Catholic HEART work camps leave youths ‘fired up’

First in a two-part series

By Natalie Hofer

GEORGETOWN AND NEW ALBANY—Paige Fitch plants her shovel in the dirt and swipes her arm across her forehead. The temperature in Georgetown near New Albany on this June day is 83 degrees, but the high humidity makes it feel closer to 90—and it’s only 10 a.m. The soon-to-be college freshman from Grace Lake, Ill., can’t pause long to talk. There are raised garden beds to be completed, and only five more hours to finish the project. She wants to see the job through to completion—after all, she paid good money to be able to work so hard.

“The first time I did it was to get service hours for high school,” she explains. “It was just so much fun and I met so many neat people, it just called me back.”

The “it” she refers to is Catholic HEART Workcamp (CHWC), offered by a Florida-based non-profit of the same name. The work camp near New Albany and one in Indianapolis were two of the 46 sites CHWC offered this summer in 28 states and three international locations.

“It’s a boot camp in Catholic living,” says Carley Haselhorst, young adult minister at St. Pius X Parish in Indianapolis and co-coordinator of the city’s Catholic HEART work camp, based at the parish.

Participants are primarily Catholic students in grades 8-12, as well as young adults, youth ministers and adults. They travel from around the country to take part in the camps for what Haselhorst calls a five-day experience “of living their faith to the fullest in action, prayer and the sacramental life of the Church.”

“It opens up their eyes.”

Catholic HEART Workcamp was created by Steve Walker, a former parish youth minister who participated in non-denominational work camps. He found they “lacked a Catholic spirituality and perspective,” according to the CHWC website.

His experience inspired him to create a

See HEART, page 2

Trump administration announces departments to enforce new ‘third country rule’ for asylum-seekers

WASHINGTON (CNS)—The Trump administration announced the U.S. departments of Justice and Homeland Security are adopting an interim “third country rule” requiring immigrants seeking asylum at the U.S.-Mexico border to first apply for refugee status in another country.

News that the rule was taking effect on July 16 brought quick condemnation by Catholic and other immigrant advocates, including the president of the U.S. Conference of Catholic Bishops (USCCB), Cardinal Daniel N. DiNardo of Galveston-Houston.

He called the new rule “drastically” limiting asylum “unacceptable,” especially because it comes on the heels of the “misguided and untenable” actions by the U.S. Immigration and Customs Enforcement (ICE) to carry out deportation orders for some immigrants.

“It is contrary to American and Christian values to attempt to prevent people from migrating here when they are fleeing to save their lives and to find safety for their families,” Cardinal DiNardo said in a July 16 statement. ICE enforcement actions are creating fear in

See ASYLUM, page 13
Catholic alternative with a three-fold mission: to serve those in need; to inspire participants to continue living as disciples of Christ through service; and to help youths grow in their Catholic faith through the sacraments, prayer and presentations.

Jami Ogle of St. Mary’s of the Knobs Parish in Floyd County first participated in a Catholic HEART work camp 16 years ago. Now the 36-year-old married mother of three is director of the Louisville camp, which is actually based in Georgetown and in part serves the New Albany area.

“The camps are different than typical mission trips,” she says. “While at the work sites, [the participants] do work, of course. But they’re also encouraged to interact with the people they’re helping, have prayer during lunch and reflection time to talk about the experiences of the day.”

Ogle directs development partnerships with local Catholic and non-Catholic service organizations to create work sites and projects for CHWC participants to practice Christ’s call to serve others in need.

The type of service varies. Among the different Indianapolis work sites, some campers in Indianapolis assisted clients and helped stock food at the local St. Vincent de Paul Food Pantry, while others interacted with residents at the Little Sisters of the Poor’s St. Augustine Home for the Aged.

In the Louisville/New Albany area work camp, says Ogle, participants “might plant flowers, weed gardens, spread mulch, fix toilets, wash windows, pour concrete, help tear down or fix up a house. We even have a group helping at the home of someone using the supported living program of St. Elizabeth Catholic Charities in New Albany.

“They learn a lot of practical skills—although sometimes I think they end up wearing more paint than the walls,” she adds with a small chuckle.

Performing such service work out of state is an important component of the program, says Craig Gelhausen, youth minister at St. Pius X and work camp co-coordinator with Haselhorst.

“When you’re doing service work in your own parish, it’s hard to get that sense of the universal Church,” he says. “The more we can get kids together and experience that, it just opens up their eyes like crazy.”

Whatever and wherever the work, the kids enjoy it, says Ogle, a statement backed up by Fitch as she leans on her dirt-covered shovel.

“I love seeing the people we help smile—that puts a smile on my face,” she says, wearing a broad grin as proof.

“The camps are different than typical mission trips,” she says, pausing from painting a donation box at St. Elizabeth Catholic Charities. “I love coming [to the camps] because I just don’t get to interact with many Catholics my age at home. I still talk to some of the people I’ve met in past camps,” adds the four-time CHWC veteran.

The primary opportunity for growing in their Catholic faith comes in the evening. Each camp holds a program every evening with lively praise and worship music, spiritual talks and witnesses, and time for discussion and reflection.

The evening program is led by college students “who are just trying to live their faith out,” says Gelhausen. “Seeing that example gives the kids a little more courage to live out the faith in high school.”

Such was the case for chaperon Alex Moehn, 23, of Kimberly, Wis. Taking time from painting a mural for St. Elizabeth Catholic Charities, she admits that CHWC was “something I needed as a teenager. “I went through a lot of negative things in high school,” she recalls. “My youth minister convinced me to go [to a work camp] every year. I just don’t know what I would’ve done without it.”

The program made such an impact that Moehn not only participated in her 10th consecutive work camp this summer, she is also active with her home parish and helps with its youth ministry program.

“It gets pretty loud and rowdy at the evening program with praise and worship,” she says, explaining her raucous voice. “But behind all that there’s a lot of prayer time. Strengthening your relationship with Jesus just happens [at camp] whether you try or not.”

Ogle notes that the evening activities focus on “serving with a purpose and bringing Christ into your life as an everyday thing, not just when you need him—and being Christ to others and not being ashamed to show that.”

“We try to encourage them to keep doing service projects back at home,” she adds, emphasizing that “when they leave camp, they are fired up.”

(Sean Gallagher contributed to this story. For more information on Catholic HEART Workcamps, go to HEARTworkcamps.com. Next week, read about the founding of the two local CHWC sites.)

Participants in Indianapolis’ first Catholic HEART work camp sing music with residents of the St. Augustine Home for the Aged in Indianapolis on June 11. (Photo by Sean Gallagher)

Richard Tuffley, Executive Director, Catholic HEART Workcamps, describes the camps as a Catholic alternative with a three-fold mission: to serve those in need; to inspire participants to continue living as disciples of Christ through service; and to help youths grow in their Catholic faith through prayer and presentations.

“We have problems. We are suffering, but we have a mission here and a vocation. It’s not by chance that we are created here,” he said.

“I have a wife, kids and the challenges our community faces, however: We have problems. We are suffering, but we have a mission here and a vocation. It’s not by chance that we are created here,” he said.

We'll be there waiting if you give us two weeks' notice.

No public events schedule for the month of July.

(Schedule subject to change.)
WASHINGTON (CNS)—Many Catholic and other faith leaders noted that the Gospel reading for July 14—the day U.S. Immigration and Customs Enforcement (ICE) was to carry out deportation orders for some immigrants—was the parable of the good Samaritan from the Gospel of St. Luke.

The story admonishes people to put aside their differences and “help those who are in need of help,” such as the immigrants coming across the U.S.-Mexico border seeking asylum, faith leaders said.

Among leaders criticizing the ICE actions was Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, who on July 13 that her organization strongly opposed “the reported plans of ICE raids this weekend.”

“The threats of deportation and family separation are causing anxiety and fear within the vulnerable communities our agencies serve, endangering immigrant rights and safety. Most significant is the lasting psychological damage family separation inflicts upon children,” she said. “Such cruel behavior will impact children for the rest of their lives.

“Our Catholic Charities agencies stand committed to providing legal and humanitarian assistance to our immigrant brothers and sisters,” Sister Donna continued. “We support the pursuit of legal immigration, but we are opposed to any raids targeting families rather than pursue enforcement raids on America’s immigrant community.

In Texas, Brownsville Bishop Daniel E. Flores echoed the same concerns, saying: “The threat of mass deportation raids is psychologically cruel to families and children. The actual separation of parents from their children without even a chance for a court appearance is simply reprehensible. Laws ought to treat families and children differently than drug lords.

News reports estimated that about 2,000 people were going to be arrested for deportation. ICE actions were taking place in at least nine cities: New York, Baltimore, Denver, Chicago, Houston, Atlanta and Miami. Some news reports said that ICE actions also would take place in New Orleans.

