A life of love

Matriarch’s legacy to family includes always being there, sharing the faith

By John Shaughnessy

It’s a challenge to try to capture the essence of a person’s life in just one story. But Antoinette Dullaghan believes she has the perfect one about Santa Constantino Bayt.

The story unfolds on Santa’s wedding day, a day when Santa was 28 and Antoinette was her 5-year-old goddaughter.

The godmother and godchild had been close ever since Antoinette’s mother died when Antoinette was just 6 months old. That closeness was reflected in a ritual they often shared in the home where they lived together, a home where a statue of the Blessed Mother was featured prominently. Santa would approach the statue with Antoinette and implore Mary, “Bless this little girl and watch over her.”

“She poured her love into me, and she didn’t have to,” Antoinette says. “I was always important to her.”

Yet on the day Santa was preparing to get married at Our Lady of the Most Holy Rosary Church in Indianapolis, the little girl warily walked into the room, worrying that their bond was about to end.

“She was so radiant,” Antoinette recalls nearly 60 years later. “She looked down at this little 5-year-old girl and said, ‘Don’t worry. I’ll always be there for you.’” Antoinette wipes away a tear and says, “It was such an emotional moment for me. And she has always been there for me.”

A life and a legacy of love

As Santa prepares to turn 94 on July 27, those words—“she has always been there for me”—could be the defining legacy of her life. It’s a sentiment that’s echoed repeatedly by the members of her extended family that has grown to more than 400 people.

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“They share how she still lives with and takes care of her son Michael, who has Down syndrome. They add how she cared for her father when he lost a leg to diabetes, and for her mother when she was crippled in an accident. They all say how she always had time for everyone.”

Indianapolis parish sows peace as violence and death continue to mark life in neighborhood, nation

By Sean Gallagher

Violence ripped through the country during the past week in police shootings in Minnesota and Louisiana and in the killing of five police officers on July 7 in Dallas.

A day later, violence ripped through the neighborhood surrounding St. Philip Neri Parish on the near east side of Indianapolis when two men were found shot dead at 9th and Oxford streets.

On July 10, about 30 people took action to replace the violence around St. Philip with peace by prayerfully walking through the neighborhood, stopping at a makeshift shrine at the location where the two men were found two days earlier.

It was part of a series of nine prayer walks on Sunday afternoons sponsored by St. Philip Neri that began on June 5 and will conclude on July 31. Participants gather at St. Philip and walk along different routes in the surrounding neighborhood, praying the rosary in both Spanish and English.

“Peace has to start in our own hearts,” said Father Christopher Wadelton, St. Philip’s pastor. “It will then grow out from our church to our neighborhood and the whole world.”

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See PEACE, page 11
Religious congregation donates money to help develop anti-trafficking app

WASHINGTON (CNS)—Through a $100,000 matching grant, the Congregation of the Sisters of St. Joseph has helped the Exchange Initiative and two developers create TraffickCam, an app that helps fight human sex trafficking.

TrafficCam allows anyone with a smartphone to help fight sex trafficking by uploading photos of hotel rooms when they travel. It has a database of hotel room images that investigators can search, according to the Exchange Initiative, which is based in St. Louis. “Features such as patterns in the carpeting, furniture, room accessories and windows can be compared against the database of traveler images to provide law enforcement with a list of potential hotels where a victim’s photo may have been taken,” said Trista Zunarelli, whose daughter Antonia died of a drug overdose.

TrafficCam also encourages people to share apps in this way, according to Zunarelli. “Having coffee with a friend, one can say, ‘Have you seen this app?’ Because people talk about apps and you can say, ‘This is a leader among meeting planners worldwide helping to combat sex trafficking,” said Zunarelli.

The app was developed by Abby Stylianou, a computer and her daughter, Antonia Zunarelli. (Photo by John Shaughnessy)

and Demetrio Constantino. As others danced, Santa joined her mother in cleaning the dishes and the kitchen.

The culture she grew up in is that family is most important, and you have to take responsibility,” says Antonia Zunarelli of Santa's eight children. “You were taught you had to help one another, to work hard.”

Yet while Santa never made it to the family dance floor, there is no hint of bitterness that her steps and moves were always partnered with hard work and responsibility.

She smiled when she talks about how she required her children when her Indian immigrant parents headed to the City Market in Indianapolis in the early morning to work at their produce stand—and how later in the day, she led her sisters to the market where she began to work at the age of 8, selling spinach bags.

She also talks with pride about operating her produce stand when she was 15. She ran it on Saturdays during her high school years at the former St. Mary Academy, and added Tuesdays and Thursdays during her summer breaks.

Besides, there were other times when she danced, including a dance that changed her life.

Memories of joy, heartbeat and a home

“...The Catholics had a dance at the Indiana Roof Ballroom. Santa talks about dancing in her life when she was 20. I go over there and play cards and dance. That’s where I met him.”

Henry Bayt says he never saw a dancer more of a goth than one, but his friends convinced him to come to the dance with this enchantment, “We’re going to meet a lot of girls.”

He met Santa, and that meeting led five years later to their wedding at Holy Rosary. They had eight children together, living in a large double next to her sister Jay’s husband Jack Hawkins—a couple who also had eight children.

“Santa says when he was 39,” Santa says as she sits at her kitchen table, just a few blocks from Holy Rosary Church.

“Five years after he died, my sister died. That left their kids without a father and a mother.”

Santa started caring for 16 children.

“I did not go to bed,” she says with a smile. “I stayed up at night and made sure everyone was home and didn’t get into any mischief. It was a job. When I didn’t find them at home when they should be, I’d be in the car and go get them.

‘It was hard, but it didn’t bother me because I wanted to make sure they grew up and did the right thing. They all turned out pretty good.’

Santa Bayt, Constantino, Corsaro, Hawkins and Demetrio Constantino family sitting together for a dinner of homemade spaghetti and sauce.

Closeness of family has always been a defining part of the life of Santa Constantino Bayt, center, who will turn 94 on July 27. Here, she poses for a photo with her goddaughter, Antoinette Dullaghan, left, and her daughter, Antonia Zunarelli. (Photo by John Shaughnessy)

“She did it with grace”

As Santa’s 94th birthday nears, her children and the family members who became her children think of the gift that she has been to the generations of the Bayt, Constantino, Corsaro, Hawkins and Page families whose roots extend to her.

“She’s been an example of self-sacrifice and selfless duty,” her daughter Antonia says. “Faith was a given for her. You believed, and you loved unconditionally. You had fun along the way, but you also had these tenets to live by.

“We all went to Catholic grade schools and Catholic high schools. Faith was an extension of your everyday life. It was something you were taught to live by. And when we had a choice to raise our kids with Catholic values, we did.”

Her goddaughter Antonette adds, “When I care for people, I think, ‘My godmother did this, and she did it with grace. She never complained.’

As for Santa, she just has one major wish for her birthday celebration. Naturally, it’s a wish that focuses on her family.

“I want everybody to enjoy themselves, and be nice to one another,” she says. “I want everyone to treat each other right—as brothers and sisters—and to think of how nice it is to have a family like this.”

Religious congregation donates money to help develop anti-trafficking app

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USCCB president says violence calls for ‘moment of national reflection’

WASHINGTON (CNS)—The shooting of four Dallas police officers and an attack on officers in Baton Rouge, Louisiana, and Minneapolis earlier in the week “calls us to a moment of national reflection,” said the president of the U.S. Conference of Catholic Bishops (USCCB).

“Of all people, God blesses us to our common humanity,” Archbishop Joseph E. Kurtz of Louisville, Ky., in a July 8 statement. The archbishop described the sniper attack on the Dallas police officers as “an act of unjustifiable evil.”

He said the “police are not a faceless enemy,” but people offering their lives to the service of the public in dangerous public safety in communities throughout the U.S. “When compassion does not drive our response to the suffering of others, we have failed one another,” he said.

Aeschophorus B. Ewe of Lexington, Ky., said the shootings should cause us to ask God “to show us the way to peace and how to live in harmony with each other.”

He urged Christians to be “people of hope promoting reconciliation in a very violent world,” asked “If much more killing must we witness before sensibly and rationally addressing the prevalence of guns that invade our homes, judge our access to justice, and the violence found in human hearts.”

Bishop Christopher J. Coyne of Burlington, Vt., and Episcopal Bishop Thomas Ely of Vermont issued a joint statement as “Tea Party activists who are aching” over the violent shootings in Dallas, Louisiana and Minnesota.

