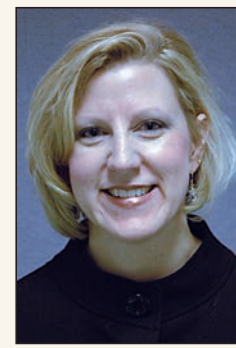




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Passing on the faith

Columnist Kay Scoville shares how parish youth ministers lead young people to Christ, page 12.

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A wonderful life



At 103, Tom Horn has always kept moving, except when it comes to his place of worship. He has been a member of St. Augustine Parish in Jeffersonville all his life. He poses in the parish church on Father's Day of this year with Father Douglas Marcotte, administrator of St. Augustine Parish, and two of his nieces, Sharon Horn, left, and Jerri Brandenburg. (Submitted photo)

Love, laughter and faith define 103-year-old Jeffersonville parishioner's amazing journey

By John Shaughnessy

Everyone wants to know his secret. They want to know how Tom Horn was able to play golf into his 90s. They want to know how he was able to travel to Ireland when he was 102. And they want to know how he's still able to drive, live in his own home, cook for himself and even do a little gambling at the nearby riverboat casino at 103. Horn gives a hint into the secret of his long, full life when he shares the usual choice he faces when he wakes up each day. "Sometimes I talk to myself to see if

I'm going to get up. Then I make myself get up and go to Mass every morning. You have to keep moving." *Keep moving.* It's great and ironic advice from a man who still lives in the same house that he and his wife bought 68 years ago, a man who has been a member of St. Augustine Parish in Jeffersonville for all 103 years of his life. "I was born on Jan. 22, 1912, and I've been a member of St. Augustine ever since," he says. "I was baptized there, made my first Communion and confirmation there, went to school there, was an altar boy there, and married my wife in the rectory." The former parish council president and

head of the ushers also still volunteers at St. Augustine, driving his 1998 black Ford Escort over to the church to help set the tables and serve coffee during funeral luncheons. "The great thing about Tom is that you see in him that Christian joy we're always talking about in terms of evangelization," says Father Douglas Marcotte, the 30-year-old administrator of St. Augustine and Most Sacred Heart of Jesus parishes, both in Jeffersonville. "He's very faithful in coming to Mass, and he's always very pleasant, very kind, very joyful." He also has an amazing positive **See HORN, page 16**

South America, Cuba-U.S. trip itineraries show heart of pope's faith

ASUNCION, Paraguay (CNS)—With almost every step Pope Francis takes on his foreign trips and with his every embrace, he pleads for dialogue and inclusion. His denunciations of a "throwaway culture"—cultures in which certain people and most material goods are deemed disposable—are passionate and well-explained in his speeches and writings. But his point is demonstrated first of all in the events he personally insists be included in his itinerary, whether in South America on July 5-12, or for his upcoming trip to Cuba and the United States.



Pope Francis

Visiting Ecuador, Bolivia and Paraguay, he fulfilled diplomatic obligations by meeting with the nations' presidents and posing for photos with their families. He also gave each of them copies of his exhortation "The Joy of the Gospel," which contains large sections about the moral obligations of political and economic power, as well as copies of "Laudato Si', on Care for Our Common Home," his new encyclical on protecting the environment. The formality of the meetings gave way quickly, though, to the heart of his trip: visits with residents of a home for the indigent elderly in Ecuador, a prison in Bolivia and a poor settlement in Paraguay. He also made unscheduled stops in Paraguay at a women's prison and at the St. Rafael Foundation, which cares for poor patients with AIDS and cancer, runs centers for abandoned and abused children, and homes for the elderly. In many ways, the pope's decision to travel first to Cuba in September before arriving in the United States is the same kind of choice, said Jesuit Father Antonio Spadaro, editor of the influential **See POPE, page 11**

Twelve years in, sex abuse charter faces ongoing challenges

WASHINGTON (CNS)—Because the "Charter for the Protection of Children and Young People" is a "living document" open to differing interpretations, those in charge of implementing the charter at the diocesan level face a variety of challenges, according to the head of the bishops' national office. "We're dealing with a charter that is loose in the way it is written ... in order to respect the bishop's right to govern his own diocese," said Deacon Bernard Nojadera, executive director of the Secretariat for Child and Youth Protection at the U.S. Conference of Catholic Bishops (USCCB) in Washington. "We're 12 years



Deacon Bernard Nojadera

into the [sex abuse] crisis, and we've done quite a bit to get to where we are," he added, referring to the first audit after the 2002 adoption of the charter by the bishops in Dallas. "But there are always things to learn." Deacon Nojadera said U.S. Catholics at every level need to guard against "a tendency for complacency" toward the sex abuse crisis. "We have established procedures and policies, and we think that we have that in place," he told Catholic News Service. "There might not be that ongoing mindfulness, and certain small things might start to slide. They are not really paid attention to the way they should." In a separate interview, Francesco Cesareo, chairman of the National Review Board, echoed Deacon Nojadera's concerns. The board is the all-lay group that monitors dioceses' performance in dealing with sexually abusive priests and creating a safe environment for children

throughout the Church. "We have made significant strides in the Church to deal with questions of sexual abuse, and many aspects of the charter are now instituted in dioceses and parishes," said Cesareo, who is president of Assumption College in Worcester, Mass. "But we have to make sure that we pay attention to the details in the charter and be diligent." In a June talk to the U.S. bishops in St. Louis, he outlined a number of recommendations to boost the charter's effectiveness and clarify its requirements. Some of those recommendations might be incorporated into proposed charter changes that will come before the bishops in November. A draft of the proposed changes has not been made public. Asked which of his recommendations he considered the most crucial for the bishops to adopt, Cesareo said he believes every allegation of sex abuse or boundary **See CHARTER, page 10**

Marriage ruling settles one legal question, leaves others

WASHINGTON (CNS)—When the Supreme Court on June 26 ruled that marriage licenses cannot be denied to same-sex couples nationwide, it may have settled one legal issue, but it left many more unanswered questions, particularly in the realm of religious liberty.



Within hours of the 5-4 ruling, worried speculation raised the possibility of repercussions: for religious colleges that wouldn't want same-sex spouses in their married student housing; for Church-run social service agencies morally opposed to facilitating adoptions by gay couples; and to the tax-exempt status of churches that may not want to acknowledge same-sex marriages.

Although some critics of the decision suggested clergy would be required to conduct marriage ceremonies that conflict with their faiths' teachings, most legal observers said that clearly would not pass legal scrutiny. Catholic priests, for instance, already are able to refuse to preside over weddings of people they believe are unsuited for the sacrament of marriage, even though they are legally entitled to be married.

But there are many other possibilities for legal conflicts arising from objections to marriage redefinition that are rooted in religion.

A few states already are acting to protect faith-based objections. In some places, county clerks quit their jobs rather than issue marriage licenses. In others, clerks who also didn't want to issue licenses refused to quit.

The 5-4 ruling written by Justice Anthony Kennedy found a right for same-sex couples to marry under the 14th Amendment to the Constitution, which provides for equal protection under the law. Kennedy's opinion gave a nod to those who believe same-sex marriage to be wrong "based on decent and honorable religious or philosophical premises."

He said the First Amendment ensures that religious organizations and individuals are protected "as they seek to teach the principles that are so fulfilling ... and to their own deep aspirations to continue the family structure they have long revered."

But in a strong dissent, Chief Justice John Roberts said the ruling "creates serious questions about religious liberty."

He observed that in each of the states in which same-sex marriage was allowed either by voter referendum or legislative action, the law included accommodations for "dissenting religious practice." Of the 36 states and the District of Columbia that permitted couples of the same sex to marry before June 26, in only 10 jurisdictions did that come about through laws that were adopted by the legislature or voters. In the rest, it came about through a state or federal court ruling.

Roberts noted that the majority opinion in *Obergefell v. Hodges* created no accommodations for religiously based objections. He said though the First Amendment guarantees "the freedom to 'exercise' religion ... ominously that is not a word the majority uses."

Among the "hard questions" he predicted would arise would be those involving married student housing at a religious college, religious adoption agencies and tax exemptions of religious institutions.

Catholic entities in some states have been dealing with marriage redefinition for as much as 15 years. In Massachusetts, for example, Catholic agencies got out of the business of handling adoptions because of theological objections to same-sex couples adopting children. The Massachusetts Supreme Court legalized marriage between couples of the same sex in 2004.

Father J. Bryan Hehir, secretary for Health and Social Services for the Archdiocese of Boston, returned to work in the archdiocese just as marriage redefinition was becoming a factor there. He had spent several decades working in Washington, as president of Catholic Charities USA, at Georgetown University and at the U.S. Conference of Catholic Bishops (USCCB).

"Adoption was the big issue for us," he told Catholic News Service. "We felt we had no other choice" but to withdraw from handling adoptions. Other social service agencies picked up adoptions when Catholic organizations phased out of them.

Otherwise, said Father Hehir, there haven't been implications for how the charitable agencies under his jurisdiction operate.

He said religious entities figuring how to adjust to the new reality of marriage redefinition nationwide need to be conscious of the distinction between political and legal questions and the pastoral issues that will arise.



'Religious organizations, as they always have, need to decide which positions are vital to the advancement of preaching, teaching and evangelization, and why. And then they will have to decide whether those positions will be barred to persons who do not exactly mirror the Church's practices.'

—Attorney Mark Chopko

"It will be very important to focus on the teachings of the Church," he said, while keeping in mind that Catholic institutions employ a diverse workforce and have many functions that are available to anyone.

"We don't say, 'Are you hungry and Catholic?'" he said. "We just ask, 'Are you hungry?'"

At least one Catholic school in Massachusetts recently was in the news for firing a school employee when it became known that she had a wife. Similar situations have arisen in other states.

The National Catholic Educational Association (NCEA) said that it doesn't keep data about the provisions Catholic schools may have in employment contracts or about employment-related lawsuits.

A statement from Christian Brother Robert Bimonte, president of the NCEA, said: "Teachers in Catholic schools are held to high standards and each diocese determines their own employment policies. In upholding those standards, each local diocese must ensure that mutual respect, compassion and pastoral sensitivity prevail."

A 2012 Supreme Court ruling over the firing of a teacher at an Evangelical Lutheran school still sets the standard, said the NCEA statement. In *Hosanna-Tabor vs. Equal Employment Opportunity Commission*, the court affirmed that churches, their schools and other religious groups "must be free to choose their teachers and employees when their primary duties consist of teaching, spreading the faith, church governance, etc., without government interference," the NCEA noted.

Mark Chopko, a partner at Stradley Ronon Stevens & Young who specializes in legal issues affecting religious and nonprofit organizations, told CNS he expects legal challenges will arise over tax exemptions, employment and accommodations such as the rental of

parish halls to the public.

"To a certain extent none of these questions are new," said Chopko, who formerly was general counsel to the USCCB. "They have been around in some form for 20 years, since Hawaii first introduced the idea of same-sex marriage as a right protected under the state Constitution."

He said he doesn't expect threats to churches' tax exemption will be a serious legal issue.

"Certainly someone may try to sue," he said. "The Church has seen similar pressures over abortion and the licensing and exemption of health care facilities."

He said challenges over things like Church hall rentals—such as if a parish refused to rent their hall to a same-sex couple, but would allow it to be used by a heterosexual couple—would depend upon how each state's statutes on public accommodations are interpreted.