Most mayors in those cities announced they would not allow their law enforcement agencies to cooperate with ICE agents. Thousands across the country pointed to the agency’s actions.

In New York, Cardinal Timothy M. Dolan on July 13 decried a general negative attitude toward refugees and immigrants that he said he sees among many in this country, a nation of immigrants. His remarks were not issued in direct response to the announced ICE deportations, but came after he celebrated Mass that day in the chapel at the St. Frances Xavier Cabrini Shrine in New York City.

The saint, also called Mother Cabrini, is the patroness of immigrants and refugees. An Italian American, she founded the Missionary Sisters of the Sacred Heart of Jesus, a religious community that was a major support to the Italian immigrants to the United States.

“I was moved to recall her work among Italian immigrants in the United States in the 19th and early 20th century,” Cardinal Dolan wrote in a blog post. “This work inspires me today as the Church continues to welcome immigrants from so many different countries, particularly in these troublingly uncertain times.

“It saddens me to admit that many, even in the Church, opposed Mother Cabrini’s work. It troubles me that today in too many places hate and malice are directed against immigrants and refugees—both those we are born with and those we find,” he added.

“A pastor, I pray that you understand, respect and love might grow in dealing with newcomers to our land. I am proud of the welcoming that our parishes, schools, charitable, and hospital ministries have and do provide,” Cardinal Dolan said.

In a July 14 interview on Fox News Channel, Matt Albarce, acting ICE director, said “using the term ‘raid’ does everybody a disservice. We are doing targeted enforcement actions against specific individuals who have had their day in immigration court and have been ordered removed by an immigration judge. We are merely executing those lawfully issued judges’ orders,” he added.

Albarce said he could not give details of what the agency was calling “Operation Perspective,” but said individuals ICE was targeting came “to this country illegally, had the opportunity to make an asylum claim before an immigration judge, and most of them chose not to avail themselves of that opportunity and didn’t even show up for their first hearing.”

When asked in February, ICE gave these individuals an opportunity to turn themselves in and arrange “processes for leaving the country.” Just 3 percent, he said, “actually responded, the rest ignored [the request].”

Ken Cuccinelli, acting director of U.S. Citizenship and Immigration Services, said the weekend action aligned with ICE’s priority to remove criminals from the U.S.

“We’ve got compassionate, loyal ICE agents who are just doing their job,” Cuccinelli said in a morning interview on July 14 with CNN’s Jake Tapper. “It shows you how far we’ve fallen in that it’s become news that they would actually go deport people who have removal orders.”

In other faith-based reaction, Katie Adams, a domestic policy advocate for the United Church of Christ and co-chair of the Interfaith Immigration Coalition, said on July 12 that having “these raids” take place on a Sunday, the “Christian holy day,” is “further proof that these actions are morally bankrupt.”

“These raids come from a place of fear, suspicion, and hate, living in that kind of hate is antithetical to the Gospel that teaches love for humanity. Families are sacred, both those we are born with and those we find,” Adams said.

Back in June, when the Trump administration indicated it planned enforcement operations in major cities to remove thousands of migrant families with deportation orders, the chairman of the U.S. bishops’ migration committee criticized the decision, saying broad enforcement actions “instigate panic in our communities, and will not serve as an effective deterrent to irregular migration.

“We recognize the right of nations to control their borders in a just and proportionate manner,” said Bishop Joe S. Vasquez of Austin, Texas, in a June 22 statement. ICE deportations were later postponed.

“We should focus on the root causes in Central America that have compelled so many to leave their homes in search of safety, and reform our immigration system with a view toward justice and the common good,” he said, adding the U.S. bishops were ready to work with the administration and Congress to achieve comprehensive immigration reform.

“Because she chose adoption, we now have our son...and we are beyond grateful.”

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**Editorial**

‘Who is my neighbor?’

Pope reminds us ‘compassion is the benchmark’ of Christianity

And who is my neighbor?” (Lk 10:29)

That phrase from the Gospel of Luke (Lk 10:25-17) shared during the liturgy on the weekend of July 13-14 is one we should all be familiar with.

Spoken in the parable of the good Samaritan, Jesus’ response to the question put forth by the scholar of the law delivers a story of compassion that some in today’s world seem to have forgotten.

And it’s a story worth revisiting time and time again when we struggle with compassion. We see that compassions of Christ in the least of our brothers and sisters? Are we the face of Christ to these brothers and sisters? We ask: Who is my neighbor?

During the Angelus, Pope Francis also prayed that Catholics would understand and act on “the inseparable bond” between love of God and love of neighbor.

Those neighbors include people who may make us initially feel uncomfortable because they look different or speak a different language: refugees here from war-torn countries or immigrants looking for a better life. Again, we ask: Who is my neighbor?

Our faith teaches us that our neighbors exist outside our comfort zones. And when we go beyond those boundaries, our witness as missionary disciples must still be at the front and center of all we say and do.

“Being able to have compassion; this is the key,” the pope said. “If you stand before a person in need and don’t feel compassion, if your heart is not moved, that means something is wrong. Be attentive.

“If you are walking down the street and see a homeless person lying there and you pass without looking at him, you think, ‘That’s the wine. He’s a drunk,’ ask yourself if your heart has not become rigid. If your heart has not become ice,” the pope continued.

Jesus’ command to be like the good Samaritan, the Holy Father added, “indicates that mercy toward a human being in need is the true face of love.” And that is how you become true disciples of Jesus and show others the Father’s face.

A “true face of love.” How many of us have shown that compassion when we encounter the least among us?

Who is my neighbor? It is the hungry, the homeless, the refugee, the immigrant and anyone who crosses our path. And we have shown that compassion when we reach for that standard in even the most uncomfortable situations.

If we visit cities and towns around central and southern Indiana and cities and town scattered across the U.S., we see pockets of poverty and an ever-present homeless population—many victims of circumstances beyond their control who need our support and prayers.

The statistics concerning homelessness in our country are alarming. A total of 552,830 people experienced homelessness on a single night in 2018. This number represents 17 out of every 10,000 people in the United States, according to the National Alliance to End Homelessness, endhomelessness.org.

In Indiana, 2,258 people experience homelessness every night. There are eight homeless people per 10,000 people in the state’s general population, and they come from all walks of life: families, veterans, unaccompanied young adults and individuals experiencing chronic homelessness.

If you walk in downtown Indianapolis on any given day or night, you’ll see them under bridges and overpasses. The scenario is sadly played out in towns and cities in central and southern Indiana and across America. Do we see the face of Christ in the least of our brothers and sisters? Are we the face of Christ to these brothers and sisters? We ask: Who is my neighbor?

Editor

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**Reflection**

John Shaughnessy

Spray-painted word on street brings the trinity of forgiveness into view

It’s the only time in my life when I wished I had a can of spray paint so I could add to the graffiti that someone had scrawled in the midst of a major city.

Spray-painted in white, the large one-word statement appeared suddenly as I walked along the many streets of Chicago near Wrigley Field. I had just enjoyed a relaxing summer afternoon of baseball, but my thoughts shifted when I saw the word near the curb of a sidewalk: FORGIVE.

It’s an invitation and a challenge that gets you thinking, and my thoughts immediately turned to a few specific moments in my life when I had been hurt by someone, when the pain and rejection I felt seared into my heart and my soul. I also remember how I held onto that pain and rejection, finding it difficult to forgive the people who I felt had let me down or done me wrong. Fortunately, the years have passed since those moments, the pain and rejection have faded, and I’ve made peace with those people, sometimes in person and other times in my heart.

In the midst of remembering those moments when I needed to forgive, I had the sudden wish to be holding a can of white spray paint. With the word FORGIVE emblazoned in my mind, I wanted to change the original message on that sidewalk by adding seven letters to it.

And so I imagined myself using the spray paint to make an A, followed by an S, and an S, followed by a K. Then I saw myself adding four more letters to the end of FORGIVE, the suffix NESS. So when I was done with my imaginary spray-painting, the message on the street would declare to people passing by: ASK FORGIVENESS.

Maybe it’s the type of person I am, but in matters of mercy to ask forgiveness is the second hardest part for me. I know my faults, I know my mistakes, I know the times when I hurt people, but I have sometimes struggled to verbalize such failures—to simply say, “I’m sorry I have hurt you. Can you forgive me?” And yet when I have sought forgiveness, it has usually moved me closer to the people I have offended.