“We value the work of faithful commitment of those entrusted with public safety in communities throughout America and beyond who work to prevent violence. Those who serve the public in dangerous situations are to be commended for their service. Violence may be directed against officers in the line of duty in no place has our community at the same time,” they added, “we deplore the sin of racism that so often manifests itself in acts of prejudice, discrimination and violence toward people of color in our community.”

The killings in Baton Rouge since 2009, and said that he had gotten married only two weeks ago.

Smith, his wife Heidi and their two daughters, Victoria and Caroline, are members of Mary Immaculate Parish in Farmers Branch, just north of Dallas. Heidi Smith is a fourth-grade teacher at Mary Immaculate School.

Father Michael Forge, pastor at Mary Immaculate Parish, sent a letter to all parishioners via e-mail on July 8, informing them of the death of Smith, a former U.S. Army Ranger who joined the Dallas police force in 1989.

“I am asking all of us to pull together in prayer and support for the Smith family, as well as the other officers’ families who were killed along with Mike,” he said.

“Together with the Church and school administration and staff, please allow them some privacy, and support them and all of our families who are grieving this tragic situation.”

The shooting was identified as Micah Xavier Johnson, 25, of the Dallas suburb of Mesquite, who served a tour in Afghanistan in the U.S. Army Reserves and had been stationed in Texas before 2015.

The attack was the worst loss in the city of Dallas’ history and for U.S. law enforcement since 9/11.

“We are hurt,” said Dallas Police Chief David Brown, who has said that police don’t feel much support from the public. “Our profession is hurt. Dallas officers are hurting. We are heartbroken. There are no words to describe theatrocity that occurred to our city. I know that this must stop—this divisiveness between our police and our citizens.”

The day after the shooting, Bishop Farrell joined other faith and civic leaders at an ecumenical gathering at Thanksgiving Square, a prayer and water garden area a few blocks from the shooting site, to offer a prayer for healing.

“Prompted by the goodness that is in each of us, we pray to God, ‘St. Francis’ prayer teaches us, that each person in our community will become an instrument of peace,” he said. “May almighty God hear the prayer of this community on this day, and may he stretch out his hands to touch the men and women who give their lives for each one of us.”

“Remits us of the words of Scripture, there is no greater love than one who gives his life for the protection of others. Our police officers deserve our support and our prayers. May God stretch out to them in their pain and their suffering on this day.”

Dallas police were out in force at the rally, and heard the call from the police chief that officers need to feel the community’s support every day.

“When you see the ongoing support of the community, it helps in some small way to ease some of that pain that you go through,” Dallas police officer Warren Mitchell said. “The community has our back in our time of need, and events like this really help out when you are going through some difficult times.”

“We are all as though at times our hearts are stony and paralyzed. We need God’s spirit of mercy to melt them, and open our hearts to the love of God, and to rebuilding human communities.”

People participate in a candlelight vigil on July 11 at the Dallas City Hall Plaza. A gunman shot and killed five police officers and wounded seven during a peaceful protest on July 7 in downtown Dallas. (CNS photo/Erin Scott, EPA)
Prayers are needed to help heal our nation's wounds and divisions

Once again, it has taken unspeakable tragedies of historic proportions to bring our nation to a place that is becoming all too familiar.

Less than a month after a heinous crime claimed the lives of 49 people in an Orlando nightclub—the worst mass shooting in U.S. history—we are again reeling from a series of shootings that has left many Americans concerned, heartbroken and searching for answers.

Two African-American men killed by police in incidents captured on video last week—one in Louisiana, the other in Minnesota—sparked nationwide protests, including a peaceful one in Dallas on July 7.

As that march was coming to an end, gunshots filled the air as five police officers in Dallas died at the hands of a 25-year-old assassin, Micah Xavier Johnson, who told negotiators he wanted “to kill white people, especially white [police] officers.” Seven others, including two civilians, were wounded in the incident.

It was the deadliest incident for law enforcement in the United States since 9/11, according to statistics from the National Law Enforcement Officers Memorial Fund.

While many of us are still pondering what has happened in our country in recent weeks, a question many of us are asking ourselves—and others—is: Why?

We believe a thorough and complex answer to that query will require considerable time and effort from those hired and trained to examine these tragedies.

Though many want answers and justice right away, all of us must understand these are complicated matters. But that should not keep each and every one of us from doing our part as brothers and sisters in Christ by extending prayers to so many in need—

in Baton Rouge, St. Paul, Atlanta, Dallas and Indianapolis—in every city where people want to express that First Amendment right.

But we should also support our first responders—police, firefighters and emergency medical technicians—because the vast majority of them are committed, caring professionals who put themselves in harm’s way to keep us safe.

People, the threat of violence across the United States, the Knights of Columbus has called for a novena of prayer to heal the wounds and divisions afflicting our country.

Knights and their families, and all people of goodwill, are encouraged to join in the novena—nine days of prayer—by reciting the Prayer for Peace attributed to St. Francis of Assisi on July 14-22.

Even if you cannot take part in this novena, make prayer for our country a priority. Recite the Prayer for Peace for our nation, where healing and unity are truly needed.

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console;

to be understood as to understand;

to be loved as to love.

For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

—Mike Krokos

Our Global Family/Caryn Wool
Investments that work for the poor

In June, the Second Vatican Impact Investing Conference, “Making the Year of Mercy a Year of Impact for the Poor,” co-hosted by the Pontifical Council for Justice and Peace and Catholic Relief Services (CRS), convened 170 attendees comprising global Church leaders and experienced impact investors and social entrepreneurs.

Impact investing brings in private capital—using as both supplements to and substitutes of charity and government funding, to support social enterprises for their benefit to the poor and marginalized and their ability to sustain themselves financially. Think of Newman’s Own, a food business that is both profitable and socially oriented as it deploys all its profits to its social mission.

The inclusion of private capital from institutions and individuals is critical as the scale, frequency, duration and intensity of global problems outstrip the amount of charity and government dollars available.

As such, we must bring in new energies, imagination and creativity into the fray.

Consider the question CRS often gets on tithing from U.S. parishes. The concern is that decades of contributions to Haiti parishes, the latter have generally not made significant strides in self-sufficiency. As dedicated.parishioners ponder their eventual exit, they worry about the continuation of this ministry.

With urgency, sustainable ways for local communities to establish enterprises that can generate revenues and ultimately profits to improve their standards of living. It is a real extension of giving fish, to teaching people to fish, to establishing the necessary resources for fishing, to some as a viable livelihood option. Investments may be needed for boats or for a fish farm, processing equipment, cold storage or a truck to transport fishes to market.

The U.S. parish can provide dollars as a combination of donations, loans, loan guarantees or equity in the business. Such enterprise development is empowering, gives people dignity and stands on the Catholic social teaching of subsidiarity.

Multiply the intentions and resources of one U.S. parish by some colossal multiple and we get $77 billion, which is the amount that has been invested in impact enterprises around the world.

Impact investing by Catholic institutions, though a small fraction of the total global, is growing.

Moving from negative screening that avoid businesses that contradict Church teachings, exemplars like the Jesuits, Missionary Oblates of Mary Immaculate, Ascension Investment Management, and the Sisters of the Holy Cross have taken the positive step of designating a certain percentage of their investments for impact funds.

While the social enterprise model is not appropriate for all social ministries of the Church, there is a need to look for opportunities in order for the Church to serve the mission of lifting the poor out of poverty in meaningful numbers. I am glad to observe budding examples and enthusiasm in this direction.

All of us can be more vigilant about our investment funds to assess the proportion used for impact funds. The Church should deliberate on what social benefits necessitate a lower financial return. The guidance is clear: What are we to judge just and peaceful society mean to us?

Pope Francis reminds us that “impact investors are those who can accelerate the existence of serious unjust situations, instances of profound social inequality and prevent the conditions of poverty affecting communities and entire peoples.”

These investors turn to financial institutions that will use their resources to promote the economic and social development of these groups through investments that are satisfying basic needs associated with agriculture, access to water, adequate housing and reasonable prices, as well as primary health care and educational services.

Investments of this sort are meant to have a positive effect on local communities, such as the creation of jobs, access to energy, training and increased agricultural productivity” (Pope Francis, on June 16, 2014).

(Caryn Wool is president and CEO of Catholic Relief Services.)

The Human Side/Father Eugene Hemrick
A spirit of inclusion to break down walls

Residing on Capitol Hill is like living in the Green Zone in Baghdad: Sophisticated barriers abound all around its perimeters.

Ironically, they were constructed by Latinos, the same people some Americans would like to wall off.

On top of this, some want to wall off Muslims from entering our country. In our own backyard, gated communities exist for self-protection and keep the undesirables at a distance. Forgotten in all this is the Statue of Liberty, a long-standing symbol of freedom and welcome to the immigrant poor.

