanasius, by the time of Anthony's death there were so many men and women living in the desert that it seemed like a city.

The austere life of the hermit was practiced mainly in northern Egypt. Some of those who went into the desert, though, especially in southern Egypt, lived in communities.

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 *abbas* and *ammās* in charge of the members' spiritual development. He established nine monasteries and two convents, with 3,000 monks and nuns, before his death in 346.

St. Basil, who traveled to Egypt, took the rules of St. Pachomius with him when he established monasticism in the Eastern Church, and the *Rule* of St. Benedict, in the sixth century, was influenced by the Desert Fathers. St. Benedict encouraged his monks to read the writings of John Cassian, who had been a monk in Egypt at the end of the fourth century and who wrote *Conferences on the Egyptian Monks*.

*The Sayings of the Desert Fathers* was also a popular book. It included 1,202 sayings attributed to 27 *abbas* and three *ammās*. Of course, St. Anthony's sayings are included, but the greatest number were attributed to Abba Poemen, which means "shepherd" in Greek. Scholars aren't sure whether they all came from an *abba* by that name or whether it's a combination of several *abbas*. †

Cornucopia/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 like the culmination of our married love.

And the advent of his sister and brothers was the further enrichment of that love. It was something to be shared by an entire family.

New parents are often clueless about what to expect when Baby arrives. They take all the birthing and parenting courses, furnish the nursery and try to prepare themselves thoroughly. They may even be a bit arrogant, thinking how hard can this be? 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 sweetly into your neck and making nestling noises.

Still, because he or she is number one, parents expect great things. The oldest child is like a third parent. He or she is usually responsible, quiet and helpful. Of course, being first, parents also expect him or her to be all of that plus reverent, clever, thrifty and any other virtue you can think of. That's a hard expectation to follow, but our son has pretty well hit the mark.

Somehow, that feeling of authority holds over. Will is still the "boss" according to our other kids, and his children regard him the same way. He also proved his leadership with a 30-year career in the U.S. Navy.

Now, I believe that birth order has a lot to do with kids' attitudes and personalities. Child Number Two doesn't have to be "on call" by the parents, as it were. So she (in our case) could afford to be a dreamer, creative and given more to imagination than practicality. She was 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, amusing themselves and their families, learning, and generally observing what works and what doesn't in life. They learn how to be 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 culprit, 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 all "took care of" each other. They'd keep the toddler amused while Mom fed the baby, or corral the others for lunch, or search the neighborhood for whoever was missing at dinner time. They certainly helped us raise our two children who were handicapped, never showing impatience or resentment when their desires were thwarted or delayed in some way.

In fact, our fourth child once told us he was grateful for having had such a happy childhood. Naturally we were pleased, but also mystified because that poor son was largely ignored in his infancy. His younger brothers demanded so much time and attention that his nurturing consisted mostly of food, clothing and shelter. Go figure.

We remember this day fondly every year because it marks the beginning of a new and wonderful phase of our married lives, with Will as its symbol. Happy birthday, son, and thanks for a great start. †

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

Emmaus Walk/Debra Tomaselli

## Helping God the artist show others how much he loves them

"You should write a book," she said. "Have you ever thought about that?"

I smiled quietly and nodded. "Yes," I said. "I've heard that before."

"No, really," she added. "You need to write a book. Don't wait. Write it now."

Goose bumps covered me. Was she right?

My love affair with writing started early. I was elated when my fifth-grade teacher held a conference with my mom. "She's a gifted writer," Mrs. Koch said. "Don't let this talent be wasted."

English essays were simple. Writing was fun. I kept diaries and journals, scribbling daily notes. They communicated the ebb and flow of life.

As a young adult, I was offered an insurance job. Since I really wanted to become a writer, I raced to the library and studied several authors' biographies. Discovering many began publishing later in life, I accepted the position, realizing that if I didn't write now, it didn't mean I never would.

Looking back, a bigger picture was

forming. Little did I know, but God was the artist.

Life got busy with marriage, and the birth of our three daughters. Then, in a few short years, I lost my parents to cancer and my beloved younger brother to an early death.