Still, when I look back across my life, I think of people I have hurt, people to whom I didn’t acknowledge my failure of love and friendship, people who—because of distances and circumstances that can’t be overcome now—I am not able to seek their forgiveness. So I make my confession to God, ask forgiveness from him and promise to treat others better. That reality, that regret, that promise also leads me to want to reach for the can of white spray paint again, to alter once more the original message, FORGIVE—this time to what is often the hardest part of forgiveness for me and many other people.

And so I imagine myself adding a eight-letter word after FORGIVE, spray-painting a Y, followed by an O, an U, an R, an S, an E, an L and an F, so the message now reads, FORGIVE YOURSELF.

We often let our mistakes and our weaknesses haunt us. We often fail to remember that we are human, and that means we will never be perfect. We often forget to realize that in admitting our weaknesses and striving to change them, we open ourselves to strengthening our relationships with other people and with God. The process begins with forgiving ourselves, a process that should be easier to embrace knowing that God is always willing to forgive us—if we just ask.

So there’s the trinity of forgiveness: forgive, ask forgiveness and forgive yourself. Admittedly, together they would make for a crowded message spray-painted on a busy city street. But that combination will always lead us back to God, to others—and even to ourselves.

(Reflection is an excerpt from John Shaughnessy’s new book, Then Something Wondrous Happened: Unlikely encounters and unexpected graces in the search of a friendship with God. It is available on Amazon.com)
“Martha, ayudada con mucho servir, vino a él y dijo: —Señor, ¿te importa que mi hermana me haya dejado sola? ¡Dile que me ayude!” —Martha, María, —el Señor contestó—, ¡está inquieta y preocupada por muchas cosas, pero solo uno es esencial! María ha escogido lo mejor; nadie se la quitará” (Lc 10:40-42).

El Evangelio de este domingo, el décimo sexto del Tiempo Ordinario, relata la conocida historia de dos hermanas que reciben a Jesús en su hogar. Marta es laboriosa, pero está inquieta; en tanto que María está más relajada y deja que su hermana se ocupe del trabajo mientras disfruta de la compañía de sus huéspedes. Cuando Marta se queja y le pide a Jesús que le dé a su hermana que la ayude, él la reparte este “inquietud y preocupada por muchas cosas” (Lc 10:41). También defiende a María diciendo: “No has escogido la mejor [de esas cosas]” (Lc 10:42).

El relato del Evangelio apela directamente a la arquitectura de los tiempos que corren. Estar ocupados nos distrae de las cosas que verdaderamente importan y el trabajo, con todo lo necesario e importante que es, a menudo interfiere en nuestras relaciones con aquellos a quienes estamos llamados a prestarles atención, a amar y a servir. María eligió lo mejor porque reconoció la presencia de Jesús como un regalo, una rara oportunidad que bajo ninguna circunstancia debía desaprovechar. Por otro lado, Marta dejó que el trabajo y sus preocupaciones le impidieran disfrutar el momento.

Mucho autores espirituales han utilizado este Evangelio para ilustrar la importancia de hallar equilibrio en las dimensiones activas y contemplativas de la vida cristiana. Tal como el propio Jesús lo demostró, es importante sastrerarse de vez en cuando de las actividades cotidianas y descansar, rezar y retomar nuestra capacidad de asombro y agradecimiento ante la bondad de Dios para con nosotros. Lo que muchos llaman hoy en día el “equilibrio entre la vida y el trabajo” es algo fundamental para nuestra salud mental y espiritual. El exceso de preocupaciones que acarrea una dedicación obsesiva al trabajo (dependiendo de nuestra ocupación) es contraproducente. Es perjudicial para el trabajador y termina por afectar la calidad de su trabajo.

Hace cincuenta años el filósofo alemán Josef Pieper escribió una serie de ensayos sobre el tema del ocio. En su libro titulado Leisure: the Basis of Culture (El ocio: la base de la cultura), Pieper argumenta que la auténtica religión solo puede emanar del tipo de ocio que permite contemplar la naturaleza de Dios. Denomina a este tipo de actividad contemplativa “la base de la cultura” porque el trabajo por sí mismo no es capaz de inspirar el tipo de actividades creativas (tales como el arte, la música, la literatura o la arquitectura) que resultan esenciales para la civilización. “A menos que retomemos el arte del silencio y la introspección, la capacidad de estar sin hacer nada—sugiere Pieper—y a menos que sustituymos nuestras actitudes formas de entretenimiento por el verdadero ocio, destruiremos nuestra cultura y a nosotros mismos.”

María eligió lo mejor porque no estaba consumida por el trabajo. Depósito su confianza en Dios y se permitió experimentar a plenitud el encuentro con Jesús que, en parte, le facilitó el arduo empeño de su hermana. Éste es un ejemplo de los “católicos del tanto y el como”: negarse a separar cosas que deben estar unidas. El tan conocido dicho benedictino oria et labora (oración y trabajo) nos recuerda que ambos son necesarios para tener una vida equilibrada. La vida humana se enriquece por la contemplación y la acción, el ocio y la actividad. Hallar el equilibrio adecuado es la clave para vivir sin preocupaciones o inquietudes innecesarias.

Tal como nos dice Jesús en el Evangelio según san Mateo: “Por eso les digo: No se preocupen por su vida, qué comerán o beberán, ni por su cuerpo, cómo se vestirán. ¿No tiene la vida más valor que la comida, y el cuerpo más que la ropa? Fíjense en los aves del cielo: no siemban ni cosechan ni almacenan en graneros; sin embargo, el Padre celestial las alimenta. ¿No valen ustedes mucho más que ellas? ¿Quién de ustedes, por mucho que se preocupe, puede añadir una sola hora al curso de su vida? ¿Y por qué se preocupan por la ropa? Observen cómo crecen los lírios del campo. No trabajan ni hilan, sin embargo, les digo que ni Salomón, con todo su esplendor, se vestía como uno de ellos.” (Mt 6:25-30).

Lo que debemos hacer es confiar en la providencia divina para poder llevar vidas equilibradas sin el peso de todo aquello que nos distrae de la alegre presencia de nuestros seres queridos.
**Events Calendar**

### July 22

Our Lady of Fatima Retreat House, 535 E. 56th St., Indianapolis. **Serra Club Dinner Meeting.** Jack Fink, editor emeritus of The Criterion, presenting "How Can the Church Survive?" 5-40 p.m. optional and dinner, speaker, $15 members, guests free. Information: bhopelv@gmail.com, 317-748-1478.

### July 22-28

St. Ambrose Parish, food booth at Jackson County Fair 6-8 p.m., Brownsstown, 2-10 p.m. Information: 812-522-5304.

### July 24

Knights of Columbus Mater Dei Council #437, McCallan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome. Free admission and parking, food and drink available for purchase.**

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**Retreats and Programs**

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats

### August 4-24


### August 9-11

St. Joseph Retreat & Conference Center, 1440 W. Division Road, Brownsburg. **Taqwa (Labyrinth).** Retreatsville Retreat, for marriages in crisis. Information and registration: www.healyourmarriage.com, 317-489-6811, retreatonly@gmail.com.

### August 16-18

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr. Mt. St. Francis. **Cooking with Chef Brandon,** 6-9 p.m., $75, register by Aug. 5. Registration: www.mountstfrancis.org/registration Information: 812-923-4817.

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**VIPS**

Announcements for couples celebrating 50, 60, 65, 70, or 75 years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

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**Hearts & Hands of Indiana to host fundraiser and silent auction on Aug. 9**

Hearts & Hands of Indiana, a nonprofit organization that rehabilitates homes and provides affordable housing, is hosting an annual fundraiser near St. Anthony Parish in Indianapolis, is hosting its annual Houses to Homes Fundraiser and Silent Auction at Primo Catering and Banquet and Conference Center, 2615 National Ave., in Indianapolis, on Aug. 9. The event features dinner with complimentary beverage and beer, door prizes, audience games and a silent auction. The mission of Hearts & Hands is to help families and individuals attain affordable, long-term homeownership near St. Anthony Parish by providing education, mentoring and quality rehabilitated homes. All proceeds from the event directly fund the rehabilitation of previously abandoned homes in the near-west side neighborhood.

For more information, please call (317) 932-8485 or e-mail provctr@spsmw.org. †

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**Sisters of Providence to host dementia informational series in August**

"Dementia: Learning, Living, Caring" is the theme of a series of informational sessions hosted by the Sisters of Providence in the Foley Examen of the Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47975. The workshops are open to the public and free of charge. The series is designed for caregivers to share their stories, practical tips and options for caregivers. The cost is $15 per session and $25 for all three sessions for $25. For additional information or to register, go to www.spsmw.org or call 812-535-2952 or e-mail provctr@spsmw.org. †

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**Roncalli kicks off 50th anniversary with summer social on July 27**

Roncalli High School, 3300 Prague Road, in Indianapolis, will kick off its 50th anniversary celebration with a summer social at the school on July 27. The event begins with Mass at 5:30 p.m. in the school chapel, followed by a summer social hosted by the Roncalli chapter coordinator Father Douglas Hunter.