As to employment, Chopko noted that the ruling in *Hosanna-Tabor* set the standard that "some jobs are so integral to ministry that there has to be some kind of religious test."

But it would just be inviting lawsuits for a religious institution to try to define every employee as a minister for the purposes of getting around equal employment laws affecting same-sex spouses, he said.

"Religious organizations, as they always have, need to decide which positions are vital to the advancement of preaching, teaching and evangelization, and why," he said. "And then they will have to decide whether those positions will be barred to persons who do not exactly mirror the Church's practices. Ultimately, beyond legal bases for action, religious leaders will need to look at best pastoral and personnel practices as well as justice and mercy in making these decisions." †

Court rules against Little Sisters' plea to avoid way to bypass mandate

DENVER (CNS)—The Little Sisters of the Poor and other religious entities are not substantially burdened by procedures set out by the federal government by which they can avoid a requirement to provide contraceptive, sterilization and abortifacient coverage in health insurance, the 10th U.S. Circuit Court of Appeals ruled on July 14.

In a lengthy opinion that considered arguments raised by the organizations under First Amendment religious rights protections and under the Religious Freedom Restoration Act, the court said the groups are not substantially burdened by filing out a form or notifying Health and Human Services (HHS) via e-mail or a letter that because of their religious-based objections to the mandated coverage, they will not provide it.

The ruling is the latest in a string of circuit court decisions finding that nonprofit religious institutions may not be protected from the procedures set out by HHS from complying with what is known as a mandate to provide coverage for a variety of types of contraceptives in employee health insurance.

"The departments have made opting out of the mandate at least as easy as obtaining a parade permit, filing a simple tax form, or registering to vote—in other words, a routine, brief administrative task," wrote Judge Scott M. Matheson Jr. He was joined by two other judges in parts of the ruling. However, Judge Bobby Baldock dissented from the majority's decision that self-insured nonprofit religious employers are no more substantially burdened than those with other types of insurance.

Under the Affordable Care Act, all health insurance plans are required to provide contraceptive, abortifacient and sterilization coverage. Churches themselves and other institutions that primarily employ and serve members of the churches are exempt. Nonprofit religious entities such as Church-run colleges and social service agencies are not, but HHS created what is known as an "accommodation" under which such organizations may file a particular form or notify HHS that they will not participate for religious reasons. The coverage is then provided to those organizations' employees but through third parties, and with no cost or further involvement to the employer. Entities that refuse to comply with the mandate are subject to significant fines. †


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Former Benedictine monk, Father Noah Casey was known for ministry of spiritual direction, prayer, liturgy and hospitality

By Sean Gallagher

Father Noah J. Casey, pastor of Our Lady of Lourdes Parish in Indianapolis, died of cancer on July 10 at his home in Indianapolis. He was 66.

The Mass of Christian Burial was celebrated on July 16 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Joseph W. Tobin was the principal celebrant. Father Clyde Crews, a priest of the Archdiocese of Louisville, Ky., was the homilist.



Fr. Noah Casey

Burial followed in the priests' circle at Calvary Cemetery in Indianapolis.

Father Patrick Beidelman said his vocation to the priesthood was in part shaped by Father Casey, who was his cousin.

"He always just lit up a room," said Father Beidelman, 42. "He always brought joy to wherever we crossed paths. Both he and my other cousins who were priests always seemed so happy in the life that they lived, which I'm sure was part of what planted a seed early for me that made the priesthood so appealing."

Father Beidelman, who serves as executive director of the archdiocesan Secretariat for Spiritual Life and Worship, said his cousin also helped form in him a great love for the Church's liturgy.

"In a sense, he put flesh on the bones of the Church's prayer for me and showed how our worship of God could compel us to give ourselves more completely to it," said Father Beidelman, who is also pastor-rector of SS. Peter and Paul Cathedral in Indianapolis. "He helped me to be authentic in my relationship with God, and especially how I express that in the context of prayer and liturgy."

Father Casey's appreciation for prayer and liturgy was in part formed during the 35 years he spent as a Benedictine monk of

Saint Meinrad Archabbey in St. Meinrad. Benedictine Archabbot Justin DuVall said that Father Casey also embodied the monastic value of hospitality.

In 1969, Archabbot Justin came to Saint Meinrad as a freshman at the college seminary it operated at the time. One of the first people he met was Father Casey, at the time an upperclassman still known by his baptismal name of Joseph.

"Obviously, he was much thinner at that time," said Archabbot Justin with a laugh, "with dark hair and a beard, but the same sort of piercing blue eyes and the same very gentle welcoming manner that never met a stranger."

"That was 46 years ago, but in my mind it could have been 46 minutes ago. The image is so vivid to me. When you're new and someone is kind and welcoming, it leaves an impression."

Father Casey applied his value of hospitality during the last year of his life when he helped bring the members of Our Lady of Lourdes Parish and the former St. Bernadette Parish together as one faith community. St. Bernadette was closed last November as a part of the *Connected in the Spirit* planning process.

In a 2014 interview with *The Criterion*, Bob Eha, a former parish council president at St. Bernadette, appreciated how Father Casey, who had grown up in Our Lady of Lourdes Parish and later lived at St. Bernadette, showed great care in bringing the two faith communities together.

"He is a game changer as far as getting people [together], because he is well known by the people," said Eha.

Over the course of Father Casey's nearly 40 years of priestly life and ministry, he was also well known for his ministry of spiritual direction. He served on the spiritual formation staff at the former Saint Meinrad College from 1976-95, and as director of ministry to priests for the archdiocese from 1995-2003.

Archabbot Justin said that Father Casey formed many deep relationships with college seminarians.

"He touched any number of lives," Archabbot Justin said. "I know a lot of those guys ... stayed in touch with him. It wasn't just something he did and, on graduation day, was over. I think, for a number of them, his influence on them was something that lasted a lifetime."

Msgr. Frederick Easton, adjunct vicar judicial for the archdiocese, received spiritual direction from Father Casey for many years and described him as "a man of a contemplative spirit" who was "a good listener—an active listener."

"One always came away with something to ponder and reflect upon," Msgr. Easton said.

Joseph Anthony Casey was born on Jan. 11, 1949, in Indianapolis to Joseph and Marie Casey. He was baptized at SS. Peter and Paul Cathedral in Indianapolis on Jan. 23, 1949.

Father Casey attended grade school at the former SS. Peter and Paul School and Our Lady of Lourdes School, both in Indianapolis. He graduated in 1967 from the former Latin School in Indianapolis, the archdiocese's high school seminary at the time.

He enrolled at the former Saint Meinrad College in St. Meinrad as an archdiocesan seminarian and graduated in 1971.

In that same year, Father Casey entered the novitiate of Saint Meinrad Archabbey in St. Meinrad. He professed temporary vows in 1972, and was given Noah as a religious name at the time. He kept that name after later becoming a priest of the archdiocese. Father Casey professed solemn vows in 1975.

He received priestly formation at Saint Meinrad Seminary and School of Theology, graduating from it in 1976 with a master's of divinity degree. He was ordained a priest on May 2, 1976, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

He later earned a master's degree in religious studies in 1978 at Indiana University in Bloomington and a doctor of ministry degree in spiritual direction in 1981 from the Weston School of Theology in Cambridge, Mass.

As a monk of Saint Meinrad

Archabbey, Father Casey served as the associate director of spiritual formation at St. Meinrad College from 1976-82 and as director of spiritual formation from 1982-95.

During the 1980s, Father Casey also periodically ministered at St. Boniface Parish in Fulda and in parishes in Texas and Montana.

From 1995-2003, he served as director of ministry to priests in the archdiocese while living at the former St. Bernadette Parish in Indianapolis.

Beginning in 2003, he was named administrator of St. John the Evangelist Parish in Indianapolis and later served as its pastor until 2008.

In 2007, Father Casey became a priest of the Archdiocese of Indianapolis through a process known as incardination.

He served as pastor of St. Luke the Evangelist Parish in Indianapolis from 2008-11 and rector of SS. Peter and Paul Cathedral from 2011-14.

Father Casey also ministered as spiritual director of the archdiocese's deacon formation program from 2011-14.

In 2012, he authored a book titled *From Death to Life: A Walk with Christ through the Easter Season*.

Father Casey began his last ministry assignment on July 2, 2014, when he became pastor of Our Lady of Lourdes and the former St. Bernadette parishes, both in Indianapolis, and chaplain coordinator of Father Thomas Scecina Memorial High School in Indianapolis.

Memorial gifts may be made to the newly created "Reverend Noah J. Casey Endowment for the Ministry of Spiritual Direction," managed by the archdiocesan Catholic Community Foundation (CCF). Contributions should be made payable to **CCF f/b/o Reverend Noah J. Casey Endowment**, and mailed to: 1400 North Meridian St., Indianapolis, IN 46202. Online gifts may be given at www.archindy.org/ccf/LeavingALegacy. For more information, contact Ellen Brunner at ebrunner@archindy.org or call her at 317-236-1482 or at 800-382-9836, ext. 1482. †

Hispanics' growth, cultural diversity present challenge, speaker says

SAN ANTONIO (CNS)—One of the "most critical and perhaps dramatic signs" of the times is "the tremendous growth of the Hispanic population," said Arturo Chavez, president and CEO of the Mexican American Catholic College in San Antonio.

That growth presents a challenge to the Catholic Church to meet the pastoral needs of Hispanics, but also to cultivate leaders from that population, he said in a keynote address at a one-day symposium on Hispanic leadership and philanthropy in the 21st-century Church.

The first-of-its-kind gathering drew Hispanic and other Catholic leaders from across the nation to San Antonio on June 25. The University of the Incarnate Word hosted the event.

It was co-sponsored by Foundations and Donors Interested in Catholic Activities, known as FADICA; the National Leadership Roundtable on Church Management; and the Mexican American Catholic College.

Kerry Robinson, the Leadership Roundtable's executive director, said she hoped the day would provide "a space for dialogue and engagement: among those in attendance, who represented 37 dioceses in 23 states.

Alexia Kelley, president and CEO of FADICA, announced the day was dedicated to the memory of the late Sister Dorothy "Dot" Ettlting, a member of the Congregation of the Sisters of the Incarnate Word. Founder of the host university's Ettlting Center for Civic Leadership, she and Chavez had provided the initial spark for the symposium.

"We come together to share the challenges and opportunities of Hispanic ministry and leadership in our Church," Kelley said, "and especially to dialogue about ways to help that ministry and leadership for the good

of our Church."

Welcoming attendees to "our beloved city named for the great St. Anthony," Archbishop Gustavo Garcia-Siller of San Antonio prayed that God would guide them in being open to the prompting of the Holy Spirit in discussing "how best to support and enrich the faith lives of the faithful in the Hispanic cultures of our country."

In his keynote, Chavez said there are an estimated 54 million Hispanics in the U.S., though the actual figure is much higher, he noted, and more than half of these are under age 30. This population is growing not only in San Antonio, but in little towns in Kentucky, Arkansas and other communities, where parishes are struggling with ways to respond.

"Three-fourths of the Church that is under the age of 25 is already Hispanic, and this continues," he added.

Noting the term "Hispanic" only exists in the United States, he explained that elsewhere people are differentiated as being Cubans, Ecuadoreans, etc. "Hispanic" and "Latino" were used interchangeably during the symposium.

"The stereotype is that we're this monolithic group," he said, "when in fact, we are a very culturally and racially diverse group of people, loosely bound together by some common elements of our history and our culture."