Grief grabbed a hold of me. I struggled through the following years, thinking I'd never be happy again.

However, I was raised Catholic and despite my anger at God, something kept me going to Sunday Mass. Maybe it was habit. Maybe I had nothing better to do, but, surprisingly, I began to notice that these were the only times I felt at peace.

Faith began to bloom. No more was Mass just something I attended, but there was a real sense of transformation. I needed it like the air. I joined Bible studies, frequented the sacraments and prayed daily. As I rose from the ashes, all I could see was God's glorious presence.

Later, when I was diagnosed with lymphoma, I prayed with confidence. "Thy will, not mine, be done." Total surrender delivered peace beyond understanding.

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 about how difficult it was to wait for good health to return on God's timetable rather than my own, appeared in *Together in Christ*.

Increasingly, I wrote about my fears and God's responses. Others could relate, and the "Emmaus Walk" column was born.

My childhood passion was revitalized. But only after I attended a Catholic writers' conference in Arizona did I realize the purpose.

The first night we gathered, we were asked why we write. Numerous responses came from the published writers in attendance. 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 Tomaselli writes from Altamonte Springs, Fla. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

For the Journey/Effie Caldarola

## Heading to the beach—with the pope's encyclical

I must admit, encyclicals are not at the top of my summer reading pile. So even though a papal document wouldn't normally go to the beach, "*Laudato Si'*, on Care for Our Common Home" by Pope Francis is definitely a must-read.

The pope's writing on climate change and the environment garnered a lot of press, even hostile criticism, before it was published.

Let's hope it continues to command attention. It's long, but not difficult. You can Google it easily.

We all know the Earth is in trouble. But when a pope lends his moral authority to problems and solutions, it should focus my attention. It's a spiritual issue: The environment has now been included in Catholic social teaching.

So as I use clean, hot water in the shower, my thoughts go to all of the people worldwide who suffer poor water quality and shortages. And those most impacted, the pope points out, are the poor.

But even those of us who live in areas where rains have been plentiful worry about depletion of our precious aquifers. Poor public policy and overuse strain our water supply everywhere. Water, of course, is just one of many areas the pope touches on.

Pope Francis challenges us to reassess our basic ideas about our economy. He uses phrases such as "compulsive consumerism" to describe the seduction of our market economy—an economy that fosters "greed" over "need."

More profits, more sales, more growth, more resources exploited to make more things—these are values that we've learned to associate with progress. As Jesuit Father James Martin has explained, the pope's words are not a condemnation of capitalism, but a critique.

What is our addiction to consumption doing to our Earth? Pope Francis says "the Earth itself, burdened and laid waste, is among the most abandoned and maltreated of our poor" (#2).

Pope Francis uses the word "revolution" to describe what must happen. Christianity, if lived authentically, is certainly a revolutionary way of life. Dorothy Day said our greatest challenge is "how to bring about a revolution of the heart, a revolution which has to start with each one of us."

So I ask: How can I be a better steward of the Earth? Where can the revolution start within me? National Public Radio recently ran a ProPublica report on the mismanagement of the Colorado River, which brings precious water to several states. The work focuses on government errors that have contributed to water depletion.

But one simple statistic caught my attention: A meat-based diet requires 30 percent more water than a vegetarian diet. If every American chose to eat meat one less day a week, it could reduce crop demand for feed and each year save an amount of water equal to the entire annual flow of the Colorado River.

Catholics could certainly make that choice. Meatless meals were once our Friday staple, and we're still asked to make a sacrificial offering on Fridays.

I have cloth bags to replace plastic for grocery shopping. But can I remember to take them a little more often? Can I manipulate my thermostat in winter and summer to save a little energy? Do I really need a new dress for an upcoming event, or can I "shop" in my overcrowded closet?

Can I be more careful about wasting produce?

Could I remember to bring my own "doggie bag" container to restaurants to avoid the Styrofoam? Countless little choices present themselves.

But one big choice? Let your elected representatives know the environment is a top concern of yours. Tell them you can recommend a great read on it.