The friendly celebration will take place on the practice field on the southeast side of the campus, with gates opening at 6 p.m. Free activities include bounce houses, slip ‘n’ slides, face painting and more, and the band MIXTAPE will perform from 7:45-10:30 p.m. Food, beer and wine will be available for purchase, or participants can bring their own food and drink.

Attendees are asked to bring blankets and chairs. Admission is $5 per person or $15 per family. Tickets are available online at Roncalli.org/summer-social or by calling 317-787-8277, ext. 238. For more information, visit Roncalli.org. †
If you had to choose just one story to try to capture the approach that Father Jerry Kirkhoff has brought to his 50 years as a priest in the archdiocese, the story about a baby who faced overwhelming odds to live would be a great choice. “The story involves one of the many families that Father Kirkhoff became close to when he was pastor of St. Jude Parish in Indianapolis from 1989 to 2002. Before the birth of the baby, tests revealed that some of his organs were in the wrong place. The situation was a difficult reality that would require delicate major surgery to correct after the baby was born for him to live. A doctor at a Florida hospital was identified as having great success in such operations, so the Indianapolis family arranged for the child to be born there. Through the entire ordeal, Father Kirkhoff was there for the family, offering his support, prayers and Masses. And right after the boy was born, Father Kirkhoff boarded a plane to Florida to baptize the child. “My vision of the priesthood is walking with people,” says Father Kirkhoff, who noted that the surgery on the child was successful. “Symbolically speaking, someone has to walk down an alley, and they’re scared. A priest walks with people and tries to aid their try to accompany people. I try to make the Church a little more human.” His connection with that family continues as he has presided at three weddings and two baptisms. “The family sent me a card that said, ‘Your presence in all these situations meant a lot to us.’ ” Father Kirkhoff says. “It reminds me—that’s what a priest should do.” “He was always there for everybody” Sharon Wagner finds it hard to choose one favorite story about Father Kirkhoff from the years—2002 to 2010—when he served as the pastor of St. Pius X Parish in Indianapolis. So the business manager of the parish shares several. “Father Jerry loved being around the school kids,” Wagner recalls. “Being a humble man, the children were the only ones he would let give him attention on his birthday with singing and cards. He often shared with his staff. For no apparent reason, he would walk by and toss a gift card to you. It was a nice show of appreciation. He also slipped my son cash on his 21st birthday so he could ‘go have a few,’ but told him not to tell his mother.” That generosity naturally extended to sharing the faith, Wagner says. “Many years before I knew Father Jerry, my dad had a serious heart attack and needed surgery. Their pastor on the south side was not available. Father Jerry had never met Dad, but he came to the hospital to anoint him and spend some time with him. My dad never forgot ‘that priest.’ ” He was pleased when he knew I would be working for him some years later. Many Gilmartin worked for him as the parish bookkeeper and accountant during his 17 years as the pastor of St. Jude. She saw how he started the parish festival there, an annual celebration that brought parishioners closer.” She saw how the community responded so generously under his direction to building a new church and a new multi-purpose center—a center which is named for him. “She sees it all as a reflection of the way he treats people. “It didn’t matter what level or what position you had. We were all important to him,” Gilmartin says. “The maintenance man was just as important as the president of the parish council. “He was always there for everybody. He was so good with people who were sick, and he still is. He was so good with people who lost loved ones, and he still is.” “It was all about getting the most out of us” The story that Richie Conway shares starts with the change he saw when Father Kirkhoff first became pastor of Good Shepherd Parish in Indianapolis in 2010. “When he first came to our church, we hadn’t had a steady priest in a long time,” says Conway, who is 24. “He never was afraid to do something different when it needed to be done. For him, it was all about getting the most out of us, and us getting the most out of church.” As just as important, Conway says, Father Kirkhoff strived to help him get the most out of his life and his faith. “What always stood out to me was all he was doing extra to help me grow in my faith. He was always helping me decide what I was going to do with my life, too. He asked if I wanted to be a priest. I thought about it for a long time. I found out it wasn’t for me. He didn’t get disappointed when I decided to go another route.” Conway is currently studying to be a doctor, as a student in the School of Osteopathic Medicine at Marian University in Indianapolis. “He supports me still,” Conway says. “Even today when we go out to lunch or dinner to catch up, he’ll ask about medical school. That is big for me.” So is the role that faith plays in Conway’s life now at Good Shepherd. “I’m in charge of the altar servers at my church. He’s why I decided to be more active in church.” “A touch of mischief and an abundance of concern” People who know Father Kirkhoff well smile when they describe him as a “little mischievous,” a description the 75-year-old priest embraces. His eyes even twinkle with a touch of mischief when he shares one of the plans he considered after he was granted permission to officially retire from active ministry in 2014. “I thought about taking up golf,” he says. “I thought, ‘I’m going to write some people’s names on the balls. And then I’m going to hit the hell out of the balls!’ ” Instead of playing golf, his version of “retirement” includes serving as the director of the archdiocese’s Mission Office and the Society of the Propagation of Faith. He is also the advocate for retired priests. And he has a generous readiness to fill in for his fellow priests when they need help with celebrating Mass and providing other sacramental assistance in parishes. “I couldn’t retire completely,” he says. “I don’t have many hobbies. If I didn’t come down on the bishop’s Temple Edward T. O’Meara Catholic Center in Indianapolis where his office is I four mornings a week, I’d be miserable sitting in my apartment.” One of the challenges of retirement for him is that he served in parishes with a lot of people—and a lot of interaction—and now, he says, “I feel living alone is harder. I’m no cook so I go out to eat a lot. I see couples over there, and they don’t talk. I’d like to have somebody to talk to.” Still, he speaks up constantly for the retired priests of the archdiocese. He especially looks out for the older priests, including one in the last stage of his life who has no family members to help him. “I try to go the distance,” he says. “I have a lot of priests, people don’t have a lot of family. I try to focus on them.” ‘Everything we have is gift or grace’ When Father Kirkhoff celebrated the 50th anniversary of his ordination on Memorial Day with a Mass and a reception at St. Jude, he was touched that about 25 of his fellow archdiocesan priests came to share in his celebration. One of his good friends, Father John McCaslin, says that people should always remember one special point about Father Kirkhoff. “At heart, he’s an east side boy from St. Philip Neat Parish. He’s never forgotten his roots.” Growing up there in the 1940s and 50s, he was part of a parish where faith, family and the work ethic were strong. One of his favorite stories from that time centers around being an altar boy in the eighth grade. “I served a wedding,” he says with a wide smile. “The groom gave me five dollars. I went home, and my mom asked, ‘Who got married today?’ I said, ‘I don’t know, but they’re wealthy. They gave me five bucks!’ ” As he marks the 50th anniversary of his ordination, Father Kirkhoff feels he has been blessed with a different kind of wealth by the life he has lived as a priest. “It’s been a wonderful 50 years. It’s a time to reflect that everything we have is gift or grace. I’ve had some tough times, but I have no regrets. There’s nothing else I’d like to do.” “If I heard I was going to leave this world at five o’clock today, I’d keep doing what I’m doing until 4:30. And then I’d start praying like mad!” (To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.)
Marriage Supplement

Wedding

Margaret Mackenzie will be married to Lucas Gray will be married to John O’Malley and Clare at Assisi Church in Greenwood. The bride is the daughter of Jim and Carolyn Snavely. The groom is the son of Tracy Gray and Ronda Clark.

Sarah Christine Caison and Oliver Henry Beyer will be married on Oct. 12 at Holy Spirit Church in Indianapolis. The bride is the daughter of Bollenbacher and Dan Caison. The groom is the son of Gary and Jane Caison.

Rebecca Jean Moores and James Joseph Meckl will be married on Oct. 12 at the Bollingbrook Church in Chicago. The bride is the daughter of Doug and Danielle Kroll. The groom is the son of James and Karen Roesler.

Suzanne Kilpatrick and Brian Scott Kavenau will be married on Sept. 7 at Holy Spirit Church in Indianapolis. The bride is the daughter of Tanya and Daniel Kavenau. The groom is the son of Bill Kilpatrick and Gail Kavenau.

Stephanie Nash and Mark McIndoe will be married on Aug. 31 at Christ the King Church in Indianapolis. The bride is the daughter of Douglas and the late Vickie Nash. The groom is the son of Tim and Helen McIndoe.

