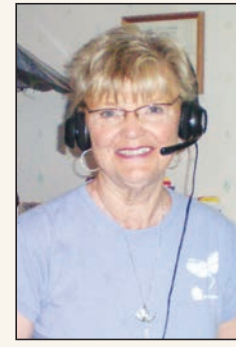




**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## A ministry of conversion

Changing Hearts US stresses 'returning the culture to God,' page 3.

CriterionOnline.com

July 11, 2014

Vol. LIV, No. 39 75¢

## Pope meets sex abuse victims, says clergy actions cloaked in complicity

VATICAN CITY (CNS)—Asking for forgiveness, Pope Francis told clergy sexual abuse survivors that “despicable actions” committed by clergy have been hidden for too long and had been “camouflaged with a complicity that cannot be explained.”



Pope Francis

“There is no place in the Church’s ministry for those who commit these abuses, and I commit myself not to tolerate harm done to a minor by any individual, whether a cleric or not,” and to hold all bishops accountable for protecting young people, the pope said during a special early morning Mass for six survivors of abuse by clergy. The Mass and private meetings held later with each individual took place in the Domus Sanctae Marthae—the pope’s residence and a Vatican guesthouse where the survivors also stayed.

In a lengthy homily in Spanish on July 7, the pope thanked the three men and three women—two each from Ireland, the United Kingdom and Germany—for coming to the Vatican to meet with him. The Vatican provided its own translations of the unscripted homily.

The pope praised their courage for speaking out about their abuse, saying that telling the truth “was a service of love, since for us it shed light on a terrible darkness in the life of the Church.”

The pope said the scandal of abuse caused him “deep pain and suffering. So much time hidden, camouflaged with a complicity that cannot be explained.”

He called sex abuse a “crime and grave sin,” that was made even worse when carried out by clergy.

“This is what causes me distress and pain at the fact that some priests and bishops, by sexually abusing minors” violated the innocence of children and their own vocation to God, he said.

See POPE, page 8



Judge David Certo of the Indianapolis Community Court visits with volunteers at the Officer David S. Moore Foundation Food Pantry, one of the court’s many efforts to help people who have committed non-violent, non-sexual crimes turn around their lives. Marsha Fecht, a volunteer from St. Patrick Parish in Indianapolis, listens to the judge. (Photo by John Shaughnessy)

## Faith influences one-of-a-kind court in goal to help offenders change their lives

(Editor’s note: This is the first in a continuing series of stories called *The Catholic Connection: Changing Lives in the Criminal Justice System.*)

By John Shaughnessy

A courtroom isn’t a place that most people associate with compassion, second chances and a judge who is described as “walking the Beatitudes.”

Yet spend some time in Indianapolis Community Court, talk with Judge David Certo and the stories start to flow about the steadfast hope and remarkable sense of human dignity that guide this court—the only one of its kind in Indiana.

The stories sometimes depict how a life has been transformed—like the homeless, jobless man who had been arrested several times for alcohol-related offenses.

He grasped the court’s offer of a second chance, performed community service and entered a treatment program—all part of a rehabilitation that eventually led him to his own home and a job as a substance abuse counselor.

There are also the stories of mothers helping to feed and clothe their families through the court’s food pantry and donated clothing pantry—assistance that is available both to offenders who come to court and struggling, vulnerable people from across the city.

Then there are the stories of the court’s efforts to help veterans. Through a screening process that asks the court’s defendants if they have served in the military, veterans are assigned a day in court

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A sign welcomes people to the Indianapolis Community Court. (Photo by John Shaughnessy)



## Hundreds gather in Washington on July 4 for Mass closing Fortnight for Freedom campaign

WASHINGTON (CNS)—A deep appreciation for religious liberty brought Anh Thu Vu of the Binh Thuan province of Vietnam to the Basilica of the National Shrine of the Immaculate Conception for the Fortnight for Freedom closing Mass on July 4.

She told Catholic News Service about her experience with religious persecution. “We lived in a small town, and in school they would teach us that there is no God, and they would make it hard for us to go to church because exams would be on Christmas Day,” she said.

“So after experiencing those things, I think religious liberty is important. I think it should be a right inherent to all humans,” said the 23-year-old Vu. “I have been here [in the U.S.] for almost six years as an international student, and I appreciate [religious freedom].”

Hundreds gathered at the national shrine as the two weeks dedicated by the U.S. bishops to prayer, celebration and

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A woman prays during a July 4 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on the final day of the U.S. bishops’ Fortnight for Freedom campaign. (CNS photo/Bob Roller)



# FREEDOM

continued from page 1

awareness of religious freedom drew to a close, just days after the Supreme Court ruled that closely held companies cannot be required to cover contraceptives and abortion-inducing drugs in employee health plans.

Prior to the beginning of Mass, members of the Catholic lay movement Neocatechumenal Way gathered in front of the shrine and sang hymns. An American flag billowed from the Knights Tower of the shrine. Lay men and women, families, priests, deacons, and consecrated men and women religious filled the Upper Church for the Mass.

Rossnat Rodriguez, originally from Lima, Peru, told CNS, "Religious liberty is the whole essence of being free. You should be able to practice your faith. I don't think that's something we can compromise."

"When you think about the United States and freedom, the pursuit of happiness, this is what it's all about. I come from a Third World country with a history of violence ... [religious freedom] is very dear to my heart."

Cardinal Donald W. Wuerl of Washington was the principal celebrant of the Mass. Archbishop Joseph E. Kurtz of Louisville, Kentucky, was the homilist.

In his homily, Archbishop Kurtz, who is president of the U.S. Conference of Catholic Bishops (USCCB), reminded Catholics of the theme of this year's fortnight: the freedom to serve.

"People of faith have had a tremendous impact on the fabric of the United States of America," he said. "And [that is] precisely because so many have used the freedom that is ours as a freedom to serve."

This faith-filled service, said Archbishop Kurtz, is good for America because thousands of religious communities, Catholic charities and hospitals have put their faith into action in order to serve others, allowing the "light of Christ to shine in our world."

Archbishop Kurtz made clear that threats to religious liberty still exist and, for the sake of faith and charity, this freedom must vigilantly be defended.

"You and I are gathered here today because we know that there are real threats to religious freedom. We're gathered to pray because of a certain urgency. There are threats throughout the world. [And] this assault on religious freedom is also sadly at our doorstep," he said.

He cited the Little Sisters of the Poor and their ongoing lawsuit against the U.S. Department of Health and Human Services' (HHS) mandate requiring them and most other religious employers to provide contraceptives, sterilization and abortion-inducing drugs in health care plans for their lay employees.

Archbishop Kurtz said the Little Sisters of the Poor need not and cannot choose between continuing to serve and compromising the convictions of their faith.

"We can't stand by and allow anyone to separate acts of service from the living faith that motivates these acts. And



A worshipper holding a rosary and crucifix prays during a July 4 Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington on the final day of the U.S. bishops' Fortnight for Freedom campaign. (CNS photo/Bob Roller)

we can't allow anyone to force us to facilitate immoral acts that go against our clearly demonstrated living faith," he said.

Archbishop Kurtz entreated Catholics to continue to pray for the defense of religious freedom. "We seek only to be good citizens. Good citizens of heaven and good citizens of Earth. We're free, and we want to be free to serve," he concluded.

Msgr. Vito Buonanno, director of pilgrimages at the national shrine, is one of many who believe the fight for religious freedom is far from over, but he was encouraged by the enthusiasm shown for the fortnight's closing Mass.

"Religious liberty is something that our forefathers put into the founding laws of our nation. It allows us to recognize the human, God-given dignity of every human being and to be able to worship God," he told CNS in an interview before Mass began.

He looked around the Upper Church, nearly every pew filled with people. The response of the people to the fortnight and to the closing Mass, he said, was "tremendous."

"I think opportunities like this provide a great witness that the Church and the world need to see, the witness of our beliefs." †



Archbishops William E. Lori of Baltimore and Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, arrive to concelebrate a July 4 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on the final day of the U.S. bishops' Fortnight for Freedom campaign. (CNS photo/Bob Roller)

## Jerusalem patriarch denounces wave of retaliations after teen murders

JERUSALEM (CNS)—Latin Patriarch Fouad Twal strongly denounced the increasing wave of violent retaliations following the murders of Israeli and Palestinian teens and called on political and religious leaders to act to calm the atmosphere.

"We political leaders, we religious leaders must be more serious to take the situation in hand and say enough; enough for the mothers, enough for the innocent persons," he told Catholic News Service on July 7.

He said politicians must actively work to halt the violence; it is not enough for religious leaders to meet.

"As long as the politicians are not with us, we lose," he said. "We create a culture of peace, but we need the politicians to be with us."

In early July, three Israeli teens

were murdered by Palestinians as they hitchhiked home from their school in the West Bank. An East Jerusalem Palestinian teen was murdered in apparent retaliation for the Jewish deaths.

Media reported Israeli police arrested six minors as suspects on July 6 in relation to the murder of the Palestinian teen, who was found in a forest on the outskirts of Jerusalem. One of the suspects has reportedly confessed to the murder, and is cooperating with the police. Police and forensic experts have said the boy was still alive when his body was burned.

Though one Palestinian suspect has been arrested in connection to the murder of the Jewish boys, the two main suspects had not been apprehended by July 7.

Patriarch Twal said that violence attracts violence and war attracts war, and he condemned the use of violence by both Palestinians and Israelis.

"The whole system must change," he said. "We must see what kind of education [the youth] are getting."

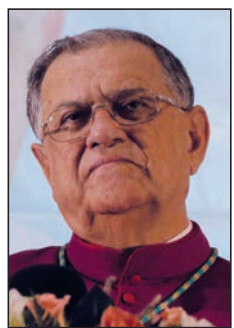
He said he has spoken often about the need for stronger

education about tolerance following the numerous incidents of vandalism against Christian property over the past two years, but he said his words were not taken seriously by Israeli leaders.

Patriarch Twal said he was pleased to hear Israeli Prime Minister Benjamin Netanyahu condemn the killing of the Palestinian teen.

"This holy land, this holy city is passing a total contradiction. We call it 'holy,' but from holy we have very little here," he said. "After all the hope of the pope's visit, we are passing a very dramatic situation worse than others. I don't know where this cycle of violence will lead us to. Peace is worth making a sacrifice for; it is worth supporting each other for more peace, for more justice. We can't continue like this."

"We still pray, we still hope, we still believe in the beautiful message of the pope and the beautiful prayer of the pope," Patriarch Twal added. "I hope the international community will have the courage to say what is just is just and what is wrong is wrong." †



Latin Patriarch Fouad Twal

**The Criterion**

Phone Numbers

Criterion office:..... 317-236-1570  
 Advertising..... 317-236-1454  
 Toll free: ..... 1-800-382-9836, ext. 1570  
 Circulation: ..... 317-236-1425  
 Toll free: ..... 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site : [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2014 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St. Indianapolis, IN 46202-2367  
 317-236-1570  
 800-382-9836 ext. 1570  
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Postmaster: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367

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# Changing Hearts US stresses 'returning the culture to God'

By Natalie Hoefler

As the Dodds family gathered for a Labor Day weekend celebration five years ago, conversation turned to the state of the country.

"We were all talking about how horrible the culture is," said Kay Dodds. "Someone said, 'Kay, you get right on it!' I saw [my husband] Don's face sink, because he knew what that would do to me."

It turns out Don was right. Since that conversation in September of 2009, Kay and her team have launched a national initiative of prayer and fasting called Changing Hearts US, seeking to change hearts—and the culture—across the nation and beyond.

## 'The Lord opened doors'

"I tried to ignore the comment," said Dodds of her relative's challenge. "But the Lord wouldn't let me alone."

Nor did she leave the Lord alone. Dodds, a member of St. Michael Parish in Greenfield, started an unusual novena—nine days with time spent in prayer before the Blessed Sacrament, in addition to prayer and fasting at home.

By the end of the novena, an ecumenical plan had emerged. It was a grand plan, and Dodds was concerned.

"I said, 'Lord, if you really want this, you've got to open some doors for me,'" she said. "One was for my husband to agree that the plan was feasible. Second was for [then-St. Michael Parish pastor Benedictine] Father Severin [Messick] to agree and approve the plan. And third was for local ministers to agree."

"The Lord opened all three doors."

The plan was to distribute bookmarks with a prayer for a change of hearts to local Christian congregations, and to have ecumenical prayer services monthly throughout 2010 at various churches in Hancock County, including St. Michael Church in Greenfield.

The year of efforts ended with a large ecumenical gathering for song and prayer at Park Chapel Christian Church in Greenfield in October of 2010.

When it was over, Dodds felt relief.

"I told my spiritual director, [Legion of Christ] Father Robert [DeCesare], 'I think we're done!' He looked at me with a straight face and said, 'But the culture hasn't changed yet.' My face dropped," said Dodds.

## 'Prayer, fasting and education'

Four years later, what started out as a local ministry

has become a national non-profit organization called Changing Hearts US.

"We have three goals to help change the culture—prayer, fasting and education," Dodds explained. "We need more prayer warriors because that's how we're going to change the culture, and we need to educate because the mainstream media isn't going to tell the truth."

Changing Hearts US still encourages prayer through monthly ecumenical prayer services at churches in Hancock County, with St. Michael Parish hosting one on July 17 (see note at end of article).

Prayer is also still promoted through distribution of the bookmarks. But now they're finding their way far beyond the boundaries of Hancock County into perpetual adoration chapels and churches in all 50 states.

## 'I settled on two minutes'

In 2011, a way to address prayer, fasting and education at the same time presented itself when Dodds was invited by a local Christian radio station owner to have her own hour-long radio program.

"That was way too long," she said. "I settled on two minutes."

With the help of Jim Ganley, general manager of Catholic Radio Indy, Dodds created the current format of the radio spot.

"We pray for two states each week, offer a fasting suggestion, and give one praise and one prayer point having to do with a moral issue," she said. "We pick something in the news that most people probably haven't heard about, or give a comment about things that are making headlines."

In addition to the Christian station near Greenfield, the spots now air on 89.1 and 90.9 FM Catholic Radio Indy at 10:55 a.m. and 4:55 p.m. They also air on Real Life Radio 1380 AM, a Catholic radio station in Lexington, Ky.

Dodds now records her messages via Skype through the station in Lexington.

"On Wednesday mornings, they call and we Skype it, and in 10 minutes they send it back," said Dodds. "It saves so much time."

## 'I ran ... yelling, "Alleluia!"'

Prayer services, bookmarks and radio spots were a good start, but Dodds was told she needed to get the message on the Internet for it to really take off.

"One day, I talked to a friend about needing to get on the Internet," she said.

"Then one night, the phone rings. A man says, 'I understand you have a need for a website for Changing Hearts US. I

believe in your message. I'm a web developer, and I will put a website together for you for free.' I ran through the house yelling, 'Alleluia!'"