(Effie Caldarola writes for Catholic News Service.) †



John F. Fink



Cynthia Dewes



Debra Tomaselli



Effie Caldarola

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

# Sunday Readings

Sunday, July 26, 2015

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

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 Hebrew kings 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 Christian community of Ephesus, a major city in the Roman Empire in the first century and an important port on the Mediterranean Sea in present-day Turkey.

Crowning the city was a magnificent temple of Diana, a pagan goddess. Throngs came as pilgrims to the great shrine. So the Ephesian Christians lived in a very important pagan religious center.

Understandably, Paul called upon these Christians to be strong in faith, and not to yield to the temptations most certainly proceeding from this context of the city.

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.

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 reassures 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. †

## 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 Chrysologus, 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. Ignatius of Loyola, priest  
Leviticus 23:1, 4-11, 15-16, 27, 34b-37  
Psalm 81:3-6, 10-11b  
Matthew 13:54-58

### Saturday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church  
Leviticus 25:1, 8-17  
Psalm 67:2-3, 5, 7-8  
Matthew 14:1-12

### Sunday, August 2

Eighteenth Sunday in Ordinary Time  
Exodus 16:2-4, 12-15  
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

**Q**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)

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 continue to do exactly as you are doing.

The early Fathers of 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, this 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.

**A** May I first compliment you on your devotion to the Eucharist? Your question reflects a clear understanding of the

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## 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 Ostrabrama Church in Cutchogue, N.Y., in this photo from 2010.) (CNS photo/Gregory A. Shemitz, Long Island Catholic)



### Christopher

third century  
feast - July 25

Though removed from the universal calendar in 1969, this feast may be celebrated locally. An early Christian martyr named Christopher ("Christ-bearer" in Greek) had a cult following in both the East and West. According to the Roman Martyrology, he was martyred in Lycia about 250. Early legends painted him as tall, fearsome and chaste in the face of an attempted seduction. Medieval legends added to the lore: He switched allegiance from the devil to Christ, becoming a Christian who helped travelers ford a river. 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.

CNS Saints



### Olaf

circa 990-1030  
feast - July 29

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 upstart dynasty brought peace and security after years of warring with Sweden and Denmark. He aimed to make Norway a Christian country, but often used force to achieve this. England and Denmark helped Norwegian rebels unseat him in 1029, and he was killed in battle, trying to reclaim the throne. His archbishop, an Englishman, began his cult by building a chapel over his tomb and declaring him a saint. For medieval Scandinavians, Olaf was a champion of both Christianity and Viking military prowess. He is the patron saint of Norway.

CNS Saints

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

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

**BILLINGSLEY, Barbara Ann**, 81, St. Luke the Evangelist, Indianapolis, July 5. Wife of James Billingsley. Mother of Linda Confer, Beth Ferris, Lisa Lopes, Laura Madden, Susan Noone, Brenda Wood, Karen, Joseph and Michael Billingsley. Sister of Carolyn Lynch, James and Joseph Herron. Grandmother of 19. Great-grandmother of 18.

**BISHOP, Arthur R., Jr.**, 87, St. Joseph, Shelbyville, June 13. Husband of Josette Bishop. Father of Lillian, Rolly, Harold and Joe Bishop. Grandfather of three. Great-grandfather of two.

**BROWN, William A.**, 87, Holy Family, New Albany, July 4. Husband of Dorothy Brown. Father of Mike and Pat Brown. Grandfather of five. Great-grandfather of six.

**CAMPBELL, Patricia D.**, 71, St. Agnes, Nashville, July 7. Wife of Michael Campbell. Mother of Kathleen Piercefield and Michael Campbell. Sister of Robert Callon. Grandmother of four.

**CARTER, James S.**, 71, St. Joseph, Shelbyville, May 26. Husband of Roswita Carter. Father of Nicole Bennett, Jenny Corbin, James and Joseph Carter. Grandfather of 11. Great-grandfather of two.