The conference is one of many enrichment retreats that the archdiocese—Pre-Cana Conference, Tobit Weekend and One in Christ program—prepare engaged couples for marriage. These marriage preparation programs offered in the archdiocese—the Pre-Cana Conference, Tobit Weekend and One in Christ program—prepare engaged couples for marriage as well as the challenges of married life. Early registration is recommended for all programs, as each fills up quickly.

Pre-Cana Conference retreats are one to one-and-a-half days, and are offered in locations throughout the archdiocese. There are three remaining programs scheduled in 2019:

- Aug. 25-26 at St. Matthew the Apostle Parish, 4200 E. 56th St., in Indianapolis.
- Sept. 13-14 at St. Matthew the Apostle Parish, 4215 N. Meridian St., Indianapolis.
- Oct. 5-6 at Ars Physica, 4982 McKinley Rd., in Louisville.

The cost is $125 or less per couple, depending on location. One-day sessions are typically 9 a.m.-4 p.m., although times may vary slightly by location. One-and-a-half-day sessions are 8:30 a.m.-3 p.m. on the first day, and 9 a.m.-4 p.m. on the second day.

To register, go to www.archindy.org/pre-canaccculentia. For more information about the programs, contact Keri Carroll at keri.carroll@archindy.org.

One in Christ marriage preparation, which includes a medical panel to address questions regarding fertility, reproduction and family, is a three-day program starting on Oct. 12, 1347 McClary Rd., in Martinsville. The first day of the program is from 8 a.m. to 5 p.m., the second day is from 10 a.m. to 4 p.m. The third day is from 8:30 a.m. to 4 p.m.

There are three sessions scheduled for the remainder of 2019, scheduled for Oct. 12-15 and Oct 19 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.

The cost is $250, which covers meals and materials. To register, go to www.archindy.org/oneinchrist.

Engagement announcements will be published in a February 2020 edition of The Criterion for couples who are planning to wed between July 19, 2019, and Jan. 31, 2020, in a marriage that is recognized by the Church. The Church has a valid sacrament or valid natural marriage. The same criteria also applies for couples who were married in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage. And whose engagement announcement was not published in the previous year. The wedding announcement form is available online at www.archindy.org/smmg selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Wedding Announcements.”

An engagement or wedding photo may be submitted by submitting a check in the amount of $250 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to www.archindy.org/pre-canaccculentia. For more information about the programs, contact Keri Carroll at keri.carroll@archindy.org.

For questions, contact Keri Carroll at keri.carroll@archindy.org.

For more information, contact the archdiocese Office of Marriage and Family Life at 800-600-5629 or info@OICIndy.com.

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Each year, the archdiocesan Office of Marriage and Family Life honors couples celebrating their 50th wedding anniversary. This year’s group of 40 couples celebrating their golden anniversary in 2019 will take place at St. Peter and Paul Cathedral, 1315 N. Meridian St., in Indianapolis, at 2 p.m. on Aug. 25. Margaret Williamson, archdiocesan chancellor, will preside, and Cardinalarsenal principal, will preside, which marriage certificate is mailed to the couple. This is a post-Marriage reception in the Assembly Hall at the Archbishop Edward T. O’Meara Catholic Community Center, 400 N. Meridian St., across from the cathedral.

The event is free of charge, but registration is required. To register go to our.archindy.org/pre-canaccculentia selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Wedding Announcements.”

To register—preferably by June 29—go to www.archindy.org/pre-canaccculentia. For more information, contact the archdiocese Office of Marriage and Family Life at 800-600-5629 or info@OICIndy.com.

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Natural Family Planning helps married couples ‘love naturally’

By Natalie Hoefer

As Msgr. Paul Koetter prepared a couple for marriage several years ago, he encountered some resistance from the groom when discussing Natural Family Planning (NFP) classes.

The parish where he was pastor at the time required engaged couples to learn NFP, “so I gave them a list of local NFP teaching couples to choose from,” recalls Msgr. Koetter, now pastor of Holy Spirit Parish in Indianapolis.

“The guy looked down at the list, looked up and said, ‘No. No way. That’s just way too awkward.’ It turns out he wasn’t talking about NFP,” says Msgr. Koetter. “His problem was that the first couple on the list was his brother and sister-in-law!”

While humorous, the story also touches on the importance of the Church’s role in helping couples “love naturally” by “cooperating with God’s design for married love,” as stated on the Natural Family Planning page of the United States Conference of Catholic Bishops’ (USCCB) website.

But what is Natural Family Planning, really? How reliable is it? Isn’t it really just contraception? And if NFP is a way for married couples to embrace “God’s design for married love,” how is the archdiocese promoting it to those preparing for marriage?

Myth versus reality

Scientific, natural and moral methods of family planning that can help married couples either achieve or postpone pregnancies. So reads the definition of NFP on the USCCB’s website. “Since the methods of NFP respect the love-giving [unitive] and life-giving [procreative] nature of the conjugal act, they support God’s design for married love,” notes the USCCB site.

The site explains those methods as being “based on the observation of the naturally occurring signs and symptoms of the fertile and infertile phases of a woman’s menstrual cycle.” Misconceptions and misinformation swirl around these methods. The USCCB site identifies some of those concerns and tackles them myth-buster style.

Below is a sampling of “myths and realities” listed on the site:

• “NFP is based on guesswork; it’s what people used before modern science developed contraception.” Myth! The methods are based on more than a century of scientific research on women’s fertility cycles.

• “NFP is too complicated to be used by most people.” Myth! The methods are not difficult to learn, reads the “reality” answer on the website. And there are several ways to learn, including onsite and online classes, from NFP teaching couples, from practitioners and more.

• “NFP is not a reliable method of family planning.” Myth! When practiced correctly and consistently, the site explains, there is no difference between NFP and contraception. Myth! As opposed to contraception, does not deliberately frustrate the procreative potential of the marital embrace, it explains. “[It] is unique because it enables [couples] to work with the body rather than against it. Fertility is viewed as a gift and reality to live, not a problem to be solved.”

• “A gift, not a problem to be solved.”

One myth particularly bears need for busting: “There is no difference between NFP and contraception.” Reality shows this misconception wrong on many levels. First, Natural Family Planning has no potentially harmful side effects as do many forms of contraception, such as “the pill,” inter-uterine devices, hormones and others—or does it incur the cost of such forms of contraception.

And for those concerned about the environment, family planning just doesn’t get any more “green” than when done naturally.

More importantly, NFP offers benefits that simply aren’t possible when using contraception, the site explains.

Such benefits include the ability to cooperate with rather than suppress a couple’s fertility; mutual responsibility of both the man and the woman; the call for a couple to communicate monthly about their readiness—emotionally, physically, spiritually and financially—to have a child; respect for and acceptance of a spouse’s whole—including their fertility; the value of potential children; and the virtue of chastity.

And only NFP can “honor and safeguard the unitive and procreative meanings of married love,” notes the USCCB site.

“NFP, as opposed to contraception, does not necessarily frustrate the procreative potential” of the marital embrace, it explains. “[It] is unique because it enables [couples] to work with the body rather than against it. Fertility is viewed as a gift and reality to live, not a problem to be solved.”

Finally—but far from least in importance—the site states this fact: “[NFP] is morally acceptable, while contraception is actually sinful and never morally right.”

To accomplish that, couples must either complete a course on the Theology of the Body or on NFP. Those courses are made available through three different marriage preparation options offered by the archdiocese: the one- to one-and-a-half day Pre-Cana retreat, the two-day Tobit weekend and the three-day One in Christ program.

“Our office hosts the Pre-Cana retreats,” says Ross. “They’re grounded in the Theology of the Body.”

“We also address NFP at every retreat by having a couple share their witness about using NFP in their marriage. They give the basic facts of the NFP method they practice, and they refer couples to our online resource list of NFP providers and learning options.”

At Tobit weekends, presenting couples have the option to share about their experience with and method of Natural Family Planning. Couples are also given a handout with information from the archdiocesan website on methods of NFP and where to learn them.

“The One in Christ program takes NFP a step further, explains Ross. “They do an excellent job sharing a witness of NFP by a practicing couple, and also bring in a panel of medical professionals to discuss NFP at length and give couples the option to write down anonymous questions for the panel to answer in front of the group, or to meet with a panel member privately.”

“Generally, the archdiocesan guidelines are the baseline of what every parish should be providing,” says Ross. “But some parishes have even richer preparation program, which is great.”

The Church’s teaching of NFP as God’s design for married love traces back to the first couple in the Bible, Ross explains.

“God gave [Adam and Eve] the responsibility of co-creating life with him,” she says. “NFP is the practical method for doing just that—it honors God’s role in marriage and family.”