The growing spirit of segregation, isolation, exclusion and marginalization gives us pause to ask, “How should we react to this?”

Our phenomenon cannot be isolation. A era of heightened fear is frightening times, people tend to be overly protective and distance themselves from “the enemy.” The deeper we protect ourselves, the more serious our lives become. In every life exists in everyone and is a justified quest in most cases. When, however, is unjustified?

When snooty selectiveness threatens our message of inclusion today.

Pope Francis reminds us that “impact investing by Catholic institutions is a spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too, the spirit of welcoming and oneness, so, too. The Church leaders comprising global Catholic organizations mentioned the exclusion of certain people as anathema to the Israelites. He was forever isolated, exclusion and marginalization.

Pope Francis continues this same message of inclusion today. St. John Paul II emphasized repeatedly the Church wishing to embrace all.

The concern is that decades of contributions to Haiti parishes, the latter have generally not made significant strides in self-sufficiency. As dedicated.parishioners ponder their eventual exit, they worry about the continuation of this ministry.

With urgency, sustainable ways for local communities to establish enterprises that can generate revenues and ultimately profits to improve their standards of living. It is a real extension of giving fish, to teaching people to fish, to establishing the necessary resources for fishing, to some as a real livelihood option. Investments may be needed for boats or for a fish farm, processing equipment, cold storage or a truck to transport fishes to market.

The U.S. parish can provide dollars as a combination of donations, loans, loan guarantees or equity in the business. Such enterprise development is empowering, gives people dignity and stands on the Catholic social teaching of subsidiarity.

As the Statue of Liberty, then, is an example of our ability to serve the mission of lifting the poor out of poverty.

Father Eugene Hemrick writes for Catholic News Service.)
Reflexions on marriage’s sexual dimension

"Authentic love needs to… welcome with sincere and joyful gratitude the physical expressions of love found in a caress, an embrace, a kiss and sexual union" ("The Joy of Love," #157).

Pope Francis does not shy away from discussing the role of sex in marriage. Following his predecessors, Blessed Paul VI, St. John Paul II and Benedict XVI, our current pope wants to make sure that Catholic teaching on sex is seen in its most positive and life-giving light.

"Saint John Paul II rejected the claim that the Church’s teaching is a ‘negation of the value of human sexuality’, or that the Church simply tolerates sexuality ‘because it is necessary for procreation’.” Pope Francis writes. "Sexual desire is not something to be looked down upon, and there can be no attempt whatsoever to call into question its necessity” ("The Joy of Love," #150).

E The Church’s message is that discipline and self-mastery are essential to a healthy sexuality. "Sexuality is not a means of gratification or entertainment; it is an interpersonal language wherein the other is taken seriously in his or her sacred and inviolable dignity" (#153).

The erotic dimension of love in marriage is integral to the complete gift-of-self that is uniquely present in the marital covenant that allows an individual man and an individual woman to become "one flesh." As Pope Francis observes, "a healthy sexual desire, albeit closely joined to a pursuit of pleasure, always involves a sense of wonder, and for that very reason can humanize the [physical] impulses" (#151).

The pursuit of sexual pleasure in marriage is in no way "a permissible evil or a burden to be tolerated for the good of the family" (#152).

On the contrary, the joy of authentic, life-giving sex contributes directly to the unity and self-giving of married couples. This truly positive view of the meaning of sex in marriage sets Catholic teaching apart from all attempts to reduce sexual activity to something that degrades or dehumanizes couples. This is especially true of sex as it is essential to what Pope Francis calls "a healthy realism" that can balance conflicting views ranging from "anything goes" to "nothing doing" (#153).

"It is, after all, a fact that sex often becomes depersonalized and unhealthy; as a result, ‘it becomes the occasion and instrument for self-assertion and the selfish satisfaction of personal desire and instincts’" (#153). It is never permissible to use another person as an object of our own self-gratification. "In our own day," the Holy Father writes, "sexuality risks being poisoned by the mentality of ‘use and discard’. The body of the other is often viewed as an object to be used as long as it offers satisfaction, and rejected once it is no longer appealing" (#153).

Even in marriage, sex can become a source of suffering and manipulation. Quoting Pope Paul VI, the Holy Father reminds us that "the conjugal act imposed on one’s spouse without regard to his or her condition, or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife" (#154).

The pursuit of sexual pleasure in marriage is a good thing, an occasion of intimacy, joy and real love. That’s more, it is a source of wonder and amazement at the "gift" that the other person is to his or her spouse. As a sacrament, marriage unites a woman and a man in a lifelong partnership that forms an indissoluble bond that transcends their physical unity.

That’s why the joy of marriage is not contingent on youth and beauty, but continues even in the face of the trouble and tragedies of living and growing old together.

None of us is perfect—in our sexuality or in any other aspect of our lives. The human condition too often involves weakness, infidelity and sin. That’s why the mercy, the ability to forgive ourselves and others, is so important to a healthy human sexuality. "Still, we must never forget that our human equilibrium is fragile; there is a part of us that resists real human growth, and any moment it can unleash the most primitive and selfish tendencies" (#157).

In matters of sexuality, a “healthy realism” is called for. Let’s thank God for the great gift of intimate, physical love expressed joyfully in marriage. Let’s use the grace of our grace to be disciplined and unselfish in our use of this great gift whether we are married, single or committed to celibacy or the vow of chastity. ¶

"Recordemos que un verdadero amor […] es capaz de aceptar vulnerabilidad y necesidad, no renuncia a acoger con sincera y feliz gratitud las expresiones corpóreas del amor en la caricia, el abrazo, el beso y la unión sexual" (“La alegria del amor,” #157).

El papa Francisco no le rehuye al tema del sexo en el matrimonio. Siguiendo a sus predecesores, los papas san Pablo VI, san Juan Pablo II y Benedicto XVI, nuestro actual sumo pontífice desea cerciorarse de que las enseñanzas católicas sobre el sexo se perciban desde la perspectiva más positiva y procreadora.

"San Juan Pablo II rechazó que la enseñanza de la Iglesia lleve a ‘una negación del valor del sexo humano’, o que simplemente lo ignore ‘por la necesidad misma de la procreación’,” expresa el papa Francisco. “La necesidad sexual de los esposos no es objeto de menosprecio, y ‘no se trata en absoluto de enmascarar algo con sincera y felicísima gratitud las expresiones corporales del amor en la caricia, el abrazo, el beso y la unión sexual’.” (“La alegria del amor,” #157).

La Iglesia efectivamente enseña que la disciplina y el autocontrol son elementos esenciales para una vida sexual.” “La sexualidad no es un recurso para gratificar o entretenerte, ya que es un lenguaje interpersonal donde el otro es tomado en serio, con su sagrado e inviolable valor” (#151).

La dimensión erótica del amor en el matrimonio es un componente integral para conservar la propia entrega que está intrínsecamente vinculada al convenio matrimonial y mediante el cual un hombre y una mujer se convierten en ‘una sola carne’. El papa Francisco puntualiza que “el más santo ensueño, si bien está unido a una búsqueda de placer, supone la admiración, y por eso puede humanizar los impulsos [fisicos]” (#151).

La búsqueda del placer sexual en el matrimonio no debe verse como “un mal permitido o como un peso a tolerar por el bien de la familia” (#152).

Al contrario, la alegria de un coito auténtico y procreador contribuye directamente a la unidad y a la autoreforma de las parejas de casados. Esta perspectiva verdaderamente positiva al respecto del significado de la sexualidad en el matrimonio es lo que distingue a las enseñanzas católicas de los demás intentos para reducir la actividad sexual a algo que degrada o deshumaniza a la pareja. Este entendimiento positivo de la sexualidad es permisible usar a otra persona como un objeto para la gratificación personal. “En esta época—afirma el Santo Padre—se vuelve muy riesgoso que la sexualidad se haga un producto de su propio volición sin control alguno y se convierta en una fuente de sufrimiento y manipulación. Citando al papa Pablo VI, el Santo Padre nos recuerda que ‘un acto conyugal impuesto al cónyuge sin considerar su situación actual y sus legítimos deseos, no es un verdadero acto de amor, y prescinde tanto por una exigencia del recto orden moral en las relaciones entre los esposos’ (#154).