**CLIFT, Evelyn S.**, 98, St. Anne, New Castle, July 5. Mother of George and John Clift. Grandmother of three.

**DIECKMAN, Leonora**, 97, St. Mary, New Albany, July 8.

Mother of Larry Dieckman. Sister of Mildred Burth and Helen Hargraves.

**FitzGERALD, Mary Elizabeth**, 93, Christ the King, Indianapolis, June 7. Sister of Sally DeNardin.

**FOUST, Vi**, 86, St. Mary, Richmond, July 9. Mother of Michael Foust and Gary West. Sister of Mary Altenbach and Lena Mullins. Grandmother of four. Great-grandmother of three.

**FUNK, Louis L.**, 92, St. Pius X, Indianapolis, July 9. Husband of Patricia Ann Funk. Father of Ann Steiner, James, Terrence and Thomas Funk. Grandfather of 12. Great-grandfather of nine.

**GEHRING, Mary Ann**, 96, St. Roch, Indianapolis, July 7.

**GEIS, James J.**, 85, St. Michael, Brookville, July 12. Husband of Janet Geis. Father of Jennifer Strohmiere, Angela, Dr. Laura, Brian, Charles and Capt. Randall Geis. Brother of Corinne Johnson. Grandfather of 14.

**HALL, Charles William**, 86, Most Sacred Heart of Jesus, Jeffersonville, June 28. Husband of Mary Louise Hall. Father of Mary Katherine, Teresa, Stephen, Thomas and William Hall. Grandfather of seven.

**KAPPES, Richard**, 72, St. John the Baptist, Osgood, July 1. Husband of Judy Mae Kappes. Father of Lisa Sizemore, Julie, Richard and Robert Kappes. Brother of Velma Armstrong, Carolyn Bradley, Christina Hoff, Rosemary Hooten, Martha Peaslee, Debra Schmitt, Regina West, Edna Yagami, Frank, John and Norman Kappes. Grandfather of four. Great-grandfather of one.

**KIRN, Ruth Ann**, 84, Most Sacred Heart of Jesus, Jeffersonville, July 3. Wife of William Kirn. Mother of Mary and Robert Kirn. Grandmother of one. Great-grandmother of three.

**MARTIN, Henry Dweall**, 81, Our Lady of Perpetual Help, New Albany, July 8. Father of Kellie Allen, Michael and Tony Martin. Brother of Ophelia Dansby. Grandfather of two. Great-grandfather of four.

**OWENS, Stephen P.**, 48, St. Gabriel, Connorsville, May 3.



## Addressing climate change

A fisherman walks along a bamboo bridge during sunset in the village of Guiuan, Philippines. 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)

Husband of Candy (Grough) Owens. Father of Shelby and Terry Owens. Stepfather of Nicole Martin and Jason Grabes. Brother of Lisa Barnes, Mindy Houchins and Tony Owens. Grandfather of eight.

**SCHNOFNER, Kay F.**, 81, St. Joseph, Shelbyville, June 26. Mother of Kathy Headlee, Zoann

Leclercq, Danette Probst, Sherry Schoettmer, Tammy Slevin, another daughter and three sons. Grandmother of 20. Great-grandmother of 30.

**WELCH, Helen Isabel**, 96, Holy Family, New Albany, July 6. Mother of Denny and David Welch. Grandmother of three.

**WHALLEY, Richard J.**, 44, St. Joseph, Shelbyville, June 9. Son of Rita Whalley.

**WILD, George A.**, 78, Our Lady of Perpetual Help, New Albany, July 9. Husband of Charlotte Wild. Father of Denise Broughton, Jeanette Myers and Eddie Wild. Grandfather of eight. Great-grandfather of two.

**WRIGHT, Peggy A.**, 60, St. Joseph, Shelbyville, June 13. Mother of Kim Burris, Theresa Gray and Lawrence Wright. Daughter of Barbara and John Preidt Jr. Sister of Cheryl Akers, Judith Campbell, Dawn Rutherford, Alan Dagley and John Preidt. Grandmother of nine. Great-grandmother of two. †

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

UNITED NATIONS (CNS)—The Vatican's U.N. nuncio called on world leaders to make "action-oriented commitments" to accomplish the goal of "getting to zero and staying at zero" regarding outbreaks of Ebola.