(Le Miau’s NFP resource list can be found at www.archindy.org/marriageandfamily/ministries-nfp.html. Information about NFP in general can be found on the United States Conference of Catholic Bishops’ site at bit.ly/2M3A5X2).
Intercultural Pastoral Institute graduates encouraged to ‘go to the peripheries,’ be ‘ambassadors for Christ’

By Mike Krokos

The newest graduates of the archdiocesan Intercultural Pastoral Institute were encouraged by Archbishop Charles C. Thompson to live their lives in service to others. “Each of us, by our baptism, is called to holiness and mission. This calling is the essence of discipleship in Jesus Christ,” the archbishop said in a homily during a June 15 certification Mass that he celebrated in Spanish at St. Andrew the Apostle Church in Indianapolis.

Present at the Mass was the seventh graduating class from the archdiocese’s Hispanic Pastoral Leadership Institute, and its third graduating class in spiritual direction. All told, 34 graduates—27 in pastoral leadership, and seven in spiritual direction—received certificates on that day. (Photos by Mike Krokos)

“Holiness necessarily involves an intimate union with the Holy Trinity—God the Father, the Son and the Holy Spirit,” Archbishop Thompson continued. “It is only through divine grace, rather than human merit, that we become holy people of God. One cannot be holy without embracing the mission of Jesus Christ, that which Jesus has entrusted to the Church.”

The Mass was concelebrated by several priests. In his homily to the graduates, Archbishop Thompson also cited a former pope.

“Those who serve as spiritual directors or leaders of faith do well to keep in mind the words of Pope Emeritus Benedict XVI: ‘To be sure, we do not possess the truth, the truth possesses us. Christ, who is the truth, has taken us by the hand, and we know that his hand is holding us securely on the path of our quest for knowledge.’”

Ministry leaders must seek the will of God for themselves and for others, the archbishop continued. “Reconciled to God, as St. Paul points out, ‘we are ambassadors for Christ, as if God were appealing through us’” (2 Cor 5:20).

In a program after the liturgy, Providence Sister Tracy Horan reminded the graduates that the classes they attended helped shape their futures in ministry. “The [Intercultural Pastoral] Institute says that the program does not only inform, but also forms the mind and the heart,” said Sister Tracy, who served as keynote speaker. “This seems appropriate to me because the way that they have been formed has been the way that our hearts work.”

The graduates, she continued, invested lots of time and energy to grow in their lives of faith.

Like Pope Francis has said, Sister Tracy noted, each of us must not be afraid to travel “to the peripheries” in ministering to others.

“God is not afraid of the peripheries,” she said.

As a class instructor, Sister Tracy said she enjoyed seeing her students “explore the peripheries” in their classes about Catholic social teaching.

“Admire the faith of many of them who weren’t afraid to question and to offer opinions or different perspectives,” she said. “This showed me a living faith, a faith that has no fear of going to the peripheries and developing, of going outside comfort zones.”

Agustín Torres, a member of St. Bartholomew Parish in Columbus, said that during his seven years as a member of the southern Indiana parish, the Hispanic community has consistently grown there.

“These classes offered a way to form me as a leader, to get to know my faith community better, and to prepare me for the way that God wants to lead me,” said Torres, who graduated from the pastoral leadership program.

Yaquelin Vázquez, a member of St. Gabriel the Archangel Parish in Indianapolis, said she took part in the program because she wanted to delve deeper into Catholicism.

“More than anything, now that I know more about my faith, I’d like to become more involved in my parish,” said Vázquez, also a graduate from the pastoral leadership program. “Wherever I can serve, where Father [Michael O’Mara, her parish’s pastor] says I can help, that’s what I’ll do.”

Archbishop Thompson encouraged the graduates to draw from Scripture and the Eucharist “the grace we need to carry forth the mission of Jesus Christ in the way of holiness. The Holy Spirit has been given to fill up what is lacking in us as ambassadors for the Lord in the ministry of spiritual direction and the service of leadership.”

“Let us give thanks to God for calling forth those we recognize and celebrate this day as his ambassadors,” the archbishop continued. “Let us open our minds and hearts even more fully to being possessed by the truth of Christ, that our witness will lead others to a personal encounter with the person of Jesus Christ.”

(To learn more about the Intercultural Ministry Institute and its program, visit www.archindy.org/multicultural.)

Graduates of the archdiocesan Hispanic Pastoral Leadership Institute are pictured with Archbishop Charles C. Thompson and several priests after a graduation liturgy at St. Andrew the Apostle Church in Indianapolis on June 15. All told, 34 graduates—27 in pastoral leadership, and seven in spiritual direction—received certificates on that day. (Photos by Mike Krokos)

Ana Ortega, left, and Agustín Torres read the prayers of the faithful during the June 15 Intercultural Pastoral Institute certification Mass.

Rose Liceth Cobian receives the Communion cup from Father John McCaslin during the June 15 Intercultural Pastoral Institute certification Mass.

Priscia Amendoza receives her certificate and congratulations from Archbishop Charles C. Thompson during the June 15 archdiocesan Intercultural Pastoral Institute graduation program. Also pictured is Oscar Castellanos, archdiocesan director of Intercultural Ministry.

Archbishop Charles C. Thompson elevates the Eucharist during the June 15 Mass at St. Andrew the Apostle Church in Indianapolis. Also pictured is Father John McCaslin, who concelebrated the liturgy.
Gotta dance? Gotta sing! For creative artists eager to dedicate themselves to their passion, the desire to do so full time can be powerful.

But after graduation, an aspiring writer, actor or director, or any profession striving to make a living by their craft, can expect a median hourly wage of $16.31, and for a dancer and choreographer only $18.17. Dance teachers can only work a 40-hour week, and are prone to injuries that can reduce working hours for a prolonged period of time, amplifying financial challenges.

Visual artists hoping to live from sales of their work face reality that they can expect a median hourly wage of $28.06. However, barriers to entry into galleries and other lucrative sales venues are steep. It can take years before financial gain catches up with effort.

Writers can find full-time work in technical and academic fields, and there are seemingly unlimited opportunities for individual expression online. But those who want to support themselves on the basis of their writing struggle to succeed. A 2018 Author’s Guild survey shows that the median annual income of a book author is $6,080. The average includes all writing-related activities (speaking, teaching, editing), and is down from $10,500 in 2009.

Weary and torn on the confidence and bank balance of someone who aspires to a life in the arts, life can be significant. Some artists might be tempted to “compromise” to stay afloat, taking on roles that fail to fully express the very short) of their gifts for the Creator responsible for them.

Or, talented individuals might burn out and drop out of the “race” in the face of repeated rejection and other challenges. Their struggle to support their art in a market a craft usually far outrun earnings. Industry fluctuations can sideline even the most veteran of artists.

Life can intervene, bringing illness, familial responsibilities and other side effects. Life is usually not kind to any artist, however “starving for one’s art” might seem noble and glamorous—until you try it yourself day after day.

Yet, for all of the worldly struggle inherent in trying to survive with God-given artistic talent, a true calling is all impossible to ignore. Dancers, artists make art. Musicians make music. Writers write. We “gotta” do what we can do, and we cannot do it in a vacuum. Simultaneously, faith provides a wonderful focus for God’s call to creative endeavors.

For centuries, our Church has provided avenues for faith-filled artists to find a home of their own. Our faith includes support and art of many different disciplines, from choruses to visual and written arts. Faith is artistic expression and engagement with faith.

Today, parishes, faith-based hospitals and old media are but a few of the places where talents can be put to use. Liturgy, catechesis, adult faith formation, evangelization and other areas benefit greatly from thoughtful, faithful creative artists who apply their talents in service to others and the Church.

After earning my Master of Fine Arts from UCLA’s School of Theater, Film and Television, I thought I was ready to make my mark in Hollywood. The harsh reality of lupus changed that trajectory, but ultimately brought me to where I am today—I am so grateful that God had other plans.

The richness of the work that blends faith and faith has been a greater blessing than I could ever have imagined (or fashioned) myself—and I heartily recommend it.

Gotta write, dance, sing, sculpt...? Think faith!

(Catholic News Service)
The Sunday Readings
Sunday, July 21, 2019

- Genesis 18:1-10a
- Colossians 1:24-28

The Book of Genesis, unfortunately, bears the burden of being remembered and usually misunderstood only in terms of its creation narratives. While the creation of all things and beings in existence by Almighty God is a significant part of the revelation contained in this sacred book, Genesis has much more to say than just how long it took God to create the world from nothingness.

The first reading for Mass this weekend is an example of this fuller message from Genesis. It tells the story of Abraham. For the ancient Hebrews, Abraham was the great model of faith. He is no less worthy as a model for Christians.

