



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Searching for a friend

Columnist Karen Osborne takes a look at the many faces of friendship, page 8.

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Pro-life demonstrators celebrate on June 30 outside the U.S. Supreme Court in Washington as its decision in the Hobby Lobby case is announced. The high court ruled that owners of closely held corporations can object on religious grounds to being forced by the government to provide coverage of contraceptives for their employees. (CNS photo/Jonathan Ernst)

## High court upholds religious liberty for closely held businesses in key case

By Sean Gallagher

Bill Grote jumped out of his chair on June 30 when he saw a television report on the U. S. Supreme Court's decision regarding *Burwell v. Hobby Lobby*.

The report explained that the high court ruled in a 5-4 decision that closely held companies cannot be forced to abide by the federal Health and Human Service's mandate that requires nearly all employers to provide abortion-inducing drugs, elective sterilizations and contraceptives to their employees free of charge if the individual or families that own these businesses have religious objections to the mandate.

Bill Grote is a member of a family that owns such a business. Since 1901, the Grote family has owned the Madison-based Grote Industries, a global manufacturer of commercial vehicle lighting products. Last fall, the Catholic family was granted relief from the mandate by the U.S. 7th Circuit Court of Appeals in Chicago.

If the Hobby Lobby ruling had gone against his family, the relief they had gained last fall would have disappeared. The federal government could have then levied severe fines on the company if it did not abide by the mandate.

And so when Bill learned that the court ruled in favor of the religious liberty of the family that owns Hobby Lobby, he said that he "kicked up my heels a little bit."

"I jumped up out of my chair," Bill said a few hours after the announcement. "My wife Terry was in the room. I gave her a hug and a big smile. It's a wonderful day."

A few days before, however, Bill was a bit more serious as he called his son Dominic, Grote Industries' president and chief executive officer, into his office to consider the family's next move if the court's decision went against them.

"I hadn't really been thinking in that frame of mind," said Dominic. "It kind of put things into perspective. It was sobering."

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See Archbishop Tobin's reaction to recent court decisions, page 3.

## Catholic bishops of Indiana issue a shared statement on recent marriage ruling

(Editor's note: A June 25 federal district court ruling struck down an Indiana law that defined marriage as between one man and one woman. The ruling allowed for same-sex couples to obtain marriage licenses in Indiana. On June 27, the U.S. 7th Circuit Court of Appeals issued an emergency stay on that decision, which put a halt for the time being of the issuing of such licenses. The following statement was issued on June 25 by Indiana's Catholic bishops.)

The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction, whom we accept and love as our brothers and sisters.

At the same time, the Church upholds the dignity and sanctity of marriage as a natural union established by God between one man and one woman, intended towards the establishment of a family in which children are born, raised, and nurtured. This is not simply a matter of belief. It is at the very heart of the nature of marriage. Thus, it is not within the power of any institution, religious or secular, to redefine marriage since it is God who is its author.

Today's decision by Richard L. Young, Chief Judge United States District Court, Southern District of Indiana, to redefine the institution of marriage as an emotional partnership between two consenting adults regardless of gender ignores this fundamental and natural truth of marriage and opens its definition to the whims of public opinion.

With deep respect for all our brothers and sisters, we nevertheless see no basis in law or in nature for any definition of marriage that seeks to expand it beyond that of a covenant between one man and one woman. Our position on this matter seeks only the common good of all men and women as well as the health and well being of families.

As pastors, we will continue to preach and teach the truth of marriage as it is ordered by God, encouraging all people to embrace the fullness of that truth, while upholding the dignity of all persons. We will continue to work through the Indiana Catholic Conference to encourage our legislators and judges to uphold this truth as well. We urge all involved in this issue to conduct themselves with mutual respect and civility in public discourse.

Most Reverend Joseph W. Tobin, C.Ss.R., D.D.  
Archdiocese of Indianapolis

Most Reverend Christopher J. Coyne, S.L.D.  
Archdiocese of Indianapolis

Most Reverend Charles C. Thompson, D.D., J.C.L.  
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Diocese of Fort Wayne-South Bend

Most Reverend Dale J. Melczek, D.D.  
Diocese of Gary

Most Reverend Timothy L. Doherty, D.D., Ph.D.  
Diocese of Lafayette-in-Indiana

## Growing trend of parish health ministry seeks to promote wellness of body, mind and soul

By Natalie Hoefler

This past Lent, the parishioners of Our Lady of Perpetual Help Parish in New Albany made a long journey—sort of.

In one-mile increments, they "stepped" their way to Jerusalem, then back to New Albany, then back again to Jerusalem.

"Our goal was to log 2,000 miles," said Michele Steggeman, a registered nurse in the parish. "We ended up logging 20,385 miles."

The "Walk to Jerusalem" is just one example of programs being implemented across the archdiocese by a growing trend in parishes—health ministry.

It's a ministry that strives to improve the whole person—body, mind and soul—of Catholics in central and southern Indiana.

'Healing ... the whole person'  
The faith-based health ministry

movement, also known as faith community nursing or parish nursing, began in the United States in the 1980s.

The movement spread through many faiths, both Christian and non-Christian.

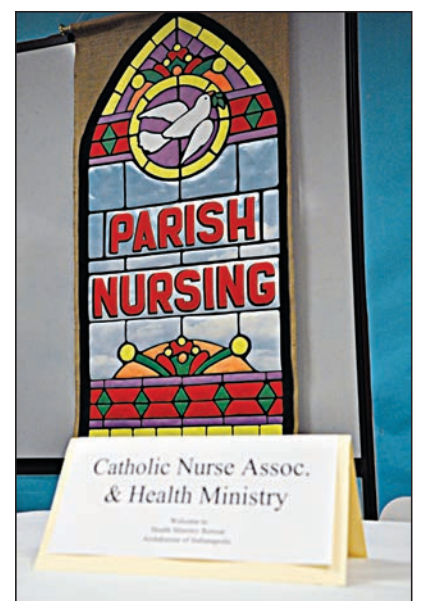
"The Catholics are a little behind in this because we've had such good care from the sisters," said Joni LeBeau, archdiocesan coordinator of health ministries and a registered nurse. "But we're catching up."

She described health ministry as being "concerned with the health of parishioners—their spiritual, emotional and physical health.

"We add a spiritual component to health

See HEALTH, page 7

A banner hangs in a resource room at a recent parish nursing retreat. Parish nursing, also known as health ministry, is a growing trend in parishes of central and southern Indiana. (Photo by Natalie Hoefler)





# LIBERTY

continued from page 1

Dominic was busy at work on June 30 when the announcement came.

"I either got a phone call right away from Dad or someone sent me a text message," he said. "Then all of the e-mails and texts started rolling in. I was really happy. I was elated."

Dominic and Bill were pleased in part because, with relief from the mandate made permanent by the ruling, they knew that they could continue to contribute to the common good of their 1,200 employees globally, including 500 in Madison.

"Today's ruling removes the great burden of the thoughts that were going through our minds as to what our alternatives and choices were if it was a negative ruling," said Bill Grote. "This is received with great relief. It allows us to continue to grow our business and grow our employees. As we grow, we certainly support the community of Madison and our parish community."

Bill and Dominic are both members of Prince of Peace Parish in Madison.

The ruling came in the midst of the U.S. bishops' third annual Fortnight for Freedom, a two-week period of prayer, learning and advocacy focused on religious liberty leading up to July 4. The theme for this year's fortnight is "Freedom to Serve."

Archbishop Joseph W. Tobin saw the Hobby Lobby ruling in the context of this theme of service.

"A good Catholic businesswoman or businessman realizes that their faith has to inform the way they run their business," Archbishop Tobin said. "This ruling means that Catholics can stay in business and contribute to the good of the human family."

Louisville Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, also praised the ruling.

"We welcome the Supreme Court's decision to recognize that Americans can continue to follow their faith when they run a family business," said Archbishop Kurtz in a prepared statement. "Now is the time to redouble our efforts to build a culture that fully respects religious freedom."

Glenn Tebbe, executive director of the Indiana Catholic Conference and the public policy spokesperson for Indiana's bishops, was also pleased with the ruling.

"It certainly is a good day for all Catholics and particularly business owners," Tebbe said. "It's a narrow ruling. But it will have broad application for many, many families and businesspeople in Indiana and throughout the nation."

Justice Samuel Alito wrote the majority opinion in the case. He was joined in it by Chief Justice John Roberts and justices Antonin Scalia and Clarence Roberts. Justice Anthony Kennedy, a part of the majority, wrote his own concurring opinion. Justice Ruth Bader Ginsburg wrote a dissenting opinion and was joined in it by Justice Sonia Sotomayor and in part of it by justices Stephen Breyer and Elana Kagan.

University of Notre Dame constitutional law professor Richard Garnett explained that the Hobby Lobby decision was largely based on the Religious Freedom Restoration



Bill Grote, left, chats on May 13, 2013, with Debbie Randall in a Grote Industries factory in Madison. Grote is chairman of the board of the family-owned business. (File photo by Sean Gallagher)

Act (RFRA), which Congress passed on a broadly bipartisan basis in 1993. RFRA, Garnett said, allows courts "to review the burdens that well-meaning, general laws can have on religious beliefs and practices."

"In the Hobby Lobby case, the Court did what Congress had asked it to do," Garnett said. "Congress committed itself to a policy of accommodating religious beliefs and commitments to the fullest extent possible, and it specifically invited the courts to hold them to that commitment."

At the same time, Garnett agreed with Tebbe that there are limits to the Hobby Lobby ruling and the Religious Freedom Restoration Act upon which it is based.

"In some cases, like this one, there are a variety of ways to achieve the government's policy goals without burdening religious commitments," he said. "This will not always be true, however."

Nonetheless, Garnett said that RFRA is "an important recognition of the fact that, because ours is both a religious and a diverse society, and because government regulations cover so many aspects of life, accommodations and exemptions will sometimes be necessary."

"It would be easy to say that regulations should always operate in a one size fits all way," Garnett said, "but that would not respect our deeply rooted commitment to

religious liberty and it has not been our practice."

In addition to the mandate case involving closely-held for-profit businesses such as Hobby Lobby and Grote Industries, other cases involving non-profit religious institutions are still making their way through the federal courts.

Several Catholic schools, universities, charitable agencies and dioceses, including the Diocese of Fort Wayne-South Bend in northern Indiana, are parties in these legal actions.

In light of the Hobby Lobby ruling, Tebbe was optimistic about the ultimate outcome of these cases.

"When those cases reach the Supreme Court—and I think that they probably will—we have reason to be hopeful that the outcome will be as strong as this one, or maybe even stronger," he said.

Whatever the ruling might be in those future cases, Dominic Grote will look back on June 30, 2014, as a "defining moment" in the history of his family's business that now stretches across four generations.

"You take a stand for what you believe in," Dominic said. "And it reflects a lot of the different values that we talk about with our employees and our customers. It's a clear example of integrity, of family, of faith and community, which are all part of our values."