Archbishop Bernardito Auza

Archbishop Bernardito Auza said on July 10 the world risks complacency 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 so 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."

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

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## Serra Club vocations essay

# Student sees discernment leading to religious vocation



Grace Malinoski

(Editor's note: The following is the fifth in a series featuring the winners of the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.)

By Grace Malinoski  
Special to The Criterion

My discernment journey began at age 5, when I decided that when I grew up I was going to be a nun.

Then I thought that wasn't such a good idea, and decided I was going to be a rich nun. After further consideration, I proclaimed to the family that when I grew up, I was going to be queen of Chicago!

Fast forward four years, to when I was about 9 years old. At that age, I was very sure I was going to be, not just a nun, but a cloistered nun. There wasn't 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.

Somewhere between ages 14 and 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 interesting, 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, a missionary 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 convents.

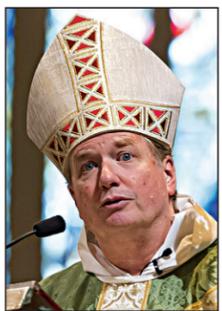
And now? I'm continuing on my vocation journey with hope in my heart. I've discerned that I'm probably called to a cloistered Poor Clare vocation, and I'm writing to two different Poor Clare convents on a regular basis. I'm still receiving spiritual direction, and I pray almost every day to God to show me my vocation 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 the gifts God has given me, and I hope to fulfill the vocation God has given me as best as I can.

(Grace is the daughter of Peter and Pam Malinoski. She is home-schooled and completed the 11th grade last spring. 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.) †

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

SYDNEY (CNS)—Archbishop Anthony Fisher of Sydney has decried efforts to "bully" people into accepting the redefinition of marriage, saying a "homogenizing 'equality'" was marginalizing questions about "what marriage is and is for."



Archbishop Anthony Fisher

Archbishop Fisher made the comments in his homily at the annual Marriage Mass and renewal of vows on July 12 at St. Mary's Cathedral in Sydney.

"There are voices in our culture that no longer think marriage need be for life, or be open to children, or be exclusive, or be between

man and wife," Archbishop Fisher told the standing-room-only congregation, including 30 couples celebrating anniversaries of 50-65 years.

Christian couples found themselves in "an uncomfortable position," the archbishop said, "for some politically, culturally and commercially powerful forces are determined to silence any alternative to the politically correct position in this matter; to bully us all into accepting the deconstruction and redefinition of a fundamental institution; and to relegate questions of what marriage is and is for as secondary to an homogenizing 'equality.'"

"They write off as benighted and bigoted those who stand by marriage as traditionally understood."

Archbishop Fisher said that in the context of culture which had forgotten about its purpose and meaning, true

marriage was "a form of preaching and therapy."

"It wordlessly bears witness to the Christian understanding of the human person and society, of our God-given mission to love not just with a self-serving, romantic, heart-shaped Valentine's Day sort of love, but with a self-giving, redemptive, cross-shaped Easter Day sort of love."

The push for marriage redefinition in Australia has gained momentum in recent months in the wake of the "yes" vote in Ireland's marriage referendum on May 22.

Many federal members of Parliament subsequently announced they were now in favor of "marriage equality."

Momentum has also developed in the country's business sector, with many of its largest corporations, including its leading banks and airlines, lending their brands to national advertising for marriage equality on May 29.

The Australian Catholic Bishops' Conference released a pro-marriage pastoral letter, "Don't Mess With Marriage," on May 28, which was distributed to parishes and schools, including to each student in Catholic schools in Sydney and Melbourne and other Australian dioceses.

Reports of a backlash from some parents, students and several unnamed schools followed, with a small number of students in western Sydney reportedly burning the 18-page booklet in protest.

Australian Marriage Equality director Rodney Croome denounced the letter as "harmful," and accused the bishops of making children "the couriers of prejudice" in giving them the letter.