In this weekend’s reading, God comes into the presence of Abraham in the persons of three men. Abraham receives them hospitably, offering them drink and food as well as shelter from the hot sun. 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 that the arrival of a new life. A child continued the line of his or her parents. God’s creation again manifested itself.

For its second reading, the Church gives us a passage from St. Paul’s Epistle to the Colossians. This epistle was written when Paul was facing one of the hardships he often endured as an Apostle and for preaching the Gospel. Although imprisoned, he still communicated with the Christians of Colossae.

Here was the Holy Spirit, symbol of Purity and Love.

He still was functioning as an Apostle and a believer, insisting that he was commissioned by God to preach the Gospel. He called the Colossians to strong faith.

Paul hinted that he had unified faith as much as he wrote about it.

St. Luke’s Gospel furnishes the last reading. It is a familiar story. Jesus is a guest in the home of Mary and Martha. Martha wants only to listen to Jesus. Martha is concerned about the details of being the Lord’s hostess.

Jesus counsels Martha not to worry about these details, but instead to listen—with Mary—to the words of salvation.

Reflection
Often Martha is regarded as being too preoccupied with worldly and spiritual things as opposed to Mary, who is a true disciple. Actually, Martha had great faith. In another reading, she rushed to Jesus after the death of her brother Lazarus to express her faith in the Lord as the source of this life. This weekend’s verse simply for shows that Martha was human, confined by human concerns and limitations, as are we all.

These three readings altogether teach us that humans have problems, understandable problems. Sarah was unable to conceive when sterility, especially for a woman of her time, was a great source of shame and of personal failure.

Paul was imprisoned by authorities at best ignorant, at worst the enemies of God and true justice. Martha just was caught up in normal, everyday demands of her life.

Despite all these problems, God was in the picture and marvelously bettered the situation. Nothing is impossible for God, as did Abraham, Martha and Mary.

A dispensation is required for first cousins to be married in the Church

Are first cousins allowed to be married in the Church? I have in mind a couple I know whose fathers are first cousins. However, this is considered to be an impediment by ecclesiastical rather than divine law, and the dispensing bishop can grant a dispensation for them to marry validly in the Church.

The Church allows for this because the marriage of first cousins is an accepted and common cultural practice in other parts of the world. As you mention, the civil law in the U.S. on this differs from state to state.

Today, about half of our nation’s 50 states prohibit marriage between first cousins, while the other states either permit it or allow it under certain conditions.

In several states, it is permitted only if both parties are 65 or older or if one is infirile. The historical reason for regulating this, of course, has been the fear that genetic problems can arise in children whose parents are too closely related by blood.

So, to your question, the couple you write about should meet with their parish priest, who will assist them in seeing if it is possible to seek the bishop’s permission for them to be married in the Church.

Our parish is blessed to have a small but extremely popular perpetual adoration chapel. Because so many who came to the presence were bringing lavish flower arrangements, our sacristan—

Q

A

No, I don’t think you are overreacting. You should speak with your pastor and simply explain your feeling that the presence of the signs right next to the monstrance takes the focus away from the Blessed Sacrament.

I am not aware of any specific Church regulations with regard to this, but I would think you could back up your argument by quoting from the “General Instruction of the Roman Missal,” which sets forth the Church’s norms for the celebration of the Mass. There it states, “Floral decorations should always show moderation and be arranged around the altar rather than on the altar table.”

It seems to me that if flowers are not to be permitted right next to the Eucharist, then—even more—those distracting signs should be moved away.

The U.S. Conference of Catholic Bishops does have on its website a document called “Perpetual Exposition of the Blessed Sacrament” that, although it does not speak directly to your question, addresses the reverent attention we give such adoration should take place.

The Criterion Friday, July 19, 2019
**Patron saint of immigrants**

New York Cardinal Timothy M. Dolan prays at the tomb of St. Frances Xavier Cabrini during a Mass for immigrants on July 13 at St. Frances Xavier Cabrini Shrine in New York City. The liturgy was part of the shrine’s daily celebration marking the birthday of its patroness. An Italian immigrant born on July 19, 1850, Cabrini was the first U.S. citizen to be canonized and is the patron saint of immigrants.

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**Dangerous** bill on seal of confession withdrawn before key hearing

LOS ANGELES (CNS)—In a last-minute twist, a California bill that would have required priests to break the sacramental seal of confession was shelved by its sponsor after a remarkable grassroots campaign mounted by the state’s Catholics, members of other faith groups, and religious liberty advocates from across the country.

S.B. Bill 360 was withdrawn the day before a scheduled July 9 hearing in the California Assembly Public Safety Committee, effectively removing it from any further consideration this year.

“S.B. 360 was a dangerous piece of legislation,” said Los Angeles Archbishop Jose H. Gomez, who led the California bishops in opposing the bill.

“If any legislature can force believers to disclose any information they might hear in confession concerning the sexual abuse of minors, it singles out religious exercise for unfavorable treatment.”

The safety committee analysts noted that more than 125,000 people had expressed their opposition to the bill to the California bishops via the archdiocese’s website.

But Catholic analysts called that number low. The KeepTheSeal campaign launched in the Archdiocese of Los Angeles resulted in the delivery of more than 140,000 letters to the State Capitol building in Sacramento as of July 8, the day before the committee vote.

Another 16,700 e-mails were sent to representatives from concerned Catholics in Los Angeles.

Archbishop Gomez had asked that a letter be read in all parishes at every Mass over the June 15-16 weekend.

“We cannot allow the government to enter into our confessional to dictate the terms of our personal relationship with Jesus,” the archbishop said in his letter, calling on Catholics to speak out against the bill.

The archdiocese also set up a website, KeepTheSeal.com, as a hub for faithful to write to their representatives and learn more about the sacrament of reconciliation.

Critics pointed out that no evidence was presented in the legislation that would show that confession is being used to conceal the sexual abuse of minors. At the same time, growing concerns about the legislation were voiced from many Catholics around the country, and from other faith leaders.

The steady drumroll of coverage from national and Catholic media on the debate prompted reactions from Catholic voices ranging from veteran Vatican journalist John L. Allen Jr. to the Catholic League’s Bill Donahue.

The publicity culminated on July 1, when the Vatican weighed in by issuing a document from the head of the Holy See’s highest court reaffirming the importance and inviolability of the confessional seal.

Hill’s decision came on the same day that the Public Safety Committee released a staff report raising serious First Amendment and enforceability concerns about the proposed law, while noting that no other state had taken such an approach to the sacrament.

In its original form, S.B. 360 would have ordered priests to disclose any information they might hear in confession concerning the sexual abuse of minors.

An amended version of the bill—which would deny confidential confessions to priests and Church personnel who work with priests—passed the California Senate in a 30-20 vote on May 24.

Archbishop Gomez had previously called the proposed legislation a “morally partial to the religious freedom of every Catholic” in a May 17 column for Angelus (the news outlet of the Archdiocese of Los Angeles), and was joined by the rest of the state’s Catholic bishops in asking faithful to urge their state representatives to oppose the bill. The safety committee analysts noted that more than 125,000 people had expressed their opposition to the bill to the California bishops via the archdiocese’s website.

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In the days leading up to the committee vote, opposition to the bill intensified as hundreds of Catholics around the state made plans to travel to Sacramento to attend the July 9 committee hearing.

On July 2, James Sonne, director of Stanford University’s Religious Liberty Clinic, wrote to Public Safety Committee Chairman Regional Baylon Jones-Sawyer in opposition to the bill, which he called “constitutionally problematic because it singles out religious exercise for disfavorable treatment.”

On July 9, a statement signed by Muslim, Orthodox, Lutheran, Anglican, and Baptist faith leaders, as well as representatives from Eastern Catholic Rites and historic Black churches was delivered to committee members declaring that “we are all one with American Roman Catholics in condemning the attack on religious freedom that the current version of California Senate Bill 360 represents.”

Andrew Rivas, executive director of the California Catholic Conference, expressed his thanks to the Californians who reached out to their legislators to oppose S.B. 360.

An “amazing number of people spoke to their legislators to explain the sacred nature of the sacrament of reconciliation,” said Rivas. “It is important to our spirituality and our relation to God and to others. Our thanks go to all who played a part.”
Bishop Charrand preaching at Fort Benjamin Harrison

This photo features Bishop Joseph Charrand preaching at the dedication of a new Knights of Columbus building at Fort Benjamin Harrison in Indianapolis on July 21, 1918. With his elbow on the railing is Father Joseph E. Ritte, who later became the first archbishop of Indianapolis, and then a cardinal.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Moryka at 304-382-9886, ext. 1538; 317-236-1538; or by e-mail at jmoryka@archindy.org.)