The website shares the Changing Hearts US prayer in four languages, posts a newsletter with the text of each week's radio spot (also available in newsletter form via e-mail), features a prayer intention section and offers a means to order bookmarks and donate.

"We also had a girl put up a Facebook page for us," said Dodds.

"Of course, this is all volunteer. No one here gets paid."

## Going global

To help further spread the message of prayer and fasting to return the culture to God, Changing Hearts US became a non-profit organization last year as an apostolate under the umbrella of the Legion of Christ's Summit Seekers, Inc.

"That opened new doors," Dodds said, noting that the non-profit status enabled the organization to apply for grants.

In 2013, with a grant for \$2,500, Dodds and her team had red bracelets made with the message, "Return the culture to God" written in English on one side, in Portuguese on the other, and included their website. They gave the bracelets to a group of World Youth Day pilgrims from Kentucky to distribute at the week-long event in Brazil.

"[The kids] told a story how on the last day, a group from Argentina came up and said 'Are you the group with the red bracelets? We've been looking for you! Do you have enough for us?' And they did!" said Dodds.

Through the message of the bracelets, Changing Hearts US now has three youths in Brazil helping to spread the message in their country.

## 'The power of one'

The success of the World Youth Day bracelets is just one example Dodds cites as proof that the Changing Hearts US message is working.

"I also see [results] in Hancock County, where I see the churches working together in unity to return the culture to God," she said.

"And I can't help but feel our prayer and fasting has helped a number of the recent changes," she said in reference to several religious-related rulings by the Supreme Court in June.

Such results give Dodds hope.

"I think people feel powerless," she said. "The culture is so strong. What can one person do?"

"But I encourage people to



Above, Kay Dodds, founder of Changing Hearts US, prepares to record her weekly two-minute radio spot via Skype. (Submitted photo)



Left, Changing Hearts US sent these bracelets with pilgrims to be distributed and traded during World Youth Day 2013 in Brazil. They include the message "Return the culture to God" in English and Portuguese. (Submitted photo)

## Changing Hearts US prayer seek to convert people's hearts, lives

The following is the prayer listed on the Changing Hearts US bookmark:

Dearest Lord,

We come to you with heavy hearts. We have strayed so far from your word. We seek forgiveness and guidance. By forgetting you and straying to false philosophies, we are becoming a godless people. In our selfish and weakened state, we have renamed our offenses to hide our sins. We have allowed it to be said:

- That the unborn is a "non-person" who has no rights;
- That euthanasia is "death with dignity";
- That neglecting discipline with our children builds "self-esteem";
- That filling airwaves and theaters with profanity and pornography is "freedom of expression";
- That homosexual unions are "alternative life styles";
- That placing politics above moral values is "enlightenment"

Lord, we know you are a powerful God, and because of our offenses you could erase us from the Earth. But we hope in your word, "if my people, who bear my name, humble themselves and pray, and seek my presence and turn from their evil ways, I myself will hear them from heaven and pardon their sins and restore their land" (2 Chr 7:14).

Please change our hearts and forgive our sins! Give us the courage to proclaim your truth to our culture. We pray all this in the Name above all Names, Jesus Christ, our Savior. Amen. †

have faith in the power of one. The Lord calls us to try, not to succeed—that's his job. Nothing would happen if we didn't try.

"One person can stand in the gap and ask God, through prayer and fasting, to change the culture."

(To join, support or for more information on Changing

Hearts US, log on to [www.changinghearts.us](http://www.changinghearts.us). To receive their newsletter via e-mail, contact Kay Dodds at [praywithus@changinghearts.us](mailto:praywithus@changinghearts.us). The next Changing Hearts US-sponsored ecumenical prayer service will be held at St. Michael Catholic Church, 519 Jefferson Blvd., in Greenfield, at 7 p.m. on July 17.) †

## Divine Mercy is focus of official logo, prayer of World Youth Day 2016

VATICAN CITY (CNS)—The official logo and prayer for World Youth Day 2016 were unveiled in the event's

host city—Krakow, Poland—by the city's archbishop, Cardinal Stanislaw Dziwisz.

The Vatican released the information the same day, on July 3.

The logo and prayer focus on the theme chosen by Pope Francis from

the Gospel of Matthew: "Blessed are the merciful, for they will receive mercy."

The logo, created by Monika Rybczynska, 28, with help from Emilia Pyza, 26, features a red and blue flame of Divine Mercy flowing from a gold cross that is surrounded by a red outline of the map of Poland. A gold dot represents the city of Krakow on the map and symbolizes the youths.

The red, blue and yellow colors represent the official colors of Krakow and the city's coat of arms.

The prayer begins with a line from St. John Paul II's homily at the dedication of the Shrine of Divine Mercy in Krakow in 2002: "God merciful Father, in your son, Jesus Christ, you have revealed your love and poured it out upon us in the Holy Spirit, the Comforter. We entrust to you today the destiny of the world and of every man and woman."

The first part of the prayer entrusts to the Lord's mercy all of humanity, especially the world's young people. The second part asks God to grant to the faithful the grace of being merciful toward others, especially those who have doubts about faith or who are discouraged. The last part asks for the intercession of Mary and St. John Paul—the patron saint of World Youth Day.

The Archdiocese of Krakow is the former see of St. John

Paul and is home to the Divine Mercy shrine. St. John Paul had a great devotion to Divine Mercy, the recognition of God's mercy as demonstrated in his sending his Son to die for the sins of humanity.

Pope Francis has asked young people to read the Beatitudes in Matthew 5:1-12, not just as a way to prepare for the 2015 diocesan celebration for World Youth Day and the international gathering with the pope in 2016, but also in order to make them a blueprint for their whole lives.

The international gathering is scheduled for July 26-31, 2016, with Pope Francis and youths from all over the world.

The last international celebration of World Youth Day, which Pope Francis celebrated in Rio de Janeiro, Brazil, in July 2013, concluded with a Mass attended by 3 million people. †







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## Editorial



Pope Benedict XVI greets pilgrims as he arrives to lead the Angelus prayer at the papal summer residence in Castel Gandolfo, Italy, on Aug. 8, 2010. The pope said summer vacation should include time for quiet and prayer. (CNS photo/Paul Haring)

## Make time to get away—and also pray—this summer

If you're like most people, you've been going nonstop since the alarm went off this morning.

While you mentally prepare yourself for the day that awaits, you map out all that needs to be done. Or should have been done, days—or weeks—ago.

The kids are most likely out of school for the summer, and they are in your capable hands until school gets back in session, probably in mid-August.

Your checklist at work comes to mind, too. So do umpteen other things that you believe require your attention.

In your midst of planning, did you pencil in time for a summer vacation?

Recent popes like St. John Paul II and Benedict XVI made sure to spend a portion of the hot Roman summer at the papal residence in Castel Gandolfo for vacation. Pope Francis, though he has continued to reside at the Vatican guesthouse, has curtailed his summer schedule, too.

Through the centuries, many of our universal shepherds have encouraged us to make time for vacations, and though it would not be a sin to bypass their wise advice, time away from the daily grind of work should be a part of our lives—if not during the summer, then sometime during the calendar year.

Pope Benedict XVI put an emphasis on the value of time off, which he said should be for recreation for the heart, the spirit and the mind.

St. John Paul II spoke of its importance, too, noting that during vacations we are invited to become aware of the fact that work is a means and not the end of life. It can also open us more to silence and prayer.

“Man, freed from the pressing tasks of daily life, has the opportunity

to rediscover his own contemplative dimension, recognizing God's imprints in nature and especially in other human beings,” St. John Paul II said during an Angelus address in July of 1996. “This is an experience that opens him to a renewed attention to people who live near him, beginning with his family.”

Getting away from work can indeed give you the opportunity to spend more time with family, visit places that may have been on your travel list for years, and recharge and re-energize all aspects of your life, including your life of faith, as St. John Paul II noted.

Wherever you travel, parishes and Mass times are surely only a phone call—or

website—away. If you've got access to a computer, visit [www.masstimes.org](http://www.masstimes.org) to conduct an online search for parish Mass times across the U.S.

Worshipping in churches that are new to us offers the opportunity to spend time with our brothers and sisters in Christ across the U.S.—and around

the world—and witness how they live out our faith and, just as importantly, to learn about the challenges they face as a Church community.

A recent vacation visit to an East Coast parish included a heartfelt note in the pastor's weekly bulletin message asking parishioners to continue praying for vocations. The reason? Because the diocese where they reside had no priestly ordinations this year, and it has none slated for next year as well.

As disciples of Christ, we can now pray for that diocese, along with continuing to pray for more vocations to the priesthood and religious life in our archdiocese, too.

And we know, whichever parish communities God leads us to on our journey of faith, we are always welcome.

—Mike Krokos

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Renegade researchers and the future of biomedical research

Producing human embryos in the laboratory for research purposes makes most people uneasy. Even those who tolerate the creation of embryos in test tubes, so that infertile couples might have children, will often have reservations about the creation of embryos to serve as experimental research material or to destroy them for their cellular parts.

Twenty years ago, when a deeply divided government panel recommended allowing such research experiments on human embryos for the first time, even President Bill Clinton summarily rejected the idea.

Two years later, Rep. Nancy Pelosi concurred in the Congressional Record: “We should not be involved in the creation of embryos for research. I completely agree with my colleagues on that score.” The proposal to engender human embryos by cloning has similarly drawn strong opposition from Americans for many years.

Yet society's views are shifting. Clinton, Pelosi and many others have reversed their views in recent years. Scientists and politicians now seem ready to draw ethical lines—and then erase them—as expediency demands.

Last week, with little fanfare, the journal *Nature* published a paper from a major research laboratory describing a study that would have been largely unthinkable when the embryo research debates first began in the early 1990's.

Dr. Shoukhrat Mitalipov and his colleagues at Oregon Health and Science University described the creation of multiple human embryos in the laboratory for research purposes. Two of the embryos were produced by in vitro fertilization (IVF), and four more were generated by nuclear transfer or cloning, the same technique used to produce Dolly the sheep. All six of the human embryos were engendered for the purpose of “disaggregating” them for their embryonic stem cells to enable further study and detailed comparisons of their genetic and epigenetic patterns. If those human embryos derived by IVF or by cloning had not been destroyed but instead implanted into their mothers, pregnancies could reasonably have been expected to ensue.

Human embryos, our own progeny, surely deserve better than being reduced to a kind of raw material, a commodity to be used for research and commercial purposes.

Embryos, of course, are strikingly unfamiliar to us. They lack hands and feet

and voices. Even their brains have not yet developed. They look nothing like what we expect when we imagine a human being.

But they are as human as you and I; they're simply younger, smaller and more vulnerable. Embryos may not register with us on first glance; we may need to make a concerted effort to avoid disconnecting them from what we once were ourselves, given that each of us is precisely an embryo who has grown up.

Human embryos ought to be accorded the same respect that every human being deserves, as a matter of basic human rights. Human dignity demands nothing less.

Respect for our own progeny, then, will have the obvious consequence that human embryos should not be generated in the laboratory for premeditated destruction, nor for cellular cannibalization by scientists.

Mitalipov's laboratory, of course, is not the first to carry out human embryo-destructive research. But if he and his 25 co-authors on the paper are able routinely to create human life merely to extinguish it for research ends—and are able to chronicle their exploits in professional journals without engendering so much as an ethical hiccup from the scientific community—perhaps it really is time to ask whether our corporate practice of science is returning to its pre-Nuremberg days, when weak and vulnerable human subjects did not need to be accorded unconditional protections, particularly if expedient and important research agendas happened to be at stake.

On the other hand, one might argue that the biomedical sciences have not yet lost their ethical footing, concluding instead that a few renegade and influential scientists have managed to hold sway over a silent majority of other researchers who actually harbor substantive ethical objections to human embryo research.

In that case, we can hope that papers like the one published last week may trigger the research community to begin drawing some long overdue ethical lines, and to reign in some of their own rogue investigators.

We can hope for a new measure of courage in taking the important step of joining science to ethics, and working to protect the youngest and most voiceless members of the human family from research exploitation.

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

## Letter to the Editor

### Learn from St. John of the Cross and search for the perfect realm of holiness and peace

As we walk the narrow path of self-knowledge, it is inevitable that we will come up against our own limitations—these barriers inside us that will attempt to stifle us in our lifelong apprenticeship of self-mastery.

As you overcome each one of these barriers—by your nature cooperating with God's grace—you end up learning something valuable about yourself. And sometimes, the things you learn about yourself can, to the individual, seem to communicate a certain spiritual sense along with them.

Every time you come up against a true barrier to your progress, you become a child again.

It is a most interesting experience to be reduced, once again, to the level of

knowing nothing about what you're doing. We reduce ourselves at a certain point in our lives to kind of only pursuing things that we already know how to do. You know, because you don't want to have that uncomfortable experience of not knowing what you're doing and being an amateur again. And I think that's rather unfortunate.

St. John of the Cross said: “I came into the unknown and stayed there unknowing rising beyond all science. I did not know the door but when I found the way, unknowing where I was, I learned enormous things, but what I felt I cannot say, for I remained unknowing, rising beyond all science. It was the perfect realm of holiness and peace. In deepest solitude, I found the narrow way: a secret giving such release that I was stunned and stammering, rising beyond all science.”

**Kirth N. Roach**  
Order of Carmelite Discalced Secular  
Indianapolis



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Connected in the Spirit: Merged parishes

Last week, I wrote about Pope Francis' dream of a "missionary option" for parishes and dioceses. Simply stated, the Holy Father is challenging us to place missionary discipleship and service on behalf of others ahead of what he calls "self-preservation."

This is not an easy task. As I mentioned last week, we do have a stewardship responsibility to care for the human, physical and financial resources entrusted to our care.

The Church in central and southern Indiana was built by our grandparents in the faith, many of whom were poor immigrants who came to this region in search of freedom and a better life. What they sacrificed to build our parishes, schools, seminaries, religious communities and social service agencies can never be minimized or taken for granted. We owe them an enormous debt of gratitude, and the only way we can ever hope to repay them is by being good stewards of their legacy.

The legacy that we are called to steward responsibly is not one of bricks and mortar. Nor is it the preservation of a museum-like dedication to our history.

No, the legacy of faith that has been

handed on to us is a dynamic reality. It is a tradition of worship, preaching, sacraments, faith formation and education, community life and service to others, especially the poor and vulnerable. This vibrant tradition of Catholic faith and practice is our inheritance. Our job is to grow it and share it generously with others!

Pope Francis urges us to be "spirit-filled evangelizers" who never tire of proclaiming the Gospel of joy. As the Holy Father writes in "*Evangelii Gaudium*," "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). To achieve genuine spiritual renewal as communities of faith, we must make sure that our structures support and encourage the "missionary option" that the pope reminds us is the essential mission of our archdiocese and of each of our parishes.