The Catholic Church, which has held an important place in U.S. society, has always been an immigrant Church, he said, and while the new wave of immigrants today are Hispanic, there is a long and rich history of Hispanics here for more than 500 years.

Referring to a recent Pew study, he noted he was struck by the finding that while younger Catholics are more likely to be Hispanic, younger Hispanics are less likely to be Catholic.

The study showed Hispanic Catholics have left the Church for two reasons. First, they are drawn to other expressions of Christianity that offer a more direct and personal connection with God in lively and welcoming services in which they feel more comfortable.

Second, they are attracted to the inspiration or outreach of a pastor or pastoral leader—which is what Pope

Francis is calling the Catholic Church to do, saying the Church cannot wait for people to come to it, but must go to them.

"This makes a tremendous difference to anyone," said Chavez, "but especially Latinos. This is very core and central to Latino cultures."

He also explained the broad cultural patterns that bind Latinos as identified by sociologists.

Latinos are a high-context culture, he said, meaning one in which a person's identity is connected with the people around them. They are family oriented. High-context cultures are oriented to the past, to history and tradition, while low-context cultures are oriented to the future. In addition, intrinsic to Latino culture is the Catholic culture.

"Latino cultures are embedded, if you will," said Chavez, "by Catholicism, pre-Trent Catholicism," seen in folk traditions and devotions.

And this Catholicism came in the context of colonization and "mestizaje," a mixing of ancestries.

While Hispanics have language and the Catholic faith in common, they also have differences, Chavez said. One of the primary differences is generational—not only differences in age, but in the length of time they have been in the United States, he said, noting that as a result, class differences are acute.

The result is cultural clashes that often occur on an unseen level, he said, much like two icebergs colliding, as was evident in recent racial shooting tragedies.

"We are still dealing with tremendous aftereffects of the apartheid that was a part of this country's history," he said.

The situation for immigrants in this country has always been one of assimilation, he continued, meaning people leave behind their language and culture and seek to blend in. This is internalized, especially in children, he said.

"The tragedy of this is that when it comes to Latino culture," said Chavez. "When we leave behind our language, when we leave behind our culture, we leave behind our faith." †



Arturo Chavez



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Editorial



People hug as they gather on the Arthur Ravenel Jr. Bridge in Charleston, S.C., on June 21. Thousands gathered on the bridge to show solidarity after nine African-Americans were shot to death by a young white man on the evening of June 17 at the city's Emanuel African Methodist Episcopal Church. (CNS photo/Carlo Allegri)

Amazing grace in the Palmetto State

The heartrending headlines and news reports have helped us closely follow what's recently happened in the state of South Carolina. But the news worth noting goes beyond a tragic multiple homicide and a decision by state officials to remove the Confederate flag from the grounds of the South Carolina Statehouse in Columbia.

Go back to the night of June 17, and we were shocked and left numb by how the Palmetto State made national headlines when a 21-year-old white man allegedly entered Emanuel African Methodist Episcopal Church in Charleston, an historic African-American church, sat in fellowship during a prayer meeting with church members for about an hour, then allegedly stood up and said he was there "to shoot black people," and shot nine people dead. Photos of Dylann Roof, the accused killer, often pictured him holding a gun and the Confederate flag.

And last week, thanks to votes in both the South Carolina Senate and House of Representatives and the signature of South Carolina Gov. Nikki Haley, the Confederate flag, a symbol flown proudly for more than 50 years at the state Capitol, was moved off statehouse grounds to a nearby museum because of the renewed flag controversy resulting from the shooting.

We continue to offer our heartfelt prayers for the shooting victims' families and applaud state leaders for acting swiftly in removing the flag, which has been to some a sign of the state's heritage and to others a symbol of racial divisiveness for years. But we were truly moved by the actions of other groups of people.

We believe not enough has been said about the residents of Charleston—African-American, white and countless other ethnicities—who came together during the Bridge to Peace event in a show of unity on the Ravenel Bridge on the evening of June 21. A throng of 15,000 strong held hands in a show of solidarity, letting their love as brothers and sisters in Christ shine through in a time of heartache and mourning.

"This is how we riot in Charleston!"

an unnamed rally participant was quoted as saying as he stretched his hands toward heaven. His message was simple, yet heartfelt: While other communities across the U.S. have resorted to rioting, violence and other forms of civil unrest in the wake of recent tragic shootings, Charleston residents chose a different path.

But even more moving was the witness offered by many of the family members who lost loved ones in the church shooting.

When Roof made his first court appearance on June 19 in Charleston, the judge in charge of the proceeding allowed family members to address him. Roof, who was apprehended on June 18, faces nine counts of murder in state court, where he could be sentenced to death.

What followed was not anger, bitterness, or words of vengeance, but a Christ-like response from several family members: "I forgive you." Those three words spoke volumes to how their Christian faith had taught them, in simplistic terms, to hate the sin but love the sinner.

"I forgive you," Nadine Collier, the daughter of 70-year-old Ethel Lance, who was among those killed, said to Roof at the hearing, her voice breaking with emotion. "You took something very precious from me. I will never talk to her again. I will never, ever hold her again. But I forgive you. And have mercy on your soul."

Would we be able to do the same if someone took the life of a loved one in such an unexpected and heinous manner?

The powerful message of forgiveness offered by loved ones in Charleston shows how witnesses of Christ's Gospel, if they allow his grace to fill their lives, can offer true testimony to their faith—even in the most tragic of circumstances.

There are many lessons to be learned from the Charleston tragedy, but we believe the most important one may come from words shared by Chip Campsen, a South Carolina state senator, who quoted C.S. Lewis in a piece he wrote last month in *The Post and Courier*, Charleston's daily newspaper: "To be a Christian means to forgive the inexcusable because God has forgiven the inexcusable in you."

—Mike Krokos

Be Our Guest/Greg Zoeller

Despite court decision, greatest law remains loving God above all, neighbors as ourselves

Archbishop Joseph W. Tobin's response in the July 3 issue of *The Criterion* to the U.S. Supreme Court's same-sex marriage



decision made me put aside my legal defense of Indiana's marriage laws in my role as attorney general, and reminded me of my wedding day. In November of 1988, my wife Kerrie and I were married at St. Joan of Arc Church in

Indianapolis by Father Tom Murphy.

We had met while I was working for then-Sen. Dan Quayle, and she worked for Sen. Richard Lugar. During our engagement, Quayle was nominated for vice president, and I traveled on his campaign from August until the election in November—just in time for our marriage preparation and Pre Cana weekend. The whirlwind of the presidential campaign and the questions of career and a new life together with Kerrie made for an exciting, yet anxious time.

Father Murphy was a remarkable influence on our marriage preparation with his joy for life and his unique ability to make everyone want to celebrate God's love for us every day. The meaning of marriage

was never more abundantly clear than in the sacrament where we professed our vows before God and our family and friends on our wedding day.

Following the Mass, we had the traditional photos with the wedding party, and Father Murphy came up to have a photograph taken signing our marriage license. Although I had been an attorney for a number of years by that time—as was also true of Father Murphy—I had completely forgotten the legal document recognizing the grant of permission of the State of Indiana and the contractual rights and obligations emanating from the license.

The distinction between the holy sacrament of marriage and the marriage license was clear that day, and Archbishop Tobin's message reminded me of the truth of that fact.

For all of the uncertainty and fear that the Supreme Court's decision has caused many in our country, it is good to be reminded that our faith is not based on the laws of mankind but of God, and that the greatest law of all is that we love God above all and our neighbors as ourselves.

(Indiana Attorney General Greg Zoeller is a member of Christ the King Parish in Indianapolis. He wrote this personal commentary in his private capacity as a parishioner and lawyer in Indiana, and not in an official government capacity.) †

Be Our Guest/Harold Weber

Father's insight, guidance help son embrace his faith throughout life

Every Sunday at Mass, I think of my dad. When we stand as a group holding hands reciting the Lord's Prayer and everyone else says "forgive us our trespasses as we forgive those who have trespassed against us," I revert to the way I was taught 50-some years ago by saying, "Forgive us our debts as we forgive our debtors."

This brings the mental image of my father's grave marker there in Veterans Circle where he was laid to rest in a dusty little town in northeastern Colorado. This vision usually brings with it the normal curiosity in wondering how different my life might be had he not passed when I was so young, and a sense of wonder at the kind of lasting impact his faith, commitment and actions would have on an 8-year-old boy.

My father made sure that our family attended services and Sunday school each and every week. I remember asking him once why we had to go to Sunday school in the summer time because regular school was out. This is from where I learned not only the Lord's Prayer, but how to behave in church, the Ten Commandments, the meaning of sacrifice and resurrection, that Christmas wasn't about Santa Claus, doing the right thing is not up for debate, and how to tie a necktie.

After worshiping in many different churches over the years—and some years not at all—I have been worshiping our Lord at a Catholic church for more than 25 years and have managed to help raise three pretty decent children, two of whom share the Catholic faith and the other who loves Christ (in another Christian tradition). I find it a blessing to be able to work on various things around the church, support our Samaritan Food Pantry, the Samaritan pancake breakfast and even serve on a long-range planning committee at our parish.

The gift my father gave me is the gift of faith. Faith in myself, faith in community and faith in God. The kind of faith that makes it possible for me to see God's work in my surroundings, marvel at his wisdom and give sincerest thanks for all that he has blessed me with.

As I sit in a silent church during

eucharistic adoration having a personal and intimate conversation with Jesus, I so deeply appreciate having a good, close and growing relationship with the Lord and cannot imagine a more profound and positive impact that a man can have on his children than to teach them about God.

I can only pray that I have made some kind of positive impact somewhere in the lives of my own children, and hope that they might in turn share this gift with generations to come.

If the world is ever going to be a better place, it is from my father's kind of insight and guidance that it will come.

(Harold Weber is a member of St. Joseph University Parish in Terre Haute.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Jesus, a man of labor, looks on work with love

In 1981, Pope John Paul II wrote his encyclical, *“Laborem Exercens”* (“On Human Work”). In this important exercise of his teaching ministry, the Holy Father (now St. John Paul II) emphasized the Church’s fundamental teaching that “Work is for man. Man is not for work” (#6). He also reflected on the ongoing conflict between labor and capital, the rights of workers, and the spirituality of work.

In my column last week, I called attention to the dignity of work. I also underscored one of the fundamental principles contained in the pastoral letter, *Poverty at the Crossroads: The Church’s Response to Poverty in Indiana* recently published by the Catholic bishops of Indiana. “The economy must serve people, not the other way around,” we bishops write, paraphrasing St. John Paul. “Work is more than simply a way to make a living; it is a continuing participation in God’s creation.”

Poverty at the Crossroads continues, “If the dignity of work is to be protected, then the basic rights of workers must be respected; these include the right to productive work, to decent and fair wages, to organize, to private property, and to economic initiative.”

The conflict between labor and capital

continues today in spite of the evident failure of Marxism as an economic and political force in the world. The Church opposes any ideology that denigrates the dignity of workers, making them instruments in a system or cogs in an economic engine. This includes forms of “rigid capitalism” or “economism,” which St. John Paul says regard human labor “solely according to its economic purpose.” The economy must serve human persons, not the other way around.

Pope Francis has continued this fundamental teaching, and has received some criticism for it. But the Holy Father stands squarely within the tradition of previous popes who have spoken and written about the dignity of work and the rights of workers.