"It's how we want to live our lives." †



## Pope Francis' prayer intentions for July

**Sports**—"That sports may always be occasions of human fraternity and growth."

**Lay missionaries**—"That the Holy Spirit may support the work of the laity who proclaim the Gospel in the poorest countries." †

## FaithAlive!

### takes a vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 1.

## Official Appointment

Effective July 31, 2014

**Rev. Sean Danda**, pastor of St. Michael Parish in Brookville, appointed pastor of St. Peter Parish in Franklin County and continuing as pastor of St. Michael Parish in Brookville.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

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## The Criterion

7/4/14

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# Archbishop Tobin shares his thoughts on recent court decisions

Dear Brothers and Sisters,

The Catholic bishops of the United States have asked us all to observe a two-week period of prayer, reflection and action, June 21–July 4, known as the “Fortnight for Freedom.” The timing turns out to be providential because in the midst of the Fortnight some important decisions affecting our state and our nation have been made by federal courts.



Archbishop Joseph W. Tobin

These decisions speak directly to our Catholic view of the world and to our understanding of who we are and how we are called to live as women and men called to imitate our Lord Jesus Christ.

We welcome the ruling of the United States Supreme Court on the case in which two for-profit companies (Hobby Lobby and Conestoga Wood) sued the government to protect their right to operate their companies according to their religious beliefs, specifically, to not have to provide through their employee insurance programs abortion-inducing drugs and services.

As Catholics, and as Americans, we believe that a society dedicated to freedom and diversity must respect the freedom of its citizens to live and work in accordance with their religious convictions. People do not give up their religious freedom when they open a family business. They should not have to check their values and religious convictions at the door when they enter the marketplace.

Pope Francis strongly affirms this in his apostolic exhortation, “*Evangelii Gaudium*” (The Joy of the Gospel, #255) when he says, “A healthy pluralism, one which genuinely respects differences and values them as such, does not entail privatizing religions in an attempt to reduce them to the quiet obscurity of the individual’s conscience or to relegate them to the enclosed precincts of

churches, synagogues or mosques.”

Catholics in the United States have been longstanding advocates of universal, accessible and life-affirming health care. Yet the federal government’s Department of Health and Human Services (HHS) mandate sought to penalize harshly us and others who could not, in good conscience, provide drugs and services that violate our religious beliefs.

In fact, HHS exempts employers with millions of employees from the mandate for commercial and political reasons, but sought to impose severe fines on family businesses that request an exemption for religious reasons. We believe it is unconstitutional and morally wrong for the government to favor secular reasons over religious reasons when providing exemptions. We are pleased that the U.S. Supreme Court has ruled in favor of this fundamental principle of religious freedom.

In addition to this Supreme Court ruling on religious freedom, several federal courts have recently ruled against state laws that define marriage as the union of one man and one woman, and therefore ban “same-sex marriage.”

Just last week, Richard L. Young, chief judge of the United States District Court, Southern District of Indiana, attempted to redefine the institution of marriage as an emotional partnership between two consenting adults regardless of gender. This ruling ignores the fundamental and natural truth of marriage and opens its definition to the whims of public opinion.

The Roman Catholic bishops of Indiana immediately issued a joint statement that affirmed our deep respect for *all* our brothers and sisters regardless of their sexual orientation. At the same time, we expressed our serious opposition to any definition of marriage that seeks to change its fundamental meaning beyond that of a covenant between one man and one woman. Our position on this matter seeks only the common good of all men and women as well as the health and well-being of families.

As pastors, we bishops of Indiana will continue to preach and teach the truth of marriage as it is ordered

by God, encouraging all people to embrace the fullness of that truth, while upholding the dignity of all persons. We will continue to work through the Indiana Catholic Conference to encourage our legislators and judges to uphold this truth as well. We urge all involved in this issue to conduct themselves with mutual respect and civility in public discourse.

Two weeks ago, in preparation for the Fortnight for Freedom, I wrote the following:

*Our ancestors knew that real freedom requires commitment, generosity and the willingness to serve others. Theirs was not a self-centered freedom. It was a determined effort to live as God intended us to live—in communion with one another, in harmony with nature (creation) and in fidelity to God’s will. The pioneering women and men who shaped our nation were willing to fight for freedom and for the religious values, political principles and economic systems that they believed guaranteed a better way of life for them and for future generations.*

Recent court decisions underscore the importance of fighting for our freedom and for the religious values, political principles and economic systems that we believe are essential to the American way of life. No government has the authority to infringe on these basic human rights.

As we celebrate our independence on July 4, let’s all give thanks to God for this great nation. Let’s also commit to preserving and defending the fundamental principles that have made us, and kept us, free. Happy Independence Day! †

Sincerely yours in Christ,

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

## Supreme Court strikes down ‘buffer zones’ at abortion centers

WASHINGTON (CNS)—In a June 26 decision, the U.S. Supreme Court unanimously ruled that 35-foot buffer zones around abortion centers—meant to keep pro-life supporters and sidewalk counselors away—violate First Amendment rights.

The decision, a victory for pro-life groups, reversed an appellate court decision upholding a 2007 Massachusetts law that made it a crime for anyone other than clinic



Pro-life demonstrators sing outside the U.S. Supreme Court in Washington on June 26 as they await the court’s ruling on a Massachusetts law that mandated a buffer zone to keep protesters away from abortion clinics. In a unanimous ruling, the court said the 2007 law violated the freedom of speech rights of pro-lifers under the First Amendment of the U.S. Constitution. (CNS photo/Jim Bourg, Reuters)

workers to stand within the yellow semicircular lines painted 35 feet from entrances of Planned Parenthood facilities in Boston, Springfield and Worcester.

Eleanor McCullen, lead plaintiff in the case, *McCullen v. Coakley*, said she should be able to speak and offer advice to women going to these clinics. McCullen, a 77-year-old who attends Mass at St. Ignatius Church at Boston College said when the case was brought to the Supreme Court that she had helped many women choose to save the lives of their babies instead of having an abortion.

The Supreme Court, in its opinion written by Chief Justice John Roberts, said the state law blocked public sidewalks that have been traditionally viewed as open for free speech. It also said the government’s ability to limit speech in those places is “very limited.”

The law in question was put in place in an attempt to prevent violent demonstrations or protests outside clinic entrances. It replaced a 2000 state law that kept protesters from approaching within 6 feet of a person who was within 18 feet of an abortion center—similar to a 2000 law in Colorado that the Supreme Court upheld that year.

The Supreme Court’s opinion distinguished protesters from those who “seek not merely to express their opposition to abortion, but to engage in personal, caring, consensual conversations with women about various alternatives.”

The court’s decision “has affirmed the American tradition of basic constitutional rights for all,” said Boston Cardinal Sean P. O’Malley, chairman of the U.S. bishops’ Committee on Pro-Life Activities.

He said in a June 26 statement that the now-overturned law “reflects an ominous trend in our society” because it reveals how abortion supporters seek to deny Americans who “seek to protect the unborn” their right to freedom of speech and association as well as the “right to participate in the public square and serve the vulnerable in accord with our moral convictions.”

The U.S. Conference of Catholic Bishops had joined with other religious groups in filing an *amicus*, or friend of the court, brief for this case.

According to Glenn Tebbe, executive director of the Indiana Catholic Conference and spokesperson of the Church in Indiana on public policy matters, there is no such buffer zone law in Indiana restricting the speech of pro-life supporters in front of abortion centers. So the June 26 Supreme Court ruling affects no Indiana laws.

Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life was pleased with the ruling in the *McCullen* case.

“It is encouraging that free speech rights of those who pray in front of abortion facilities and offer life-affirming resources to women who are seeking abortion have been upheld in the Supreme Court’s decision on June 26,” Niemerg said. “It is my hope that this unanimous decision will help to build a culture of life by allowing more women to know of the support which is available for women who are pregnant and in need.”

(Criterion reporter Sean Gallagher contributed to this article.) †

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## Editorial

# The Gospel of our Lord Jesus Christ is pro-culture

We sometime hear it said that the Gospel is countercultural. That's not exactly correct.

The Gospel that we proclaim as disciples of our Lord Jesus Christ is pro-culture. It seeks always to build up human society, to transform human laws, customs and values in accordance with God's plan for us. So, while the Gospel clearly critiques ways of thinking and acting that are destructive of truly human values and the common good of all, it is never simply "against" culture, which should always reflect the beauty and goodness God inscribed in all creation. Gospel values challenge individuals, communities and society as a whole never to settle for less than perfect fulfillment of the authentic humanity that God calls us to achieve.

This perspective is important when we consider recent decisions by federal courts that impact the daily lives of people in our state and our nation. Religious freedom and the meaning of marriage are two important (and timely) examples of the difference between being "against" or "for" practices that are now being embedded in contemporary American culture.

In their statement in response to a ruling by Richard L. Young, chief judge of the United States District Court, Southern District of Indiana, which attempts to redefine the institution of marriage as "an emotional partnership between two consenting adults regardless of gender," the bishops of Indiana rightly point out that this ruling ignores the fundamental and natural truth of marriage and opens its definition to the whims of public opinion. But the bishops also make it clear that while they oppose any definition of marriage that seeks to change its fundamental meaning, they maintain a deep respect for all our brothers and sisters regardless of their sexual orientation. The Church is not *against* people with same-sex attraction. It is *for* the God-given meaning of marriage as a sacred covenant between one man and one woman that is open to the generation of new life.

Similarly, the Church is not *against* the fundamental purpose of the Affordable Care Act (Obamacare). Catholics have long argued *for* accessible and affordable health care for everyone—consistent with the healing ministry of Jesus and the tradition of Catholic health care. But we cannot stand by idly when our government requires faith-based organizations like the Little Sisters of the Poor, or family businesses like Hobby Lobby, to provide employees with drugs and services that violate their religious beliefs. The cherished tradition of religious freedom in this country argues forcefully against the imposition of secular values on people of conscience who genuinely oppose practices that truly are countercultural because they denigrate both the



A drummer joins demonstrators outside the U.S. Supreme Court rallying against a federal mandate requiring most employers to cover contraceptives for employees as part of their health care. The court ruled owners of closely held corporations can object on religious grounds to providing birth control. (CNS photo/ Jonathan Ernst)

human person and the common good. That's why Archbishop Joseph W. Tobin, speaking on behalf of the Church in central and southern Indiana, has expressed his support for the recent ruling by the United States Supreme Court on this very important issue.

The Church's position on immigration is another important example of this fundamental principle. Deeply conscious of the fact that we are a pilgrim people who are never fully settled in this world but always "on the move" to our heavenly homeland, the bishops of the United States have argued passionately and consistently for the protection and care of immigrants—especially children and families. We are *against* the safety and security of our borders or sensible processes and procedures for achieving citizenship. We are *for* guaranteeing the dignity, well-being and safety of all who come to this land as our ancestors did, seeking a better life for themselves and their families.

As Catholics, we are not "countercultural." We are profoundly "pro-culture." That means we are pro-life, pro-marriage and strongly in favor of customs, laws and ways of living that accept Jesus' invitation to become fully human and to live as free women and men called to love God and our neighbor as ourselves.