La búsqueda del placer sexual en el matrimonio es algo positivo, un momento de intimidad, alegria y verdadero amor. Lo que es más; es en él donde se descubre lo maravilloso del ‘obsequio’ que es la otra persona para su cónyuge. Como sacramentado, el matrimonio une a hombre y a mujer en una relación para toda la vida que crea un vínculo indisoluble que trasciende la unidad física. Es por ello que la alegria en el matrimonio no depende de la preservación ni de la belleza sino que continúa incluso ante las dificultades y las tragedias de vivir y avanzar junto en la edad. Ninguno de nosotros es perfecto, ni en lo sexual ni en ningún otro aspecto de la vida. Muy a menudo la condición humana entraña debilidades, infidelidad y pecado. Es por ello que la misericordia, la capacidad de perdonar a nosotros mismos y a los demás es algo tan importante para una sexualidad humana sana.” “Esto supone, de todos modos, recordar que el equilibrio humano es frágil, que siempre permanece algo que se resiste a ser humanizado y que en cualquier momento puede desbocarse de nuevo, recuperando sus tendencias más primitivas y egoístas” (#157).

En lo que respecta a la sexualidad, lo que se necesita es un “sano realismo.” Agradecemos a Dios por el gran obsequio de la intimidad, el amor físico expresado con alegria en el matrimonio. Recemos también para ser disciplinados y desinteresados al hacer uso de este gran obsequio, ya sea que estemos casados o solteros, estemos comprometidos al celibato o hayamos hecho el voto de castidad. ¶

Traducido por: Daniela Guanipa
**Events Calendar**

**Project Rachel Retreat for grief over abortion to be held Aug. 26-27 near Bloomington**

Whether a woman or man, participant for the weekend retreat is expected to be actively engaged in personal spiritual direction for a year prior to beginning the internship. The application procedures include:

- completing an application form;
- completing a five page, double spaced spiritual autobiography;
- submitting three recommendations;
- applying an fee payment of $25;
- interviewing with the director of spirituality.

Interested or for more information, call Benedicte Sister Juliann Babcock at 317-788-7581, ext. 3.

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**For more information or to register, call 317-452-0054, or e-mail projectrachel@archindy.org. Registration deadline is Aug. 19.**

Those wishing to pray especially for individuals attending the weekend retreat or to write them a letter of encouragement may submit their prayer, spiritual bouquet or letter to projectrachel@archindy.org by Aug. 23. For more information, email projectrachel@archindy.org or call 317-452-0054.

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**Guérin Companion honoree**

**Providence Sister Denise Wilkinson, the order’s general superior, left, poses on June 4 with six sister companions, step forward to serve God and the mission of the Sisters of Providence.**

**Divine Mercy Adoration Chapel: Every second Friday seeking to raise funds for art in chapel**

In honor of the late anchoress Sister Mary Ann Schumann, the chaplain guardian of the Divine Mercy Perpetual Adoration Chapel on the west side of Indianapolis is seeking to raise $50,000 for art in the chapel. Sister Mary Ann helped founded the chapel in 1989 and served as its guardian until her death on Jan. 29.

The chapel was the first perpetual Adoration chapel in the Diocese of Indianapolis. It is open seven days a week, 24 hours a day.

**Checks can be made out to CRHS with “Angel Project” written in the memo. Mail checks to Dyan Huey, 9933 Katelyn Drive, Indianapolis, IN 46228.**

To make a donation cash, place donation in an envelope marked “Dyane Huey/ Angel Project.” Envelopes can be left with Peggy Huston at the Ritter president’s office; next to the chapel doors at the Divine Mercy Perpetual Adoration Chapel; or given directly to Dyan Huey or chapel guardian Lissette Shuttuck. Do not mail cash.

For more information, contact Huey at dyanhuey@gmail.com, or call her at 317-627-2658, or Shattuck at lilshattu2@aol.com, or call her at 317-283-5422.

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**Spiritual Direction Internship Program seeking applicants through Aug. 22**

The Benedict Inn Retreat & Conference Center, 1402 South Ave., in Beech Grove, is receiving applications through Aug. 22 for its Spiritual Direction Internship (SDI) Program class of 2016-18.

SDI is a two-year program designed for a person who desires to enrich his or her spiritual life, to discern a possible call to become a spiritual director, and to develop experientially the skills needed for spiritual direction.

During their two years, students will conduct counseling, will learn to use evaluated and validated spiritual assessment tools, will practice and develop the skills necessary for giving successful spiritual direction.

The program is intended to meet the needs of the ecumenical community of Christians in Indianapolis and the surrounding area.

The 2016-18 program is scheduled to begin on Sept. 12. Classes are held on Mondays from 4-9:15 p.m.

The cost is $995 per semester, plus the cost of books and supplies.

Each SDI participant is expected to be actively engaged in personal spiritual direction for a year prior to beginning the internship. The application procedures include:

- completing an application form;
- completing a five page, double spaced spiritual autobiography;
- submitting three recommendations;
- applying an fee payment of $25;
- interviewing with the director of spirituality.

Interested or for more information, call Benedictine Sister Juliann Babcock at 317-788-7581, ext. 3.

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**Certified Spiritual Director**

**For additional information about the spiritual director program, call 317-236-1586, or visit www.archindy.org/csd.**

**Recommended reading for SDI students:**

**“A Retreat Guide for Spiritual Directors”** by Anne M. Scobey.

**For more information, call 317-851-8344.**

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**Parish Life**

**LaVista Community Center, 1402 S. Meridian St., Indianapolis.**

A Project Rachel Retreat will be held Aug. 26-27 in the greater Bloomington area. This retreat is a safe place to renew and rebuid hearts broken from abortion. It offers a confidential environment where individuals can begin the process of healing.

For more information or to register, call 317-452-0054, or e-mail projectrachel@archindy.org. Registration deadline is Aug. 19.

Those wishing to pray especially for individuals attending the weekend retreat or to write them a letter of encouragement may submit their prayer, spiritual bouquet or letter to projectrachel@archindy.org by Aug. 23. For more information, email projectrachel@archindy.org or call 317-452-0054.
Greg Burke, a native of St. Louis, succeeds Italian Jesuit Father Federico Lombardi, who retired after 10 years as head of the Vatican press office, the Vatican announced on July 11. Spanish journalist Paloma Garcia Ovejero fills in Burke’s spot as vice director, making her the first female to hold that position.

Burke served as special communications adviser in the Vatican’s Secretariat of State starting in 2012 after he was named by Pope Francis as the vice director of the press office last December.

A graduate of Columbia University’s school of journalism, Burke spent 24 of his past 28 years based in Rome as a journalist—with the National Catholic Register, Time magazine and the Fox News network.

One of six children, Burke grew up in St. Louis Hills and went to Jesuit-run St. Louis University High School. He is a numerary, or celibate, member of Opus Dei.

In an interview with Vatican Radio, Burke said he is thrilled, excited and a bit daunted by the tasks and responsibilities that lie ahead in his new position of replacing Father Lombardi.

“I can’t say enough good things about his [Father Lombardi’s] virtues: patience, total dedication, generosity and kindness, and just an absolute fidelity to the pope, and I think that’s a great lesson for me,” Burke said.

Msgr. Dario Viganò, prefect of the Vatican’s Secretariat of Communications, paid tribute to Father Lombardi’s 10 years of service at the press office.

Speaking to journalists on July 11, Msgr. Viganò praised Father Lombardi’s professional work and his “ecclesial vision” of the Church.

Born in northern Italy near Turin in 1942, Father Lombardi was named program director of Vatican Radio in 1990 and general director of the Vatican television center, CTV, in 2001.

During the reorganization of Vatican offices under Pope Benedict XVI, Father Lombardi was appointed general director of the radio in 2005 and head of the Vatican press office in 2006, while continuing to lead CTV. Before his retirement in 2013, Pope Benedict named Msgr. Viganò the new director of CTV.

Father Lombardi retired as head of Vatican Radio in February this year when the Secretariat for Communications took over the general administration of the radio.

Garcia Ovejero, who studied journalism in Spain and earned a master’s degree in management strategies and communications at New York University, worked as the Italy and Vatican correspondent for Spanish radio broadcaster Cadena COPE.

“For me it’s an honor, it’s a service and it’s another way of serving the Church. But it is the same Church and, in some way, the same type of work: to proclaim the Good News and to transmit faithfully and with dignity the pope’s message,” Garcia Ovejero told Catholic News Service (CNS).

The Spanish journalist downplayed her role as the first female vice director of the press office, saying that the first women who served the Church “were the ones who found the empty tomb and proclaimed the Resurrection to the Apostles.”

“I am in no way the first woman. The first woman above all in the Church, in the Vatican and in the press office is the Virgin Mary,” she told CNS.

Garcia Ovejero said she hoped her role will be to serve and fulfill “the will of God, the will of the pope and, in every possible way, the will of the journalists.”