He believes that the abuse of human labor, and the scourge of unemployment, are serious obstacles to the flourishing of human society and the growth of a humane and productive economy.

In *Poverty at the Crossroads*, we bishops write:

“To address the serious challenges facing our economy in the state of Indiana today, we must look carefully at the impact of policies, legislation and governmental regulations on real people, the women and men who struggle

to earn a living, support their families and make ends meet. We cannot fix the economy by employing abstract theory that is detached from those whose lives are at stake. As St. John Paul tells us, we cannot simply look at material needs [food, shelter, clothing, health care, etc.], as important as these are for individuals, families and communities. We should also foster a spirituality of work, which recognizes its profound impact on the intellectual, social, cultural and religious life of individuals, families and communities.”

Critics of Church leaders who speak out on matters that affect the political and economic policies of our country (and of the increasingly global community) wonder why we don’t stick to internal Church business.

As Pope Francis never tires of saying, a Church turned in on itself is not being faithful to its mission. Jesus was himself a man of labor. He cares deeply about the dignity of work and the conditions of human labor. What’s more, he commanded us, his disciples, to proclaim his “Gospel of Work” to the whole world!

It’s true that the Church does not propose detailed programs aimed at creating jobs or promoting economic development. However, we do remind

governmental, business and community leaders that *the only truly effective measure of sound economic policy and practice is the extent to which real people thrive and grow as persons and as workers.*

As we write in our pastoral letter:

“In addition to the economic benefits of stable employment, work offers individuals increased opportunities to enhance their personal dignity. Work should be the primary means by which parents provide for their families and contribute to a healthy community. Governmental programs should exist principally to provide an adequate safety net for individuals who are in transitional situations or suffer from incapacitating illness or injury. Therefore, we propose that the state of Indiana dedicate resources toward improving the opportunity for Hoosier families to find meaningful, economically rewarding work. Plans for economic development ought to include strategies aimed at breaking the cycle of multi-generational poverty.”

Work is for us. We are not for work. Let’s pray that for the sake of all our children and grandchildren, we will do our part to break the cycle of poverty here in Indiana and throughout the world. †

Jesús, un hombre laborioso, mira el trabajo con amor

En 1981 el papa Juan Pablo II escribió su encíclica titulada *“Laborem Exercens”* (“Sobre el trabajo humano”). En este importante ejercicio de su ministerio como maestro, el Santo padre (ahora San Juan Pablo II) subrayó la enseñanza fundamental de la Iglesia de que “el trabajo está en función del hombre y no el hombre en función del trabajo” (#6). Asimismo, reflexionó sobre el conflicto constante entre el trabajo y el capital, los derechos de los trabajadores y la espiritualidad del trabajo.

En mi artículo de la semana pasada hice énfasis en la dignidad del trabajo; también resalté uno de los principios fundamentales que contiene la carta pastoral titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana* que publicamos recientemente los obispos católicos de Indiana. La economía debe estar en función de los pueblos, no al contrario,” fue la paráfrasis que hicimos los obispos del texto de San Juan Pablo. “El trabajo es más que una simple forma de ganarse la vida; es la participación continua en la creación de Dios.

Pobreza en la Encrucijada prosigue: “Si se ha de proteger la dignidad del trabajo, entonces también deben respetarse los derechos básicos de los trabajadores, entre los que se encuentran el derecho al trabajo productivo, a un salario decente y justo, a organizarse, a la propiedad privada y a la iniciativa económica.

Pese al evidente fracaso del marxismo como modelo económico y

político del mundo, el conflicto entre el trabajo y el capital todavía persiste. La Iglesia se opone a toda ideología que denigre la dignidad de los trabajadores convirtiéndolos en instrumentos de un sistema o en meros operarios de un motor económico. Esto abarca las formas de capitalismo rígido o economismo que, según San Juan Pablo II, consideran el trabajo humano “exclusivamente según su finalidad económica. La economía debe atender a la persona humana, no viceversa.

El papa Francisco ha continuado con esta enseñanza fundamental y ha sido criticado por esto. Pero el Santo Padre está firmemente arraigado en la tradición de los papas que le precedieron, quienes hablaron y escribieron acerca de la dignidad del trabajo y de los derechos de los trabajadores.

El Papa cree que el abuso del trabajo humano y el flagelo del desempleo constituyen obstáculos serios que impiden el florecimiento de la sociedad humana y el crecimiento de una economía humanitaria y productiva.

En *Pobreza en la Encrucijada*, los obispos escribimos:

“Para abordar los grandes desafíos que enfrenta actualmente la economía en el estado de Indiana, debemos examinar cuidadosamente el efecto que surten las políticas, la legislación y las normas gubernamentales sobre la gente real, los hombres y las mujeres que luchan para ganarse la vida, mantener a sus familias y llegar a fin de mes. No podemos reparar

la economía mediante la aplicación de teorías de empleo abstractas que nada tienen que ver con aquellos cuyas vidas están en juego. Tal como lo expresa San Juan Pablo II, no podemos simplemente tomar en cuenta las necesidades materiales [alimento, vivienda, vestido, atención de salud, etc.], sin menoscabo de la importancia que tienen para las personas, las familias y las comunidades. También debemos fomentar el trabajo espiritual, que reconoce su profunda influencia sobre la vida intelectual, social, cultural y religiosa de las personas, las familias y las comunidades.”

Aquellos que critican a los líderes de la Iglesia por hablar sobre cuestiones que repercuten sobre las legislaciones políticas y económicas de nuestro país (y de la comunidad cada vez más globalizada) se preguntan por qué no nos limitamos a las cuestiones internas de la Iglesia.

Tal como el papa Francisco repite incesantemente: una Iglesia que se ocupa solamente de sus asuntos no es fiel a su misión. Jesús era un hombre laborioso; se preocupa profundamente por la dignidad del trabajo y las condiciones del trabajo humano. Y lo que es más: nos ordenó a nosotros, como sus discípulos, a que proclamáramos el evangelio del trabajo a todo el mundo.

Es cierto que la Iglesia no propone programas detallados dirigidos a crear plazas de trabajo o promover el desarrollo económico. Sin embargo, sí recordamos a los líderes gubernamentales, empresariales y de la comunidad que *la única medida*

verdaderamente efectiva de que una política económica y su aplicación práctica son realmente sólidas, es hasta qué punto las personas en la vida real crecen y prosperan individualmente y como trabajadores.

Tal como indicamos en nuestra carta pastoral:

“Además de los beneficios económicos de un empleo estable, el trabajo brinda a las personas más oportunidades para enaltecer su dignidad personal. El trabajo debería ser la principal forma mediante la cual los padres proveen para sus familias y aportan para el bienestar de una comunidad sana. Los programas gubernamentales deberían existir principalmente para proporcionar una protección social adecuada para aquellas personas que se encuentren en situación de transición o que sufran enfermedades o lesiones incapacitantes. Por consiguiente, proponemos que el estado de Indiana dedique recursos para mejorar las oportunidades para las familias *hoosier* de encontrar trabajos importantes y que sean económicamente satisfactorios. Los planes para el desarrollo económico deben incluir estrategias tendientes a romper el ciclo de la pobreza multigeneracional.”

El trabajo nos beneficia pero no nos debemos al trabajo. Oremos para que, por el bien de todos nuestros hijos y nietos, hagamos lo que nos corresponde para romper el ciclo de la pobreza en Indiana y en todo el mundo. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

July 17
Northside Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis. Catholic Business Exchange Mass**, breakfast and program, "Exorcisms: The Role of an Exorcist in Today's World," Father Vincent Lampert, parish priest, St. Malachy's Parish, Brownsburg, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

July 17-18
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale**, 10 a.m.-4 p.m.

July 17-19
Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **Little Flowers Girls' Club, annual Mary's Garden Party Camp**, girls 5 and older and their mothers are invited, \$50 per person. Information and registration: beholdpublications.com.

July 18
Helpers of God's Precious

Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

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

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5k Fun Run/Walk**, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

July 18-19
All Saints Parish, St. John the Baptist campus, 25743 State Route 1, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, games, country store,

music, children's area; Sun. chicken dinner 11 a.m.-5 p.m., \$12 adults, \$6 ages 10 and younger. Information: 812-576-4302.

July 19
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish Picnic**, 10 a.m.-4 p.m., silent auction, cash raffle, booths; chicken dinner. Information: 812-923-5419.

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Women's Care Center, Sarah Bardol, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmeparish@olmcl.org.

July 19-23
St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Vacation Bible School: "Walking in the footsteps of Jesus,"** children 4-10 years old, 5:30-7:30 p.m., \$10 per child, \$25 maximum per family. Information: 317-546-4065 or beiltra@sbcbglobal.net.

July 19-25

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

July 20
St. Meinrad Parish, St. Meinrad. **Quilt Show**, 10 a.m.-noon, stop and see the quilts and vote for the special quilts. Information: 812-357-5533.

July 23
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Cooking 103: Cooking Veggies,"** Robyn Morton, instructor, 5-8 p.m., \$30 or \$90 for three classes, registration deadline, July 16. Information: 812-535-2952 or ProvCenter.org.

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

St. Mary of the Assumption Parish, 777 S. 11th St., Mitchell. **Hog roast and**

garage sale, 9 a.m.-3 p.m. Information: 812-849-3570.

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

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

July 31-August 1
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Fri. **Monte Carlo**, \$15, 7-11 p.m.; Sat. **Parish Festival** 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 1
Helpers of God's Precious Infants Prayer Vigil, Terre

Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

August 1-9
Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Annual Used Book Sale,"** Mon.-Fri., 10 a.m.-4 p.m., Sat. and Sun., 11:30 a.m.-3 p.m. Information: 812-535-2952 or ProvCenter.org. †

Retreats and Programs

July 31-August 2
Saint Mary-of-the-Woods, Providence Owens Hall, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Forgiveness: The Path Inward,"** Providence Sisters Jan Craven and Paula Damiano, presenters, registration deadline July 24. Information: 812-535-2952 or provctr@spsmw.org.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Step 11 Retreat for Recovering Alcoholics and Alanons,** Dave Maloney, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 3-7
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Franciscan retreat: "What is Mine to Do?"** Franciscan Sister Diane Jamison, presenter. Information: 812-933-6437 or center@oldenburgosf.com.

August 7
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie Night, The Blue Butterfly**, 6:30-9 p.m., free-will donation. Information: 812-933-6437 or center@oldenburgosf.com.

August 7-13
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionists Brother Michael Moran, presenters, \$540 single, \$875 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 8
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Prayer series, "Praying with Thomas Merton: A Modern-Day Mystic,"** Franciscan Sisters Cecily Jones and Mary Swain, presenters, 9:30-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

August 9
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee talk, "Walking with the Saints: St. Clare of Assisi,"** Franciscan Sister Diane Jamison, presenter, 10:45 a.m.-noon, free-will donation. Information: 812-933-6437 or center@oldenburgosf.com.

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



Building community

Members of St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda stand in front of a home they helped build in Belize in Central America in June through Hand in Hand Ministries, a non-profit organization based in Louisville, Ky.

Six-week 'Divorce and Beyond' session to begin on July 28

"Divorce and Beyond," a Catholic-based peer-ministry support group designed to help guide men and women through the process of divorce, will start a new session at St. Jude Church, 5353 McFarland Road, in Indianapolis, on Tuesday evenings from 7-9 p.m. beginning on July 28 through Sept. 1.

The program explores the stress, anger, blame and guilt of divorce with the goal of leading participants toward ultimate

forgiveness, happiness and growth.