Let's do what Pope Francis and the bishops of the United States have challenged us to do. Let's be pro-life, pro-marriage, pro-family and pro-culture. That means being *for* laws, customs and values that build up human community and witness to the peace and joy of the Gospel. Let's work to build a culture that is *for* life and *for* freedom. And let's do this without being angry, judgmental or negative in our assessment of those whose positions, values and way of living are different from ours.

Love is the key. Let's love one another and love life. Genuine, selfless love may well be the most "countercultural" (or more accurately, "pro-culture") thing that any of us can do as we seek to imitate Christ.

—Daniel Conway

## Be Our Guest/Fr. William Byron

# Americans need to exercise their freedom to vote

In America, we all too often tend to substitute blame for analysis.

Since Republican Eric Cantor's recent stunning defeat in his primary election bid to hold his U.S. House of Representatives seat in Virginia's 7th Congressional District, the blame has been spread around in all directions. Analysis, however, has been somewhat thin and often contradictory.

He was the second-most powerful member of the House and widely expected to soon succeed John Boehner as speaker of the House.

Voter turnout was too low, some say; others argue that if the turnout of registered voters had been higher, Cantor would still have lost. Had the turnout been higher, I suspect Cantor would have won. Incumbents usually do.

In Virginia, a registered voter of one party can vote in another party's primary. Some say Democrats voted for Cantor's not-well-known and underfunded opponent—a tea party Republican—in order to topple the majority leader (not knowing, of course, who will succeed Cantor in that leadership position). Cantor's defeat was a political earthquake.

The aftershocks have yet to be felt.

In the primary that took Cantor down, 65,022 people voted. Cantor got only 28,898 of those votes. Many more, 474,714, according to *The Washington Post*, were registered to vote but simply chose not to vote.

Regardless of your party affiliation or, in this case, your preference for a given candidate—David Brat, the economics professor who won, or the seasoned incumbent who lost—the fact that only about 14 percent of those who could have voted actually did so has

to give one pause. Democracy depends on participation. If voters don't vote, democracy won't work.

Those who want to do something to preserve democracy can make an enormous contribution by simply voting and then helping to get out the vote by encouraging others to vote. A well-organized minority can win elections by getting out the vote. And that minority may or may not have the best interest of all in mind.

The principle of participation is an underappreciated principle of Catholic social teaching. It is often thought of in terms of the right to join trade unions. It respects another's right not to be ignored on the job or shut out from decision-making within the organization,

particularly from decisions that affect wages and working conditions and career advancement.

But the principle of participation also relates to a citizen's duty to take part in the political process by voting, not necessarily by running for office, but simply voting others in or out of office in a representative government.

We call that form of government a democracy, and it simply won't work if citizens do not participate. Hence, that's the concern all of us should have with low-voter turnout.

I think we are nearing a crisis point in America in our refusal to participate by voting in local, state and national elections. At

all three levels, our participation rates are alarmingly low. We are paying for it in the poor quality of candidates running for office, in political gridlock, particularly in Washington, and in ineffective governance at all levels.

This need not be the case. It could change for the better if more of us simply decided to vote.

(*Jesuit Father Byron is university professor of business and society at St. Joseph's University in Philadelphia. He writes for Catholic News Service.*) †

*'I think we are nearing a crisis point in America in our refusal to participate by voting in local, state and national elections. At all three levels, our participation rates are alarmingly low. We are paying for it in the poor quality of candidates running for office, in political gridlock, particularly in Washington, and in ineffective governance at all levels.'*

## Letter to the Editor

### Volunteers needed during summer, too

Summer seems to be a difficult time to get volunteers. At the St. Vincent de Paul Food Pantry, we tend to get a lot of help in November, December and January. People seem to forget that services they support need help all year, especially in the summer months.

Many private and public schools require students to complete a certain number of hours of service per semester. Perhaps more emphasis needs to be placed on ongoing service-learning, not simply meeting the hours requirement.

I encourage youths to continue their service by volunteering this summer, and college students home for the summer as well. Can you give a few hours to your neighbors in need as thanksgiving for your blessings?

The managers of charitable facilities certainly understand that folks want to enjoy summer weather, especially after

a rather brutal winter. Like many of you, all of our regular volunteers have family and social commitments for weddings, graduations, reunions, vacations, etc., many occurring in the summer months.

Unfortunately, hungry and needy people depend on charity for basic needs year round. Can you help relieve their burden—and give those who regularly volunteer some help, too?

I encourage you to take some time this summer to volunteer at your favorite charity. Even if you can only squeeze in an hour or two, the time is much appreciated by clients, staff and volunteers.

Let's take a break from the "selfie" world and embrace the physical, spiritual and emotional JOY (Jesus first, Others second, Yourself third) of a year-round commitment to helping our fellow man.

**Don Striegel**  
St Vincent de Paul Food Pantry  
Indianapolis



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Connected in the Spirit: The missionary option

During the remaining weeks of the summer, I want to offer some reflections on the question I have been asking since I arrived here in central and southern Indiana more than 18 months ago: Where is the Holy Spirit opening doors for us? In these reflections, I want to include some thoughts about the process we call *Connected in the Spirit*.

Clearly God is calling us to look closely at the number, location and staffing of parishes in the 11 deaneries of our archdiocese, and this is one of the main purposes of *Connected in the Spirit*.

But I believe the question about where the Holy Spirit is opening doors for us is broader and perhaps even more challenging than this, so I want to discuss the important issues we face here in the context of our overall mission and purpose as an archdiocesan Church.

In his apostolic exhortation, *Evangelii Gaudium* ("The Joy of the Gospel"), Pope Francis has some challenging things to say to bishops, priests and all who have pastoral responsibilities in the Church.

We are not to be closed in on ourselves. We are not to use the sacraments or Church teaching on morality as clubs to

beat people with or chase them away from the community of faith. Mercy, love for the poor, humility, a welcoming spirit and a genuine and enthusiastic proclamation of Gospel joy should be our defining characteristics.

The Holy Father urges us to be "Spirit-filled evangelizers" (#259), and while the work of evangelization should take place everywhere—including our homes, our workplaces and the public square—the parish has a special role to play in giving witness to the joy of the Gospel.

Pope Francis writes, "I dream of a 'missionary option,' that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all

those whom Jesus summons to friendship with himself" (#27).

I can't imagine a clearer articulation of our mission as parishes and as an archdiocese. We are called to be missionary disciples, and whatever changes we make in our structures must unquestionably be for "the evangelization of today's world" and not for "self-preservation."

The Holy Father goes on to say that "the parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be 'the Church living in the midst of the homes of her sons and daughters'" (#28).

Through the collaborative, "bottom-up" process of *Connected in the Spirit*, we are being challenged to exercise greater flexibility in the way we structure and staff parishes. Our primary purpose is to proclaim the Gospel as "missionary disciples" who witness to Gospel joy. Our goal is not self-preservation, although we

do have to be responsible stewards of the human, physical and financial resources entrusted to our care.

Pope Francis reminds us that we are called to be "the Church incarnate in a certain place, equipped with all the means of salvation bestowed by Christ, but with local features" (#30). The Holy Father goes on to say that both parishes and dioceses are challenged to step outside of their comfort zones, and to be ambassadors for Christ both close to home and in the farthest corners of the world.

When I recently announced the results of our deliberations in the four Indianapolis deaneries as part of *Connected in the Spirit*, I noted that we are now working with three distinct models or structures for parish communities: merged, linked and partnered. I plan to discuss each of these models in the coming weeks, but what they all have in common is our sincere effort to realize Pope Francis' dream of a "missionary option" for our parishes and our archdiocese.

Let us ask the Holy Spirit to continue to accompany the planning process of *Connected in the Spirit*, so that all of us may be missionary disciples who give eloquent witness to the joy the Gospel. †

## Conectados en el Espíritu: la opción misionera

Durante las últimas semanas del verano deseo ofrecer algunas reflexiones sobre la interrogante que me he planteado desde que llegué a la zona del centro y el sur de Indiana, hace más de 18 meses: ¿Dónde nos está abriendo el Espíritu Santo una puerta? En el marco de estas reflexiones, me gustaría incluir algunos comentarios sobre el proceso que denominamos "Conectados en el Espíritu."

Es evidente que Dios nos llama a examinar muy de cerca la cantidad, la ubicación y el personal de las parroquias de los 11 deánatos de nuestra Arquidiócesis y ese es uno de los objetivos principales de Conectados en el Espíritu.

Pero pienso que la interrogante de dónde nos está abriendo una puerta el Espíritu Santo es mucho más amplia y quizás incluso representa un desafío más grande, así que deseo explorar los asuntos importantes que debemos enfrentar aquí, en el contexto de nuestra misión general y de nuestro objetivo como Iglesia arquidiocesana.

En su exhortación apostólica, *Evangelii Gaudium* ("La alegría del Evangelio"), el papa Francisco dice algunas cosas que constituyen desafíos para los obispos, los sacerdotes y todos aquellos que tienen responsabilidades pastorales dentro de la Iglesia.

No debemos encerrarnos en nosotros

mismos. No debemos emplear los sacramentos o las enseñanzas sobre moral de la Iglesia como clubes para exponer al escarnio público a los demás o ahuyentarlos de la comunidad de fe. La misericordia, el amor a los pobres, la humildad, un espíritu acogedor y la proclamación entusiasta de la alegría del Evangelio deberían ser las características que nos definan.

El Santo Padre nos exhorta a ser "evangelizadores con espíritu" (#259) y si bien la obra de evangelización debe desarrollarse en todos lados, inclusive en nuestros hogares, lugares de trabajo y en plazas públicas, la parroquia desempeña un papel especial a la hora de dar testimonio de la alegría del Evangelio.

El papa Francisco escribe: "Sueño con una opción misionera capaz de transformarlo todo, para que las costumbres, los estilos, los horarios, el lenguaje y toda estructura eclesial se convierta en un cauce adecuado para la evangelización del mundo actual más que para la autopreservación. La reforma de estructuras que exige la conversión pastoral sólo puede entenderse en este sentido: procurar que todas ellas se vuelvan más misioneras, que la pastoral ordinaria en todas sus instancias sea más expansiva y abierta, que coloque a los agentes pastorales en constante actitud de salida y favorezca así la respuesta positiva de todos aquellos a quienes Jesús

convoca a su amistad" (# 27).

No puedo imaginarme una explicación más clara de nuestra misión como parroquias y como arquidiócesis. Estamos llamados a ser discípulos misioneros y todas las modificaciones que hagamos a nuestras estructuras sin duda deben ser en pro de la "evangelización del mundo actual" y no para la "autopreservación."

"La parroquia no es una estructura caduca; precisamente porque tiene una gran plasticidad, puede tomar formas muy diversas que requieren la docilidad y la creatividad misionera del Pastor y de la comunidad. Aunque ciertamente no es la única institución evangelizadora, si es capaz de reformarse y adaptarse continuamente, seguirá siendo «la misma Iglesia que vive entre las casas de sus hijos y de sus hijas»" (# 28).