The Vatican announced that Garcia Ovejero, a native of Madrid, and Burke will begin their respective roles on Aug. 1. †
Celebrate Marriage ministry offers couples opportunities for ‘Christ-centered marriage enrichment’

by Marita Hunter

The dance started as an event for the parish’s sponsor couples. When it was canceled one year, the Renkens decided “to take on,” and not just for sponsor couples, but for all couples. From earned “the opportunity for a marriage enrichment,” Tom explains. “The idea is to create a wedding reception for married couples—dinner, cake, DJ, dancing.”

The second or third third of the ministry, a third annual event was asked, this one titled Celebrate Fm. It is held in the fall. The whole purpose of that (event) is to go out and have fun with your spouse,” Tom explains. “We make it a competition between couples doing silly things. Every year, you shake it up. You don’t have to be in any sort of athletic shape, but you have to be willing to have fun with your spouse.”

The next large group event the Renkens added a a picnic called Celebrate Covenant. Held for one evening in the spring, the event provides an opportunity for couples to enjoy food, fellowship and a presentation on “where we concentrate on bringing God into our marriage and focus on what it means to be a covenant marriage.”

They established dinner clubs for married couples. Each month, several couples host dinners once for all the members of their club, giving couples “the chance to meet other like-minded couples,” says Tom.

Small group Bible studies for married couples, “Start small. Do one thing well, then move on,” Tom advises.

The Renkens hope to see this

Other marriage ministries open to all couples in the archdiocese

Marriage on Tap, sponsored by St. Luke’s Parish in Indianapolis. The group meets from 7-9 p.m. several times a year, except there will be no meeting in July or August. The group focuses on other Catholic couples while hearing a speaker address a topic. All are welcome. The next events take place at The Willow, 6720 Westfield Blvd., in Indianapolis. For more information or to sign up, e-mail “Marriage on Tap” at michelle.bronson@indiana.edu. Events are posted on the St. Monica Parish Facebook page at “St. Monica Lady.”

Marriage in Focus, sponsored by St. Monica Parish in Indianapolis. This group focuses on personal, faith and love education. Each occurs in the Parish Ministry Center at the 5 p.m. Mass on the second Sunday of each month, except for 11 a.m. Mass on the second Sunday of September. And costs $10 per couple. www.stmonicaind.com. Events are posted on the St. Monica Parish Facebook page at “St. Monica Lady.”

Other marriage ministry open to all couples in the archdiocese

Tom and Mary Renken were married several years ago at the news of their friend’s divorce. “The announcement came out of nowhere,” says Mary. “It was heartbreaking.”

With thoughts of, “It can happen to them, it could happen to us,” the Renkens decided to attend a Worldwide Marriage Encounter Retreat in Indianapolis in 2010, eight years into their marriage.

“We came out of it for one couple, and for marriage being a covenant calling,” says Tom. 

Tom, who was not Catholic at the time, left called to be received into the Catholic Church with his parish couple. “Our Lady of the Greenwood” in Carmel, Indiana. The Renkens became a sponsor couple for a marriage preparation program. And they searched for other opportunities in the Church to enrich their marriage “with little cost.”

“The Church does a great job with marriage preparation and sponsor couples, but we didn’t see opportunities for marriage enrichment,” says Mary. “So the Renkens turned to resources they received during their marriage preparation.”

From these resources, the ideas for the Celebrate Marriage Ministry were born.

“Reconnect with your spouse”

The ministry began with the Celebrate Marriage event at Our Lady of the Greenwood Parish in 2012.

“It’s a condensed version of the marriage encounter weekend,” says Mary.

The daylong event offers child care, so that members of a couple can focus on each other and their marriage. Speakers address various topics, and couples are given free 20-minute blocks to discuss the topic just between each other.

“When people come as a couple, they reconnect with their spouse,” says Tom. “A lot of people tell us this year, this is the first time I’ve had 20 minutes with my wife in years.”

Many say there is only one complaint the hearers: “At least we have our kids off late or pick them up on time. Before, they were waiting here and they’re still waiting more, which is great!”

The Celebrate Marriage event takes place the first Saturday of each month. The Renkens next audi the annual Celebrate Romance dance in February.

“Let Christ shine, ... through their marriage”

Regardless of how long you’ve been married, it is not true.”

“You have to keep hearing it and telling it to others,” Tom admits. “We’ve seen some距 in doing this type of thing.”

“Bride the Church,” Marcy adds. “It’s to give couples the opportunity for Christ-centered marriage enrichment,” says Mary. “It’s to go out and have fun with your spouse.”

The whole group of people who sit down, feel the love of Christ with others through their marriage.”

With Tom and Mary of other faith traditions, say the Renkens, spouses must choose to love one another.

“You can go anywhere in Scripture where Christ was loving us, and it was a choice, an act of love,” Tom notes. “It’s not true.”

“We have run into couples that have been divorced, then remarried. ‘We’ve seen some amazing success stories from when others divorced the whole notion that it’s too late for your marriage, it’s not true.”

From starting the Celebrate Marriage Ministry four years ago, at least 120 couples have participated in its events and benefited from its mission. And not all of those are from the Greenwood Parish—or even Catholic. “We are totally a form of evangelization,” Tom explains.

“Couples are from this parish, and many of the couples we invite to be our friends. It’s a chance to share Christ’s love with your spouse that maybe aren’t getting it at home,” the Renkens hope to see the ministry expand to other parishes in central and southern Indiana. We’re not picking on people who are in kicking this off,” says Tom, “You have a place for your love.”

(1)At www.cnnpressconference.com, please contact Scott Sidley, coordinator of marriage and family enrichment for the archdiocese’s Office of Pre-Life and Family Life, at 317-382-3086, ext. 1327, 317-236-1327 or scott.sidley@archindy.org.

(2) Worldwide Marriage Encounter Workshop is designed to help married couples reconnect with one another individually and as a couple without group sharing. It is held in May and November at One Lady of Fatima Retreat House, 1020 N. Blacklick Rd., in Indianapolis. The next event is Nov. 5-6. For more information on the event, log on to www.celebratemarriageministry.com.

(3) Registration is required. The cost for a couple is $205, and $225 for couples staying overnight. For more information or to register, call 317-382-3086 Extension 1327 or go to www.archindy.org/smt.

(4) Three marriage preparation programs offered in the archdiocese—the Pre-Cana Conference, Tohib Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage, as well as the challenges of married life.

Pre-Cana conferences are scheduled on Sept. 29-30 and Oct. 21-22, 2012. A 3.5-day event Nov. 13-14, Feb. 17-18 and March 4-5 at Our Lady of the Greenwood’s Half Moon Hotel and conference center will welcome 150-200 couples. For more information, or to register, call 317-382-1092 or go to www.archindy.org/smt.

Pre-Cana weekend events for the next 12 months are scheduled at Our Lady of Fatima Retreat House on Sept. 6-8 and Oct. 26-28, 2012; April 5-7, May 6-8 and June 2-3, 2013. The registration fee of $270 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend. Registration is required. A $100 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/smt.

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Tohib Weekend events for the next 12 months are scheduled at Our Lady of Fatima Retreat House on Sept. 6-8 and Oct. 26-28, 2012; April 5-7, May 6-8 and June 2-3, 2013. The registration fee of $270 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend. Registration is required. A $100 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/smt.

The wedding announcement form is available online at www.archindy.org/smt by clicking on the “wedding” link then the “Wedding announcement” link.

For more information or wedding photos may be submitted, log on to www.celebratemarriageministry.com.

There is no charge for the engagement or marriage announcements.
Intercultural Pastoral Institute graduates encouraged ‘to show the Church is alive’

By Mike Krokos

Franciscan Brother Moises Gutierrez had a simple, heartfelt message for the newest graduates of the Intercultural Pastoral Institute: thank you.

“It is the most important [phrase], ‘thank you,’” he said. “I am so grateful [to all of you]. Wherever I go, I mention you, my experience here at the institute, and walking with the people who have been a part of the institute.”

The former director of the archdiocesan Office of Intercultural Ministry, Brother Moises was the keynote speaker at the June 11 ceremony for the fourth graduating class from the archdiocese’s Hispanic Pastoral Leadership Institute, and its first graduating class in spiritual direction. All told, 43 graduates—34 in pastoral leadership, and nine in spiritual direction—received diplomas on that day.