Sessions are scheduled at various locations and times throughout the archdiocese.

The cost of a six-week Divorce and Beyond session is \$30, which includes materials and book.

For information on hosting a program at your parish, contact Deb VanVelse at 317-236-1586 or 1-800-382-9836, ext. 1586, or by e-mail at dvanvelse@archindy.org. †

Annual Catholic cross country youth qualifier is on Sept. 26 in New Albany

The second annual Southern Indiana Catholic Cross Country Youth National Qualifier meet will be held at 9:30 a.m. on Sept. 26 at Sam Peden-Community Park, 3037 Grant Line Road, in New Albany.

Hosted by S.I.C. Cross Country, the event is a qualifying meet for elementary and middle school-age children.

The mission of S.I.C. Cross Country is to serve the Catholic youths of the New Albany Deanery, helping them develop not only as

athletes but to grow in their Catholic faith. The organization is committed to providing opportunities for its athletes to develop strong morals, self-esteem, and leadership qualities through cross country.

Cost is \$3 per runner, or a maximum of \$120 per team. The deadline to register is Sept. 22.

For more information, contact Eddie Terkhorn at eterkhorn@gmail.com or call him at 502-403-0042, or visit the organization's website at www.sic-cross-country.com. †

Fatima Retreat House offers retreat for struggling marriages on July 31-Aug. 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, will offer "Retrouvaille: A Weekend for Marriages in Crisis," on July 31-Aug. 2.

"Retrouvaille" (pronounced "RE-tro-vi" with a long i) is a French word meaning "rediscovery." This program offers tools needed to rediscover a loving marriage relationship. Thousands of couples headed for cold, unloving relationships or divorce have

successfully overcome their marriage problems by attending the program.

Fatima Retreat House hosts two Retrouvaille weekends each year, one in February and another in August. This program is sponsored by the archdiocesan Office of Family Ministries in conjunction with Retrouvaille Indianapolis.

Read more about the weekend, as well as finding out how to register, by visiting their website at www.retroidy.com or by calling 317-489-6811. †

Encouragement marks Father Buchanan's 50 years of priestly ministry

(Editor's note: Three archdiocesan priests are celebrating their 50-year jubilees in 2015. This week, we feature Father Donald Buchanan.)

By Sean Gallagher

SCOTTSBURG—At the height of the Cold War in the mid-1950s, Father Donald Buchanan was an officer in the U.S. Air Force serving on B-47 bombers armed with hydrogen bombs.

"I carried the uranium core strapped to my leg all the time in case I had to bail out to protect it, because it was priceless," he recalled of his service from 60 years ago.

While surrounded by the height of U.S. military might and so close to armaments that could bring about unimaginable destruction, Father Buchanan concluded that God was calling him to serve not an earthly power but the kingdom of heaven as a priest.

After completing four years of active duty in the Air Force, he became an archdiocesan seminarian and was ordained a priest on May 2, 1965. Now retired, he recently celebrated the 50th anniversary of his ordination at American Martyrs Parish in Scottsburg, near his hometown of Austin.

Unlike many archdiocesan priests, Father Buchanan's priestly life and ministry has not been centered on parishes. Instead, he has ministered in archdiocesan high schools and served as a full-time chaplain in correctional facilities and in the U.S. Navy.

Father Buchanan had thought about the possibility of a call to the priesthood as an eighth grader "but pushed it aside." When he later studied education at Indiana University in Bloomington, he also participated in the Reserve Officer Training Corps, which led to four years of active duty in the Air Force.

While stationed on a base in Texas, however, Father Buchanan had "a religious experience."

"I just kind of surrendered to God," he said. "I would go to the seminary if that's he wanted. I felt at peace from then on. Before, everything I had tried I succeeded at. But it never satisfied me."

His half century of widely varied priestly life and ministry, however, has fulfilled him in ways that no other path in life offered him.

"It's been a fantastic experience," said Father Buchanan. "I wouldn't want it to be any different."

In the years immediately after his ordination, he served for periods at Father Thomas Scecina Memorial High School and Marian University, both in Indianapolis, Father Michael Shawe Jr./Sr.

High School in Madison and the former Schulte High School in Terre Haute.

"I liked young people," Father Buchanan said. "I still miss it. They're full of life and lots of little problems and things to be solved. It was always kind of exciting every day."

Michael Ellingsworth, a member of St. Benedict Parish in Terre Haute, first met Father Buchanan in 1967 when Ellingsworth was a senior at Schulte. At the time, Father Buchanan was beginning ministry as dean of boys at the school.

"I saw him walking down the hallway, and I knew that he was new," said Ellingsworth, 65. "So I went up to introduce myself to him. We formed a relationship from that point on."

"He strives to make people's lives better. But he doesn't do it for you. He encourages you to go out and succeed. He's been the driving force in my life. There's no question about it."

After seeking to give encouragement to young people in Catholic high schools, Father Buchanan did the same for many years in state correctional facilities in the archdiocese that housed teenage and young adult offenders.

He created such a rapport with some of the inmates that, after some of them escaped detention, they had second thoughts and sought refuge in Catholic parishes. The priests serving there would call Father Buchanan, who then facilitated their return to prison.

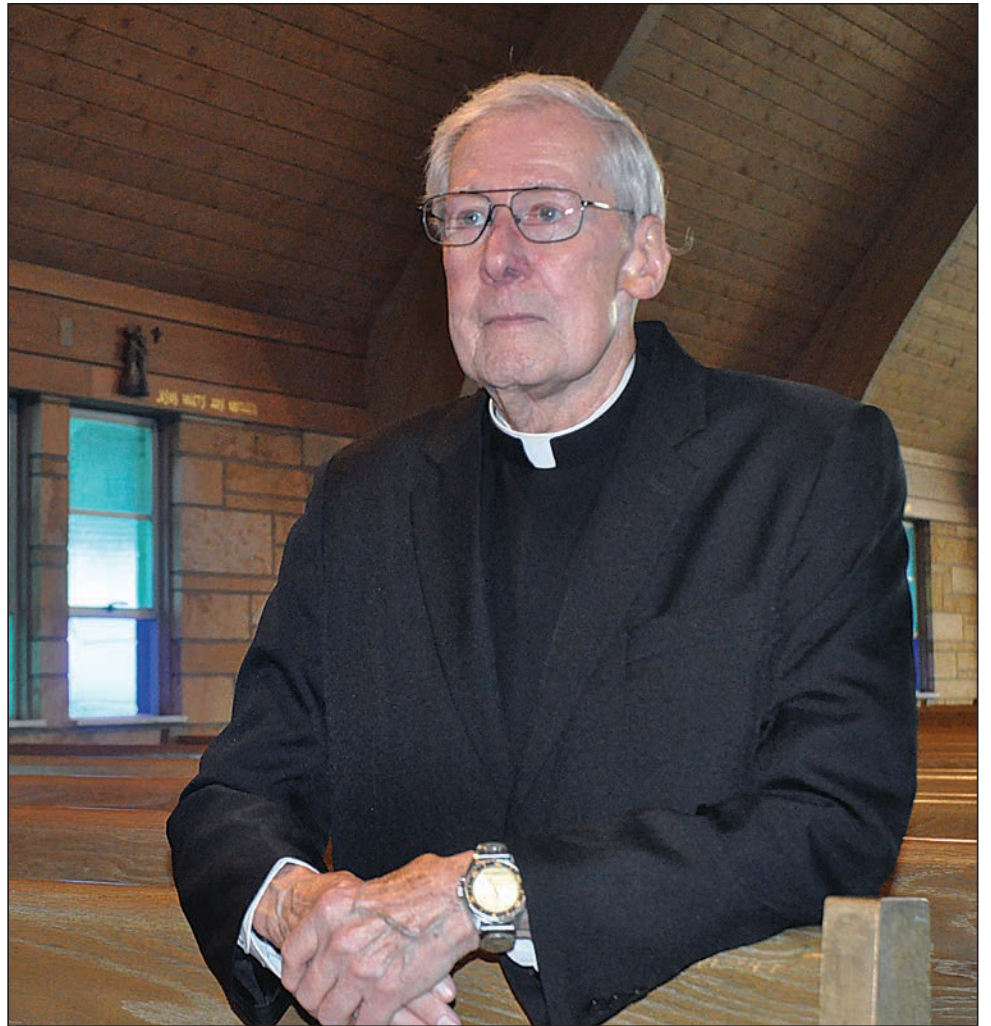
Looking back on his time in prison ministry, Father Buchanan appreciates the relationships that he was able to foster with some inmates.

"I still keep in touch with some of them," he said. "One has his own tax service in northern Indiana. Another went to IUPUI [Indiana University-Purdue University Indianapolis] and married a nice lady. I received him into the Church, and his wife became a Catholic. He's doing well, and claims I saved his life and turned it around."

In 1985, Father Buchanan began 13 years of service as a chaplain in the U.S. Navy that took him to such places as Japan, Korea, Bahrain and Spain.

In 1990, he began service at a Navy installation in the Philippines. A year later, his world was turned upside down when the island nation was wracked by the massive volcanic eruption of Mount Pinatubo and a typhoon that hit at the same time.

"It was pitch black with ash coming down," Father Buchanan said. "It would sting your flesh. I had to wear a breathing mask and goggles for some time afterward."



Father Donald Buchanan kneels in prayer on July 9 in American Martyrs Church in Scottsburg. He grew up as a member of the parish and celebrated his first Mass there after being ordained a priest on May 2, 1965. (Photo by Sean Gallagher)



Captain Mike Denkler, right, base commander of Naval Air Station Pensacola in Pensacola, Fla., presents a Distinguished Service Medal certificate in 1998 to Father Donald Buchanan, an archdiocesan priest then serving as a Navy chaplain at the installation. Father Buchanan recently celebrated the 50th anniversary of his ordination to the priesthood. (Submitted photo)

Living conditions for him, the others stationed at the Navy base and the Filipinos surrounding it were made very challenging overnight.

"It was really tough," Father Buchanan said. "We didn't have electricity or water for a good while. We lived on Velveeta cheese and white rice—delicious warm Velveeta cheese out of a can. They cooked the rice out in a hole in the ground."

In the midst of such destruction and hardship, Father Buchanan helped distribute relief funds from the United States to Filipinos in need.

He now looks back on his time of service in the Navy much like he does his time in schools and prisons.

"It was exciting," Father Buchanan said. "Everything I've done has been exciting. Every day was a challenge. I had people lined up to see me. I worked long hours, a lot more than regular business hours. I really enjoyed it."

He retired from the Navy in 1998 and now lives in Austin. At age 82, he still provides sacramental assistance to parishes across central and southern Indiana.

"I'm always telling him to slow down, slow down," Ellingsworth said. "He's as motivated now as he was when he was 35. If he's needed, he goes."

In the parishes that he visits, Father Buchanan often encourages male



Father Donald Buchanan poses with Bruce Canal and his wife Susan during a celebration earlier this year of the 50th anniversary of Father Buchanan's ordination to the priesthood. Bruce Canal first met Father Buchanan when Canal was a student at the former Schulte High School in Terre Haute and Father Buchanan was ministering there. (Submitted photo)

altar servers to consider the priesthood, encouraging them to "keep serving and keep up with their prayer life."