A través del proceso de colaboración y razonamiento inductivo de Conectados en el Espíritu, enfrentamos el desafío de adoptar una mayor flexibilidad en la forma en la que estructuramos y dotamos de personal a las parroquias. Nuestro objetivo principal es proclamar el evangelio como "discípulos misioneros" que dan testimonio de la alegría del Evangelio. Nuestro objetivo no es la autopreservación, si bien tenemos la responsabilidad de ser administradores de los recursos humanos, físicos y económicos que se nos han confiado.

El papa Francisco nos recuerda que estamos llamados a ser "la Iglesia encarnada en un espacio determinado, provista de todos los medios de salvación dados por Cristo, pero con un rostro local" (# 30). El Santo Padre prosigue diciendo que tanto las parroquias como las diócesis tienen el desafío de salirse de su comodidad y de convertirse en embajadores de Cristo, tanto cerca de sus hogares como en los rincones más apartados del mundo.

Cuando anuncié recientemente los resultados de nuestras deliberaciones en los cuatro deánatos de Indianápolis como parte de Conectados en el Espíritu, mencioné que ahora estamos trabajando con tres modelos o estructuras diferentes para las comunidades parroquiales: fusionadas, vinculadas y asociadas. En las próximas semanas planeo explicar cada uno de estos modelos, pero lo que todos ellos tienen en común es nuestro esfuerzo sincero de materializar el sueño del papa Francisco de crear una "opción misionera" para nuestras parroquias y nuestra arquidiócesis.

Pidámosle al Espíritu Santo que siga guiando el proceso de planificación de Conectados en el Espíritu, para que todos podamos convertirnos en discípulos misioneros que ofrecen testimonios elocuentes de la alegría del Evangelio. †

Traducido por: Daniela Guanipa



# Events Calendar

**July 4**  
St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ¡Ole! Festival,"** music, food, games, view downtown fireworks, 3-11 p.m. Information: 317-637-3983.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction,** 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

**July 5**  
St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group,** Mass, exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Edelweiss House, 592 N. County Road 650 E., Greensburg. **Charismatic Mass and gathering,** noon Mass followed by lunch, bring a dessert and a chair, RSVP by June 29 by calling 317-846-0705.

**July 8**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting,** 12:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party,** seniors and retirees, 12:30 p.m. Information: 317-788-0522.

**July 9**  
St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group,** 7 p.m. Information: 317-851-8344.

**July 9-11**  
St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Garage sale,** Wed. and Thurs., 9 a.m.-5 p.m., Fri., 9 a.m.-noon. Information: 317-846-3850, ext. 123.

**July 10-12**  
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival,** Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat.

noon-midnight, food, games, entertainment. Information: 317-353-9404.

**July 11-12**  
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community festival,** 5 p.m.-midnight, music, games, food, \$2 adults, under 18 free. Information: 812-232-8421.

**July 12**  
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Harvest House Seniors,** Mass, noon, luncheon and fellowship following Mass. Information: 317-241-9878 or 317-244-255.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting,** 1 p.m., age 50 and over. Information: 317-784-4207.

**July 13**  
St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French,** Archbishop Joseph W. Tobin, celebrant, 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or [ccfindy3@gmail.com](mailto:ccfindy3@gmail.com).

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival,** chicken dinners, bid-n-buy booth, hidden treasures booth, 11 a.m.-6 p.m. Information: 812-537-3992.

**July 17**  
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration, interceding for women experiencing crisis pregnancy,** 11 a.m.-7 p.m., with Mass at 5:45 p.m.

**July 17-19**  
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Summer Festival,** Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

**July 18**  
St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast,** 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

**July 18-20**  
Our Lady of the Apostles Family Center, 2884 North 700 West, Greenfield. **Little Flower Parish's Girl's Club summer camp, "Mary's Garden Party,"** \$50 per person, reservations due July 10. Information: 866-305-8362 or [monica@beholdpublications.com](mailto:monica@beholdpublications.com).

**July 19**  
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5K Chicken Fun Run/Walk,** 8 a.m. Information: 812-923-5419 or [www.stmarysnavilleton.com](http://www.stmarysnavilleton.com).

**July 19-20**  
St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival,** Sat. 6:30 p.m.-midnight, Sun. 11 a.m.-9 p.m., Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children's area. Information: 812-576-4302.

**July 20**  
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic,** 10 a.m.-4 p.m., chicken dinner

served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

**July 20-26**  
St. Ambrose Parish, food booth at **Jackson County Fair** on S.R. 250, Brownstown, 10 a.m.-10 p.m. Information: 812-522-5304.

**July 26**  
St. Mary of the Assumption Parish, 777 S. 11th St., Mitchell. **Hog roast and garage sale,** 9 a.m.-3 p.m. Information: 812-849-3570.

**July 26-27**  
St. Martin Parish, 8044 Yorkridge Road, Guilford. **Parish festival,** Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken dinner. Information: 812-576-4302.

**July 27**  
St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic,** 10 a.m.-4 p.m. Central Time, chicken dinner, quilts, games, raffles, entertainment. Information: 812-843-5036. †

## Retreats and Programs

**July 18-20**  
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **"Experiences of Prayer in the Bible,"**

Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

(For a list of retreats scheduled for the next eight weeks, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## Children's book on St. Theodora wins fourth place from Catholic Press Association

A children's book about Sisters of Providence founder St. Theodora won fourth place from the Catholic Press Association for the Children's Books category. The book, written by Mary K. Doyle and published in 2013 by the Sisters of Providence, is entitled *Saint Theodora and Her Promise to God*.

Doyle is a writer with more than forty years of professional writing experience and is a master's degree graduate of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

The 34-page book tells the story of the 10-year-old St. Theodora and the promise she made to God to do whatever he asked—not knowing all the

travel and work it would take to fulfill that promise.

Comments from the judges about the award-winning book include, "Historical, empowering, adventure-filled, travel themes, trust themes, prayer component, love plays a role, highlights active listening and action, good illustrations."

Doyle's five other published books are: *Young in the Spirit*, *Grieving with Mary*, *The Seven Principles of Sainthood*, *The Rosary Prayer by Prayer*, and *Mentoring Heroes*.

The married grandmother is an active parishioner at St. Peter Church in Geneva, Ill. †

## Carmelite sisters of Terre Haute to lead Our Lady of Mount Carmel novena starting on July 8

The sisters of Our Lady of Mount Carmel, 59 Allendale in Terre Haute, invite all to join them in a novena in honor of Our Lady of Mount Carmel at 7 p.m. on July 8-16.

Each day, the rosary will begin at 7 p.m., followed by Mass. The homilist at each Mass will be Congregation of the Sacred Hearts of Jesus and Mary Father Richard McNally.

For those who wish to join in the novena but are unable to attend the rosary and Mass, the novena prayer is as follows:

O most beautiful flower of Mount Carmel, fruitful vine, splendor of heaven, blessed Mother of the Son of

God, immaculate Virgin, assist me in this my necessity.

O Star of the sea, help me and show me herein that you are my mother.

O Holy Mary, Mother of God, Queen of heaven and earth, I humbly beseech you from the bottom of my heart, to succor me in this necessity: there are none that can withstand your power.

O show me herein that you are my mother.

Our Lady Queen and Beauty of Carmel, pray for me and obtain my requests.

Sweet Mother, I place this cause in your hands. Amen. †

## VIPs

**Randall and Clarette (Dax) Harnish**, former members of St. Lawrence Parish in Indianapolis who are now members of St. Justin Martyr Parish in St. Louis, Mo., will celebrate their 60th wedding anniversary on July 10.

The couple was married on July 10, 1954, at St. Ethelreda Church

in Chicago, Ill.

They are the parents of six children, Christi Riley, Dana Tinsley, Lawrence, Martin and Matthew Harnish, and the late Lynn Walker. The couple has 12 grandchildren.

They will celebrate with a family reunion in St. Louis, Mo. †

## Biking for Babies event at Our Lady of Perpetual Help Parish set for July 17

A dinner and talks from a group of bikers called Biking for Babies will be held in the basement of Our Lady of Perpetual Help Church, 1752 Scheller Lane in New Albany, at 5:30 p.m. on July 17.

The mission of Bikers for Babies is to raise awareness for the good work that pregnancy resource centers are doing throughout the United States to save lives.

Following Mass at 5:30 p.m., there will be a simple dinner in the church basement, followed by talks from the Biking for Babies representatives and pro-life

leaders from the Louisville metro-area. The event is sponsored by the pro-life teams of Our Lady of Perpetual Help and St. Joseph parishes.

There is no charge for the event, but there will be an opportunity to give a free-will offering. All free-will offerings will benefit Biking for Babies.

To attend the event, RSVP by July 11 by calling the parish office at 812-944-3326.

For those interested but unable to attend, donations are accepted online at [www.bikingforbabies.org](http://www.bikingforbabies.org). †

## Bishop Chatard Walk-a-thon



Joseph Knight of St. Simon the Apostle Parish in Indianapolis walks awash in color on May 1 during the Bishop Chatard High School Annual Walk-a-Thon to raise money for the Indianapolis school's annual fund for tuition assistance. This year's event raised \$39,000. (Submitted photo by Dana Mullin)



# HEALTH

continued from page 1

so people understand that you can't be healthy bodily if you're not healthy emotionally and spiritually.

"We're a resource for priests and parishioners. We are there to teach, assess, collaborate with the different ministries, and to promote this holistic approach to health. Education is a really big part of faith community nursing."

Parish nurses or those involved in parish health ministry are not performing hands-on healthcare. Rather, LeBeau said, "Being in faith community nursing is knowing where your resources are or knowing how to find out where they are."

## Focus is based on parish's needs

One of the attributes of parish health ministry, said LeBeau, is that "every parish nursing ministry is different.

"You control what is done. There is no 'you have to do this, and you have to do that.'

"It serves the needs of the parish, and those on the health ministry team decide what they're going to do and where the focus will be, based on their parish's unique needs. Maybe it's helping seniors in one parish and school in another, or something completely different."

And those involved in health ministry don't have to conduct separate programs, she said.

"Health ministry touches across all the ministries. I like to think of it as an extra blanket of care and concern that we insert into the different ministries, whether it's the family dealing with someone slowly dying, the grief you have to deal with in dealing with someone with Alzheimer's, or the care that we're showing a young family that needs support."

Registered nurse Jan Erlenbaugh Gaddis agrees. She has been a part-time parish nurse at Holy Cross Parish in Indianapolis for 18 years. While most parish nurses are volunteers, Erlenbaugh Gaddis is paid by Franciscan St. Francis Health.

"I believe all parishes have health ministry, they just aren't aware of it," she said. "Because they are visiting the sick, doing Communion visits, helping reach out. [Health ministry is] taking what's already happening and bringing them together."

## Not a nurse? Not a problem

LeBeau estimates that there are about 50 parishes with a health ministry in the archdiocese. Some have a registered nurse who has completed a special Faith Community Nursing (FCN) program.

"To go through the FCN program, you have to be a licensed nurse, you have to have a letter from your pastor and you have to fill out an application," LeBeau explained.

The short course is sponsored and often subsidized by several hospitals in and near the archdiocese, including St. Vincent Health and Franciscan St. Francis Health, both in Indianapolis, and Norton Health Care in Louisville.