As most faithful Catholics in our

archdiocese know, over the years my predecessors and I have occasionally had to make the difficult decision to close or merge parishes.

The term "merged parishes" describes a new configuration in which an existing parish is entirely joined to another. In these cases, the independent identity of one of the parishes will cease with the merger, and its members and assets will be incorporated into another. The loss of a parish's independent identity is always painful—most especially for those parishioners whose daily experience of the Church has centered on their home parish.

My own family experienced this in Stoney Pointe, Ontario, Canada, several years ago. The parish where many of my sisters and brothers were baptized, confirmed and received their first holy Communion; where they went to Catholic school and learned their faith; where they played sports; and where our father was buried, no longer exists. My mother was especially hurt by this decision. Fortunately, with the help of God's grace and the support of her family and friends, Mom was able to look beyond the pain and find hope and consolation in another parish community where she remains active to this day.

It's not easy to lose your home parish. All we can do to help those who are suffering the loss of their spiritual home is pray that God's grace will sustain them.

And, of course, we must support our brothers and sisters and make sure they are welcomed warmly into new parish families. Above all, we must rededicate ourselves to the missionary spirit that all Catholics, and all parish communities, are called to live as ambassadors of Jesus Christ in our homes, our neighborhoods and throughout the whole world.

When a parish loses its independent identity, it does not lose its history, traditions or memories (both joyful and sad). Let's find the right ways to help one another share these memories and carry on our traditions in new ways—as spirit-filled evangelizers dedicated to proclaiming the joy of the Gospel to everyone we meet here at home and in all corners of the world!

Let us ask the Holy Spirit to continue to be with us as we extend the planning process we call *Connected in the Spirit* to every parish in our archdiocese, so that all of us may be missionary disciples who build up the Church in central and southern Indiana. †

## Conectados en el Espíritu: parroquias fusionadas

La semana pasada escribí sobre el sueño del papa Francisco de que las parroquias y las diócesis contarán con una "opción misionera." En resumidas cuentas, el Santo Padre nos desafía a anteponer el discipulado y el servicio misionero para beneficio del prójimo a lo que él denomina la "autopreservación."

Esto no es una tarea sencilla. Tal como mencioné la semana pasada, tenemos la responsabilidad administrativa de velar por los recursos humanos, físicos y económicos que se nos han confiado.

La Iglesia en el centro y el sur de Indiana fue construida por nuestros ancestros en la fe, muchos de los cuales eran inmigrantes pobres que llegaron a esta región en busca de libertad y de una mejor vida. Jamás podremos menospreciar ni subestimar todo el sacrificio que realizaron para construir las parroquias, escuelas, seminarios, comunidades religiosas y agencias de servicios sociales que disfrutamos hoy en día. Tenemos una enorme deuda de gratitud con ellos, y la única forma en la que podríamos retribuirles es siendo buenos administradores de su herencia.

Esa herencia que tenemos la responsabilidad de administrar no es un patrimonio físico, ni se trata de preservarla como en un museo, en memoria de nuestra historia.

No, la herencia de fe que se nos ha entregado es una realidad dinámica, es

una tradición de alabanza, predicación, sacramentos, formación de fe y educación, vida en comunidad y servicio al prójimo, especialmente a los pobres y vulnerables. Esa enérgica tradición de fe y ejercicio del catolicismo constituye nuestra herencia. ¡Nuestra labor consiste en compartirla generosamente con los demás!

El papa Francisco nos invita a ser "evangelizadores con espíritu" que jamás se cansen de proclamar la alegría del Evangelio. Tal como reflexiona el Santo Padre en *Evangelii Gaudium*: "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). Para alcanzar una auténtica renovación espiritual como comunidades de fe debemos cerciorarnos de que nuestras estructuras apoyen y fomenten la "opción misionera" que, según nos recuerda el Papa, es la misión fundamental de nuestra arquidiócesis y de cada una de nuestras parroquias.

Como la mayoría de los fieles católicos de nuestra arquidiócesis sabe, a lo largo de todos estos años mis predecesores y yo de vez en cuando hemos tenido que tomar decisiones difíciles en cuanto a clausurar

o fusionar parroquias.

El término "parroquias fusionadas" describe una nueva configuración en la que una parroquia existente se une por completo a otra. En ese caso, la identidad independiente de una de las parroquias cesa con la fusión, y sus integrantes y bienes se incorporan a otra parroquia. La pérdida de la identidad independiente de una parroquia es siempre un evento doloroso, muy especialmente para aquellos parroquianos cuya experiencia diaria en la Iglesia se centra en la parroquia de su localidad.

Mi propia familia vivió esto en Stoney Pointe, Ontario, Canada, hace muchos años. La parroquia donde mis hermanos y hermanas recibieron los Sacramentos de Bautismo, Primera Comunión, y Confirmación, y donde asistieron a la escuela Católica y aprendieron sobre su fe, donde practicaron deportes y donde enterramos a mi padre, ya no existe. En especial mi mamá sufrió mucho con esta decisión. Afortunadamente, por la gracia de Dios y con la ayuda de sus familiares y amigos, mamá pudo superar el dolor y hallar fe y consuelo en otra comunidad parroquial donde participa activamente hasta el sol de hoy.

Perder la parroquia de nuestra localidad es algo muy difícil. Lo único que podemos hacer para ayudar a quienes padecen por la pérdida de su hogar espiritual es rezar para que la gracia de Dios los consuele.

Y, por supuesto, debemos apoyar a nuestros hermanos y hermanas para asegurarnos de que reciban una cálida bienvenida en sus nuevas familias parroquiales. Pero, por encima de todo, debemos volver a dedicar todo nuestro empeño para fomentar el espíritu misionero que todos los católicos y comunidades parroquiales estamos llamados a vivir como embajadores de Jesucristo en nuestros hogares, nuestras localidades y en todo el mundo.

Cuando una parroquia pierde su identidad independiente no pierde su historia, sus tradiciones o sus recuerdos (tanto los alegres como los tristes). Busquemos las vías más adecuadas para ayudarnos mutuamente a compartir estos recuerdos y transmitir nuestras tradiciones de nuevas formas, como evangelizadores con espíritu dedicados a proclamar la alegría del Evangelio a todos los que se crucen en nuestro camino ¡tanto en nuestra localidad, como en todos los rincones del mundo!

Pidámosle al Espíritu Santo que siga acompañándonos a medida que aplicamos el proceso de planificación que denominamos *Conectados en el Espíritu* en cada parroquia de nuestra arquidiócesis, para que todos seamos discípulos misioneros que construyen la Iglesia en el centro y el sur de Indiana. †

Traducido por: Daniela Guanipa



## Events Calendar

### 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.

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 16

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Memorial Mass**, 2 p.m.

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, [drmeathead@yahoo.com](mailto:drmeathead@yahoo.com) or

812-232-6517.

### 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.

Our Lady of Perpetual Help Church, basement, 1752 Scheller Lane, New Albany. **Biking for Babies Dinner**, dinner and pro-life speakers following 5:30 p.m. Mass, free-will offerings accepted to benefit Biking for Babies, RSVP required by July 15. Information: 812-944-1184.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Changing Hearts US**, ecumenical prayer service to return hearts to God, 7 p.m. Information: [praywithus@changinghearts.us](mailto:praywithus@changinghearts.us).

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Memorial Mass**, 2 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.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "New Directions in Medical Education,"** presenter Vice President and

Dean of Marian University College of Osteopathic Medicine Paul Evans, DO, FAAFP, FACOFP, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass at 8:30 a.m., followed by prayer at local abortion center, followed by Divine Mercy Chaplet and Benediction at St. Michael the Archangel Church.

### July 18-20

Our Lady of the Apostles Family Center, 2884 North 700 West, Greenfield. **Little Flower Girls' Club summer camp, "Mary's Garden Party,"** \$50 per person, reservations due July 14. 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.

St. Meinrad Parish, 19630 N. 4th St., St. Meinrad. **Quilt Show**, 10 a.m.-noon, quilts on display and some to be given away. †

## Retreats and Programs

### July 25

Oldenburg Franciscan Center, Oldenburg. **Poetry Workshop**, Poet M.L. Lieber, presenter, 7-9 p.m., \$20 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### July 26

Oldenburg Franciscan Center, Oldenburg. **"Transitions: Crossing Life's Thresholds,"** Franciscan Sister Olga Wittekind and Claire Sherman, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 includes CEU and lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### August 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend: a Lifeline for Marriages**, Information: 317-489-6811 or [www.retrodindy.com](http://www.retrodindy.com).

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Step 11 Retreat for Recovering Alcoholics and Alanons**. Information: 812-357-6585 [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

### August 8-10

Saint Meinrad Archabbey Guest House and

Retreat Center, 200 Hill Drive, St. Meinrad. **"St. Benedict on Humility,"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

### August 19-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat, "Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

### August 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Reservations: 317-545-7681, ext. 14 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### August 22-24

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, 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).) †



### Past local Society president receives award

Sheila Gilbert, national president of the Society of St. Vincent de Paul and past president of the Society's Indianapolis Council, is congratulated after receiving a Distinguished Alumni Service Award from the Indiana University-Purdue University School of Liberal Arts during a ceremony on May 9. Pictured are Colleen Farrell, left, Dandella Radford, Kyle O'Brien, Sheila Gilbert, Patrick Jerrell (current president of the Society's Indianapolis Council) and Elaine Jerrell. (Submitted photo)

## Divorce and Beyond sessions scheduled for July 21-Aug. 25 at Catholic Center

A six-session Divorce and Beyond support group for separated and divorced adults has been scheduled at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis, from 7-9 p.m. on Monday evenings, July 21-Aug. 25. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

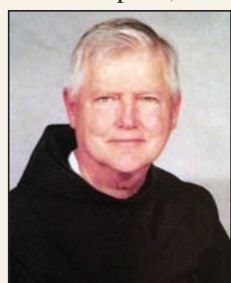
The cost of the six-week session is \$30, which includes a book. For more information or to register, contact the Pro-Life and Family Life Office at 317-236-1586 or

1-800-382-9836, ext. 1586, or e-mail [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org). Registration forms may be obtained online at [www.archindy.org/plfl/ministries-divorce.html](http://www.archindy.org/plfl/ministries-divorce.html).

Other upcoming divorce ministry-related events include "Being and Belonging...A Retreat for Separated and Divorced Catholics" on Oct. 3-5 at Fatima Retreat House in Indianapolis, and a general information session regarding the annulment process held at the Catholic Center from 7-9 p.m. on Oct. 22. †

## Franciscan raised in Sacred Heart of Jesus Parish to celebrate Mass of Thanksgiving on Aug. 3

Franciscan Father Edward Boren, a native of Sacred Heart of Jesus Parish in Indianapolis, will celebrate a Mass



Fr. Edward Boren, O.F.M.

of Thanksgiving for his 50th jubilee year at Sacred Heart of Jesus Church, 1530 Union St. in Indianapolis, at 10 a.m. on Aug. 3. Father Edward was ordained on Jan. 19, 1964.

While he served most of his years in Texas, Father Edward served in the archdiocese for one year as a teacher at Roncalli High School in Indianapolis during the 1973-74 school year, and provided assistance at St. Patrick, St. Gabriel the Archangel and Sacred Heart of Jesus parishes, all in Indianapolis, in 2007.

Attending the Mass of Thanksgiving will be members of Father Edward's immediate family. He invites all to celebrate the Mass with him as he marks his 50th jubilee. †

## Lumen Christi School in Indy offers summer institute from July 28-Aug. 8

Lumen Christi School, 520 Stevens St., in Indianapolis, will offer several classes during its Summer Institute from July 28-Aug. 8.

For those in grades 1-12, various classes will be offered, including math, keyboarding, physical education, spelling, reading/phonics, grammar, beginning

Latin, foundations of science, computer technology, psychology and art.

The cost per class is \$95 per student.

For more information or to register online, log on to [www.lumenchristischool.org/2014-summer-institute.html](http://www.lumenchristischool.org/2014-summer-institute.html). For questions, call 317-632-3174. †

## St. Monica Parish begins series of novenas on July 15 to end violence

On July 15, members of St. Monica Parish in Indianapolis will begin a series of eight novenas—72 days—to end violence. All are welcome to join in the prayer, which each person can say on their own time.

The novenas, or nine-day prayers, will be posted on the St. Monica website ([www.stmonicaindy.org](http://www.stmonicaindy.org)), on St. Monica Parish's Facebook page (St. Monica-Indy) and available on cards in the church at 6131 N. Michigan Road in Indianapolis.

The first novena will be to the Holy Spirit for enlightenment to open hearts to turn toward peace rather

than violence.

The series of eight novenas will culminate in a prayer vigil sponsored by The Church Federation of Greater Indianapolis on Sept. 25 (location and time to be determined). The vigil will be held in honor of families who have been affected by recent violence.

All members of the archdiocese are invited to join in this prayer for peace in our community and world.

For more information, contact Ed Witulski at [ewit23@yahoo.com](mailto:ewit23@yahoo.com) or 317-590-6970, or Dabrice Bartet at [dbartet@comcast.net](mailto:dbartet@comcast.net) or 317-523-4193. †



# From gangs to coffee rust: Push factors for Central American migrants

SAN SALVADOR, El Salvador (CNS)—Giovani Melendez, 31, fled this Central American capital with his family, setting out suddenly on a search for safety in the United States after gangs demanded growing extortion payments he was unable to afford. The family—Melendez, his wife, and children, ages 5 and 12—only made it to the southern Mexican state of Chiapas, where officials stopped them and sent them back to El Salvador.

“The main motive for leaving is insecurity,” Melendez, an auto painter by profession, said after arriving back on a bus carrying families and children—including infants.

“I was doing well here with no problems” or plans to leave, he said. “But [the gangs] wouldn’t let me work.”

Emigration from El Salvador has been common in past decades. Civil war and poverty prompted many to pull up stakes and flee for far-flung corners of the world. Efforts at reunifying families made many more follow.

But Central America is experiencing another outflow, as many minors attempt to escape violence or reconnect with their parents who support households they have not seen in years and suspect the law will look kindly upon children arriving in the United States.

Central American deportees describe desperation in their daily lives, in which violence is reaching intolerable levels and increasingly impacting children, who can be killed for coming from the wrong gang-controlled neighborhood, or forced into lives of crime as gangsters.

“They roughed me up,” said Oscar Mancilla, 17, another deportee waiting to be processed. “[The gangs] ask you to join, even if you don’t want to.”

The violence is forcing some families across Central America to send their children unaccompanied toward the United States. Sometimes they pay a smuggler to accompany them. Often, though, they just wish the youngsters well as they steal rides through Mexico, where the risks range from robbery to rape to having their limbs cut off by the northbound trains they ride.