Graduates of the archdiocesan Hispanic Pastoral Leadership Institute are pictured inside the Blessed Sacrament Chapel in SS. Peter and Paul Cathedral on June 11. All told, 43 graduates—34 in pastoral leadership, and nine in spiritual direction—received diplomas on that day. (Submitted photo)

Secondly, Brother Moises encouraged them to adjust their vision and “change their lenses” when necessary. “If I only look at things through my set of lenses, I will only get one perspective,” he explained. “Don’t be afraid to change your lenses to be able to walk with those you are walking with [on their journey of faith].”

He also encouraged the graduates to use their energy to be on fire for the faith.

“We need to be able to show the Church is alive” in its mission of evangelization, he said.

“I mention you for one reason,” Brother Moises continued in his talk delivered in both English and Spanish, “because you made me a better person.

“Thank you. Thank you so much.”

Brother Moises served in the archdiocese for five years and played an integral role in helping create the archdiocese’s Intercultural Pastoral Institute, which offers programs that promote and celebrate the rich diversity within the archdiocese. He left in December after enrolling in Gonzaga University’s doctoral program of philosophy in leadership in Spokane, Wash.

“It really excited me to know that we were going to have a great time together,” he reminisced of the weekly Thursday gatherings with those taking classes at the institute. “I loved it.”

Brother Moises offered several pieces of advice for the graduates.

“Create memories together,” he told them. “We have created memories together, and you should continue creating more memories together.”

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For more information, please log on to www.archindy.org/layministry

The Archdiocese of Indianapolis invites you to participate in our: Online Lay Ministry Formation.

Oscar Castellanos, archdiocesan coordinator of Hispanic Ministry, said the archdiocese plans to continue providing the best formation opportunities for its lay leaders.

“We dream big, and work hard to continue developing better programs,” he said, “especially in holistic formation where minds and hearts are conformed into the image of Christ the Lord.

To learn more about the intercultural institutes sponsored by the archdiocese, visit www.archindy.org/multicultural and click on “Intercultural Institute.”

Oscar Castellanos
Washington. (CNS photo/Dana Rene Bowler, CUA)

Catholic response to domestic abuse, violence focus of two-day symposium

WASHINGTON (CNS)—Thirty-three percent of women in the U.S. have been victims of domestic violence, said clinical psychologist Christauria Welland, who spoke during a conference on domestic abuse held at The Catholic University of America on July 7 and 8.


She was joined on a panel by Mindy Thiel, director of Chesapeake Counseling Associates, who has overseen the Safe Start Program, a counseling program through the Montgomery County Sheriff’s Office Family Justice Center in Maryland, for children who have been exposed to domestic violence.

Welland mentioned that while the majority of victims of domestic violence are women, a small percentage are men.

“Twenty-eight percent of men in the U.S. have been victims of sexual or physical domestic violence at some point in their life,” said Welland. “[The impact] is three times greater for women than it is for men.”

In 2010, more than 1,000 women were murdered by their intimate partners.

Welland said that people care. They’re willing to give to their community and do their part to assist. “A lot of people who have been exposed to violence, who have had a father who was violent have decided to never be violent, and they have done so,” she said. “The perpetrator of today, in many cases, not all, could have been the victim of child abuse and neglect in their family origin.”

Welland, a bilingual clinical psychologist in private practice in San Diego, is the founder of Pax in Familia, an international Catholic ministry dedicated to the prevention of violence and abuse.

She said “violence is a learned behavior,” and can be corrected through proper therapy.

“It’s inspiring,” said Carroll. “It shows what’s going on. It’s a strong act of peace and prayer.”

The symposium was hosted by The Catholic University’s National Catholic School of Social Service and its Catholics for Family Peace Education and Research Initiative. The other sponsors of the symposium were the U.S. Conference of Catholic Bishops; Catholic Charities USA; Catholic Charities of the Archdiocese of Washington; Catholic Charities of the Diocese of Arlington, Va.; and the National Council of Catholic Women.

More than 350 participants from across the country registered for the event, which was designed for clergy and pastoral leaders who want to assist people harmed by domestic abuse and violence in their communities.

Sessions themes were drawn from recommendations found in the U.S. bishops’ 2002 pastoral statement “When I Call for Help: A Pastoral Response to Domestic Violence Against Women.” The document was an updated, revised version of their 1992 statement.

“Violence in any form, physical, sexual, psychological, or verbal, is sinful; many times, it is a crime as well,” the document said. It urged priests and parish personnel to see themselves as “a first line of defense for women who are suffering from abuse,” noting that even when abusers try to isolate their victims from other social contacts, “they may still allow them to go to church.”

Also, it said, the Church should offer aid to the abusers who, like their victims, “need Jesus’ strength and healing.”

Not only does domestic violence affect the victim, but it also can be brought upon the children.

“Children can also be injured during violent incidents,” said Welland, “if the victim has the child in their hands, or if children are trying to intervene, which they often do.”

During the panel, Thiel raised the issue of the effects on trauma on children who witness such violence between intimate partners.

She noted her work at the Family Justice Center, and how it is open to all families who are experiencing domestic violence or abuse.

“Every child regardless of race, income, immigration status, can receive counseling services through our program,” said Thiel.

The U.S. Department of Justice estimates that 15.5 million children are exposed to domestic violence each year, she said.

“The number one cause of homicides in Montgomery County are domestic violence related homicides,” said Thiel. “They aren’t drug related, they aren’t gang related. The majority of homicides in Montgomery County are domestic violence related.”

Forty-four percent of children who are exposed to domestic violence were present while the incident happened, said Thiel.

Many of the abusers, she said, receive full or partial custody of their children.

Thiel said when she works with the children of victims of domestic violence, she often has to explain to them the feelings they may have toward the abuser.

“Mostly, children experience ambivalence. [We] have to explain to a child why they still love someone who is abusive is very complex,” she said. “[Children] experience things in black and white, and they have trouble trying to figure out why they feel so much fear toward one parent, but at the same time, love them as well.”

She continued to explain the effects on the relationship between a child and a parent who is an abuser.

“Children are acutely aware of what’s going on between their parents. They also worry about upsetting the abuser,” said Thiel. “They try to appease the abuser. They worry that the survivor may also upset the abuser. They become more hypervigilant during the abusive incident. Some children might hide during the explosive incident. They might withdraw.”

Welland addressed the mind of the abuser and how abusive behavior can be cyclical.

“A lot of people who have been exposed to violence, who have had a father who was violent have decided to never be violent, and they have done so,” she said. “The perpetrator of today, in many cases, not all, could have been the victim of child abuse and neglect in their family origin.”

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“Violence in any form, physical, sexual, psychological, or verbal, is sinful; many times, it is a crime as well,” the document said. It urged priests and parish personnel to see themselves as “a first line of defense for women who are suffering from abuse,” noting that even when abusers try to isolate their victims from other social contacts, “they may still allow them to go to church.”

Also, it said, the Church should offer aid to the abusers who, like their victims, “need Jesus’ strength and healing.”

The health consequences can be physical, sexual, broken bones, and a person can be shot,” said Welland.

“Twenty-eight percent of men in the U.S. have been exposed to violence.”

“It’s important for peace, my life, my neighbors—everybody,” she said. “Prayer is very important. You might not see the effect now. But put it in Jesus’ hands.”

Michael O’Connor sees the violence in the neighborhood around his parish and the nation and feels like changing it is out of his control. That’s why he turns to God.

“A lot of things in our country are beyond our control. No matter how many training sessions they have for police officers, how many interactive dialogues they have, ‘there’s got to be more change of heart,’ O’Connor said. “Prayer can do that. That’s why I come here.

“As the people in the prayer walk moved on from the site where the two men had been found shot dead on July 8, they turned onto 10th Street and saw several Indianapolis Metropolitan Police Department officers standing in the parking lots of a gas station and neighborhood grocery store.

Matt Carroll, one of those officers, was glad to see faith-filled people walking on the streets that had been marked by violence.

“It is inspiring,” said Carroll. “It shows that people care. They’re willing to give to their community and do their part to assist.”

Welland said that showing care and hope to people in a neighborhood suffering from so much violence and the despair of drugs was a goal in starting the prayer walks.

“Seeing a group of people walking and faithfully praying makes people aware that Christ is in the streets with them,” she said. “There are people who care about what’s going on. It’s a strong act of peace and prayer.”

Carlton Park across North Street from the parish church. Participants cover about a mile during the walk. The parish church is open during the time of the prayer walk for those who are unable to walk that distance. For more information, call 317-631-8746.

An attendee gestures on July 7 during a national symposium on domestic violence held at The Catholic University of America in Washington. (CNS photo/Dana Rene Bever, CUA)
The Church rebounds: It defines papal infallibility

Catholic News Service

Since 1870, this dogma has been used only once, in 1950 when Pope Pius XII proclaimed the dogma of the Assumption of Mary.