Archbishop Fisher said during his homily that to acknowledge the unique relationship of husband and

wife was "not to criticize anyone," including people of same-sex attraction and separated and divorced people who had "genuinely given marriage their all."

"Marriage, as traditionally understood ... [when] our jubilarians entered into it, meant a comprehensive bodily, psychological and spiritual union between a man and a woman whereby they become 'one flesh' and so found a family.

"That is why these couples did not promise to become spouses or partners, but to become husband and wife," he said.

"These dimensions of real marriage make it a prophetic sign today, a sign of contradiction, because some want to reduce marriage to no more than a public statement of a physical-emotional bond between any two people."

Archbishop Julian Porteus of Hobart, a former auxiliary bishop of Sydney, responded to threats from marriage redefinition supporters that they would complain to Tasmania's anti-discrimination commissioner about the distribution of the pastoral letter.

"It is an indication, I think, that if there is a change in the definition of marriage, anybody who opposes it will come under quite intense intimidation," Archbishop Porteus told *The Catholic Weekly* in Sydney. "It would mean that they would be imposing, really, complete acceptance of a change in the understanding of the nature of marriage."

He also predicted that Australia's Catholic schools, which receive large funding grants from state and federal governments, would come "under enormous pressure in our efforts to safely present the Catholic teaching." †

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### Employment



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# Prayers, sympathy shared after Tennessee shootings

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

Three others were injured, and one of them, a sailor with the U.S. Navy, died early on July 18.

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. Skip Wells, 21; Staff Sgt. David Wyatt, 35; and Sgt. Carson Holmquist, 27.

One of three others who were wounded, U.S. Navy Petty Officer 2nd Class Randall Smith, 26, died in the early morning hours on July 18. The two surviving wounded are a Marine recruiter who was shot in the leg, and a responding Chattanooga police officer who was shot in the ankle.

Muhammad Youssef Abdulazeez, 24, of Hixson, Tenn., was identified by law enforcement authorities as the gunman. The Associated Press reported he was shot to death by police.

Father David Carter, pastor of the basilica, led the prayer service for all the victims of the incident, including the shooter. Three days later, Bishop Stika celebrated a Mass at the basilica for all who lost their lives.

The beautiful day of July 16 was “interrupted by evil,” he said in his July 19 homily. Like the Dec. 7, 1941, attack on Pearl Harbor, the 9/11 terrorist attacks, the mass shootings in Connecticut, Texas and Colorado, and violent conflict in Syria, Iraq and elsewhere, “there are so many beautiful days God has given to us—and yet they are interrupted by evil,” Bishop Stika said.

“Evil was made manifest in an individual who interrupted the lives of a community, the lives of five people and their family, their loved ones” and their military family, he continued. “We live in a world of great confusion ... and yet this world is not different than the world of the past. All you

have to do is read a history book and see from time to time evil creeps in,” he said.

“The challenge for all of us is how do we respond to that evil? We can’t control the actions of other people for the most part,” he continued. “We can only control our response. ... That’s what Jesus means by turning the other cheek. [It] doesn’t mean we have to weave and dodge, but maybe our response should be measured. ... We have no control over that young man who belonged to another faith, but he did not represent that faith.

“Our response should be forgiveness,” as Jesus teaches, Bishop Stika said.

In a statement issued the day of the shootings, the bishop said “our community is deeply saddened by the tragic loss” of the servicemen “in this senseless act of violence.”

“I have two brothers who served in the U.S. Marine Corps, and I recognize and appreciate the selfless service all members of the military give to protect us,” he added. “We ask for your prayers for the souls of those who lost their lives, the recovery of those wounded in these shootings, and for all of their families.”

Father Carter said about 50 people attended the July 16 prayer service. He said they were seeking solace and guidance in dealing with the situation.

It was a sobering, somber experience, he said, that changed into one of hope “as we invited God to help us make sense of this situation.”

“We’re all shocked by the shooting. We didn’t expect it to happen in Chattanooga, this close to home. I have parishioners who went to high school with the young man identified as the assailant,” Father Carter told *The East Tennessee Catholic*, newspaper of the Knoxville Diocese.