"But whether or not [your parish has] a nurse, I encourage a health ministry," LeBeau continued.

"Health ministry is anybody who is interested in health promotion in the parish. That could be a mother whose children are at home, or it could be a physical therapist, a health professional or just someone who is interested in health overall.

"Even if you have a parish nurse, a good parish nurse can't do her job well if she doesn't have supporting help."

Patty Arthur, a registered nurse who serves as a parish nurse at St. Joseph Parish in Indianapolis, agrees.

"There's no health care background required for volunteers," she said. "We don't do hands on nursing of any kind. We focus on spirituality by being practicing Catholics with a devout devotional life, being a presence to people that have need of us."

## 'Meet them where they are'

When it comes to addressing the whole-health needs of their parish, most health ministry leaders interviewed by *The Criterion* recommend starting with a parish health assessment or survey.

"People get burned out because you don't give them what they need," said Steggeman. "That's why assessment is so important.

"What I have found in ministering is that people are so busy, you have to meet them where they are. We had classes like a dietician, a chef, Jazzercise. But very few people came. Everyone's time is at a premium."

But with the "Walk to Jerusalem" program, Steggeman said, "people could do this on their own at home with whatever time they had."

Steggeman and her team instituted the program to promote a healthy, active lifestyle.

"I see obesity as being the basis of a large portion of our health care problems," she said.

She described the Lenten program as an "exercise of mind, body and spirit" started by St. John Providence Health System in Michigan.

"They have a book, a bible study," Steggeman explained. "Then you walk and register your miles. So 'one mile' could be walking one mile or 20 minutes of exercise. For those who weren't able to walk, praying for 20 minutes was a mile, saying the Divine Mercy Chaplet or Stations of the Cross was a mile.

"It was a smashing success for our 1,200 family parish. The school was so excited, they got involved, too."

Steggeman and her health ministry team have cast a broad net in meeting the holistic health needs of the parish. They conduct blood pressure screenings one Sunday a month after Mass—again, meeting the parishioners where they are.

They have a prayer blanket ministry, "where our quilters quilt small blankets that are prayed over at the altar. How special is that for the ill or an infant, where everyone prays over them?"

They implemented a "Home Grown Goodness" program, where people with an overabundance of vegetables from their gardens share the surplus with parishioners.

Their health ministry also held a fundraiser, raising \$1,800 to purchase an automatic external defibrillator for the parish.

## Tapping into existing ministries

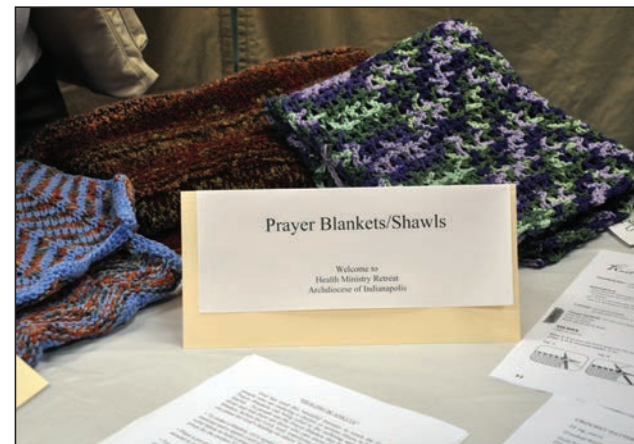
Other parishes in the archdiocese that have a health ministry meet parishioners' needs by offering everything from garden walks to flu shots to CPR training. Some publish information in their weekly church bulletin, while others have developed a newsletter or invite speakers to talk on various topics.

Several also tap into existing ministries.

Arthur of St. Joseph Parish said, "We work with our Communion ministers as far as identifying people in need of some kind of assistance at home, maybe going to the grocery store, doing light housework or just needing companionship."

Erlenbaugh Gaddis of Holy Cross said she considers those who volunteer with the Society of St. Vincent de Paul to be performing health ministry functions.

"St. Vincent de Paul has always been very dynamic at Holy Cross, where they're being health ministers in going out and meeting those needs and praying with people," said Erlenbaugh Gaddis.



Handmade prayer shawls and blankets are displayed in a resource room during the Parish Nursing Retreat held on June 13 at St. Agnes Parish in Nashville. As a form of health ministry, several parishes have groups that make blankets and shawls to be given to parishioners or others in the community in need of prayer or comfort. (Photo by Natalie Hoefler)



Home-grown vegetables are free for the taking as a part of Our Lady of Perpetual Help Parish's health ministry. The New Albany Deanery parish is one of many parishes throughout central and southern Indiana offering health ministry, which seeks to promote wellness of body, mind and soul for Catholics in the archdiocese. (Submitted photo)

Concepts like tapping into existing ministries and ideas like a prayer shawl ministry were shared at the archdiocesan Parish Nurse Retreat held on June 13 at St. Agnes Parish in Nashville. Such sharing provided inspiration and direction to many who attended the retreat with plans to start a health ministry in their parish. (See related article below.)

## Being 'hands and feet of the Lord'

LeBeau commented on the growing trend of health ministry in the parishes of central and southern Indiana.

"I think the movement for faith community nursing is showing it to be a more professional role."

She views the expansion of health ministry falling together "as most things do in God's work.

"I really feel like it's a great opportunity for nurses and people who are interested in this [ministry] to be able to touch people where they are, to be able to reach out. It's like the hands and feet of the Lord—who is going to be that if it's not the people interested in people's health and well-being?"

And that, said LeBeau, is the rewarding part.

"There's nothing quite like feeling like God has touched a person through you."

(For information on starting a parish health ministry, contact Joni LeBeau at 317-236-1475 or 800-382-9836 ext. 1475, or by email at [jlebeau@archindy.org](mailto:jlebeau@archindy.org).) †

## Parish nurses and health ministers share ideas, network at retreat

By Natalie Hoefler

NASHVILLE—People in parish health ministry are tasked with nurturing the whole health of parish members—body, mind and soul.

Such an important but daunting task is made easier by the annual Parish Nursing Retreat sponsored by the archdiocesan Health Ministry, a branch of the Office of Pro-Life and Family Life. The retreat was held this year at St. Agnes Parish in Nashville on June 13.

"It's good to find out resources," said attendee Pat Delph, a registered nurse who is starting a health ministry at her home parish of St. Jude in Indianapolis. "You don't want to reinvent the wheel if someone has a good program that works already."

Ideas, services and programs were shared by speakers with years of experience in parish nursing and health ministry, including speakers from the archdiocese.

Theresa Chamblee, executive assistant for the Secretariat for Catholic Charities and director for the Catholic Campaign for Human Development, gave a demonstration of the archdiocese's new Catholic Help Network. This online database, [chn.archindy.org](http://chn.archindy.org), allows users who both need and provide help to search

for services available in parishes and through Catholic organizations in the archdiocese.

"It's a terrific resource," said Susan O'Reilly, a registered nurse who is in the process of starting a parish wellness program in her home parish of St. Thomas Aquinas in Indianapolis. "The more resources that are available with the click of a button, the more access people will have."

Margaret Haehl, a retired pharmacist and member of St. Vincent de Paul Parish in Shelby County who is hoping to start a health ministry in her parish, agreed.

"Through the [Catholic] Help Network, everything is so available," she said. "There are so many different ministries that are out there that I had no clue about."

Participants also gathered ideas from a display room with booths where vendors shared health ministry resources and project ideas.

One group displayed crocheted and knitted prayer shawls and blankets that are given to infants being baptized, people in nursing homes or those suffering illness.

"We made 150 prayer shawls in the last year-and-a-half," said retired registered nurse Vicki Williams of Holy Cross Parish in Indianapolis.

"It's such a healing ministry. You can feel God's presence around you, [and feel] that someone cares."

Lisa Fleetwood, the faith community nursing coordinator for Community Health Network in Indianapolis, spoke at the retreat and encouraged the participants to make a difference.

"You can change the world," said Fleetwood, a registered nurse. "What you do matters. What you do is an extension of your faith. You do it for, by and through Jesus. It brings glory to God.

"Healthy people can serve God, but poor health inhibits your ability to bring about God's kingdom."

Peggy Clegg, pastoral associate for health and senior ministry at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, sees an increasing need for pastoral health ministry.

"I think this is a growing trend in parishes," she said. "As our society changes, I think more and more people will reach out to their own parish to find help."

(Information on health ministry resources available through the archdiocesan Health Ministry can be found by logging on to [www.archindy.org/plfl/ministries-health.html](http://www.archindy.org/plfl/ministries-health.html).) †



From the Editor Emeritus/John F. Fink

## Old Testament: The establishment of Israel's monarchy

(Twenty-sixth in a series of columns)

The two Books of Samuel tell the stories of three of the greatest figures in Israel's history: Samuel, Saul and David. They are a combination of sagas in which God intervenes in their lives and in actual history. The history stretches from the last of Israel's judges, Samuel, through the establishment of Israel's monarchy and David's royal dynasty.

I hope you will read these stories. This week, let's cover the first 12 chapters in the First Book of Samuel.

They begin with Samuel's birth to Hannah, a barren woman who prayed for a child in the shrine at Shiloh. When Hannah bears a son, she recites a hymn that readers will recognize as having several points of resemblance with the Blessed Virgin's "Magnificat" (Lk 1:46-55).

Samuel grew up in the service of the priest Eli, who had two sons, Hophni and

Phinehas. But they were wicked, among other things "having relations with the women serving at the entry of the meeting tent" (1 Sm 2:22). One night, God appeared to Samuel and told him that he would punish Eli's family.

That happened when Hophni and Phinehas took the Ark of the Covenant into battle against the Philistines. The Philistines defeated the Israelites and captured the Ark. When this was reported to Eli, then 98, he fell backward from his chair and died of a broken neck.

While the Ark was in the possession of the Philistines, they had nothing but trouble. The people suffered from various afflictions, including having their cities returned overrun by mice. They therefore returned the Ark along with a guilt offering.

As Samuel began to judge Israel as Eli's successor, he demanded that the Israelites put away their foreign gods and worship the Lord alone. He then led an army against the Philistines and defeated them. He then continued to judge Israel.

Chapter 8 of the First Book of Samuel begins the establishment of the monarchy. Readers should be aware, though, that

the book gives two, and sometimes three, viewpoints on most of the events, including the appointment of Saul as king, the reasons for his downfall, his relationship with David and the circumstances of his death.

When the people came to Samuel asking for a king to rule over them like other nations had, Samuel was displeased because he considered the Lord to be their ruler. But he finally acquiesced to their request and anointed Saul as king. Saul was described as a handsome young man who stood head and shoulders above the people.

About a month after Saul was chosen, the Ammonites threatened a portion of Israel. The people went to Saul, who invaded the Ammonite camp with his troops and slaughtered them. After that, Saul was accepted as king and his kingdom was inaugurated at Gilgal.

Chapter 12 brings the era of Israel's judges to an end with an address by Samuel. He tells the people that he has acceded to their demand for a king, but they must still obey the Lord or God will deal with them severely. †

It's All Good/Patti Lamb

## Make time to meet God—early and often—in prayer

There's a certain situation about which I've been praying lately. And when I say "praying," I mean storming heaven like nobody's business.