Migrants now leave Central America with something new, however: hope, especially that this time the children arriving will receive asylum or permission

to stay, even though there has been no change in U.S. policy. Coyotes—human smugglers—are likely responsible for spreading such rumors.

“It’s a lie, but it’s been propagated throughout the country,” said Carlos Flores Pinto, director of the border project at *Casa Alianza* (Covenant House) in San Pedro Sula, Honduras.

“Mothers and fathers decided this is the opportunity to save their children or, if they [parents] were already [in the United States,] the chance to see their kids again,” he said.

Those children have created concern for U.S. officials. U.S. Customs and Border Protection says it has detained 47,017 unaccompanied children from October 2013 through May 2014, an increase of 92 percent from the same period a year earlier. An internal draft Homeland Security memo from May, reviewed by The Associated Press, said U.S. Border Patrol agents could arrest as many as 90,000 unaccompanied children crossing the Mexican border this year.

President Barack Obama called it a “humanitarian crisis.”

Crisis could describe the northern triangle of Central America—Honduras, El Salvador and Guatemala—“three of the region’s poorer countries [offering] little economic opportunity for an increasingly younger population,” said Mike Allison, an expert on Central American politics at the Jesuit-run University of Scranton, Pennsylvania.

It includes three of the most violent countries in the world, with the murder rate in Honduras topping 90 per 100,000 residents, according to the U.N. office on Drugs and Crime. The rates run roughly half as high in Guatemala and El Salvador.

Honduras has struggled since a 2009 coup, which ushered in instability and allowed drug cartels to subsequently take advantage of the increasing instability and impunity to use the country as a transit point.

Gangs also grew in power, while a disease known as coffee rust wiped out the most recent coffee crop, throwing hundreds of thousands of poor Hondurans out of work. But no one reason explains the exodus of children, said Juan Sheenan, country director for Catholic Relief Services (CRS), the charitable arm of the U.S. Conference of Catholic Bishops.

“It’s been a combination of a number of

push factors, and the new ingredient is this coffee rust,” Sheenan said.

El Salvador has experienced a similar story of poverty and violence, especially with gangs, which have their origins in the Salvadoran immigrant enclaves of Los Angeles and were brought back with deportees in the 1990s. A gang truce produced a pause in the violence by driving down the homicide rate by 40 percent in recent years—but the truce has since unraveled.

“It strengthened the gangs’ leaderships,” while everyday crimes such as extortion continued, Father Salomon Perez, pastor of San Jose de Flores Parish in Tonacatepeque, on the outskirts of San Salvador, said of the at-times unpopular truce, which was also attacked for a lack of transparency.

Father Perez has helped negotiate a truce between local gang leaders and the community to reduce extortion attempts and curb killings. Still, parishioners spoke of suffering when someone leaves the community.

“In any place we go, there’s violence. On top of that, there’s enormous poverty, which generates more violence,” said sales representative Rafael Ardon, 22.

Choir member Araceli Quintania, 24, had her brother abandon medical school and head for California, where he arrived in late June, because of threats: he lived in a barrio controlled by one criminal group, but studied in another area controlled by a rival gang, which took issue with his residence.

“He wants to keep studying, but he’s scared to come back,” Quintanilla said, adding that an aunt in the U.S. lent him \$8,000 to pay a coyote, but that money must be repaid.

Another member of the choir, 20, left after his mother, who had supported him for more than a decade from New Orleans, fell ill and needed support, Quintanilla said. He arrived after three attempts: the number of chances the coyotes provide their client for each payment.

Rick Jones, CRS deputy regional director for global solidarity, justice and growth in Latin America and the Caribbean, has heard horror stories, too: children hiding at home because gangs threatened them at school, an estimated 130,000 people internally displaced due to



A member of the Salvadoran national police is seen on July 1 holding an infant who arrived back in San Salvador from Mexico. The number of children leaving the country is increasing due to factors such as violence and a belief that minors will be granted asylum upon arriving in the United States. (CNS photo/David Agren)

violence, and a woman who had gangsters demand she hand over her two daughters—to be their girlfriends.

“She left the next day,” Jones said of the woman, who was recently deported back to El Salvador, but was likely to leave again.

“Eighty percent turn around and head right back,” he said of deportees.

Melendez expressed uncertainty about heading out again. He once owned a business painting cars and doing bodywork, but gangs started asking for extortion payments. One-hundred-dollar monthly payments became \$200, in a country where the minimum wage is slightly more than \$300 per month. Then came the threats.

“The gangs know more about you, your family ... than anyone else,” he said.

“They’re a well-organized outfit. This isn’t just a group of kids.”

He sold his business immediately to pay for a trip to the United States, taking 30 cents on the dollar by his estimation. Relatives came by the house to claim personal items the Melendez family could not carry on their backs.

Where he will go next remained uncertain.

“I need to find a faraway family member,” he said. †

## Court grants Christian-run college temporary relief from HHS mandate

WASHINGTON (CNS)—The U.S. Supreme Court late on July 3 issued an unsigned opinion granting Christian-run Wheaton College in Illinois temporary relief from complying with the Department of Health and Human Services’ (HHS) federal contraceptive, abortifacient and sterilization mandate that is part of the Affordable Care Act.

The order in *Wheaton College v. Burwell* came three days after the court issued its Hobby Lobby decision saying that closely held for-profit companies could be exempted from some requirements of the federal health care law because of the owners’ religious beliefs.

The court said the college, located west of Chicago,

does not have to fill out the self-certification form—known as EBSA Form 700—directing a third party, usually the manager of an employer’s health plan, to provide the contested coverage. The college instead can send a letter to the government, the court said.

If the applicant informs the HHS secretary “in writing that it is a nonprofit organization that holds itself out as religious and has religious objections to providing coverage for contraceptive services, the respondents are enjoined from enforcement against the applicant the challenged provisions of the Patient Protection and Affordable Care Act and related regulations pending final disposition of appellate review.”

The order on Wheaton College is similar to an injunction granted earlier this year to the Little Sisters of the Poor. On Jan. 24, the high court issued a three-sentence order affirming—for the time being—an injunction blocking enforcement of the mandate against the religious order, which runs housing for the elderly poor. The Jan. 24 order affirmed Justice Sonia Sotomayor’s Dec. 31 order.

In other court action on challenges to the mandate, the Catholic Benefits Association was granted a temporary restraining order against its enforcement for 156 Catholic employers and more than 1,090 parishes that joined the association after June 4. †

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P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548  
chill@archindy.org



# FAITH

continued from page 1

when an official from the Veterans Administration will be there—an arrangement Certo has established to help veterans get housing, medical treatment and job training.

It's all part of a court that believes in helping people strive for a better life, a court that has a strong influence of Catholic faith—including the leadership of former seminarian Certo, the compassion of numerous food pantry volunteers and the service of high school students.

"Our first priority is making our community safer," says Certo, a member of St. John the Evangelist Parish in Indianapolis. "But how we're going to get there is a conversation we should have more often. In our line of work, we know life is hard for people. We don't want to make it any harder.

"Part of what we do is just helping people. The fact that I want to get to heaven fuels what I do, too. It's about all of us treating each other as neighbors."

## Seeing the glass as more than half-full

That approach of concern and connection was evident in a recent session of Indianapolis Community Court.

Defendants included a well-groomed college student in a blue sports jacket, a young woman who took time off work to be in court, and a weary-looking man who told the judge that his car broke down and he supports his wife and son with a job that pays \$10 an hour.

All have committed low-level, non-violent, non-sexual crimes—many of them shoplifting and alcohol-related charges. And all have agreed to plead guilty with the understanding that the charges will be dismissed if they complete some combination of community service, a treatment program, a

session about the impact of their crime on the community, and the stipulation that they aren't arrested again within 60 days.

Appearances in the court are also set up to try to accommodate a person's work, school and family schedules.

"My theory is that government can be pretty good about mailing you a check, but not good about asking how you are, how your kids are," Certo says. "In our classes, we ask them about their goals. We try to help them get jobs. If you complete the program and get a job, we'll give you a bike to get to work."

Located in the Fountain Square neighborhood, the court also offers free haircuts, bus passes, legal services and testing for sexually-transmitted diseases.

"We're working very hard to see the glass half-full—and to help you fill it up," Certo says.

"Our goal is to try to get them from a bad place to a better place. We try to be creative in what we do. We also challenge them to do things differently. I'm using techniques that I know work."

In 2013, 1,561 people entered the community court, with 1,039 finishing the program—for a successful completion rate of 67 percent.

"In our model, the community benefits, too, because you have to do community service," Certo says.

Offenders work to improve neighborhoods by cleaning up abandoned properties, stocking shelves at food banks, and picking up trash in alleys and along interstates.

"We think our program is different. We're trying to get to know you so you won't come back—no offense," Certo says with a smile. His expression quickly turns serious as he adds, "But if it doesn't work out, we're going to hold them accountable."

That can mean jail time.

Still, the overall approach is reflected in his decision to convert a conference room into a food pantry.

## 'How do you walk away from Jesus?'

The food pantry is named in honor of Indianapolis Metropolitan Police Department officer David Moore, a 2000 graduate of Roncalli High School in Indianapolis who died on Jan. 26, 2011, three days after being shot four times while making a traffic stop.

"He was so instrumental in working with people that we thought we would carry on his mission, his life," says Mary Anne Schaefer, the director of the food pantry.

Schaefer's regular job is pastoral associate of St. Joan of Arc Parish in Indianapolis, yet she's also part of a group of people from St. Joan, St. Roch Parish, St. Mark the Evangelist Parish and the court's nearby neighbor—St. Patrick Parish—who volunteer at the food pantry when it's open five times a month.

"This is the face of Jesus right here," Schaefer says, referring to the nearly 50 individuals and families who have come to the food pantry on a Thursday afternoon. "In the last three years, we've served over 8,000 individuals. We serve the neighborhood at large—people from all denominations, of all ages."

Schaefer excuses herself to help a young mother with two small sons. She smiles at the mom, jokes with the children and makes sure they walk away with a few grocery bags that include meat, vegetables, cereal, potatoes, bread and desserts.

Returning to the conversation, she says, "On my off days and free days, this is my passion. How do you walk away from Jesus? This is the walk. This is the journey. You have the opportunity to humble yourself for the people who are here. We see Jesus every time we're here."

As Schaefer pauses to talk, other Catholic volunteers—Tamara Carr, Barb Elpers, Marsha Fecht and Sally Lennon—hustle to help people. A short while later, Judge Certo stops by to talk with the volunteers and food pantry clients.

The judge and Schaefer both mention the contributions of teachers, students and parents of Bishop Chatard High School in Indianapolis.

Students have a canned food



Mary Anne Schaefer offers a treat to a young girl visiting the Officer David S. Moore Foundation Food Pantry with her mother. Schaefer, a pastoral associate at St. Joan of Arc Parish in Indianapolis, directs the food pantry as a volunteer.

(Photo by John Shaughnessy)

drive that benefits the pantry. And every Thanksgiving, the school community prepares, cooks and brings more than 400 meals—turkey, dressing, mashed potatoes, green beans and desserts—to the court facility where people line up to get meals to take home. The dinners are also delivered to homes.

"It's what we're called to do as Christians—to live out the Gospel," says Bill Sahm, president of Bishop Chatard High School. "Being part of it makes a big difference for our families. It's an opportunity for our students to have a positive effect on someone's life."

Sahm sees that same quality in Judge Certo.

## 'He's walking the Beatitudes'

"I've noticed that he really has a definite commitment to serving the poor," Sahm says. "His wife and children are involved on Thanksgiving, too. I know the whole concept of that court is rehabilitation instead of punishment. He's involved with the people he sees in court."

Schaefer shares a similar thought about Certo: "He's walking the Beatitudes, as is every person who volunteers here. He has a heart for people in need."

Certo embraces that compliment, but he sees the court's approach as a team effort. He talks about staff members who "go into their pockets" to help people. He mentions the contributions of prosecutors and public defenders. And he praises the food pantry volunteers.

He also draws strength from the people who appear before him in court. Reluctant to talk about himself, the father of four does share one story about a former defendant who approached him on the street as he was talking to

two friends.

"He walked up, said, 'Hey, Judge,' and told me he was staying out of trouble and taking care of himself."

Certo smiles and adds, "The best thing is seeing people do things they didn't think they could do—not getting arrested, being sober for six months, getting a job or a house. Those things are immensely satisfying. And it's very humbling when defendants say this court is different—that we're helping them set goals."

As he walks from his office to the courtroom, Certo passes under a sign that reads, "Judge Like A Champion Today."

A gift from his wife, Megan, the sign reflects his connection with the University of Notre Dame and the long-time theme of the school's football team, "Play Like A Champion Today." A 1993 graduate, Certo says Notre Dame's emphasis on making a difference in the world is one of the approaches that guide him.

"I have the great privilege of integrating my work with the things I believe in," he says. "My dad died young. That taught me a lot about living. If I get hit by a bus, I don't want to make apologies."

"You can treat people with dignity and respect. I think you get better outcomes with that approach. Ultimately, we all want a safer, more humane society. Even when people struggle, I know we can get there."

(For anyone wanting to donate to or volunteer at the Officer David S. Moore Foundation Food Pantry at the Indianapolis Community Court, contact Mary Anne Schaefer at 317-224-7965.) †



*'I've noticed that he [Judge David Certo] really has a definite commitment to serving the poor. His wife and children are involved on Thanksgiving, too. I know the whole concept of that court is rehabilitation instead of punishment. He's involved with the people he sees in court.'*

—Bill Sahm, president of Bishop Chatard High School in Indianapolis

# POPE

continued from page 1

"It is something more than despicable actions. It is like a sacrilegious cult, because these boys and girls had been entrusted to the priestly charism in order to be brought to God. And those people sacrificed them to the idol of concupiscence," the pope said.

He begged for forgiveness "for the sins of omission on the part of the Church leaders who did not respond adequately to reports of abuse," adding that the neglect not only caused the victims more suffering, "it endangered other minors who were at risk."

The pope asked God "for the grace to weep, the grace for the Church to weep and make reparations for her sons and daughters who betrayed their mission, who abused innocent persons" and left life-long scars.

He told the men and women sitting in the pews that God loved them, and he prayed that "the remnants of the darkness

which touched you may be healed."

In an effort to help the abuse survivors heal, the pope met individually with each one, accompanied by a loved one or family member and a translator, Jesuit Father Federico Lombardi, the Vatican spokesman, told journalists.

The pope spent a total of three hours and 20 minutes in closed-door talks with each person, Father Lombardi said.

The Jesuit priest said the men and women were visibly moved by the Mass and meetings and had "felt listened to," and that the encounter was "something positive on their journey" of healing.