“We’re saddened that our city had to experience such violence, but we have a way of uniquely responding to this situation,” he said. “We’re responding with hope and the belief that we play a part in making the world a better place. There’s far more good we can do to overcome the senseless acts of violence. We’re called to be light in the darkness.”

“Once again, senseless violence has felled five members of the Sea Services who were giving of themselves for the nation they loved,” said



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, Mohammad Youssuf 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. (CNS photo/Tami Chappell, Reuters)

Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services.

In a statement issued on July 19 on behalf of the archdiocese, he expressed “heartfelt sympathy to the families who lost loved ones and the Marine Corps and the Navy. It grieves all people of goodwill to see those who faithfully serve others mercilessly slain in what should have been safe places.

“I pray for the repose of their souls, the consolation of their loved ones, and a renewal of a spirit of dialogue in the hope that it leads to lasting peace,” Archbishop Broglio said.

Another community-wide prayer service was held on July 17 at Olivet Baptist Church.

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 Chattanoogaans 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.”

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. †

## Three auxiliary bishops named for Los Angeles; one resignation accepted

WASHINGTON (CNS)—Pope Francis has named three auxiliary bishops for the Archdiocese of Los Angeles 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 rector of Mundelein Seminary, to be auxiliary bishops.

Msgr. Joseph V. Brennan, 61, vicar general and moderator of the curia in Los Angeles since 2013, is a native of Van Nuys, Calif., whose studies and assignments have all been in the Southern California

archdiocese.

Msgr. David G. O’Connell, 61, is a native of County Cork, Ireland, who studied at All Hallows College in Dublin before being ordained a priest of the Los Angeles Archdiocese in 1979. He has been pastor of St. Michael Parish in Los Angeles since 2003.

Father Robert E. Barron, 55, is a native of Chicago who has served as rector of Mundelein and president of the University of St. Mary of the Lake, also in Mundelein, Illinois, since 2012. He is founder of Word on Fire Catholic Ministries.

Bishop Wilkerson turned 75 last October. Canon law requires bishops to offer their resignations at that age. A native of Des Moines, Iowa, Bishop Wilkerson was

ordained for the Los Angeles Archdiocese in 1965. He was ordained an auxiliary bishop on Jan. 21, 1998.

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 4.3 million Catholics.

Headed by Archbishop Jose H. Gomez, the archdiocese currently has four active auxiliaries—Bishops Edward W. Clark, Thomas J. Curry, Oscar A. Solis and Alexander Salazar—and with Bishop Wilkerson’s retirement, there will be two retired auxiliaries. Auxiliary Bishop Joseph M. Sartoris retired in 2002. Archbishop Gomez’s predecessor, Cardinal Roger M. Mahony, retired in 2011.

“It was a complete surprise,” Bishop-designate Barron said about the appointment in an interview with *The Tidings*, newspaper of the Los Angeles Archdiocese.

The author of almost a dozen books and a weekly radio commentator, the priest founded the nonprofit Word on Fire in 2000. He is creator of

the “Catholicism” television series, and is a regular presence on YouTube and the Web giving a Catholic perspective on mainstream cultural events.

In a press conference in Los Angeles announcing the appointment, Archbishop Gomez said about Bishop-designate Barron that “God has sent him to the right place, the media capitol of the world.”

While Bishop-designate Barron is a sought after speaker, the bishop-designate said his main responsibility will be to serve as auxiliary bishop.

“I have to be present to the people of the archdiocese,” he said.

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’s 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 do 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 parishes 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. “I’ve always loved them. I’ve always loved being in these parishes.”

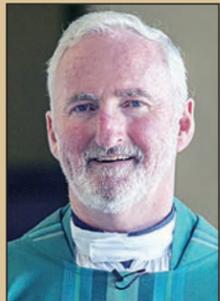
Bishop-designate O’Connell, who serves on the archdiocesan Finance Council, works with community leaders and law enforcement on gang intervention efforts. †



Bishop-designate  
Joseph V. Brennan



Bishop-designate  
Robert E. Barron



Bishop-designate  
David G. O’Connell