"I tell them that they look like priesthood material," he said. "I think it's important to bring up the subject and talk to them about it."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

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WEDDING ANNOUNCEMENTS

Office of Pro-Life and Family Life to phase in new Pre Cana marriage preparation format and material in 2016

By Natalie Hoefler

The Pre Cana Conference, one of three marriage preparation programs sponsored by the archdiocese, will undergo some changes in 2016.

"This is just an enhancement," says Scott Seibert, marriage and family enrichment coordinator for the archdiocese. "Pre Cana has been running for several years. We wanted to give it a more unified approach to better serve parishes and engaged couples."

Since 2013, an ad-hoc committee has been reviewing how to improve marriage preparation in the archdiocese.

"Through that process, [they] identified three guiding principles for marriage: the Catholic vision of love and marriage, the Catholic understanding of sexuality, and the skills of love and marriage," says Seibert. "When I came on board [in 2014], I took those guiding principles and evaluated everything that we were doing to really enhance it."

Seibert and his team reviewed more than a dozen marriage preparation programs and talked to numerous people involved in marriage preparation ministry.

They settled upon a program created by Ascension Press called *God's Plan for a Joy-Filled Marriage*.

"This program better addresses the issues and challenges engaged couples are facing in the preparation process," Seibert explains.

The program will be implemented in two phases. Five freestanding conferences, each occurring on a Sunday from 1-7 p.m., will take place during the first phase, which encompasses January through June of 2016.

"[This phase] focuses on communication, conflict, problem solving and practicing virtue in marriage," Seibert says. "There's an introduction talk on St. John Paul II's Theology of the Body and a discussion of Natural Family Planning," as well as a look at the sacramentality of marriage.

The second phase, which will be implemented starting in July of 2016, will add an additional day to the conference, establishing the new permanent overnight Pre Cana Conference format of one Friday or Saturday evening from 6:30-9:30 p.m., and the following day from 9 a.m.-4 p.m.

"Phase two will include the second half of the *God's Plan for a Joy-Filled Marriage* program, which is heavily rooted in St. John Paul II's Theology of the Body and outlines a more in-depth understanding of the sacramentality of marriage and a Catholic vision of love and marriage," Seibert explains.

"We want engaged couples to have a better understanding of what the Church actually teaches about marriage. And also we want couples to feel prepared to encounter problems within their marriage: How does faith play into this? How does virtue? We're supposed to bring our spouse to heaven—what does that really mean in the everyday messiness of life?"

"The idea is enhancing what [couples] already know, maybe addressing misconceptions, and to help them feel as prepared as they can for marriage."

A team has already been trained by Ascension Press to lead the program. That team will train others who are interested in participating, whether "priests, religious, couples or individuals," says Seibert.

Initially the conferences will be offered at Our Lady of Fatima Retreat House in Indianapolis.

"We hope to expand it south and to other locations [in the archdiocese]," he says. "But for 2016, it will all be in Indianapolis as we learn how to train and transition to the new program and work out all the kinks."

The Pre Cana Conference, like all of the archdiocesan sponsored marriage preparation programs, not only prepares couples for marriage but also introduces the Catholic faith to interfaith couples.

"More and more, there are interfaith relationships," says Seibert. "If you're going to get married in the Catholic Church, we're not going to impose our beliefs on you, but let's introduce you to what it is we teach and what we're really saying so you know going into it."

By focusing on the Catholic understanding of love, marriage and sexuality and the skills of love and marriage, the archdiocese hopes to help engaged couples succeed in their marriages.

"More and more, we're finding that couples who should be prepared from the time they're born are not getting that [preparation] as much as they should," says Seibert.

"No one goes into marriage wanting to fail. This is about how can we best help them."

(For dates and costs of the new Pre Cana Conferences, which begin in 2016, log on to www.archindy.org/plfl/marriage-precana.html. For dates and costs of the current Pre Cana Conferences through the end of 2015, see the related article on this page.) †



Domingo-Meyer
Kyra Maureen Domingo and Alex John Meyer will be married on Nov. 14 at St. Mary Church in Greensburg. The bride is the daughter of Ronaldo Domingo and Tara Domingo. The groom is the son of David and Sandra Meyer.



Estep-Rauch
Christen Michelle Estep and Evan Michael Rauch will be married on July 18 at St. Peter Church in Franklin County. The bride is the daughter of Les Estep and Debbie Estep. The groom is the son of Michael and Shari Rauch.



Mauer-Weigel
Emily Margaret Mauer and Eric David Weigel will be married on Sept. 5 at St. Mary Church in Greensburg. The bride is the daughter of Larry and Patty Mauer. The groom is the son of David and Linda Weigel.



Mowery-Ellis
Haley Rene Mowery and Andrew Scott Ellis will be married on Jan. 2, 2016, at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Darrell Mowery and Patricia McGinley. The groom is the son of Dan and Janice Ellis.



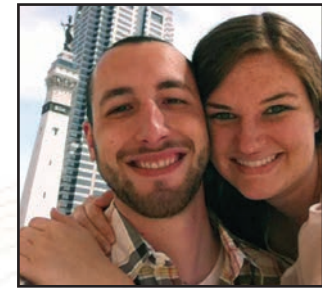
Newkirk-Barsella
Rachel Marie Newkirk and Adam Michael Barsella will be married on Aug. 8 at St. Pius X Church in Indianapolis. The bride is the daughter of Doug and Jane Newkirk. The groom is the son of Bill and Rita Barsella.



Pulskamp-Gauck
Ashley Adeline Pulskamp and Joseph Robert Gauck will be married on July 25 at St. Mary Church in Greensburg. The bride is the daughter of James and Lisa Pulskamp. The groom is the son of Ernest and Mary Lou Gauck.



White-Martell
Christina Marie White and Roberto Martell, Jr. will be married on Aug. 22 at St. Gabriel Church in Connersville. The bride is the daughter of Wayne and Barbara White. The groom is the son of Robert and Elba Martell, Sr.



Zielinski-Leeth
Melissa Marie Zielinski and Andrew Oscar Leeth will be married on July 18 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Paul and Sheila Zielinski. The groom is the son of Todd and Cheryl Leeth. †

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the spring and early summer months will be published in the Feb. 5 issue of *The Criterion*.

Couples who were married at a Catholic church in recent

months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the "send us information" link then the "weddings" link.

An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements. †

Pre Cana Conference, Tobit Weekend and One in Christ programs prepare engaged couples for marriage

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

Pre Cana Conference programs are scheduled during 2015 from 1:30-6 p.m. on July 26, Aug. 16, Sept. 20 and Oct. 18 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Registration is required. A non-refundable fee of \$56 per couple helps to pay for a workbook, other

materials and refreshments. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2015 on July 24-26, Sept. 18-20 and Oct. 23-25.

The registration fee of \$292 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

A One in Christ three-day marriage program is scheduled for Oct. 3, 4 and 10 at St. Luke the Evangelist Parish, 7575 Holiday Drive, E., in Indianapolis. The first and third days are from 8:30 a.m. to 5 p.m., and the second day is from 9 a.m. to 4 p.m.

The cost is \$220 and covers meals and materials.

For more information call 317-495-1901, e-mail info@OICIndy.com or log on to www.OICIndy.com.

Early registrations are recommended because the marriage preparation programs fill up quickly. †

Golden Wedding Jubilee Mass is scheduled on Aug. 23 at SS. Peter and Paul Cathedral

Couples from parishes in central and southern Indiana who have been married for 50 years are invited to join Archbishop Joseph W. Tobin for the Archdiocesan Annual Golden Wedding Jubilee Celebration at 2 p.m. on Aug. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis.

The special anniversary Mass includes the renewal

of matrimonial commitment and a blessing from the archbishop.

A reception for the couples and family members will be held after the Mass in the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., across from the cathedral.

A separate special Mass for all married couples—with

special recognition to those married 60 years or more—will be celebrated on April 24, 2016, at SS. Peter and Paul Cathedral.

To register for the Golden Wedding Jubilee Mass on Aug. 23, call Keri Carroll in the Office of Pro-Life and Family Life at 317-236-1521 or 800-382-9836, ext. 1521. †

CHARTER

continued from page 1

violations should be presented to the diocesan review board.

“This allows the bishop not to have to rely on a gatekeeper to determine if an allegation needs” further investigation, he said. “Every allegation is given that same level of scrutiny. ... In our review of cases that went wrong, what we found often is that allegations did not go before the diocesan review board.”

Another problematic area is that the charter calls for diocesan review boards to meet “regularly,” but regularly is not defined, Cesareo said. “In many dioceses the board meets quarterly, others only once a year,” he said. “Some only meet when there is an actual allegation.”

But for review boards to work effectively, they “have to come to understand their role and know how to effectively implement that role,” he added. A meeting might be scheduled just to review diocesan policies and to discuss the board’s role, he said.

Another challenge facing the bishops’ child protection efforts is budgetary concerns, Deacon Nojadera said. “Some



‘We have made significant strides in the Church to deal with questions of sexual abuse, and many aspects of the charter are now instituted in dioceses and parishes. But we have to make sure that we pay attention to the details in the charter and be diligent.’

—*Francesco Cesareo,*
chairman of the National Review Board

of our colleagues are wearing four or five hats,” he said. “They are trying to do what they can with a limited budget.”

Only a few Church jurisdictions have the resources that the Archdiocese of Chicago, for example, devotes to its child protection efforts. Its Office for the Protection of Children and Young People has four divisions—child abuse investigations and review, office of assistance ministry, safe environment office, and prayer and penance program—and a staff of 10.

But in some dioceses, the chancellor or school superintendent might also head up the local Church’s child protection office. In others, Deacon Nojadera said, it might be “a one-person operation” or an office

entirely staffed by part-time volunteers. “It runs the gamut,” he said.

Eastern-rite Catholic dioceses, called eparchies, face special challenges in complying with the charter’s requirements because they are spread out geographically across the country, making it difficult to conduct mandated training sessions for clergy, volunteers and children in the eparchy.

In 2014, the Diocese of Lincoln, Neb., and five eparchies did not participate in an annual audit measuring their compliance with the charter. Three of the eparchies that did not participate last year plan to take part in the audits in 2015, Cesareo told the bishops in June.

Under canon law, dioceses and

eparchies cannot be required to participate in the audit, but it is strongly recommended.

The Diocese of Lincoln said in a 2008 statement that after participating in the initial USCCB audit, the diocese “has exercised its option to refrain from participation in the audit, as its application, though perhaps helpful in some dioceses, has not proven to be so in the Diocese of Lincoln.”

Deacon Nojadera said the USCCB has been encouraging larger dioceses to “share resources and talents” with smaller, budget-challenged dioceses and eparchies. In addition, diocesan officials can network and share ideas at an annual conference, he said. †

Vatican officials welcome Iran’s historic nuclear deal

VATICAN CITY (CNS)—The Holy See welcomed Iran’s historic nuclear deal and



Fr. Federico Lombardi, S.J.

expressed hopes that more future breakthroughs be on the horizon on other issues.

Jesuit Father Federico Lombardi, Vatican spokesman, said that “the agreement on the Iranian nuclear program is viewed in a positive light by the Holy See.”

“It constitutes an important outcome of the negotiations carried out so far, although

continued efforts and commitment on the part of all involved will be necessary in order for it to bear fruit,” he said in a written statement in response to reporters’ questions on July 14.

“It is hoped that those fruits will not be limited to the field of nuclear program, but may indeed extend further,” he said, without specifying what other areas of progress the Vatican hoped to see.