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Employment

Pre-Cana Weekend Coordinator

The Office of Marriage and Family Life of the Roman Catholic Archdiocese of Indianapolis is seeking a part-time Pre-Cana Weekend Coordinator to serve as the event planner and facilitator for Pre-Cana marriage preparation days and to fulfill clerical office duties related to the Pre-Cana ministry. Pre-Cana days are offered approximately 10 times per year across the archdiocese.

Candidates must be practicing Roman Catholics with an in-depth knowledge of Catholic teaching on marriage and family, and preference will be given to candidates with previous employment or volunteer experience in the Catholic Church who have a background in parish ministry or teaching.

Excellent oral and written communication skills along with strong organizational and event planning skills are required. A background in pastoral ministry or retreat ministry is a plus.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources • Archdiocese of Indianapolis
1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eisakson@archindy.org

EQUAL OPPORTUNITY EMPLOYER

Coordinator of Evangelization and Discipleship

The Office of Catechesis of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Evangelization and Discipleship. This position is a part of the Office of Evangelization and Discipleship and is responsible for developing and implementing evangelization strategies and materials.

Candidates must be practicing Roman Catholics with an in-depth knowledge of the Faith and experience in religious education. Excellent oral and written communication skills along with strong organizational and project management skills are required. A Bachelor’s degree in catechetical, religious education, theology or a related field is required. Previous employment in religious education, parish ministry or teaching is preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources • Archdiocese of Indianapolis
1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eisakson@archindy.org

EQUAL OPPORTUNITY EMPLOYER

ASYLUM

Continued from page 1

immigrant communities, and now added “to this climate of fear” is the administration’s “undue and unacceptable action to undermine the ability of individuals and families to seek protection in the United States.”

“The rule adds further barriers to asylum-seekers’ ability to access life-saving protection, shifts our moral duty, and will prevent the United States from taking its usual leading role in the international community as a provider of asylum protection,” the cardinal continued. “Further, while still reviewing the rule, initial analysis raises serious questions about its legality.”

He urged President Donald J. Trump “to reconsider these actions, the new rule and its enforcement-only approach.”

“I ask that persons fleeing for their lives be permitted to seek refuge in the U.S. and all those facing removal proceedings be afforded due process. All who are at or within our borders should be treated with compassion and dignity,” Cardinal Daniel N. DiNardo added.

Other reaction to the third-country asylum rule included a statement from Christopher Kerr, executive director of the Ignatian Solidarity Network.

“Yesterday, Catholics around the world attending Mass heard the “Parable of the Good Samaritan” and a message of love for one’s neighbor proclaimed in the Gospel,” Kerr said on July 15. “Today, our nation awoke to the news of the president of the United States seeking to shut off access to safety and refuge for Central American families facing horrific violence, repression and poverty in their home countries.”

“This is not the act of a good Samaritan—instead it is an effort that does not honor the inherent dignity of those seeking asylum in our country,” Kerr said.

The rule will not only have “a profound impact on Central Americans facing poverty and gang violence, but also will affect people from many other countries fleeing religious persecution and others seeking safety,” he said.

“Asylum is an internationally recognized life-saving process that is firmly embedded in U.S. law and history,” said Amy Good, executive director of the Catholic Legal Immigration Network Inc. “Attempting to subvert this process is a betrayal of American history and our legal system. Asylum-seekers need our protection, not another door slammed in their faces.”

“As Pope Francis said last week in his return to the immigrant-receiving island of Lampedusa, we are called to be, as Scripture asks, ‘those angels, ascending and descending, taking under our wings the little ones, the lame, the sick, those excluded. Our call to care for others doesn’t get much plainer than that,’” Gallagher added.

Kathryn Johnson, policy advocacy coordinator with the American Friends Service Committee, said that at a time of “multiple refugee crises across the world, the United States should be expanding U.S. protection for refugees, asylum-seekers and others seeking safety and taking in more of the world’s persecuted people.

Instead, she added, “this administration is shamefully putting more refugees” lives in danger through this and other attacks on our asylum system.”

The new rule, being published in the Federal Register, says that “an alien who enters or attempts to enter the United States across the southern border after failing to apply for protection in a third country outside the alien’s country of citizenship, nationality, or last habitual residence through which the alien transited en route to the United States is ineligible for asylum.”

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Home and Community Based Services

Back to the previous page
By Mike Krokos

BROWN COUNTY — It was billed as a “campference”—a combination of a camp, a conference and a retreat.

And thanks to two youth ministry leaders—one from the Archdiocese of Indianapolis, the other from the Diocese of Lafayette—more than 80 youth ministers, directors of religious education, campus ministry leaders and youth ministry volunteers from the two dioceses gathered at Camp Rancho Framasa in mid-May for a Catholic Youth Ministry weekend of discussion, prayer, challenges and fun.

“Myself and Paul Sifuentes, my counterpart in the Diocese of Lafayette, had always been brainstorming different ideas about how we can develop and further the mission of youth ministry,” explained Scott Williams, who at the time of the gathering served as youth ministry director for the Archdiocese of Indianapolis.

“We decided on this camp model because it breaks down some barriers that might have existed before,” he continued, “and it allows [people] to be vulnerable.”

Like Williams, Sifuentes said providing formation for youth leaders in the Lafayette diocese is a priority. Because sending them to a national gathering can be expensive, “we wanted to able to bring it to everybody else. That’s not how we know everything, and then disseminates it to everybody else. That’s not how we do ministry—ever,” continued Sifuentes, who serves as the youth and young adult formation specialist for the Diocese of Lafayette. “We wanted to create more of a groundswell because there are a lot of experts here with us … They’re experts in ministry to the youth in front of them.”

Nationally known youth ministry leaders Doug Toso, director of Ministry for ODB Films, author Katie Prejean McGrady and Darius Villalobos, director of Multicultural Ministry for the National Federation for Catholic Youth Ministry, also attended the weekend to share their insights on how those ministering to the young Church can help nurture their lives of faith.

Julie Albertson, director of youth ministry at St. Mark the Evangelist Parish in Lafayette, said she hoped attending the retreat would assist her in her outreach to young people.

“I think it’s always important to take advantage of opportunities like this to grow, to learn, and especially to have time to spend in fellowship with people that are doing similar work,” she said. “There’s so much to learn. I have so much to learn, and there are so many terrific presenters that have gathered this weekend, and I’m eager to get a little taste of what they have to offer, and just to do what I do better.”

Albertson said today’s youth ministers face many challenges.

“I think that it’s a challenge to capture the imagination of our young people in such a way that they really want to take a deep dive into our faith,” she said. “We are competing for their attention, and while I encounter so many sincere young people, they are also faced with what they believe are realities about our Church that are not necessarily true.

“That’s what they hear, that’s what they read, that’s what they see,” Albertson continued. “I have a great burden to do a better job of communicating the faith, our faith to young people, in love, but also in gentleness. That’s part of the way I feel I need to communicate our faith. … There’s so many things, particularly in social issues, that kids are confronted with and confronted by, and we have to have a loving response.”

Ryan Hillman, director of evangelization at St. Lawrence Parish in Lafayette, Ind., in the Diocese of Lafayette, said he appreciated what the retreat experience offered.

“It’s being with other people, sharing the faith, getting new ideas. … Me hearing new ideas, that’s helped recharge me a little bit,” he said.

He added there were other takeaways as well.

“It’s about taking charge, being a leader, setting a good example and being 100 percent into the ministry of bringing people to Christ,” Hillman said.

Rachel Witt, a confirmation catechist at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind., in the Lafayette diocese, said the advice she gleaned during the retreat was invaluable.

“She was brave, she holy, and move on. Solidarity helps with that,” she said. “The feeling that you’re not alone, that’s a big issue. This is an opportunity to be with other people who believe what you believe and want what you want. Like Pope Francis, Williams used the word “accommodation” to describe what he hoped the weekend was like for participants.

“A lot of the conversations will be around ‘how do we accompany, how do we journey with’ young people in today’s world, in today’s culture, here in Indiana,” he said.

“I hope they come away with something tangible to bring home with them. I hope they feel empowered.”

Sifuentes agreed.

“They hope they come away with a sense of what discipleship looks like in their parish.”

Luke Hoefer, a youth ministry volunteer at Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette diocese, asks a question during a “Campference” workshop on May 18. Pictured to his left is Emily Mastronicola, coordinator of communication for the archdiocesan Office of Youth Ministry. (Photo by Mike Krokos)

Mackenzie Foye, who just completed her freshman year at Marian University in Indianapolis, tackles the high ropes course at Camp Rancho Framasa in Nashville on May 18. Mackenzie is interning in youth ministry and religious education at her home faith community of St. Joan of Arc Parish in Kokomo, Ind., in the Lafayette diocese this summer. (Photo by Mike Krokos)