The length and nature of the pope's very first meeting with abuse survivors represent "a sign, a model, an example" for the rest of the Church, that "listening is needed" along with tangible efforts for understanding and reconciliation, he said.

Responding to critics that the July 7 meeting and Mass were ineffectual and part of a publicity stunt, Father Lombardi said that if people had been able to see, as he had, the reactions of the men and women who took part in the private

gathering, "it was clear that it was absolutely not a public relations event."

The raw emotion on people's faces, including the pope's, as well as his strongly worded homily, all showed the effort had been about "a dialogue with a pastor and father who tries to understand deeply" the wrongs that have been committed and the need "to be honest about reality," the Vatican spokesman said.

It was the first time Pope Francis met directly with a group of victims of clerical abuse, following a tradition begun by his predecessor, Pope Benedict XVI, who met with victims for the first time as pope in 2008 during a visit to Washington, D.C. The retired pope subsequently met with other victims during his pastoral visits to Sydney, Malta, Great Britain and Germany.

Pope Francis asked Cardinal Sean P. O'Malley of Boston—the head of a new Vatican commission on protecting minors—to help organize the early July encounter.

The Pontifical Commission for the Protection of Minors, which the pope

established in December, met on July 6 at the Vatican. They discussed expanding the number of members, especially from Africa and Asia, before the next meeting in October, Father Lombardi said. The commission also said it was necessary to set up a permanent and staffed "working office" at the Vatican, he said.

The commission, which currently has eight members, including a survivor of clerical sex abuse, mental health professionals and experts in civil and Church law, is tasked with laying out a pastoral approach to helping victims and preventing abuse.

In his homily, the pope said he was looking to the commission to help the Church "develop better policies and procedures" for protecting minors.

"We will continue to exercise vigilance in priestly formation," the pope told the victims, and "we need to do everything in our power to ensure that these sins have no place in the Church."

Just as Jesus told Peter to feed his sheep, the pope said, "I would add, 'Let no wolf enter the sheepfold.' " †



## Whither thou goest: Pope speaks openly of ways his pontificate may end

VATICAN CITY (CNS)—Sympathizing with all the unknowns facing young people today, Pope Francis—half jokingly said it is easier for a pope because he knows where his earthly life will end.

“I think the pope’s definitive path is more certain. Where will the pope end up? There, in that tomb,” in St. Peter’s Basilica where most popes are buried, he said on June 28 to a group of young men involved in a vocational discernment process run by the Diocese of Rome.

But that is not the way things turned out for St. Celestine V, who until 2013 was known as the last pope to voluntarily resign. When he renounced the papacy in December 1294, after only five months in office, his successor had him imprisoned. He died in custody and, eventually, his remains were interred in L’Aquila, the town where the cardinals had met and elected him pope.

Pope Francis opened a special Celestinian Year on July 5 in Isernia, the southern Italian city that claims to be where St. Celestine was born 800 years ago. The date of Pope Francis’ visit was the anniversary of St. Celestine’s election as pope.

Standing outside Isernia’s cathedral, Pope Francis focused on Pope Celestine’s simplicity, his love for the poor and his ministry of proclaiming God’s mercy. The only mention of Pope Celestine’s resignation came in Pope Francis’ final prayer at the end of the 35-minute meeting.

The prayer praised God for choosing Pope Celestine and for having “inspired him to renounce the ministry of supreme pastor.”

“Help us, inspired by him and with his intercession, to always seek your will in prayer and to faithfully safeguard our love for the Church,” the pope prayed.

Pope Celestine had issued a decree making it theoretically possible for a pope to voluntarily leave office. A week later, he invoked the decree, citing his lack of physical strength and desire

to return to his previous life of prayer as a hermit. More than 700 years later, the possibility of papal resignations still is ensured in the law of the Church, although it is not very detailed.

“If it happens that the Roman pontiff resigns his office, it is required for validity that the resignation is made freely and properly manifested but not that it is accepted by anyone,” according to Canon 332.2 of the *Code of Canon Law*.

In office for more than 15 months, Pope Francis has not been coy about the possibility of a pope resigning. In fact, he has said that given how smoothly things have gone since Pope Benedict XVI shocked the world by resigning in February 2013, the position of retired pope has become “an institution.”

On the way back from the Holy Land in May, he told reporters that Pope Benedict had “opened a door, a door to retired popes. Will there be others? God knows. But this door is open.”

As for himself, he said, “I will do what the Lord tells me to do. Pray and seek God’s will.

“A pope who feels that his strength is failing—because these days we are living longer—has to ask the same questions Pope Benedict asked.”

However, on more than one occasion, Pope Francis also has mentioned the possibility of dying in office.

In an interview on June 29 with the Italian television news station TGCom 24, Cardinal Angelo Comastri, archpriest of St. Peter’s Basilica, said “a few days ago” he and Pope Francis were walking in the grotto under the basilica and passed the chapel where the tomb of St. John Paul II had been buried before his beatification in 2011.

“He said, jokingly—but underneath his meaning was clear—he said, ‘Don’t forget, leave that one for me,’ ” the 70-year-old cardinal said.

“And I, joking in return, said, ‘Holy Father, let’s see who gets there first.’ ”



Pope Benedict XVI places a pallium on the remains of St. Celestine V, a 13th-century pope, during his 2009 visit to the earthquake-damaged Basilica of Santa Maria di Collemaggio in L’Aquila, Italy. St. Celestine was the last pope to voluntarily resign before Pope Benedict stepped down in February 2013. Pope Francis has said Pope Benedict’s resignation has opened the door to the possibility of future popes stepping down from their position. (CNS photo/L’Osservatore Romano via Reuters)



*‘I will do what the Lord tells me to do. Pray and seek God’s will. A pope who feels that his strength is failing—because these days we are living longer—has to ask the same questions Pope Benedict asked.’*

—Pope Francis

Cardinal Comastri said it had nothing to do with the 77-year-old pope’s health, even though just a few days earlier the pope cancelled a visit to a hospital and university at the last minute. “For a Christian,” the cardinal said, “physical death flings us into the arms of God... This is why the pope can be so serene about the prospect of his own death.”

Such talk is not new for Pope Francis. As archbishop of Buenos Aires, he discussed the

topic with two journalists for the 2010 book, *El Jesuita*. Asked if he ever thought of his own death, he responded, “For a while now, it’s been a daily companion of mine. I’m over 70 years old and the thread of life I have left on the reel isn’t long.”

Cardinal Comastri told the television station: “Overall, his health is good. The pope is generous and sometimes he accepts more commitments than he has strength for, so once in a

while he is forced to say, ‘I can’t do it anymore. I have to stop for a moment.’ But it’s just to catch his breath.”

Pope Francis might not disagree with Cardinal Comastri’s diagnosis. Earlier in June, opening the annual Rome diocesan pastoral conference, the pope ended with his usual blessing and request that people pray for him. But he added, “My work is not easy,” and smiling, he said, “it’s a bit unhealthy.” †

## Iraqi patriarch: Situation is perhaps ‘darkest and most difficult period’

AMMAN, Jordan (CNS)—The patriarch of the Chaldean Catholic Church in Baghdad called the current situation in his country “perhaps the darkest and most difficult period in [the Church’s] recent history.”

In a telephone interview with Catholic News Service on July 7, Chaldean Patriarch Louis Sako also reiterated his appeal for the safe release of two nuns and three orphans believed kidnapped in the militant-held area of northern Iraq on June 28.

He told CNS that there has been no word about the group’s

whereabouts or who may have abducted them, despite assurances of help from many quarters.

Patriarch Sako also said the city of Mosul “is almost empty of Christians.”

“There are only about 200 [Christian] individuals that may be left there,” he said. “The churches are closed. There was no Mass on Sunday. There are no priests.”

Islamic State of Iraq and the Levant militants reportedly have occupied both Mosul’s Chaldean Catholic and Syriac Orthodox cathedrals, removing the crosses

at the front of the buildings and replacing them with the Islamic state’s black flag.

Patriarch Sako compared the current situation for the Church in his country to the biblical tale of when Jesus slept in the boat while the storm raged and his disciples were terrified, as recorded in the Gospel of St. Mark.

“Despite everything, we do not despair,” he said. “We are invited and pressed to awaken Christ, to take advantage of our faith and continue in a calm sea.”

He urged the faithful to pray for the safe return of the group and for the future fate of all Christians in Iraq.

“I do believe, of course, that prayers can make miracles,” he said.

The kidnapped Chaldean Daughters of Mary, Sister Miskintah and Sister Utoor, and three orphans went missing in Mosul, the first city to fall in June to militants of the Islamic State of Iraq and the Levant, who have overrun vast swathes of territory across five Iraqi provinces north and west of the capital, Baghdad.

“Until now, we don’t know who is behind the kidnapping and where they are,” Patriarch Sako told CNS.

“We have contacted many

people, including Muslim imams, sheiks and private individuals. They have promised us that they are trying to find out something, but nothing has happened. They don’t know. We’ve also asked the Kurds to look for them,” he said, his voice full of concern and strain.

Kurdish fighters have promised to defend Christians and other minorities in northern Iraq against the recent onslaught of Islamist extremists.

Patriarch Sako said it was not clear whether the Islamic State of Iraq and the Levant was involved in the abductions.

“We don’t have exact details,” he said. “The situation is very confusing. Nobody knows.”

The group went missing around the time the militants shelled Christian villages outside of Mosul, including Qaraqosh, forcing more than 40,000 Christians to flee in terror, many with just the clothes on their backs. The majority of Qaraqosh’s 40,000 inhabitants are Syriac Catholics.

The two sisters were responsible for managing an orphanage in a Christian neighborhood in Mosul. The orphans, two girls and a boy, have been identified as Hala Salim,

Sarah Khoshaba and Aram Sabah.

“We are asking for their release because they are innocent,” Patriarch Sako told CNS.

“They have nothing to do with the policy or the situation taking place in Iraq. They are not party to these events,” he said, referring to sectarian violence convulsing Iraq as Islamic State of Iraq and the Levant, aided by Sunni Muslim tribesman and Saddam Hussein loyalists, have declared an Islamic state or caliphate across vast stretches of Iraq and Syria.

“They [nuns] are innocent people helping people, doing good things for everybody: Christians and Muslims,” he emphasized.

“We lived together side-by-side [with Muslims] for 14 centuries,” the patriarch said. “We still want to communicate and live together.”

But Iraq’s Christian community has dwindled in the years following the U.S.-led invasion. Iraq’s Christian community was estimated at 800,000 to 1.2 million people before the 2003 war that unleashed a wave of sectarian violence, but the current Christian population is thought to be less than half that number.

Many of those left had lived until recently in Ninevah province, of which Mosul is the capital. †



A Christian family who fled from the violence in Mosul rests in a shelter on June 27 in Irbil, Iraq. Chaldean Catholic Patriarch Louis Sako of Baghdad said the city of Mosul “is almost empty of Christians.” (CNS photo/Ahmed Jadallah, Reuters)



# Pope: Migrants' deaths should provoke sadness, action, not indifference

VATICAN CITY (CNS)—The tragic deaths of thousands of men, women and children who die while searching for a better future should trigger compassion and action, not indifference, Pope Francis said.

"The problem of immigration is getting worse, and other tragedies have unfortunately followed closely behind at a relentless pace," he said in a written message.

"It's difficult for our hearts to accept the death of these brothers and sisters, who brave exhausting journeys in order to escape ordeals, poverty, wars and conflicts often linked to international policies," the pope said.

The pope's written message marked the first anniversary of his visit to Italy's southernmost island, Lampedusa. The Vatican released the message, which was addressed to Archbishop Francesco Montenegro of Agrigento, on July 5.

Pope Francis visited the island on July 8, 2013, after seeing newspaper headlines describing

the drowning of immigrants at sea. The island is often the first port of entry for migrants trying to reach Europe from Africa, and the United Nations estimates that the dangerous sea crossings have cost the lives of more than 20,000 migrants in the past 25 years.

During his visit, the pope had called such tragedies "a disgrace," and he tossed a wreath of white and yellow flowers into the Mediterranean Sea in memory of those who perished while trying to build a new life in Europe.

In his anniversary message, the pope said he felt spiritually present at the seaside once more "to cry with all those who are hurting and to toss flowers of prayers in suffrage for the women, men and children who are victims of a tragedy that seems endless."

The tragedy "demands to be confronted not with the logic of indifference, but with the logic of hospitality and community, with the aim of safeguarding and promoting the dignity and centrality of every human being," he said in his message.

He urged all Christians and people of goodwill to continue to help those in need, "taking them by the hand, without making calculations, without fear, with tenderness and understanding."

He also expressed hopes that all the different agencies and institutions involved, "especially at the European level, may be more courageous and generous in coming to the aid of refugees."

Meanwhile, the Vatican observer to U.N. agencies in Geneva said protecting the freedom, dignity and safety of refugees "should take precedence over disproportionate concerns about state security."

Addressing a session of the United Nations High Commissioner for Refugees on July 1, Archbishop Silvano Tomasi said assistance and hospitality should not "be limited to the private sphere," but must "become part and parcel of the world of politics and thus make a difference at national and global levels."

The financial and logistical costs and burdens of handling the influx of refugees must



A wreath of flowers thrown by Pope Francis floats in the Mediterranean Sea in the waters off the Italian island of Lampedusa in this July 8, 2013, file photo. The pope threw a wreath to honor the memory of immigrants who have died trying to cross from Africa to reach a new life in Europe. Marking the first anniversary of his Lampedusa visit, the pope said the tragic deaths of thousands searching for a better future should trigger compassion and action, not indifference.

(CNS photo/Paul Haring)

be relieved in part by having "more flexible border policies and an easier access to asylum procedures," he told the committee.

Looking specifically at

Europe, the archbishop said more countries need to agree on a system for hosting refugees rather than continuing to make the countries of first entry "bear the full burden alone." †

# What was in the news on July 10, 1964? Religious leaders praise the newly passed Civil Rights Bill, and Father Hesburgh is honored by the president

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 10, 1964, issue of *The Criterion*:



• **U.S. religious leaders ask for support of rights law**  
"Religious leaders, hailing

signing of the Civil Rights Bill into law, stressed that it is up to all Americans to make it work. Cardinal James Francis McIntyre of Los Angeles said he was 'happy that the elected representatives of the people have kept faith with the Constitution of the

*United States and the benign spirit of Abraham Lincoln.* 'We are confident that the provisions of this new law will be accepted and obeyed with docility, understanding and Christian love,' Cardinal McIntyre said. He called the rights act 'a concrete expression of the conscience of all men of good will' and added: 'The formation of that conscience has been the concern and the work of the Church for many long years. To this end, she has labored by precept and example to instill in men's hearts those lessons of human dignity and human equality which flow from Christ's teachings.'