Hours after the deal was announced, the chairman of the U.S. bishops’ Committee on International Justice and Peace also welcomed the agreement in a letter to members of the U.S. Congress.

Bishop Oscar Cantu of Las Cruces, N.M., encouraged the lawmakers to “support these efforts to build bridges that

foster peace and greater understanding,” and said it signaled progress in global nuclear weapons nonproliferation.

“We hope that the full implementation of the agreement will gradually foster an environment in which all parties build mutual confidence and trust so that progress will be made toward greater stability and dialogue in the region,” the letter said. “In that spirit, our committee will continue to urge Congress to endorse the result of these intense negotiations because the alternative leads toward armed conflict, an outcome of profound concern to the Church.”

Under the new deal, decades-long sanctions by the United States, European Union and the United Nations eventually would be lifted in exchange for an

agreement by Iran to restrict its nuclear program to peaceful purposes.

The negotiations involved Iran and what is often referred to as the “P5+1,” or the five permanent members of the U.N. Security Council—China, France, Russia, the United Kingdom, and the United States—plus Germany.

The U.S. Congress and Iranian authorities would still need to review the agreement.

In January and in April, Pope Francis had expressed hopes that negotiations would end in an agreement. In his Easter message on April 5, he said he hoped preliminary talks then underway would “be a definitive step toward a more secure and fraternal world.” †

What was in the news on July 16, 1965? A plea from religious leaders for peace in Vietnam, and encouraging a papal visit to the South

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 16, 1965, issue of *The Criterion*:

• **Religious leaders ask UN-negotiated peace in Vietnamese war**

“NEW YORK—Members of a religious leaders’ peace mission to Vietnam found ‘no indication’ of an early end to the war there through military victory on either side. They called instead for a negotiated settlement under United Nations auspices. ‘We do not equate peace with the simple absence of military conflict; true peace is inseparable from justice,’ three members of the group declared in a statement said to represent the views of all. ‘We recognize that there are issues in Vietnam of justice, freedom and the need for social change, but we deplore the way in which major powers have used and are using the villages of Vietnam as a testing ground for ideological positions such as ‘wars of national liberation’ or ‘containment of communism by military force.’”

• **Accord and dissent: Catholic-Lutheran dialogue ‘fruitful’**

• **Episcopal priest who baptized Luci not consulted, paper says**

“ATLANTA, Ga.—Ralph McGill, publisher of *The Atlanta Constitution*, has declared that it would be ‘helpful and socially therapeutic’ for Pope Paul VI to visit the South if his proposed trip to the United Nations takes place. McGill said in his nationally syndicated column that there would be opposition to the pope’s presence in the United States, and ‘some of it will be strident, some ugly. But these qualities of the dissent will identify it for what it is—unreasoning prejudice handed down and made more grotesque with each handing down,’ he said.”

• **St. Vincent de Paul official will speak**

• **Lafayette bishop to be enthroned on August 23**

• **Father Rocap to offer first Solemn Mass**

• **Brothers take over stadium operation**

• **Won’t send observers to council**

• **Religious upheaval in France**

• **Liberalism labeled force in Yugoslavia**

• **Love-based authority ideal, sisters told**

• **Urges laity to help promote vocations**

- New college head has Hoosier ties
- Vietnam bishops clarify position on ancestor cult
- Foreign students in U.S. top 7,700
- Will success spoil Martin Luther King?
- Nuns are glad to be ‘squares’
- Charges birth control petition ‘misstated’
- 27 Providence nuns note Golden Jubilee
- Judge annuls marriage on birth control issue
- Pastor is asked to resign in tiff over new liturgy
- Priests to attend world session of Protestant sect
- Texas college to enroll women
- 1,100 expected to participate in swim meet
- Selma marcher heads seminary
- Ask beatification for stigmatic
- Fourth session outlook: Reaction seen over issue of authority
- Pope sees advantages in family life changes
- Vatican replacing statue of Pius XI
- Oldenburg Sisters at ‘summer school’
- Convert minister to become priest
- Diocese ‘proper judge’ in conditional baptism
- Deanery retreat slated at Fatima
- Cardinal Shehan gets council post
- \$5 million suit: Priests charge libel in magazine story
- Theologian’s view: Hope for agreement seen on Mary’s role
- Reopen missions in Congo diocese
- St. Louis revises men’s council format
- Pontiff discusses ‘aggiornamento’
- Dialogue with world is urged

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Read all of these stories from our July 16, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

POPE

continued from page 1

journal, *La Civiltà Cattolica*.

"The two great 'excluded ones' on the September trip are Cuba and the prisoners," he said. The pope is scheduled to visit at the Curran-Fromhold Correctional Facility in northeast Philadelphia, Father Spadaro told Catholic News Service.

The U.S. leg of the trip also will include meetings with homeless people in Washington on Sept. 24, and with children and immigrant families at a Catholic school in Harlem when he visits New York on Sept. 25.

The choices are not casual and the meetings are not private. The informal and spontaneous Pope Francis obviously enjoys the informal and spontaneous atmosphere the meetings usually have, but it also is clear he truly believes the heart of the Gospel is revealed best in the enduring faith of the poor and disadvantaged.

Pope Francis knows that believers who are better off have a much harder time publicly acknowledging just how much their lives are the result of God's undeserved mercy.

When Pope Francis thinks about who he is, being a recipient of God's mercy is his most important characteristic.

At Bolivia's notorious Palmasola prison on July 10, it was clear prisoners saw him as a powerful advocate who could help pressure the government to speed up the nation's judicial process, improve prison conditions and put an end to practices that they said amounted to buying and selling justice.

But the pope stood before them and introduced himself as "a man who has experienced forgiveness. A man who was, and is, saved from his many sins. That is who I am. I don't have much more to give you or to offer you, but I want to share with you what I do have and what I love: It is Jesus Christ, the mercy of the Father."

On his last morning in Paraguay, before celebrating a public Mass, Pope Francis traveled to Asuncion's Banado Norte neighborhood, meeting families who have almost nothing and who see their humble

homes repeatedly threatened each year by flooding.

The meeting was not a political rally or a cry for the government to do something. It was a celebration in preparation for Sunday Mass. He encouraged the residents in their faith, but he also allowed them to nourish his own reflection on what it means to believe in God.

"Faith brings us closer," he told the residents. "It makes us neighbors. It draws us closer to the lives of others. Faith awakens our commitment, our solidarity. The birth of Jesus changes our lives. A faith which does not draw us into solidarity is a faith which is dead. It is a faith without Christ, a faith without God, a faith without brothers and sisters. The first to show this solidarity was our Lord, who chose to live in our midst."

The biggest headlines of the trip concerned the crucifix on top of a hammer and sickle, which Bolivian President Evo Morales gave him, and a long, complex, fiery speech Pope Francis gave in Santa Cruz, Bolivia, on July 9 to grass-roots organizers, including the pope's beloved "cartoneros" from Buenos Aires. The *cartoneros*, who live in poor barrios on the edge of the city, go into town each night searching the streets for discarded paper they can collect and recycle.

Surrounded by his friends, who also represented indigenous groups, environmental groups, labor unions and others who live and work with the poor, Pope Francis did, in fact, call for a revolution—one in which human dignity, basic human rights and care for the Earth no longer take a back seat to profits in the world's economic and political systems.

Pope Francis did not call for an end to capitalism, but for an end to selfishness, exclusion and an attitude that sees the "unproductive"—whether they are unemployed, elderly or the unborn—as disposable.

"If we truly desire positive change," he said, "we have to humbly accept our interdependence, that is to say, our healthy interdependence. Interaction, however, is not the same as imposition; it is not the subordination of some to serve the interests of others. Colonialism, both old and new, which reduces poor countries to



Pope Francis greets a young girl as he participates in the second World Meeting of Popular Movements in Santa Cruz, Bolivia, on July 9. (CNS photo/Paul Haring)

mere providers of raw material and cheap labor, engenders violence, poverty, forced migrations and all the evils which go hand in hand with these, precisely because, by placing the periphery at the service of the center, it denies those countries the right to an integral development."

Sooner or later, he said, "inequality generates a violence which no police, military or intelligence resources can control."

Celebrating the last Mass of his trip on July 12 in Asuncion, Pope Francis went back to the basics of Christian dialogue, solidarity and inclusion.

"Jesus calls his disciples and sends them out, giving them clear and precise instructions," the pope said. "He challenges them to take on a whole range of attitudes and ways of acting," which could strike some people as "exaggerated or even absurd," tempting some people "to interpret these attitudes symbolically or 'spiritually.'"

However, the pope said, Jesus is clear. He says, "Take nothing for the journey except a staff; no bread, no bag, no money."

Jesus teaches his disciples to receive and to give hospitality, the pope said. "Jesus does not send them out as men of influence, landlords, officials armed with rules and regulations. Instead, he makes them see that the Christian journey is about changing hearts."

Summarizing the lessons he personally illustrated by his actions in South America, the pope told the crowd in Paraguay that Christianity is "about learning to live differently, under a different law, with different rules. It is about turning from the path of selfishness, conflict, division and superiority, and taking instead the path of life, generosity and love. It is about passing from a mentality which domineers, stifles and manipulates to a mentality which welcomes, accepts and cares." †

Pope says he'll read critiques of his economic thought before U.S. trip

ABOARD THE PAPAL FLIGHT FROM PARAGUAY (CNS)—Before arriving in the United States in September, Pope Francis said, he will study American criticisms of his critiques of the global economy and finance.

"I have heard that some criticisms were made in the United States—I've heard that—but I have not read them and have not had time to study them well," the pope told reporters traveling with him from Paraguay back to Rome on July 12.

"If I have not dialogued with the person who made the criticism," he said, "I don't have the right" to comment on what the person is saying.

Pope Francis said his assertion in Bolivia on July 9 that "this economy kills" is something he believes, and has explained in his exhortation "The Joy of the Gospel" and more recently in his encyclical on the environment.

In the Bolivia speech to grass-roots activists, many of whom work with desperately poor people, the pope described the predominant global economic system as having "the mentality of profit at any price with no concern for social exclusion or the destruction of nature."

Asked if he planned to make similar comments in the United States despite the negative reaction his comments have drawn from some U.S. pundits, politicians and economists, Pope Francis said that now that his trip to

South America has concluded, he must begin "studying" for his September trip to Cuba and the United States. The preparation, he said, will include careful reading of criticisms of his remarks about economic life.

Spending almost an hour answering questions from journalists who traveled with him on July 5-12 to Ecuador, Bolivia and Paraguay, Pope Francis also declared that he had not tried coca leaves—a traditional remedy—to deal with the high altitude in Bolivia, and he admitted that being asked to pose for selfies makes him feel "like a great-grandfather—it's such a different culture."

The pope's trip to Cuba and the United States on Sept. 19-27 was mentioned frequently in questions during the onboard news conference. U.S. President Barack Obama and Cuban President Raul Castro publicly thanked Pope Francis and the Vatican last December for helping them reach an agreement to begin normalizing relations.

Pope Francis insisted his role was not "mediation." In January 2014, he said, he was asked if there was some way he could help. "To tell you the truth, I spent three months praying about it, thinking what can I do with these two after 50 years like this." He decided to send a cardinal—whom he did not name—to speak to both leaders.

"I didn't hear any more," he said.

"Months went by" and then one day, out of the blue, Cardinal Pietro Parolin, Vatican secretary of state, told him representatives of the two countries would be having their second meeting at the Vatican the next day, he said.