Day in and day out, Patti's Prayer Patrol reported for duty.

A friend who shared the concern about which I'd been praying gently challenged me one afternoon.

"Maybe it's time to do more than pray," she said. She suggested that it was time to take matters into our own hands.

I explained that I didn't feel called to take action because, in my humanity, I just didn't know what to do in this situation.

I've learned that when I try to intervene and take control of a situation according to what I think is best, things go awry. I'm not the all-knowing one. That's God. When I try to exert my will, I often find out later that God's plans were ultimately much better, even if they didn't seem so at the time.

That's when I told her that I felt called to pray, but not to act. This was a case for God. My best course of action was to pray—for discernment and for peace for everyone involved.

I could tell that she was disappointed in me. She implied that prayer alone wouldn't tackle this issue.

That evening, I read a passage in my favorite book, *God Calling*. It said:

"The world, my poor world, flies to me when its difficulties are too great to be surmounted any other way, forgetting, or never realizing that if, with the same eagerness, those hearts sought me merely for companionship ... many of the difficulties would not arise. Seek me early, before I get crowded out by life's troubles, difficulties and pleasures."

How often our approach is backward. We forget to embrace God from the outset. Instead, we take the reins ourselves and then offer to hand them over to God when we're in trouble.

We pray for solutions to situations when, if Christ had been invited to guide us from the start, we might have approached those situations differently.

This world will never be perfect because we're human and we're all sinners and we hurt others—most times unintentionally.

We've got to remember that God is the captain, and he runs this ship. Our primary objective should be to get in tune with him. Then everything else will shake out.

I wholeheartedly acknowledge that this

is easier said than done. Usually, I don't know if I'm "hearing" God correctly when I pray. That's why I like to add a petition for discernment. I've read that discernment is "a decision-making process that seeks to align our own will with the will of God," so that we can learn where God is leading us.

Pray—especially to discern—and then act. Not the other way around.

Too often, we get it backward. But we must remind ourselves that every decision, every undertaking, every "anything" should start with God.

He will not disappoint us. Life is no cakewalk and there will be times when all we can say is, "I believe, but I don't understand."

I reflect on the scene after the crucifixion when friends removed Jesus' body from the cross. His followers' faith was shaken. They felt defeated, not knowing that the best was yet to come: The Resurrection and eternal life for all of us.

God's ways might not be in direct alignment with ours, but we've got to trust him to work it all out. And we must meet him—early and often—in prayer.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Coming of Age/Karen Osborne

## Do you want better friendships? Be a better friend

What is a true friend?

When I was younger, friendship was defined more by convenience than by

choice. My best friend at school was the kid who always let me eat her candy. My best friend at day care was the only other girl who preferred reading instead of Barbies. It didn't matter that we

had nothing else in common. That shared interest made us besties.

Friendships change as you get older. Sometimes friendships deepen, and sometimes they wither. Sometimes God brings people into our lives for just a little while, and sometimes they stick around for years.

Having friends is important for people of all ages, but at no time in my life did it feel more crucial to have good friends than in high school. Having good friends meant that school dances were more fun, classes were more interesting and weekends more uproarious.

My true friends always told me the truth. They listened when I needed an open ear, and were there for me when I felt

down. We shared more than interests. We shared morals and values. They made me feel as if I could be a better person.

But not all friends are like that. I've had my share of friends and acquaintances that I call "energy vampires"—people who take, take, take and never give.

First, there's the "fair-weather friend," who's up for going out to the mall or the game as long as everything is fun, but the moment you need help, they bail.

Then there's the "backstabber," who is fine to your face but tells rumors and lies about you to other people. There are many reasons people do this, but I find that they usually do this to make themselves look better in front of the popular kids.

There's also the "critic," or the friend who always has something negative to say about the movie you're watching, the shirt you're wearing or the homework you're doing. They complain, complain, complain. Nothing is ever good enough for them.

What about the gossips, who dish all of your secrets to others because that's just what they do? Or the jealous ones, who always try to make you feel guilty if you ever hang out with someone else besides them?

Maybe you see some of that behavior in yourself. Are you a fair-weather friend sometimes?

My mother always used to tell me that friendship was like a group of nesting circles. In the center circle were our best friends, the true-blue family members who would always be there. In the circle outside that one came fair-weather friends—people we liked, but weren't always around when the rubber hit the road. Outside that circle were acquaintances.

Not everyone has to be in the center circle. We need acquaintances, too, to live happy lives. But when it comes to fair-weather, backstabbing or gossipy friends, maybe it's better to allow them to move to the outside of the circle so you can be happier with the people who matter.

We can still care about what happens to others. We can be nice to them, help them out, even head off to the mall with them. But choosing to include them in the "inner circle" may not be advisable.

Remember the one rule that's always right: The best way to get better friendships is to be a better friend.

(Karen Osborne writes for Catholic News Service.) †

Your Family/Bill Dodds

## The beatitudes and a prayer for caregivers

I don't recall my late wife, Monica, and I ever apologizing to Jesus or the evangelist

Matthew for plagiarizing and doing a little rewriting of the beatitudes.

Perhaps I should assume that sometimes since Monica's death in January 2013, she straightened the whole thing out face to face.

Two items remain among the most requested from our ministry to family caregivers. One is the "Beatitudes for Caregivers" and it goes like this:

Blessed are those who sleep poorly because they're worried about their loved one, or because their loved one wakes in the middle of the night and needs help, for theirs is the kingdom of heaven.

Blessed are those who mourn because their loved one, though still alive, is slipping away because of dementia, for they will be comforted.

Blessed are the meek who force themselves to speak up and speak out to make sure their loved one receives the help he or she needs, for they will inherit the land.

Blessed are those who hunger and thirst for answers to why this is happening to their loved one and how much longer it will go on, for they will be satisfied.

Blessed are those who show mercy, kindness and compassion to their loved one, for they will be shown mercy, kindness and compassion.

Blessed are those who keep clean a loved one who is physically or mentally unable to keep himself or herself clean, for they will see God.

Blessed are those who help their loved one find moments of peace, for they will be called children of God.

Blessed are those who are misunderstood, not appreciated and taken for granted in their role as caregiver, for theirs is the kingdom of heaven.

Blessed are you whose caregiving efforts are unjustly criticized—or who are falsely accused of not caring about others—because of your love for your care-receiver and your love for God, who has asked you to help his beloved son or daughter.

Rejoice and be glad, for your reward will be great in heaven.

The other popular item is "A Caregiver's Prayer," and it begins this way:

Heavenly Father, help me better understand and believe I can do what you ask me to do.

Forgive me for the times, even now, when I question your judgment.

As I go about the many daily tasks of caregiving, give me energy.

As I watch my loved one oh-so-slowly walk across the room, give me strength.

As I answer his/her repeated question just one more time, give me patience.

As I look for solutions to whatever is the most recent concern, give me wisdom.

As I reminisce with him/her about the "good old days," give me a moment of laughter.

As I get to know my loved one in a new way, seeing both his or her strength and frailty, give me joy.

As I sit beside my loved one's bed waiting for his or her pain medication to take effect, give me comfort.

Lighten my burden, answer my prayer, and give me the strength to do what so often seems impossible. Give me a quiet place to rest when I need it, and a quieting of my anxieties when I'm there.

Change my attitude from a tired, frustrated and angry caregiver to the loving and compassionate one I want to be.

Remain my constant companion as I face the challenges of caregiving, and when my job is through and it's time for me to let go. Help me remember that he or she is leaving my loving arms to enter your eternal embrace. Amen.

(Bill Dodds writes for Catholic News Service.) †



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(Bill Dodds writes for Catholic News Service.) †



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

# Sunday Readings

Sunday, July 6, 2014

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

This weekend, the first biblical reading is from the Book of Zechariah.

Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. He went to the Holy Land with his grandfather when the exile was ended.



It might be assumed that he was either a youth or a young adult when he made this trip, as few grandparents at the time lived long enough to see their grandchildren reach middle age.

Finally, in the Holy Land, he devoted himself to the care and study of the Scriptures. Obviously, he saw himself as a prophet and was regarded so.

He met a violent death, being murdered apparently within the temple precincts.

It seems likely that Zechariah witnessed and shared the enthusiasm of the people as they quit the despised Babylon and began their journey home.

The reading for this weekend captures this great joy and enthusiasm. All wrongs were to be righted. Great days were ahead. To lead the people into a new day of peace and prosperity, God will send a Messiah who will enter the holy city of Jerusalem with humility, seated on a donkey.

This image was to be a part of the event of Palm Sunday, which happened many centuries later when Jesus entered Jerusalem shortly before his Passion and death.

St. Paul's Epistle to the Romans provides the second reading. In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life, but the Lord becomes part of them. They become part of

Jesus. Christian discipleship forges this strong a bond.

The last reading is from St. Matthew's Gospel. Jesus continually encountered persons very well educated in the Scriptures. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better see the most profound of truths.

However, Jesus does not leave people to drown in the sea of their own pride and ignorance. Rather, he calls and reaches out to them. Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

## Reflection

The Gospel reading this weekend presents facts indispensable to achieving Christian holiness.

None of us, in the last analysis, is very insightful. None of us has all the answers. Original Sin has robbed us of our good vision. Our perspective on the world is out of focus, distorted and clouded. We are myopic. We think only of ourselves. In the midst of our inadequacy, we exaggerate ourselves. We make ourselves greater than we are.

So, we deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

## Daily Readings

### Monday, July 7

Hosea 2:16, 17b-18, 21-22

Psalm 145:2-9

Matthew 9:18-26

### Tuesday, July 8

Hosea 8:4-7, 11-13

Psalm 115:3-7b, 8-10

Matthew 9:32-38

### Wednesday, July 9

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs

Hosea 10:1-3, 7-8, 12

Psalm 105:2-7

Matthew 10:1-7

### Thursday, July 10

Hosea 11:1-4, 8c-9

Psalm 80:2ac-3b, 15-16

Matthew 10:7-15

### Friday, July 11

St. Benedict, abbot

Hosea 14:2-10

Psalm 51:3-4, 8-9, 12-14, 17

Matthew 10:16-23

### Saturday, July 12

Isaiah 6:1-8

Psalm 93:1-2, 5

Matthew 10:24-33

### Sunday, July 13

Fifteenth Sunday in

Ordinary Time

Isaiah 55:10-11

Psalm 65:10-14

Romans 8:18-23

Matthew 13:1-23

or Matthew 13:1-9

## Question Corner/Fr. Kenneth Doyle

### Multiple witnesses are typically needed to have an annulment decree granted

**Q**I am grateful for your informative comments in a previous column



regarding annulments. But they have generated an additional question for which I seem to be getting different answers. If one of the spouses alone, without any additional witnesses, attests that he or she was not committed to the marriage but went through with it anyway, is that by itself enough to obtain an annulment? (New Berlin, Wisconsin)

**A**Generally speaking, no. Such an unsupported statement by one of the spouses would normally not be sufficient grounds for granting an annulment. As you can imagine, this would make the process all too easy and render any serious evaluation of the marriage meaningless.