- **President outlines rights act**
- **Brookville native: Veteran of Peace Corps raps U.S. 'complacency'**
- **Cardinal Koenig: Stresses Church support of democracy, liberty**

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- **Nikita soft on Church?**
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- **Archdiocese extends Hoosier hospitality to Filipino bishop**
- **ND's Father Hesburgh to be honored**  
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# St. Mary's 30th annual street dance brings community, parish together

By Chris Morris

Special to The Criterion

NEW ALBANY—At the heart of every parish festival is a faith community's enjoyment of food, fun and family. And those blessings were all on display during the 30th annual St. Mary's Festival and Street Dance on June 21.

This year, the festival at St. Mary Parish in New Albany also served another purpose—one more step in the healing process following the closing of St. Mary's Catholic Academy at the end of the 2012-13 school year.

While parishioners are still sad that their school closed, they have moved on, and are determined to make new memories and attract new members.

"Things happened that led up to the school closing," said parishioner Kris Jakoby. "Our parish is in a new and exciting chapter of the church's history."

Still, the parish's festival—from the joy of the children's games and the street dance to the enjoyment of the chicken and dumplings—continues as a favorite tradition for members.

"For me, the festival and street dance is all about the parish family and the community," said parish member George Ott.

The festival format has changed through the years, but not the motivation for hosting it each summer. While it is a fundraiser, parish members insist it serves a greater purpose.

"The festival has grown and evolved over the years. It's like a homecoming," said Tonya Boley, the festival's chairperson. "It's a great time to meet friends and have a good time."

Boley said St. Mary Parish is still active and doing



St. Mary Parish in New Albany hosted its 30th annual Family Festival and Street Dance on June 21. There were kids' games, chicken and dumplings and a street dance. Despite the closure of St. Mary's Catholic Academy at the end of the 2012-13 school year, the festival has continued to help support the many ministries at the parish. Many members said the festival helps bring the parish family together each year. (Submitted photos)

good things for the community. Although there was some concern that the festival would not continue following the school's closing, the members of the parish wouldn't let that possibility happen.

"It was a blow to everyone, closing the school," Boley said. "But we have to stay together. This is one of the oldest festivals around, and people look forward to it."

Jakoby gave Boley and others credit for keeping the festival alive in 2013.

"I think if it had skipped last year, it would have been huge," Jakoby said. "We have stayed positive. It's still a strong event."

Attendance was up this year. So was participation among parishioners. There were more than 130 volunteers who helped organize and work the one-day event, which included a family festival during the day and an adult-only street dance in the evening.

"I believe that this year's event was wonderful and a



great success," said Beth Ott, a member of the parish. "Our parish came together and showed how much they support the festival. I know that it is a huge task to undertake and a lot of hard work, but it is all worth it when you see how much it brought everyone together."

While the festival format may be tweaked, one thing is certain, according to members. The festival, and St. Mary Parish, is alive and well.

(Chris Morris is a member of St. Mary Parish in New Albany.) †

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## Go and find disciples by following Christ's example, archbishop says

COLLEGE PARK, Ga. (CNS)—Archbishop Wilton D. Gregory urged participants at the Atlanta Archdiocese's Eucharistic Congress to find candidates for discipleship by following "the example of Christ himself."

Jesus found would-be disciples sitting at a well, at a tax collector's table, on the road to Damascus, "in the most ordinary places of his time," he said.

Today, they might be "under the city overpasses or standing in soup lines, in prisons where they may languish under perhaps well-deserved punishment, but with hope," Atlanta's archbishop said, "or in high-rise office buildings."

"These are those who we must invite into discipleship," Archbishop Gregory said in his homily at the June 21 closing Mass of the congress.

Traditionally the largest annual gathering of Catholics in the Southeast, the congress drew an estimated 25,000 people and centered on the call of Jesus to "Go and make disciples of all nations" (Mt 28:19).

Held on June 20-21 at the Georgia International Convention Center, the family gathering of Catholics from the Atlanta Archdiocese and beyond included addresses by national speakers in several languages, a eucharistic procession, adoration of the Blessed Sacrament, music and fellowship, and a healing service.

At an adjacent hotel, several hundred young adults enjoyed a track called "Revive!" with praise and worship, adoration and a talk by Father Dave Dwyer, a Paulist priest who directs online and radio ministries.

"We do not so much instruct others as we need to witness to our faith," Archbishop Gregory said in his homily at the closing Mass. "The way we attend to the poor. The way we look out for the little ones. We entice people into faith as Jesus himself did for the crowds who saw him in action."

"Our faith is a great and matchless treasure—one which needs to be spread far and wide—and renewed in the hearts of those whose faith may have grown weak," he said.

The day began with young and old from across the archdiocese gathering outside the convention center to form a eucharistic procession. They represented most of the Atlanta Archdiocese's 100 parishes and missions, its schools and ministries, and a variety of ethnic cultures.

Parish groups, schools, ministries and religious congregations were identified by their respective banners.



Archbishop Wilton D. Gregory

The crowd grew quiet and knelt as Archbishop Gregory came out to lead the procession, holding a large monstrance with the Blessed Sacrament.

Cardinal Daniel N. DiNardo, archbishop of the Archdiocese of Galveston-Houston, was the morning homilist.

In reflecting on the theme of discipleship, he talked of moving from the center out to the peripheries.

"The center is always Christ," he said. "Pope Francis reminds us, from the center we go out."

Atlanta, Cardinal DiNardo said, is always poised to go and teach the nations, which is the aim of the congress.

"We have to make the good news vivid and significant for all," he said. "We're supposed to be a good virus. People want to catch us."

Disciples must themselves be in "intimate" friendship with the Lord through eucharistic adoration, so that they may take Christ to others, he said.

He singled out catechists as heroic disciples and applauded their efforts.

"Nothing is more brilliant or more scary than to get up in front of a group of young people and try to teach the words of Jesus," he said. "You are the infantry people, the front lines."

Tracks were offered in English, Spanish, Vietnamese and American Sign Language, and there was a track for children.

Speakers included Mother Dolores Hart, a cloistered Benedictine nun and former actress; Greg Willits, director of evangelization for the Archdiocese of Denver; Jeff Cavins, catechetical leader of interactive Bible studies; Patty Schneier, lay Catholic author and evangelist; and, in the Spanish track, Sister Adela Galindo, foundress of a Miami archdiocesan order.

For Erin Kline, the congress is a spiritual revitalization, said the member of Prince of Peace Parish, in Flowery Branch, Ga.

"I love the congress—everything about it—being able to see everybody and reconnecting with God. I have a hard time with that at times. Being with him and feeling such peace and connection is why I continue coming back," Kline told the *Georgia Bulletin*, newspaper of the Atlanta Archdiocese.

Ginia Taylor, a member of St. Thomas More Parish in Decatur, Ga., has been attending the congress for 10 years, since she was 14 years old.

"What I love about it is the sheer number of people who are here," said Taylor. "It's a microcosm of the universal Church." †

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From the Editor Emeritus/John F. Fink

## Old Testament: God rejects Saul, Samuel anoints David

(Twenty-seventh in a series of columns)

Chapters 13 through 31 of the First Book of Samuel give us the story of King Saul and David. It really is a fascinating story, and I hope you'll read it. But this week, I'll cover only to the middle of Chapter 18.

After Samuel anointed Saul king of Israel, which I discussed last week, the book moves on to the reasons why God rejected him—basically because of his disobedience to God's will as relayed by Samuel. We Christians will consider it strange that Saul's most serious disobedience occurred after his defeat of the Amalekites.

Samuel told Saul that God commanded him to destroy all the men, women, children and animals of the Amalekites, but he spared Agag, their king, and kept the best of their sheep and oxen. A footnote in some Catholic Bibles explains that "the interpretation of God's will attributed to Samuel is in keeping with

the abhorrent practices of blood revenge prevalent among pastoral, seminomadic peoples such as the Hebrew had recently been. The slaughter of the innocent has never been in conformity with the will of God."

Nevertheless, that's the reason given for God's rejection of Saul. Samuel told Saul that the Lord had torn the kingdom of Israel from him, and then Samuel personally killed Agag.

The Lord then led Samuel to Bethlehem, to the house of Jesse, to find Saul's successor. As seven of Jesse's sons were presented, Samuel realized that God had rejected all of them. But the youngest was out tending the sheep. When he was brought in, God told Samuel that he was the one chosen. So Samuel anointed David.

Of course, Saul didn't know that. Tormented by an evil spirit, he ordered his servants to find a skillful harpist to play for him. Knowing that David was skilled as a harpist, the servants brought him to Saul. Thus David went into Saul's service, as a harpist and Saul's armor-bearer.

Chapter 17 gives us the story of David's killing the 6-foot-6-inch

giant Philistine Goliath. The story is a masterpiece of storytelling, but it has no connection with the preceding events. We are reintroduced to Jesse and his family. Jesse sent David to his brothers who were fighting in Saul's army. He arrived at Saul's camp to learn that Goliath had challenged the Israelites to send a man to fight him.

David, inspired by God, told Saul that he would fight Goliath. Then we have the classic "underdog story" as David defeated the giant and cut off his head. The story shows David's character, his faith in God, and his courage—qualities necessary for the king of Israel.

David continued in Saul's service, successfully carrying out every mission Saul gave him. Saul's son, Jonathan, became his best friend.

When the army returned to civilization after its military victories, the women welcomed it with tambourines and dancing. They sang, "Saul has slain his thousands, and David his ten thousand" (1 Sm 18:7). This angered Saul and, from then on, he tried to kill David.

I'll discuss that next week. †

Cornucopia/Cynthia Dewes

## Saved by Christ's cross, we are called to follow God

Considering the hot weather we've had lately, my thoughts turn to hell. You know, the bad place consumed with fire and brimstone, and an angry Old Testament God threatening to send us there. Not to mention the need to be good in order to avoid the hot

place, more than just to please a loving God and Father.

Of course, no matter what our definition of hell may be, it's sin that sends us there. That's true, even though the word "sin" is rather unfashionable these days, as is the concept. We don't hear much about it, not even in sermons.

Before Vatican II, a greater preoccupation with sin often led to what is called "Catholic guilt." Overly scrupulous confessions and extreme penances sometimes resulted. The emphasis seemed to be on itemizing how many times we did exactly what, rather than realizing instead that we were wrongly refusing or neglecting to do God's will.

With Vatican II came the renewed understanding that God is a loving God who will always forgive us, and encourages in us a more positive view of repentance. This reminds me of when an

evangelical Protestant friend once asked me, "How do you know you're saved?" and when I replied, "I don't—that's up to God," she was shocked.

She said that if I believe that Jesus is the Savior who came to save me personally from hell, then I must know I am indeed saved. But I think we were simply having a semantic argument because, even though I know that I am saved by Jesus' sacrifice, I also think that free will and human sin still factor into the equation.

There has to be a happy medium between a constant and paranoid fear of God's wrath, and a mindless belief that we're home free, so to speak, just because Jesus came to Earth. Yes, we are saved by God's kindness through Jesus, but we still need to follow God's will.

Perhaps the Old Testament view of sin and damnation was an easier way to understand such theological concepts during a time of illiteracy, nomadic migration and basic survival. Maybe the seemingly less serious idea of a positive, more indulgent God made more sense by the end of the 20th century. In any case, based on thousands of years of experience and documentation, people without serious sin can look forward to salvation and eternal life with God.

Vatican II confirmed my view that the Holy Spirit continues to be at work in

our world. It seemed to me our Church at the time was heading down a road of irrelevancy and theological minutia, the old "angels dancing on the head of a pin" mindset. It appeared that elaborate religious practices and tradition based largely on longevity trumped individual spiritual insight.

But then, as people always tend to do, we sometimes went too far with new ideas about things like personal conscience, lay involvement, and—you guessed it—sin. Attendance at confession hours dropped off, and liturgies with dancers wearing tights and musicians demonstrating exotic instruments stunned Massgoers, while old-fashioned incense was rarely detected in the sanctuary.

If the pre-Vatican II faithful were bogged down in bureaucratic edicts and demands, post-Vatican II believers were equally caught up in personal liturgical and scriptural fantasies. Both extremes seemed to forget about Jesus' Good News in the process.

And that's the thing we need to keep in mind: We are indeed saved by Jesus' Cross, but we still must use our free will to follow God's.

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

Consider This/Stephen Kent

## A practical guide on how to believe the truth of our faith

A recently published document by the Vatican deserves everyone's attention, not just the attention of theologians.



It is useful and practical. It was the work of the International Theological Commission, appointed by Pope Benedict XVI, to determine the capacity

of individuals and of the Church to discern the truth of the faith.

Formally titled "*Sensus fidei*" [sense of faith] in the Life of the Church," it could be popularly titled "How to Believe."

The "*sensus fidei*," the commission said, "is a sort of spiritual instinct" that enables a believer to judge whether a teaching or practice conforms to the Gospel and apostolic faith.

The commission made it clear that the "*sensus fidei*" is not the same thing as majority opinion.

However, it was frank in saying that "when the reception of magisterial teaching by the faithful meets with difficulty and

resistance, appropriate action on both sides is required."

Read that as a call for openness. It is significant that the publication of the document was approved by Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, an office often portrayed as rigid and repressive.

The commission made several points that bear on contemporary events. Catholics are not obliged to blindly obey everything that a pope or bishops tell them, the commission said. This is a good defense against those who are fond of portraying Catholics as thoughtless automatons.

The document can be useful as sincere Catholics wrestle with questions. That doesn't mean the faithful can go off and believe what they want, but it places a heavy burden on those who would claim to know whether a teaching needs some changes.

When the faithful ignore or reject a teaching, Church leaders need to examine whether that teaching needs clarification or if it needs to be restated, the commission said.

There is a need to do a much better job

in connecting current affairs to "the why" of the faith. For example, we can explain how immigration and poverty relief trace directly to the principle of human dignity or why capital punishment and "just war" principles relate directly to the teaching of respect for life.

Catholics too often leave unchallenged mistaken perceptions of Church teaching, i.e. the Catholic Church forbids divorce when, in fact, the issue is that the Church cannot recognize a second marriage when a valid marriage involving either party still exists.

Faith is not based on popular opinion. Sincere questioning requires one to be fully prepared intellectually as well as spiritually.

The Church is neither a democracy nor a dictatorship. The theological commission's work is quite helpful in guiding the "spiritual instinct" in a careful and thoughtful approach to meet new challenges.

(Stephen Kent is the retired editor of archdiocesan newspapers and has a master's degree in spirituality. He can be contacted at: [considersk@gmail.com](mailto:considersk@gmail.com).) †

Twenty Something/

Christina Capecchi

## Identical twins answer the call to priesthood

Agnes Koenigsnecht had the look of an air-traffic controller, the one that strikes so many



mothers of the bride.