Deciding to be holy doesn't mean being in charge of all the details. It means looking at everything through a different lens, one that refocuses your priorities and helps you see beyond the obvious.

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Sixteenth Sunday in Ordinary Time

**Sunday Readings**

**Sunday, July 17, 2016**

- **Genesis 18:1-10a**
- **Colossians 1:24-28**
- **Luke 10:38-42**

The Book of Genesis provides us with this weekend’s first reading. For a century or more, Genesis has carried the heavy burden of being considered almost totally in terms of its creation narratives, of which actually there are several, but Genesis offers other important lessons.

For example, it tells us about Abraham, who is at the center of this weekend’s first reading. Three men stand before Abraham, and Abraham receives them hospitably. He offers them drink, food and shelter from the hot sun and the night when predators roam in search of prey. He tells Sarah, his wife, to prepare the best of foods. Then, one of the men tells Abraham that within the year Sarah will give birth to a child. In the ancient Hebrew culture, nothing was more important than the arrival of new life. A child continued the life of its parents. Any infant therefore was a sign of unending life itself.

The man acknowledged Abraham’s devotion to God, seen in the hospitality he was offered. For its second reading, the Church gives us a passage from St. Paul’s Epistle to the Colossians, written when Paul was imprisoned.

He called the Christians in the communities of Asia Minor to fidelity, in the hard and fast rules of the culture. He insisted that he was commissioned by God to preach the Gospel. It was no task that he simply took upon himself. Rather, God called him to be an Apostle so that the world would know Christ. In Christ is God’s love. In Christ is God’s truth.

St. Luke’s Gospel furnishes the last reading. It is a familiar story. Jesus is in the home of Mary and Martha. He is their guest. Mary wants only to listen to Jesus. Martha is concerned about the details of hosting the Lord. Jesus counsels Martha not to worry about these details, but instead to listen—with Mary—to the words of salvation.

**Reflection**

At this time, the passage from Luke is used to suggest that Martha was either shortsighted or else wanting in faith, whereas Mary was a true disciple. It should be recalled that Martha, in another reading, rushed to Jesus after the death of Lazarus to express her faith in the Lord’s power to resurrect Lazarus. Martha was hardly lacking in faith. This story simply highlights Martha’s humanity, shown in how she was confined by human concerns and limitations.

These three readings teach us that humans have legitimate problems. Sarah was unable to conceive, to produce a child. She was human. Her human age created problems. People made no allowance for this natural circumstance. They ridiculed her, unable to have a child when child-bearing was so important. Paul was held in captivity by powerful but ignorant authorities, at worst the enemies of God and true justice. Martha was caught up in the normal, everyday demands of life.

Despite these problems, God entered the picture with salvation and hope. Nothing is impossible for God. Constraints of nature were not able to prevent Sarah’s motherhood. The mighty Roman Empire could not contain the power of St. Paul.

The hard and fast rules of the culture at the time could not restrain Jesus. Important to the story in Luke is the Lord’s utter disregard for the taboo that a single man should never enter the home of a woman or women, or never take a meal with a woman.

The readings are about our need for God, and about God’s will to be with us despite our limitations. He will come to us, with mercy and strength, if simply we are loyal, as was Abraham.†

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**Daily Readings**

**Monday, July 18**
- St. Camillus de Lellis, priest
  - Micah 6:1-4, 6-8
  - Psalm 50:5-6, 8-9, 16b-17, 21, 23
  - Matthew 12:38-42

**Tuesday, July 19**
- Micah 7:14-15, 18-20
- Psalm 85:2-8
- Matthew 12:46-50

**Wednesday, July 20**
- St. Apollinaris, bishop and martyr
  - Jeremiah 1:1, 4-10
  - Psalm 71:1-4a, 5-6b, 15, 17
  - Matthew 13:1-9

**Thursday, July 21**
- St. Lawrence of Brindisi, priest and doctor of the Church
  - Jeremiah 2:1-3, 7-8, 12-13
  - Psalm 36:6-7b, 8-11
  - Matthew 13:10-17

**Friday, July 22**
- St. Mary Magdalene
  - Jeremiah 3:14-17
  - (Response) Jeremiah 31:10-12d, 13
  - John 20:1-2, 11-18

**Saturday, July 23**
- St. Bridget, religious
  - Jeremiah 7:1-11
  - Psalm 84:3-6a, 8a, 11
  - Matthew 13:24-30

**Sunday, July 24**
- Seventeenth Sunday in Ordinary Time
  - Genesis 18:20-32
  - Psalm 138:1-3, 6-8
  - Colossians 2:12-14

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**The Love of Christ**

By Nataly Hoefer

I celebrated at the wedding feast.
I ate countless meals with you.
I prayed with you and for you.
I went to church with you.
I laughed with you.
I cried with you.
I welcomed children with great love.
I handled demons with prayer.
I journeyed with you.
I shared my worries with you.
I spoke of the future with you.
I prayed for healing when you were sick.
I sacrificed for you.
I carried much weight for you.
I would give my life for you again and again, and
Make sure you’d be cared for after my death.
I am your spouse, and I love you with
The love of Christ.

(Nataly Hoefer is a member of St. Monica Parish and is a reporter for The Criterion. A pair of wedding bands symbolizing the sacrament of marriage is depicted in a stained glass window at St. Patrick Church in Smithtown, N.Y. Pope Francis’ postynodal apostolic exhortation on the family, “Amoris Laetitia” (“The Joy of Love”), was released on April 8. / CNS photo/Gregory A. Shemitz)
Bernard Augenstein, father of Father Eric Augenstein, died on July 2 in Greenwood.

Bernard H. Augenstein, the father of Father Eric Augenstein, archdiocesan vocations director, died on July 2 at his home in Greenwood. He was 70.

A member of Cross of Grace Lutheran Church in New Palestine, his funeral took place there on July 9. Burial followed at Calvary Cemetery in Indianapolis.

Bernard Augenstein was born on May 2, 1946, in Delaware, Ohio. He graduated from River Valley High School in Marion, Ohio, in 1964. He earned a degree in accounting from Valparaiso University in Valparaiso, Ind., in 1968. He worked for Indiana Farm Bureau Co-op and CountryMark for 26 years, and then as a computer software trainer for Batesville Casket Company for 10 years before retiring in 2011.

Augenstein married his wife, Linda (Dumser) Augenstein, who survives him, on July 10, 1971. He is also survived by his son, Father Augenstein, and siblings David Augenstein of Rives Junction, Mich., and Kathy Augenstein of Indiana, Ohio, and Lynn Augenstein of Ponte Vedra, Fla.

At the time of his death, Augenstein was active in supporting both the Evangelical Lutheran Church in America and the Archdiocese of Indianapolis. He had a special interest in promoting vocations and also sang in choirs and played keyboard for worship services. A devoted Ohio State University fan, Augenstein was also a bicycle enthusiast and had an interest in visiting lighthouses, having visited 252 across the U.S. Memorial gifts may be sent to the Cross of Grace Lutheran Church Mission Endowment Fund, 2519 S. 600 West, New Palestine, IN 46163.

VATICAN CITY (CNS)—Pope Francis advanced the sainthood cause of a U.S. bishop, who ministered to California farmworkers and the poor, and recognized him as the “lowrider bishop” because of his work with the marginalized, and the “lowrider bishop” because of his support for members of local modified-car clubs.

The pope approved the decrees during an audience on July 8 with Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes.

Pope Francis recognized the heroic virtues of the late Auxiliary Bishop Alphonse Gallegos of Sacramento, Calif., known as the “bishop of the barrios” because of his work with the marginalized, and the “lowrider bishop” because of his support for members of local modified-car clubs.

He was particularly concerned about the poor, uncatechized young people, migrants and other people who lacked support from the community, and he often spent his summer vacations living with farmworkers in California’s Central Valley.

One of 11 children, he was ordained a priest for the Augustinian Recollects in 1958. He was particularly concerned about the poor, uncatechized young people, migrants and other people who lacked support from the community, and he often spent his summer vacations living with farmworkers in California’s Central Valley.

While auxiliary bishop, he served as vicar general, vicar for the Hispanic apostolate and vicar for ethnic communities in the diocese. He served at both St. Rose Parish and Our Lady of Guadalupe Parish in Sacramento. At the time, he had been the first Hispanic bishop in the California state capital since 1861.

Born with a severe myopic condition and nearly blind, Bishop Gallegos had a warm and friendly personality.