Instead, you would need the support of witnesses—family members or friends—who could verify, for example, that at the time of the marriage one or both of the spouses did not intend the marriage to be exclusive and lasting, or lacked free consent due to family pressure or other circumstances.

I can conceive of situations, however, where such verification might be difficult. For example, let's say the marriage took place many years ago and people who knew the couple well back then have died or are unavailable.

Under this circumstance, it's possible that a marriage tribunal might accept the simple sworn testimony of a spouse—although that tribunal might also require that someone who presently knows the spouse attest to that person's veracity and reliability. The best advice I can give is that the person you have in mind should speak with a priest with long experience in handling marriage cases, and seek his guidance on how to proceed.

**Q**Recently, in answering a question about Mass intentions, you indicated that the donation given for the Mass was a free-will offering and that it should be explained as such, rather than as the "cost."

But my experience is otherwise. Currently, at our parish, the fixed price is \$15. Similarly, when my mother passed away some years ago, I was told by the undertaker that our pastor requested a fee of \$100 before a funeral Mass could be offered. That upset me, especially since I was involved in several ministries at the parish.

Could you comment, please? (Southwestern New Jersey)

**A**Though I've said it before, it's worth mentioning again: The answer to the often-asked question "how much does a Mass intention cost?" ought to be "whatever you would like to donate."

In our parish, we usually add "the customary offering is \$10" because we've found that people do like some guidance. (Additionally, our secretary is instructed that, if she senses that a donation might be a burden, no money should be taken.)

When it comes to funerals, some parishes do have a set charge, which helps with the upkeep and maintenance of the church. For our parish, the charge is \$125, but that amount is simply a pass-through to whatever organist is hired to play and sing for the funeral.

The Church itself gets nothing. We ask our local funeral homes to explain to the bereaved family the reason for the fee. (And again, we've sometimes waived even that charge when a family was struggling financially.)

In the case you bring up, it's possible that the information you received (about the \$100 fee upfront) might have been a misunderstanding, in which case you would have been better off talking to your pastor rather than to the funeral director.

*(Editor's note: In the Archdiocese of Indianapolis, the standard donation for a Mass intention is \$10. A priest may accept a donation less than \$10 for a Mass intention, thus allowing for those who may not be able to afford it. But they may not request a donation of more than \$10.)*

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

## My Journey to God

### Run to Jesus

By Gayle Schrank

I cannot fix your wounded reality  
Nor can you repair mine  
We must remember whenever we're searching  
Restoration comes from the Divine  
Christ always gives us what we need  
In faith we must surrender ourselves  
Be intentional in this act of love  
Trust in God and become your true self  
Christ came to the world  
He died on the cross  
Then Jesus was laid in a tomb  
He arose to new life  
And raised us up too  
Run to Jesus  
He will heal all your wounds

*(Gayle Schrank is a pastoral associate at St. Mary Parish in Navilleton. A crucifix stands in St. Albert's Chapel at the Dominican Sisters' motherhouse in Amityville, N.Y.)  
(CNS file photo/Gregory A. Shemitz)*



### Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Rest in peace

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

**BALUYOT, Dr. Gregorio R.**, 77, St. Mary, Greensburg, June 18. Husband of Violeta (Vigilia) Baluyot. Father of Michelle Chadwell, David and Willard Baluyot. Grandfather of 10.

**BURKE, Sharon P.**, 75, Holy Family, New Albany, June 19. Wife of Dan Burke. Mother of Anne Richards. Sister of Sandra Daily. Grandmother of two.

**COLLINS, Richard L.**, 79, Good Shepherd, Indianapolis, June 10. Husband of Candy Collins. Father of Deborah Skaggs, Terri Wilson, Darlene Wood, Robert and Scott Howe. Grandfather of six. Great-grandfather of five.

**CONSTANTINO, Mary Nancy**, 83, Holy Rosary, Indianapolis, June 23. Sister of Santa Bayt.

**ELPERS, Karey Sue**, 38, June 24, St. Jude, Indianapolis. Wife of John Elpers. Mother of Anna and Elise Elpers. Daughter of Karen Smith and Ronald Schucker. Granddaughter of Norma and Richard Hines. Sister of Georgettea Schucker.

**GEHRICH, David Lee**, 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 17. Father of Lt. Col. David and Aaron Gehrich. Brother of Genesore Mahoney, Edward, Ernest and James Gehrich. Grandfather of two.

**HARMEYER, Charles R.**, 78, St. Teresa Benedicta of the Cross, Bright, June 14. Husband of Mae Harmeyer. Father of Karen Janson, Kimberly McFarland and David Harmeyer. Brother of Virginia Cushard. Grandfather of nine. Great-grandfather of five.

**HARPRING, Edgar F.**, 85, St. Bartholomew, Columbus, June 9. Husband of Thelma (Lecher) Harpring. Father of Jeanette Barker, Susan Walters, David, John and Samuel Harpring. Brother of Lois Laudick, Luella Lecher, Evera Wissel and Vernon Harpring. Grandfather of 11. Great-grandfather of eight.

**HEPPNER, Daren M.**, 49, St. Louis, Batesville, June 24. Father of Alyssa and Amber Heppner. Son of Jerry Heppner. Brother of Debbie Hughes and Dena Heppner.

**LECHER, Joseph J.**, 93, St. Mary, Greensburg, June 17. Husband of Elsie (Clark) Lecher. Father of David and Mike Lecher. Brother of Ida Nobbe, Ed, Jim and Paul Lecher. Grandfather of two.

**LOVE, Marilyn M.**, 84, St. Jude, Indianapolis, June 16. Mother of Cynthia Love, Mary Schmalfeldt and Paula Sidebottom. Grandmother of nine. Great-grandmother of two.

**MUIR, Mary Pearl**, 91, St. Martin of Tours, Martinsville, June 17. Mother of Jean Majors and Robert Muir. Grandmother of five. Great-grandmother of seven.

**NOOL, Juanita**, 64, St. Jude, Indianapolis, June 22. Wife of Octavio Nool. Mother of Kim Katekaro, Amy Reyes and Erik Nool. Sister of Cion Blanco, Sitang de la Cruz, Mar and Pat Andres. Grandmother of five.

**PONGRACZ, Vincent Paul**, 76, St. Bartholomew, Columbus, June 12. Husband of Margaret (Wontorek) Pongracz. Father of Denise Langhenry, Phillip and William Pongracz. Brother of Eugene and Ronald Pongracz. Grandfather of four.

**VAUGHN, Virginia L. (Yielsa)**, 90, Prince of Peace, Madison, June 18. Mother of Kay Neace, Nancy, Sharon and Jon Yielsa. Grandmother of three.

**WESBECKER, George W.**, 83, Prince of Peace, Madison, June 19. Husband of Clarita Wesbecker. Father of Marie Abbot, Georgina Deveary, Genise Huey and Marline Siderys. Brother of Rose Marie Eldridge. Grandfather of nine. Great-grandfather of two. †



## Korean anniversary

Catholics walk in procession on June 24 at the historic Chon Jin Am site in Gwangju, South Korea, to mark the 235th anniversary of the founding of the Catholic Church in Korea. (CNS photo/EPA)

## British high court rejects challenges to assisted suicide laws

MANCHESTER, England (CNS)—Britain's highest court has thrown out three challenges to laws against assisted suicide.

Two of them involved cases in which severely disabled men said their right to privacy was being violated by the 1961 Suicide Act, which makes assisting a suicide a crime punishable by up to 14 years in jail.

A third man sought clarification about whether anyone who helped him to commit suicide in Switzerland, where assisted suicide is permitted, would face prosecution in Britain.

In a ruling published June 25, the Supreme Court in Great Britain dismissed all three—the third unanimously—and as a result exhausted a long battle by assisted suicide activists to change the law through the courts.

A four-page summary issued by the court explained that a majority of judges felt it was better for the British Parliament to decide on the legality of assisted suicide.

The first two cases were brought by Paul Lamb, who was left almost totally paralyzed by a car accident, and the family of stroke victim Tony Nicklinson, who died in 2012. The parties argued that laws which prevented doctors from helping them to kill themselves were incompatible with Article 8 of the European Convention on Human Rights, which guarantees the right to a private life.

The court unanimously decided that the ban on assisted suicide law lay within the European Court of Human Rights' "margin of appreciation" and that the U.K. was, therefore, not violating international law.

Five of the nine judges concluded that the court had the constitutional power to rule in favor of the complainants, but only two of them wished to do so.

Lord Neuberger, president of the court, said in his ruling, however, that "Parliament now has the opportunity" to decide if the prohibition of assisted suicide "should be relaxed or modified, and if so how, in the knowledge that, if it is not satisfactorily addressed, there is a real prospect that a further, and successful, application for a declaration of incompatibility may be made."

His comments were widely interpreted as an invitation to politicians to support the Assisted Dying Bill, a proposed law to legalize assisted suicide. Parliament is expected to debate the bill in July.

Andrea Williams of the Christian Legal Centre said in a June 25 statement emailed to Catholic News Service that the "judgment should not be seen as giving permission to Parliament to reopen the issue there."

"The judgment upholds the law protecting life. Parliament time and again has rejected any attempt to weaken the law on assisted suicide," she added.

Dr. Andrew Fergusson of Care Not Killing, an alliance of about 50 medical, disability and religious groups—including the Bishops' Conference of England and Wales—also welcomed the judgment because it left the law unchanged.

"The current law exists to protect the vulnerable and those without a voice: disabled, terminally ill and elderly people, who might otherwise feel pressured into ending their lives," said Fergusson. "It does not need changing." †

## A native of Cuba, Franciscan Sister Carmen de Barros ministered for 43 years in Catholic high schools and fostered religious vocations

Franciscan Sister Carmen de Barros, formerly Sister Francis Mary de Barros, died on June 3, 2014, at the motherhouse of the Congregation of the Sisters of

the Third Order of St. Francis in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on June 9 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Carmen Enriqueta de Barros was born on March 10, 1923, in Havana, Cuba.

She came to the United States in 1940 after having been awarded a scholarship to study at Marian University in Indianapolis.

She entered the Sisters of St. Francis on Sept. 5, 1944,

and professed final vows on Aug. 12, 1951.

During 69 years as a Sister of St. Francis, Sister Carmen ministered for 43 years in Catholic schools in Illinois, Indiana and Ohio, teaching Spanish, biology and religion in several high schools.

In the archdiocese, she taught at the Oldenburg Academy of the Immaculate Conception in Oldenburg, the former St. Mary Academy in Indianapolis and Father Thomas Seccina Memorial High School in Indianapolis.

Following her ministry in Catholic education, Sister Carmen founded the Casa Franciscana de Alegria in Chicago. It was a house for Hispanic women discerning possible vocations to religious life. She ministered at the Casa for 14 years and then retired to the motherhouse.

She is survived by several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100. †

## Providence Sister William Eyke ministered for 45 years at Saint Mary-of-the-Woods College

Providence Sister William Eyke died on June 19, 2014 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on June 26 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Dorothy Eyke was born on June 12, 1923, in Muskegon, Mich.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1958, and professed final vows on Aug. 15, 1966.