"We need one round table on the stage," she instructed on a Friday morning in June, the eve of the big day. Her legion was in full force, a swirl of activity in the church hall: hauling tables,

wheeling chairs, folding linens, slicing carrots. A 72-year-old uncle surveyed the scene, while a 9-month-old nephew scooted about.

Agnes' mind was on logistics, the "controlled chaos" she had been anticipating. But it was clear she was enjoying every minute. "This is all part of the celebration," she told me.

It was a double celebration for Agnes: not a daughter's wedding but the priestly ordination of her twin sons. Identical twins with individual callings to the priesthood.

She likes to stress that part to the people who express incredulity or ask who had the idea first, Todd or Gary. Agnes and her husband, Brian, checked in with each of the twins as high school freshmen to inquire about their future plans.

In private conversations, both teens expressed an interest in the priesthood, unbeknownst to the other. The discovery of their mutual goal was a happy surprise—and an enduring blessing during eight years of seminary.

"It felt natural," said Father Gary, now 26. "It was very helpful to have a twin brother to spur each other on."

At 18, the twins from Fowler, Mich., made a big decision, setting out for college seminary in St. Paul, Minn. They made it after much prayer, with great maturity. Their 20s have been defined by intense growth: study, sacraments, service. Their work was embedded in a robust fraternity among their fellow seminarians, including some who's-who twin hijinks. One involved drawing a mole above Father Todd's right eyebrow to replicate Father Gary's—hence, eliminating the most clear-cut distinguisher of the two.

In this day and age, many Catholics and non-Catholics alike are mystified by the priesthood. The prospect of celibacy and obedience seem increasingly foreign, baffling even. But when you talk to Father Gary and Father Todd, there is no sense of angst or sacrifice. There is deep contentment bubbling into boyish joy. They can't stop grinning.

Above all, the twins exude freedom—the freedom that comes from answering your call from God, going all in and never looking back.

"They're both very intelligent," Bishop Earl Boyea, shepherd of the Lansing diocese, told me. "They engage people very easily. There's a simplicity about them. They're not complicated."

That may be what I appreciated most, and it flows from their rural upbringing, a lifestyle that is fully integrated. Everything is home grown at the Koenigsnechts' organic dairy farm, where Agnes gardens, bakes and fills the basement with canned foods.

She and Brian raised 10 children in an old farmhouse that, absent a TV, centered on conversation, Euchre and prayer.

The fruits of their efforts were on full display on June 14, when the twins received their holy orders. Agnes looked radiant in a layered ruffle dress that shimmered in the light, her silver hair neatly curled under.

As Father Gary and Father Todd processed into St. Thomas Aquinas Church in East Lansing, Mich., backlit by a two-story stained-glass mural of Jesus, I was overcome by the moment: the trumpets, the incense, the opening hymn, "Go Up to the Altar of God." Once they reached the sanctuary and looked out at their family, filling a block of front-and-center pews, the twins beamed. In a heartbeat, I felt a measure of Agnes' maternal pride.

"How do you feel?" I asked her after Mass. "Beyond words!" she said.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of *SisterStory.org*, the official website of *National Catholic Sisters Week*.) †



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

# Sunday Readings

Sunday, July 13, 2014

- *Isaiah 55:10-11*
- *Romans 8:18-23*
- *Matthew 13:1-9*

The third and last section of the Book of Isaiah is the source of the first reading for this weekend.



This reading was composed when pious Jews must have been disillusioned, heartsick and uncertain in their devotion to God. They had lived for decades as exiles in Babylon, capital and center of the once powerful

Babylonian Empire. They despised the pagan environment of the great city, coincidentally in present-day Iraq, and longed for their own homeland.

At last, political fortunes changed. These Jews were allowed to go back to their ancestors' homes. But upon returning, they found no "land flowing with milk and honey." Life was hard. Difficulties were many. For so long they had dreamed of escaping Babylon for the security, order and peace of the Jewish land. Yet, they found destitution and misery. God had spared them, but for what?

Many were angry with God. This third section of Isaiah reminded them that God's work must be their own. God had freed them, but they had to create a society of justice and prosperity for themselves.

St. Paul's Epistle to the Romans supplies the second reading. Written to the Christians of Rome about two generations after Jesus, Paul refers to their "sufferings" (Rom 8:18). The legal and political systems in the empire were turning against Christianity. It was a time on the very threshold of persecution.

Outright persecution aside, the culture of the Roman Empire in the first century stood directly opposite the values of the Gospel.

The Apostle consoled and challenged these Roman Christians, telling them that sin ultimately enslaves humans, demeaning them and robbing them of freedom. Sin disorders creation itself, so creation "groans" in agony, Paul wrote (Rom 8:22).

Jesus is the Redeemer amid this unhappy

situation. He gives true freedom to people. This freedom opens the way to peace and eternal life, despite the hostility or chaos all around.

St. Matthew's Gospel furnishes the last reading. It is the familiar parable of the farmer who sows seed in different places. Some seeds sprout. Others die.

Jesus preaches before a great crowd. These people thirsted for the truth and insight that only God gives just as people do in all times and places.

Almost certainly, everyone who heard Jesus at the time was a Galilean. They were therefore involved in, or familiar with, agriculture. The imagery of a farmer, and the sowing of seed, is easily understood.

Agriculture still often is a game of chance. It was all the more so when Jesus preached in Galilee. Hot days easily scorched seeds that fell on shallow soil. Birds and pests were everywhere. Weeds suddenly appeared, but here and there good soil received the seeds planted by farmers and produced a yield.

## Reflection

The ancient fathers of the Church often provide highly useful reflections on the Gospel.

Several of the fathers, including St. Cyril of Alexandria, St. John Chrysostom and St. Jerome, found certain aspects of this weekend's Gospel highly instructive. They saw evidence of God's intense love for us. Jesus preached on the seashore to provide space for as many as possible. He was face to face with the audience. Imagine the effect of eye contact, of actually hearing the voice of Jesus!

The Lord used parables. And this one was filled with familiar images. God wants us to hear the words that bring us peace and life.

God's message is never an exercise in control. It is a seed planted in our hearts. Will it grow? The choice belongs to us.

Outside factors may frustrate the process. Temptations may come, as the birds came. Inwardly, our hearts may be hard, as was the rocky soil in the story. We must be humble enough to accept God's word and determined enough to drive away the intruders that would rob us of the seed. †

## Daily Readings

### Monday, July 14

St. Kateri Tekakwitha, virgin  
*Isaiah 1:10-17*  
*Psalms 59:8-9, 16b-17, 21, 23*  
*Matthew 10:34-11:1*

### Tuesday, July 15

St. Bonaventure, bishop, doctor of the Church  
*Isaiah 7:1-9*  
*Psalms 48:2-8*  
*Matthew 11:20-24*

### Wednesday, July 16

Our Lady of Mount Carmel  
*Isaiah 10:5-7, 13b-16*  
*Psalms 94:5-10, 14-15*  
*Matthew 11:25-27*

### Thursday, July 17

*Isaiah 26:7-9, 12, 16-19*  
*Psalms 102:13-14b, 15-21*  
*Matthew 11:28-30*

### Friday, July 18

St. Camillus de Lellis, priest  
*Isaiah 38:1-6, 21-22, 7-8*  
(Response) *Isaiah 38:10-12, 16*  
*Matthew 12:1-8*

### Saturday, July 19

*Micah 2:1-5*  
*Psalms 10:1-4, 7-8, 14*  
*Matthew 12:14-21*

### Sunday, July 20

Sixteenth Sunday in Ordinary Time  
*Wisdom 12:13, 16-19*  
*Psalms 86:5-6, 9-10, 15-16*  
*Romans 8:26-27*  
*Matthew 13:24-43*  
or *Matthew 13:24-30*

## Question Corner/Fr. Kenneth Doyle

### Pope Francis still in spirit a Jesuit, but is not bound by his previous religious vows

**Q** My question is related to our Holy Father, in light of my admiration for him and for the new direction he is leading the Church.



Is Pope Francis still bound by the religious vows he professed as a Jesuit? I would imagine that Ignatian spirituality still plays a large role in his daily life, but is he

still technically a member of the religious order? As pope, would he no longer be subject in obedience to the Jesuit superior general? (Philadelphia, Pennsylvania)

**A** The question you raise—whether Pope Francis is still a Jesuit—is an interesting one and is, in fact, disputed by canonists. Some say that years ago, when he became a bishop, he was dispensed from his vows of poverty and obedience and therefore exited the Jesuits. I think that's being over-technical.

He was dispensed from poverty because, canonically, a bishop owns diocesan property, and from obedience, because from episcopal ordination on, a bishop is subject to the pope rather than to his religious superior. I consider Francis to be still a Jesuit, and I think that he does, too.

Just a few days after his election to the papacy, Francis wrote a letter to the Jesuit superior general in which the pope referred to the Jesuits as "our beloved order," and his papal coat of arms contains the official seal of the Society of Jesus.

I would hold that Francis remains a Jesuit and is still bound by his Jesuit vows, but with an asterisk—and I would quote *Code of Canon Law* #705 in defense of that position. Nothing is said directly in the Church's code about a religious who has been elected pope, but canon #705 does state that, "A religious raised to the episcopate remains a member of his institute but is subject only to the Roman Pontiff by virtue of the vow of obedience ...."

So, Francis, I would conclude, continues to be bound by the vows of chastity and poverty (simplicity of lifestyle) but not by obedience. Father Ladislav M. Orsy, a Jesuit canon lawyer who teaches at Georgetown University Law Center, said recently of the pope, "His vow of

obedience ... loses its meaning because he has no superior to obey."

The spirituality of St. Ignatius of Loyola, who founded the Jesuits in 1534, clearly threads its way through much of what Pope Francis says and writes. Jesuit Father James Martin pointed out recently that Pope Francis has more than once invited his hearers to picture themselves present at a Gospel scene and to consider how they would have responded to Jesus—a meditation technique favored by Ignatius in his spiritual exercises.

**Q** I attend a lovely small parish. In the parish, there is a very active couple. She has been a member of our finance committee and he, I believe, is a "Knight" in a Catholic religious group. According to a mutual friend, both spouses are multiple divorced and neither received Church annulments. This friend, who is a Baptist, told me that the wife was married to someone else as recently as five to seven years ago, and their next-door neighbor, who is also a friend of mine, corroborates that.

So my question is this: Do I have any obligation—to the Church or to them—to tell our pastor that this is at least the third marriage for each of them and that it is possible that neither of them ever had an annulment? Part of me thinks that this is none of my business, since I am a sinner. (Central Virginia)

**A** My answer is a firm "no." You have no obligation to pass your suspicions on to your pastor—or to anyone. You have no facts at your disposal. Your concerns are based purely on rumor and hearsay. Hearsay evidence, by the way, is excluded as testimony in American courts of law—and reasonably so.

What possible good could come from your passing such rumors on? Perhaps you believe that, if given this information, your pastor could have a conversation with the couple and, if need be, straighten out their situation with the Church.

The more likely outcome, I would think, is large-scale animosity and nothing positive. Why not, rather, simply pray for the couple, that they be true both to their consciences and to the Church's teachings?

(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

### Summer Days

By Sandy Bierly

A gentle breeze calls to me  
To come and let the chores be.  
Now is the time to be carefree,  
Running through the mossy grass,  
Letting the wind blow through my hair.

Taking time from a busy life,  
To let the sun's rays shine on my face,  
Running barefoot through the grass,  
As I relive my childhood days  
I remember the simple life long past.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Lucie Morton, 3, plants an American flag in the grass at Mount Vernon, Va.)  
(CNS photo/Jim Young, Reuters)





# 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.

**BARR, Carolyn H.**, 83, St. Pius X, Indianapolis, June 26. Mother of Kathy Botkin, Connie Sherman, Dave and Pat Barr. Grandmother of eight. Great-grandmother of eight.

**BUSALD, Richard Louis**, 87, St. Mary, Rushville, June 20. Father of Jackie Angle, Jane Carter, Janet Pike, Janice Robbins and John Busald. Grandfather of 13. Great-grandfather of 8.

**CHAVEZ, Armando**, 44, St. Anthony, Indianapolis, June 20. Father of Stephanie and Victoria Ann Chavez. Son of Gloria Chavez. Brother of Alberto Jr., Daniel, David and Jose Luis Chavez. Grandson of Gregoria Chavez. Grandfather of one.

**FROHLIGER, Gertrude**, 87, St. John the Apostle, Bloomington, June 14. Mother of Kathy Kessler, Patty Lawson-Buckley, Peggy Williams, Bill Jr., Jim, John, Mary and Tom Frohlinger. Sister of Katherine Clay. Grandmother of 14. Great-grandmother of 16.

**HALEY, Mary Jane**, 82, St. Luke the Evangelist, Indianapolis, June 19. Mother of Trish and John D. Haley. Sister of Loretta Beauchemin. Grandmother of two.

**HASKIN, Robert**, 64, Christ the King, Indianapolis, February 11. Father of Heather, Adam, Justin and Ryan Haskin. Son

of Marjorie Haskin. Brother of Lucy Kunz and John Haskin. Grandfather of six.

**JARBO, Paula Lynn**, 64, St. Mary, Rushville, June 22.

**MEYERROSE, Virginia**, 85, St. Mary, Greensburg, June 25. Wife of Charles Russell Meyerrose. Mother of Doug, Greg, Michael and Scott Meyerrose. Sister of Doris Wenning. Grandmother of six. Great-grandmother of three.

**PROFFITT, Paul E.**, 69, St. Anthony, Indianapolis, June 21. Husband of Rose Ann (Whitsett) Proffitt. Father of Jennifer Harlan, Daniel, Jonathan and William Proffitt. Brother of Olivia Hunley, Dorothy Rains, Thelma Rogers and Loretta Yost. Grandfather of 11.

**STADTMILLER, Timothy Kevin**, 53, St. Bartholomew, Columbus, June 25. Father of Karah Armholt, Asleigh Shaw, Kaley Stoner, Stephen Moore, Jacob and Tyler Stadtmiller. Son of Carl Fred Stadtmiller. Brother of Daniel and Michael Stadtmiller. Grandfather of five. †



## Filipino pilgrimage

Filipino children participate in a procession of Marian images on June 28 during the 17th annual National Filipino Pilgrimage at the Basilica of the National Shrine of the Immaculate Conception in Washington. Cardinal Luis Antonio Tagle of Manila, Philippines was the principal celebrant of the Mass that followed the procession. (CNS photo/Tyler Orsburn)

## Filipino archbishop named Vatican representative to U.N.

VATICAN CITY (CNS)—Pope Francis named a Filipino archbishop, who helped lead and rebuild the Church in Haiti after its devastating 2010 earthquake, as the Vatican representative at the United Nations in New York.

Archbishop Bernardito Auza, 55, the nuncio to Haiti, was appointed permanent observer of the Holy See to the United Nations, replacing Indian Archbishop Francis Chullikatt. Vatican Radio made the announcement on July 1.