It was not unusual to find him on Friday and Saturday nights on Franklin Boulevard in Sacramento talking to the drivers and owners of the area’s famed lowriders—cars with modified suspension systems—blessing their cars and helping them with their problems and concerns. About 300 lowriders participated in a procession in his honor before his funeral Mass.

Pope Francis also recognized the martyrdom of Italian husband and father Joseph Mayr-Nussser. Born in Bolzano in 1910, he was the head of Catholic Action in the 1930s and secretly took part in an anti-Nazi movement led by the diocesan secretary of the Catholic Youth.
Pray for those who scorn, take advantage of you, Pope Francis tells poor

VATICAN CITY (CNS)—Pray for those responsible for barrenness without realizing that lying at their door there are 200 people from the French province of Lyon, who are homeless, living in poverty or coping with an illness or disability.

"The group was on pilgrimage to Rome, living with Cardinal Philippe Barbarin of Lyon and the All Together With Dignity Fourth World movement founded by Father Joseph Wresinski, who ministered to impoverished families in urban and rural parishes.

Pope Francis

Meeting with the group on July 6 in the Vatican’s Paul VI audience hall, the pope told them he had a favor to ask them, or rather, he said, he was giving them a mission to carry out.

"It is a mission that only you, in your poverty, will be able to accomplish," he said in Italian, while an aide translated into English.

Jesus was very harsh with and "strongly reprimanded people who do not embrace the father’s message," the pope said, calling Jesus “’serving the poor’” in the sixth chapter of the Gospel of Luke.

While the pope, uninflicted and mauldrous were blessed, Jesus said, “woe to you who are rich,” satiated and mocking, the pope said.

When spoken by the son of God, the warning of “woe,” he said, "is frightening," and Jesus directed that admonition "to the rich, who laugh now, those who like to be flattered, hypocrites."

"I give you the mission of praying for them so that the Lord give them a change of heart."

The pope also asked them to pray for those who are "guilty of your poverty," and for "so many rich people who means nothing to anybody."
Volunteer says inmates have ‘tremendous need’ for spiritual life

ELLSWORTH, Kan. (CNS)—Behind a fence trimmed with razor wire sits the white steeple of the Spiritual Life Center in the Ellsworth Correctional Facility. Across the empty yard, three small figures walk toward the only circular building amid a sea of sharp edges.

Volunteer Chuck Huslig trails behind the black-clad figures of Bishop Edward J. Weisenburger of Salina and Father Joshua Worth on the way into the worship space.

“I think there’s a tremendous need for these men to have more of a spiritual life,” said Huslig, who has been a Catholic volunteer at the facility since 2003.

“They’re at a place where they may be drawn to our worship service because it’s somewhere different to go, or because they’re bored,” he told The Register, newspaper of the Salina Diocese. “They often have other reasons to start coming, but some of them are going to really develop a much deeper spirituality.”

Huslig’s ministry began when he worked a rotating shift at a nearby refinery. He was one of three lay ministers who would visit the correctional facility.

“Then one passed away, so I became a regular,” Huslig said. “The other guy passed away, so I was it.”

He said the current Holy Year of Mercy gives him the opportunity to reflect on the corporal works of mercy especially “visiting the imprisoned.” He credits eight years of parochial school under the Dominican sisters in Great Bend with instilling those values.

“The Department of Corrections has a lot more than our school subjects,” Huslig said. “They taught us about social responsibility, especially the corporal and spiritual works of mercy. Those are things that are still there.”

When Huslig started volunteering, Masses took place only once a month. Huslig and the other retired volunteers hosted a weekly Confirmation service.

After a while, the frequency of Mass increased to the first and third Wednesdays. He held a Communion service on other Wednesdays so the inmates could receive Communion weekly.

In 2014, Carmelite Father Mathew Chacko, pastor of St. Wenceslaus Parish in Wilson, began saying Mass weekly for the inmates.

Dale Bailey, the chaplain at Ellsworth Correctional Facility, said, “The volunteers are very important.”

“If the attendance shows how important having a priest is. ”

With Father Chacko administering the sacraments, it allowed Huslig to provide other forms of spiritual enrichment.

“I took it as an opportunity,” he said. “I saw a need for someone to do some Catholic education.”

In November 2014, Rite of Christian Initiation of Adults (RCIA) classes began in the Spiritual Life Center. The bishop visits the correctional facility a few times a year.

“Chuck’s extended presence in the prison has earned him that reputation,” Bailey said.

“I honestly had no qualifications,” Huslig said.

“I wanted to know what it is they’re supposed to be believing in. It was the Catholic Church.”

He consulted with Father Steven Heina, pastor of St. Bernard Parish in Ellsworth, and obtained permission to draw the inmates from the parish’s RCIA program.

The series includes 24 video lessons with discussion and supplemental reading.

“In a parish it takes the better part of a year with the new catechist to get an RCIA program started,” Huslig said.

The bishop visits the correctional facility a few times a year. He says Mass, which includes baptism and confirmation for the inmates who have completed the RCIA program.

“It’s a very big deal,” said Bailey, an inmate who is Baptized of the Catholic faith. “It’s great to have him come in. The [inmates] understand the value of having the bishop come and say Mass.”

Some of the inmates are rejected by society. When you have a priest come every week and a bishop come every few months, it’s a lot of self-esteem to their lives.”

Bishop Weisenburger said the prison ministry is important.

What was in the news on July 15, 1966? Christians churches working against social evils, blaming Communists, and religious freedom in Spain

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 15, 1966, issue of The Criterion.

• Probe of church ties in fight on social evils

“GENEVA—The World Conference on Church and Society at its opening here was confronted with what amounted to a double bind for the moderate broadening of collaboration between members of the World Council of Churches (WCC) and the Roman Catholic Church on a wide range of social activities. The conference, sponsored by the WCC, brought together 400 theologians and leading Christian laity active in public- and social welfare efforts for two weeks of probing under the heading, ‘Christians in the Technical and Social Revolutions of Our Time.’ The WCC described the meeting as ‘the most important on social issues ever held under WCC auspices.’ ”

“Scarcely a week later, church leaders from across the world gathered at the United Nations in New York to propose a plan for world government to prevent another world war.”

• To share structure: ‘Interfaith’ church set for Kansas

• Chilean bishop left ‘pastoral testament’

• Committee set for lay apostolate

• Over $200,000 willed to charitable causes

• Early ‘aggiornamento’: Dutch ecumenism has roots in World War II

• ‘A family occasion’: Writer describes his reaction to ‘advanced Dutch liturgy’

• At Wanderer Forum: Changes in liturgy, sündy problems blamed on the Reds

• ‘MINNEAPOLIS, Minn.—Do not go so far as to presume that every change in the liturgy is conceived by the communists.’ This was among the more moderate positions voiced at the second annual Wanderer Forum here [June 24 to 26], and few of the some 550 persons attending agreed. Communists were held responsible for the changes in the liturgy, for the lack of prayers in public schools, for the war in Vietnam, for the war on poverty, and for the many other ills afflicting our society.”

• Nuns to train for CCD work

• Must leave Sisterhood for inner city project

• Education report filed: Poor schooling for Negroses

• seen due to ‘economic segregation’

• Cite Christian’s duty to form public opinion

• More than 1,000 to participate in Swim Meet

• Dignity of marriage stressed at NCWC theology symposium

“‘It is humiliating how these men open up once they trust someone,” he said. “I wish I could get there more often but knowing Chuck is there, teaching the faith, and the local pastor is celebrating Mass weekly, reminds me how Christ is found wonderfully whenever two or more are gathered in his name.”

The Spiritual Life Center at Ellsworth was built in 2004 to serve as a spiritual home base for inmates. With more than 9,000 square feet, six classrooms, a library and a sanctuary, the building serves 12 faith traditions.

While the building is in a state detention facility, the project was made possible through the efforts of volunteer time and donations. Money came via individual and corporate donations, as well as grants from private foundations. Inmates provided labor during the building process.

Bailey said plans are underway to expand the current building to include rooms for GED classes, as well as a reintegration program by the Salvation Army. Fundraising is underway for the addition.

Even though he spent many years working in a refinery, Huslig’s college degree was in social work and he worked in that field for a number of years.

While Huslig meets the men during their incarceration, his focus is on their life after the correctional facility.

“Ninety-seven percent of these people will be released at some point,” he said. “The Department of Corrections is making lots of efforts to help these people make changes in their lives so that they will be successful in reintegrating back to society.”

“Chuck sees this as part of his vocation,” Bailey said.

Huslig was unassuming about his role in the correctional facility.

“If I only make a real difference in one out of 50 lives,” he said, “it’s worth it.”