Prior to entering the Sisters of Providence, Sister William earned bachelor's, master's and doctoral degrees in chemistry at the University of Michigan. She then took a position teaching chemistry at Saint Mary-of-the-Woods College in 1951.

While teaching there, she discerned a call to religious life with the Sisters of Providence, but taught for a year at Marquette University in Milwaukee, Wis. before entering the community in 1958.

After completing her novitiate, Sister William returned to the Saint Mary-of-the-Woods College to teach chemistry and, for a period, to serve in its administration. She ministered full-time there from 1961-98. From then until 2005, she taught on a part-time basis. Beginning in 2011, Sister William dedicated herself entirely to prayer.

Sister William is survived by nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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## Serra Club vocations essay

# Priests, deacons and religious love God in word and deed

(Editor's note: Following is the first in a series featuring the winners of the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.)

By Wesley Kochell

Special to The Criterion

God is love. Everyone has a calling to love God in baptism just as Jesus taught us. Priests, men and women religious and permanent deacons, in their lives and ministry, respond to their calling to love throughout their everyday lives.



Wesley Kochell

Love is not only caring, but being available, being forgiving, being able to accept people for who they are.

The work of priests, men and women religious and permanent deacons does not stop after Mass. Their love continues on by the power of God. The love of religious workers involves working with people in the community, giving

company to people in the community and spreading love to people in the community.

While some may have the vocation to the married life, some might have the vocation to the single life and some might have the vocation to holy orders, all are called by God to love and serve him in order to go to heaven. Love works for everyone in different ways, but has the same purpose for all.

As it says in 1 John, "Let us love, not in word or speech, but in truth or action" (1 Jn 3:18). Priests, men and women religious and permanent deacons' lives correspond to this verse. They love not just by speaking the word of God and talking to others, but also by loving God and their neighbor.

Visiting the sick in the hospital and helping with food drives allows religious workers the ability to fulfill their duty to God. A teacher of God or soldier of Christ takes his love for all and puts it into action to show that he is loyal to his vocation and will always answer to God.

God is love and in the lives of his soldiers his love is shown. "If I speak in the tongues of mortals and of angels, but I don't have love, I am a noisy gong or a clanging cymbal" (1 Cor 13: 1). Love is our connection to God. Through sanctifying grace, holy workers respond to

God's love toward us and their love for all through truth and action.

God knows what is best for us and through his gifts to us of actual grace, priests, men and women religious and permanent deacons not only spread the word of God but live it. "Love is patient; love is kind; love is not envious or boastful or arrogant or rude" (1 Cor 13: 4). God's chosen people live their ministry along these lines, putting love into all their actions while answering to their vocation of serving God.

In conclusion, God is love, and priests, men and women religious and permanent deacons live their lives and respond to their calling of love to everyone. Their lives are to be loyal to God and help others through their actions, not only in their words.

(Wesley and his parents, Doug and Anne Kochell, are members of St. Christopher Parish in Indianapolis. He completed the seventh grade at Cardinal Ritter Jr./Sr. High School in Indianapolis last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

## What was in the news on July 3, 1964? Local religious sisters celebrate milestones and a reflection on the initial delay of the Civil Rights Bill

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 3, 1964, issue of *The Criterion*:

• **Little Sisters' drive passes \$1.6 million**

"The drive to raise funds for the proposed St. Augustine Home for the Aged has succeed in far surpassing the \$1.5 million mark. ... They emphasized that \$1.8 million is actually needed to build, furnish and equip the new home to be operated by the Little Sisters of the Poor."

- **Hospital head enjoys special jubilee 'role'**
- **Special events scheduled for hospital's jubilee**  
"Archbishop Schulte will launch a week-long 50<sup>th</sup> Anniversary observance of St. Francis Hospital, Beech Grove, when he offers a Pontifical Mass at 10 a.m. Monday, July 6, in neighboring Holy Name Church."
- **Archbishop Schulte to speak**
- **Racial tension mounting in Mississippi**
- **Carmel novenas open Wednesday, July 8**
- **Seen threat to child: Raps 'contraceptive civilization'**
- **Laymen and the Council: Where are we**

- **'All men of good will' linked to council aim**
- **Asks churches to join fight against poverty**
- **Timetable pending: England plans two-step change to vernacular**
- **Ex-superintendent of public schools slates First Mass**
- **Aches, pains offered as prayers**
- **'What of the Day': The Civil Rights delay**  
"Those who have been berating the United States for its long and tedious delay over the Civil Rights Bill might well give a look backward at what they have said. They have been attacking the very process by which the people of this land are protected from foolish legislation. When the final Civil Rights Bill was ground out and passed, a much finer piece of legislation was brought forth than the one which originated in the House, and failed of being crammed down the throats of the reluctant Senators. The long delay served its purpose."
- **Ask basic revisions in liturgy training**
- **Peace Corpsmen start training**
- **Cardinal Meyer calls for closer laity-clergy ties**
- **Pope urges 'one' Europe**
- **Cardinal Cushing on Latin junket**
- **Girl CYO All-Stars are doing a good job**
- **Catholic college stars among Olympic hopefuls**
- **Family Clinic: White girl planning interracial marriage**  
"Q. 'I am a white girl, a Catholic, in love with a Negro

who is also Catholic. What is the Church's stand on such a marriage?' A. 'The Catholic Church has no objection to interracial marriages. As a matter of fact, in many parts of the world where Catholicism is the religion of most persons, interracial marriages are common, particularly in Latin America.' "

- **New constitution urged in Congo**
- **Layman is named to school post**
- **New entrance rite urged for weddings**
- **Programs slated for Catholic Hour**
- **Pope offers public Mass**  
"VATICAN CITY—The Pope who sits in the chair of Peter and bears the name of Paul offered a public Mass on the feast of SS. Peter and Paul (June 28) which is the great feast of Rome."
- **Cardinal Cushing reveals he had cancer operation**
- **A baptism a day for 50 years**
- **New association to fight leprosy**
- **911 nuns at motherhouse: Summer session opens at Woods**
- **Orthodox prelate hails restoration of relic**
- **Papal peace roles highlighted**
- **100 priests from Italy in Latin America**
- **Studied in Fort Wayne: American married man is ordained to priesthood**
- **Additions to faculty announced at Marian College**

(Read all of these stories from our July 3, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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# Pope gives archbishops their palliums, urges them to focus on following Jesus

VATICAN CITY (CNS)—After placing woolen bands, called palliums, over the shoulders of 24 archbishops from around the world, Pope Francis urged them to trust in God and not seek refuge in power or prestige.

“Trust in God banishes all fear and sets us free from every form of slavery and all worldly temptations,” he told the archbishops, including Archbishop Leonard P. Blair of Hartford, Connecticut.

The archbishops from 22 countries were named over the course of the last year. The lamb’s wool pallium they received from Pope Francis on June 29 symbolizes their unity with the pope and their authority and responsibility to care for the flock the pope has entrusted to them.

As is customary, an Orthodox delegation from the Ecumenical Patriarchate of Constantinople attended the Mass for the feast of Sts. Peter and Paul, the patrons of the Vatican and the city of Rome. Pope Francis greeted Metropolitan John of Pergamon, head of the delegation, at the beginning of the liturgy in St. Peter’s Basilica, then walked with him after Mass to venerate the statue of St. Peter in the basilica built over his tomb.

In addition to the Mass on June 29 and the recitation of the Angelus afterward, Pope Francis had a full weekend of appointments. His last-minute cancellation of a visit to Rome’s Gemelli Hospital the afternoon of June 27 raised concerns about his health.

Jesuit Father Federico Lombardi, Vatican spokesman, had said the pope suddenly felt ill, but there was no reason for alarm. At the beginning of the Mass on June 29, the pope’s voice sounded deeper than normal and his breathing a bit labored, but by the time he got to his homily, he sounded better.

During his homily, Pope Francis asked the archbishops to consider what, if anything, makes them afraid.

“And if we are afraid, what forms of refuge do we seek in our pastoral life to find security? Do we look for support from those who wield worldly power? Or do we let ourselves be deceived by the pride which seeks gratification and recognition, thinking that these will offer us security?”

He told the archbishops, “Today, the Lord repeats to me, to you, and to all pastors: Follow me! Waste no time in questioning or in useless chattering; do not dwell on secondary things, but look to what is essential and follow me.”

Jesus, he said, tells the archbishops and all Christians: “Follow me without regard for the difficulties. Follow me in preaching the Gospel.

“Follow me by speaking of me to those with whom you live, day after day, in your work, your conversations and among your friends. Follow me by proclaiming the Gospel to all, especially to the least among us, so that no one will fail to hear the word of life which sets us free from every fear and enables us to trust in the faithfulness of God.”

After the Mass, Archbishop Blair told Catholic News Service, “The pallium is a symbol in Catholic faith and liturgy—as the prayers and the text of the liturgy today made clear—of the communion and unity of the Church.”

Standing between an archbishop from Brazil and one from Pakistan, “where the Church has been having a very difficult time,” he said, “you appreciate that we are all one, in communion with the successor of Peter, the Holy Father.

“The pallium is a yoke, but Christ said, ‘My yoke is easy and my burden is light.’”

Before receiving the pallium, the archbishop said he prayed at the tombs of Sts. Peter, Paul, John Paul II and John XXIII.

“These were great spiritual experiences, because we know as Catholics that these are not just dead people; we are in communion with them,” he said. “I prayed to them to help me be a good archbishop.”

Pope Francis held a private meeting on June 28 with the delegation representing the Ecumenical Patriarchate.

The pope talked about the significance of the annual exchange of delegations on the Vatican’s and patriarchate’s feast days, as well as the meeting between the pope and patriarch in Jerusalem and again at the Vatican in early June for a prayer for peace in the Holy Land.

Those exchanges allow Catholics and Orthodox “to express the love uniting us in Christ and to renew our mutual desire to walk together along the path to full unity,” the pope said.

Whenever divided Christians “choose to look at one another with the eyes of faith and to see ourselves as we truly are in God’s plan,” rather than as “we have become as a result of the historical consequences of our sins,” the pope said, it is a result of God’s grace.

If Christians learn to look at one another the way God looks at them, he said, “our path will be even straighter and our cooperation all the more easy.”

In a letter sent for the feast day, Patriarch Bartholomew also mentioned their recent meetings, saying the prayer for the Holy Land was “profoundly and personally moving, while at the same time conveying a message of our Lord’s peace and love to a contemporary world that so thirsts for this.” †



Pope Francis embraces Archbishop Leonard P. Blair of Hartford, Conn., after presenting a pallium to him during a Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. Archbishop Blair was among 24 archbishops from around the world to receive the pallium, a woolen band worn around the shoulders that symbolizes an archbishop’s authority as shepherd and his communion with the pope. (CNS photos/Paul Haring)



Archbishop Leonard P. Blair of Hartford, Conn., third from left, and other archbishops from around the world attend a Mass celebrated by Pope Francis to mark the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29.

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