Archbishop Auza was ordained a priest of the Diocese of Talibon, Philippines, in 1985. He entered the Vatican diplomatic

corps in 1990 and served in Madagascar, Bulgaria and Albania, then ministered as the Vatican Secretariat of State. From 2006 to 2008, he worked at the Holy See's Permanent Observer Mission at the United Nations.

Named nuncio to Haiti in 2008, he was serving there when the deadly Jan. 12, 2010, earthquake hit and destroyed much of western Haiti.

With three key Port-au-Prince archdiocesan leaders dead and scores of other religious killed or missing, Archbishop Auza took a leading role in stabilizing and helping rebuild the

Church. At least 316,000 people died in the quake.

As nuncio, he was also the key player in channeling relief money from the Vatican and other Church sources to local needs and in helping make key decisions on project priorities and spending funds transparently by setting up an independent "inspection" commission.



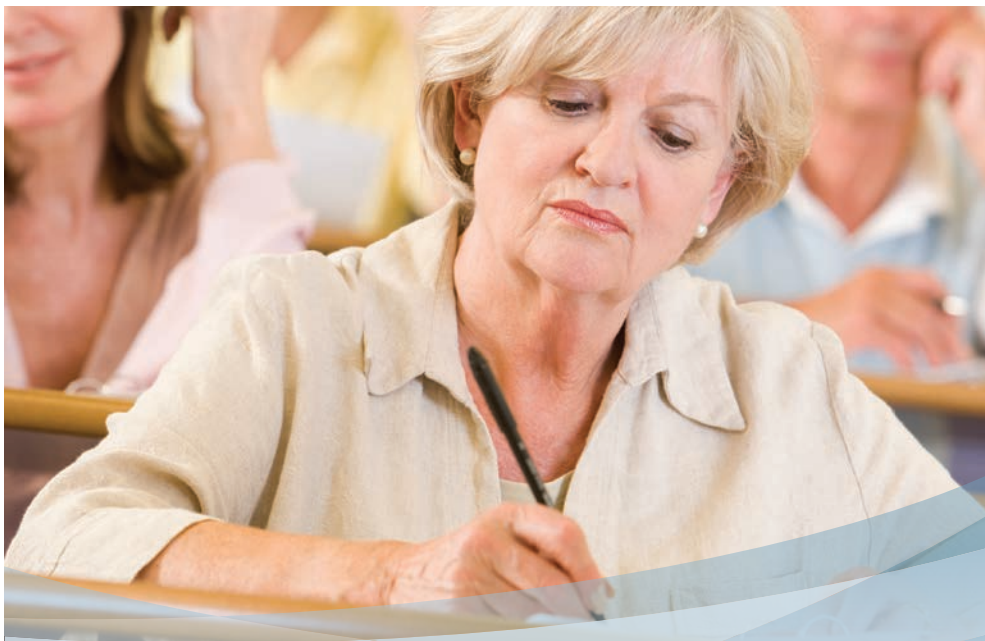
Archbishop Bernardito Auza

"We have to start the reconstruction with very solid principles to avoid confusion and disappointments and ill feelings of those who are willing to help," he

*[Archbishop Auza] helped local projects raise funds and focused efforts on encouraging new and capable Church leaders ...*

said a month after the quake.

He helped local projects raise funds and focused efforts on encouraging new and capable Church leaders, as well as on building a better and more adequate infrastructure for the Church with seminaries, schools, parishes and housing. †



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### JOINT PAIN SEMINARS

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Dr. Gregory Dikos, OrthoIndy

Tuesday, July 15, 5 p.m.  
Dr. Renn Crichlow, OrthoIndy

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## Serra Club vocations essay

# Priests, deacons and religious respond to God's call of love

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

By Elizabeth Heile  
Special to The Criterion

Jesus' call of love is different for everyone. It may come as a thought in the mind or a tug at the heart. Whatever it may be, we must listen and seek to do God's will.

Discerning your vocation is a very important matter. For many men, young and old, it is to become a priest. Each priest responds to his call of love differently. I have had the honor of meeting many of them. They each respond to God's call of love differently.



Elizabeth Heile

Father Frank Eckstein, a retired priest, responds to his call of love with simplicity. He still continues to drive to St. Nicholas School twice a week, putting aside his plans, to celebrate Mass for us.

In his homilies, he explains the word of God in such a conventional way that everyone understands it.

Father Pascal Nduka, our former pastor, came to the United States from Nigeria. He left his family to say "yes" to God. Father Pascal inspired me through his joy, showing me that to be a priest or a sister doesn't mean that you have to always be serious. He included children in his homilies and made us feel special. He taught us about God in a way that made us want to learn. This was how Father Pascal responded to his calling of love.

"My precious angels." This is what Sister Loretto Emenogu from the archdiocesan Mission Office calls us. A member of the Daughters of Mary Mother of Mercy, Sister Loretto responded to her call of love by becoming a sister.

She raises money for poor children. Every year, she comes and helps with our Bible school. Kindhearted, she makes everyone around her feel loved. Sister Loretto humbly lets God lead her, always answering "yes" to her call of love.

Responding to God's call of love is different for everyone. In Deacon Ralph Poyo's case, it is preaching and mission work. Deacon Ralph visits St. Nicholas occasionally, holding missions, where he preaches about

the word of God. By using great examples and humor, he makes it easy for everyone to learn.

Blessed Mother Teresa of Calcutta is an inspiring person to me. She responded to God's call of love with humbleness. She cared for the sick and the dying, treating everyone with the dignity they deserved. She listened to God's call of love, letting God choose the path she was to walk.

Everyone has a calling. But it is up to us to choose to listen to it. Pope Francis said, "To become a priest or religious is not primarily our choice. It is our answer to a calling, a calling of love."

We must listen to God's calling, whether it is to be a priest, deacon, sister or lay person. Our one objective in life should be listening to God. He knows what's best for us and won't lead us down the wrong road. We must all listen to God's calling, a calling of love.

(Elizabeth and her parents, Jeff and Lynn Heile, are members of St. Nicholas Parish in Ripley County. She completed the eighth grade at St. Nicholas School in Ripley County last spring, and is the eight-grade division winner in the Indianapolis Serra Club's 2014 John D. Kelley Vocations Essay Contest.) †

## Father Snyder, head of Catholic Charities USA, to step down in 2015

ALEXANDRIA, Va. (CNS)—Father Larry Snyder, the president of Catholic Charities USA since 2005, will leave the post in February for a position at the University of St. Thomas in Minnesota.

In a letter from Father Snyder posted on the organization's website on July 1, he said it was with mixed feelings that he was announcing the transition, after 23 years working in the Catholic Charities network.

Starting on Feb. 1, he will be vice president for

mission at the University of St. Thomas, located in his home Archdiocese of St. Paul and Minneapolis. He noted that he started his career in education as a teacher in Catholic high schools and would be coming full circle with a return to education in the university setting. He was ordained for the archdiocese in 1988. Before entering the seminary, he taught high school there.

"I have lived and breathed the mission of Catholic Charities and will always be committed to the work of charity and justice that it so

passionately embodies," he wrote. "I have been privileged to make a contribution and represent this incredible network on the national level. That work will go on, reducing poverty one life at a time."

Father Snyder became head of Catholic Charities the same year that Hurricane Katrina hit the southern United States, devastating New Orleans and other coastal communities. The organization leaped into emergency response and recovery efforts, becoming one of the leading providers of disaster relief services. †



Fr. Larry Snyder

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### Employment

## JOB OPPORTUNITIES

St. Monica Catholic Church

### COORDINATOR OF FAMILY LIFE

St. Monica Parish in Indianapolis, Indiana is seeking a part-time Coordinator of Family Life to work under the supervision of the Pastoral Associate in promoting the spiritual growth of families. The Coordinator of Family Life will use the tools of "whole community catechesis" to help families live and hand on their faith. The Coordinator will staff the family portion of RCIA, assist in building a Team that will sponsor family faith formation opportunities within the Parish, and coordinate with Infant Baptismal Preparation and Marriage Preparation/Enrichment.

Candidates for this thirty-hour position must be completely bilingual in English and Spanish. Each candidate must be a fully initiated Catholic and a model of Catholic discipleship and family life, with a good understanding of Church, strong leadership skills, creativity and flexibility. A bachelor's degree in theology or pastoral ministry is preferred, but experience and skill will be honored. Commitment to family life is a must!

### MUSIC DIRECTOR

The St. Monica Music Director is responsible for the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish. This person of faith is both a pastoral minister who possesses a vision of how a local Church can develop its potential and a professional who holds specialized credentials in music and has a thorough understanding of Roman Catholic liturgy.

Candidate must be a practicing Catholic with an active faith life, have at least three years' experience as a pastoral musician (volunteer or paid), have a degree in music or the equivalent, possess a strong knowledge and training in Roman Catholic Liturgy, and be proficient in voice, keyboarding, guitar, or choral performance and some knowledge of all of these instruments.

Please send resumé to

St. Monica Catholic Church • c/o Anne Corcoran • 6131 North Michigan Road • Indianapolis, IN 46228.

Deadline for applications is July 20. Job description available at [www.stmonicaindy.org/article/2-job-opportunities-at-st-monica/](http://www.stmonicaindy.org/article/2-job-opportunities-at-st-monica/)

### Employment

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Requirements include: Roman Catholic, Master's degree in Liturgy or equivalent with experience in pastoral liturgy. We offer a competitive salary and comprehensive benefits package, including health, dental, vacation, sick time, and a retirement plan. Please send resume to:

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100 Lourdes Hall-Saint Mary's, Notre Dame, IN 46556  
Attention: Human Resources Director  
or email to [jszekendi@cscsisters.org](mailto:jszekendi@cscsisters.org)

### Employment

## COORDINATOR OF PROGRAMMING

New Albany Deanery Catholic Youth Ministries

We are seeking a faith-filled, energetic, passionate person to oversee, coordinate and implement our ministries to high school and college age young adults with our 18 parishes in Floyd, Clark and Harrison Counties in southern Indiana. Applicants need to be able to build relational and pastoral ministry and be able to empower leadership.

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For any additional information please call our Director, Marlene Stammerman at 812-923-8355.

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Please contact Father Dan Atkins at [datkins@hollyfamilynewalbany.org](mailto:datkins@hollyfamilynewalbany.org) or mail a cover letter and resumé to:

Holy Family Catholic Church  
Attn: Father Dan Atkins  
129 West Daisy Lane  
New Albany, IN 47150

Deadline for applying is July 25, 2014



# Faith, nature and adventure guide sister's ministry

By Shirley Boardman

Special to The Criterion

NASHVILLE—When Eileen Flavin was born in Michigan City, Ind., in 1943, her family could not have anticipated the life and adventures that awaited her. Her parents prepared her by living a life of faith and enrolling her in Catholic schools.

While still an elementary student, a teacher suggested that she consider a religious vocation, but Eileen resisted the calling, anticipating a life as a wife and mother.

In high school, however, she sought advice from Father William Peil, a priest of the Gary Diocese, who counseled her and connected her with a Holy Cross sister.

In 1961, after applying to both St. Francis College and the Holy Cross Congregation, she was surprised to be quickly accepted by both, putting before her a decision that would eventually evolve into a life of faith, service and adventure.

She entered the Congregation of the Sisters of the Holy Cross in September 1961, made her first profession of vows on Aug. 15, 1964, and her perpetual profession on Aug. 15, 1969.

Sister Eileen—formerly Sister Mildred Eileen—also holds a bachelor's degree from Saint Mary's College in Notre Dame, Ind., and a master's degree from Loyola University in Chicago, Ill.

She taught elementary school in Illinois, served in parishes in Michigan and Indiana, and accepted a two-year assignment in Rome.

Then her vocation brought her to minister at St. Agnes Parish in Nashville.

In 2005, Sister Eileen was appointed to the position of parish life coordinator of the Bloomington Deanery faith community.

Sister Eileen quickly came to realize

both the richness of nature, artists, craftsmen and the Brown County spirit of hospitality, as well as the poverty that makes up this rural, southern Indiana county where more than 50 percent of the school children are on the free or reduced lunch program.

Now, together with Father Eric Augenstein, sacramental minister for St. Agnes Parish and director of vocations for the archdiocese, Sister Eileen sorts out the sacramental needs of the parish, supports the many committees and volunteers who contribute to the care and management of the 11 buildings on the property, and ensures that the more than 400 parish families and many visitors receive pastoral care.

She starts and ends her day with prayer for all that is before her—whether it is resolving the problems brought by woodpeckers who have drilled holes in the walls of the parish's church, or helping the parish council find the ways and means to convert a goat barn to a parish office.

Switching gears from saying the prayers of the dying with a failing member, to being present at a wedding, to focusing on a financial statement in support of parish administration means that Sister Eileen's daily routine can test every skill.

As a member on a number of town advisory groups and spiritual director for the Society of St. Vincent de Paul of Brown County, Sister Eileen is continuously confronted with the challenges of the county's vulnerable people, whether it be for food, shelter or emergency assistance for utilities. As a member of the Brown County community, she shares in the network of "safety net" providers for emergency services.

Her role as parish life coordinator may take her to visit members who are being cared for in hospitals in Indianapolis, Columbus and Bloomington, as well as



Holy Cross Sister Eileen Flavin, parish life coordinator at St. Agnes Parish in Nashville for the last nine years, holds Kailyn Wilson during a parish pancake breakfast on Feb. 9, with Alex Wilson, left, and Jamie Bube looking on. Sister Eileen is celebrating her golden jubilee as a Holy Cross sister this year. (submitted photo)

taking the Blessed Sacrament to shut-ins.

Traveling the roads of southern Indiana has meant close calls with horses, deer, fog, ice and debris dropped by loggers and farmers. Since arriving in the county, her congregation has arranged for her to have a durable all-wheel drive vehicle to help ensure her ability to navigate the back roads and weather challenges.

For all Sister Eileen has done, the parishioners of St. Agnes are grateful to be able to celebrate this 50-year milestone with her.

On Aug. 16 and 17, Sister Eileen will be recognized at each Mass in gratitude

for her love and dedication to her ministry, and a reception and program will be held in her honor on Aug. 17.

Her ministry to her parish and the county defy anything that the little girl in Michigan City could have anticipated for her life.

(Shirley Boardman is a member of St. Agnes Parish in Nashville. All are welcome to join the parish at any of the Masses, the reception and/or the program. For more information on the Aug. 16-17 activities, log on to the parish website at [www.stagneschurchnashville.org](http://www.stagneschurchnashville.org), or call the church office at 812-988-2778.) †



## Rejuvenate your spirit!

Take off a few days to Kordes Center, the retreat and lodging facility on the grounds of Monastery Immaculate Conception in Ferdinand, Indiana.

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— Guest comment

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