The new Cuba-U.S. relationship was the result of "the good will of both countries. It's their merit. We did almost nothing," the pope said.

Asked why he talks so much about the rich and the poor and so rarely about middle-class people who work and pay taxes, Pope Francis thanked the journalist for pointing out his omission and said, "I do need to deepen the magisterium on this."

However, he said he speaks about the poor so often "because they are at the heart of the Gospel. And, I always speak from the Gospel on poverty—it's not that it's sociological."

Pope Francis was asked about his reaction to the crucifix on top of a hammer and sickle—the communist symbol—that Bolivian President Evo Morales gave him on July 8. The crucifix was designed by Jesuit Father Luis Espinal,

who was kidnapped, tortured and killed in Bolivia in 1980.

The pope said the crucifix surprised him. "I hadn't known that Father Espinal was a sculptor and a poet, too. I just learned that these past few days," he said.

Pope Francis said that he did know, however, that Father Espinal was among the Latin American theologians in the late 1970s who found Marxist political, social and economic analysis helpful for understanding their countries and their people's struggles and that the Jesuit also used Marxist theories in his theology. It was four years after the Jesuit's murder that the Congregation for the Doctrine of the Faith said plainly that Marxist theory had no place in a Catholic theology, the pope pointed out.

Father Espinal, he said, "was a special man with a great deal of geniality."

The crucifix, the pope said, obviously fits into the category of "protest art," which some people may find offensive, although he said he did not.

"I'm taking it home with me," Pope Francis said.

In addition to the crucifix, Morales had given the pope two honors, one of which was making him part of the Order of Father Espinal, a designation that comes with a medal bearing a copy of the hammer-and-sickle crucifix.

Pope Francis said he's never accepted such honors. "It's just not for me," he said. But Morales had given them to the pope with "such good will" and such obvious pleasure at doing something he thought would please the pope that the pope said he could not refuse.

"I prayed about this," the pope told reporters. He said he did not want to offend Morales, and he did not want the medals to end up in a Vatican museums storeroom. So he placed them at the feet of a statue of Mary and asked that they be transferred to the national shrine of Our Lady of Copacabana.

Pope Francis also was asked about his request in Guayaquil, Ecuador, that people pray for the October Synod of Bishops on the family "so that Christ can take even what might seem to us impure, scandalous or threatening, and turn it—by making it part of his 'hour'—into a miracle."

The pope told reporters, "I wasn't thinking of any point in particular," but rather the whole range of problems afflicting families around the world and the need for God's help for families. †



Pope Francis blesses the rings of a couple as he arrives to lead a meeting with young people along the waterfront in Asuncion, Paraguay, on July 12. (CNS photo/Paul Haring)

From the Editor Emeritus/John F. Fink

Early Church: Chalcedon affirms Christ has two natures in one person

(Fifteenth in a series of columns)

It should be clear, if you've been reading this series of columns, that disagreements over doctrine were common during the early Church.



These disagreements even turned to violence, as happened after the monk Eutyches began to teach that Christ's divine nature absorbed his human nature

so that his human body was different from other human bodies. This heresy became known as Monophysitism.

What to do about this? Why, call another council, of course, which Emperor Theodosius II did in 449. However, he and Eutyches both lived in Constantinople and were friends, so Theodosius invited only Eutyches' supporters to Ephesus. This did not include Pope Leo I, who was to go down in history as Pope Leo the Great.

Pope Leo had three representatives at the council, but it turned out that they spoke only Latin and could neither understand

what was being said in Greek nor make themselves understood. They had with them a letter from Pope Leo, his so-called *Tome*, which they planned to read.

When Bishop Dioscoros of Alexandria began to defend Eutyches, Pope Leo's representatives called for his abandonment from the proceedings. Thereupon, Dioscoros shouted for the imperial commissioner, who ordered the doors thrown open. The provincial governor entered with a crowd of monks and toughs who roughed up Eutyches' opponents.

Dioscoros forbade anyone to leave until all 170 bishops signed the official acts exonerating Eutyches and deposing his opponents. Some of the bishops were induced to sign blank sheets of paper to be filled in later.

Naturally, Pope Leo refused to recognize the council's proceedings. He wrote to Emperor Theodosius insisting that he call another council to right the injustices of what the pope called the "robber synod." The emperor ignored him.

But then Theodosius died in 450 after falling from his horse while hunting. The new emperor, Marcion, was persuaded to call a new council in Chalcedon, directly across the Bosphorus from Constantinople,

in 451. Marcion also thought that the pope, rather than the emperor, should preside at Church councils, and he invited Leo to do so. But the Huns were invading Italy at the time, so Leo thought it best to stay there.

The Council of Chalcedon reversed the decisions made at Ephesus in 449; tried Dioscoros for what he did at Ephesus and found him guilty; stripped him of his authority in his diocese and of the exercise of the rights and privileges he received at his ordination; and condemned the teachings of Eutyches.

Pope Leo's representatives read Leo's *Tome* at the council, as they had hoped to do at Ephesus. It asserted that "he who became man in the form of a servant is he who in the form of God created man." It said that the divine and human natures were united in Christ.

Once again, though, the council brought division rather than peace. Monophysite local Churches, which said that Christ had only a divine nature, became prevalent in Syria and Egypt, while Nestorianism, which said that Christ was two persons, prevailed in Persia.

Today about 10 million members of Eastern Churches trace their origins to the Nestorians and the Monophysites. †

Coming of Age/Karen Osborne

Seeing the good and sunny side of life through a dog's example

Last week, I was strolling along a bright avenue filled with restaurants and coffeehouses when I heard a funny little creaking noise coming from behind me.



The noise belonged to an amputee—an adorable light brown dog with no back legs. He had been strapped by his owner into a bright pink, homemade

trailer, with two black, plastic bicycle training wheels to replace the dog's feet.

As his owner jogged down the street, the dog stopped to excitedly sniff and greet sidewalk diners at a coffeehouse. His tail wagged excitedly. He was clearly having the time of his life and was completely unconcerned with the squeaking noise his trailer was making—or the fact that he was strapped to a trailer at all.

The coffeehouse patrons responded with glee, petting him, scratching behind his ears, and showering him with praise.

"He doesn't even seem to notice the trailer," the dog's owner explained. "He just gets on with his life."

Whatever the poor little thing went through in the past, it had to have been traumatic. Maybe he'd been in a car accident or had been abused. On the boulevard that day, however, none of that seemed to matter to the dog, who soaked up affection like an excited little sponge and pulled himself along as if his missing legs weren't a problem.

We'd all be happier if we saw the world that way. The dog had impediments, but neither he nor his owner was letting that hold them back. The rest of us aren't so smart.

Everyone has a story, fights a personal battle, and walks through the fire in his or her own way. Everyone has challenges. But humans are more likely to let those challenges be a burden rather than a learning experience.

Bad grades? We don't study harder. We just give up on going to a good college. Slow runner? We give up before the race even begins. Imperfect body? We hide under clothes that are big and baggy.

We spend our time hiding from life when we could be living it. We concentrate more on how we're held back and what others think instead of pursuing our dreams. Negative memories and experiences don't mean you have to hide from a bright, fun future.

I remember the little dog greeting people joyfully on the boulevard and immediately think of athletes in the Special Olympics, leaping and running and jumping, having incredible amounts of fun even though they have a disability. They're not held back by their problems.

Tell your troubles that they're not going to win and your issues that they're not going to hold you back. See the good in every situation. Get help from a smart friend, teacher or parent. Find your metaphorical "trailer" to hold you up, as the dog did.

Life is a lot more fun in the sun, out on the boulevard, than trapped in the darkness of despair.

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Methodist-Catholic dialogue echoes pope's environment encyclical

The Methodist Church has been a very strong presence in Indiana since pioneer days. Circuit riders began to crisscross the state soon after the first communities were founded in Clark County in 1801. As the state grew, so did the Methodist Church.



We in the Catholic Church have been their neighbors for

many years. But only in the more recent past have we begun to truly know of each other, locally and nationally.

The United Methodist-Catholic Dialogue was established in 1966. A wide variety of issues have been discussed over the 49 years, from education and ordained ministry to the Eucharist.

In the most recent round of dialogue, mutual concern for the environment and its relationship to the Eucharist are discussed. As I read through the pages of the report on this discussion, echoes of Pope Francis' encyclical "*Laudato Si*" occurred again and again. What an overwhelming feeling of "one voice speaking" erupted within me! Truth is truth. And the fruit of dialogue with other Christian believers is truth.

The dialogue document begins with a

reflection upon "divine salvation which encompasses creation, redemption, and consummation [the new creation]."

Continuing, it states: "While the Bible does not link ecology and Eucharist in an explicit manner, the connection is found in our shared historical tradition. ... The Eucharist does not take us out of the world. Rather, our celebration of the Eucharist touches the heart of what it means to live on this Earth—as we yearn for a new heaven and a new Earth, sharing in that future glory even now."

The more recent words of Pope Francis in "*Laudato Si*," present a stirring "breaking open of the Word"—from Genesis to Psalms to the prophets and the Old Testament. His reflections complement and expand the intimate connection between creation and redemption. The echo of truth found in God's word by Methodist and Catholic is so wonderfully amplified!

The dialogue's report cites many sources from both Churches' writings: the Church Fathers (e.g., St. Ambrose); and Pope Benedict XVI ("... [who] has called for a renewal in our understanding of the 'indissoluble bond' between the doctrines of creation and redemption").

It continues: "... on the Methodist side, there is a natural connection to be drawn from John Wesley's theology of Eucharist

and creation. The Eucharist is 'the grand channel' of God's grace to humankind. And humankind is called to be 'channels of conveyance' of God's blessings to the created world."

Both Churches agree that there is a sacramentality about creation. Matter does matter, for the things of the world—living and inanimate—reveal that God is with us. To contemplate creation, to appreciate its beauty and size, is to contemplate the wonder of God's love and care.

Creation, they agree, has been redeemed in Christ. That redemption and the beginnings of the "new heavens and new Earth" are clearly celebrated in praise and thanksgiving each time believers gather to hear the word and bring forth the "bread of life and the cup of salvation."

The Spirit is working in our midst through ecumenical dialogues. These dialogues are to the benefit of all who believe in Christ, whose wish was "that all may be one." I hope and pray that the dialogue between the Catholic and Methodist Churches will continue to flourish in that Spirit.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Catholic Education Outreach/

Kay Scoville

Help lead youths back to Christ

The longer I am in Church ministry, the more amazed I am at the



dedication and passion embraced by my colleagues in parish youth ministry.

Imagine accepting a position in which you are to work many weekends and evenings

averaging six days a week; are willing to ride in a bus with teens and then sleep on a gym floor to offer a mission experience; strive to be creative and flexible in your programming to beat the competition (sports, dance, drama, etc.); apply for grants or plan fundraisers to help find money to offset costs of supplies, programs and events; all for a rather modest salary.

With the challenges I just described, why would anyone desire to take such a position?

The answer lies in Scripture.

In the Gospel of Matthew, Jesus commissions the disciples to carry out his mission. "*Jesus said to his Apostles: 'As you go, make this proclamation: 'The Kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse the lepers, drive out demons. Without cost you have received; without cost you are to give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick...'*" (Mt 10:7-10)

Parish youth ministers embrace this mission and do so out of love. Love for the teens and love for Christ. Their ultimate goal is for the teens to come to know Christ and to love and respond to him. They strive to be Catholic role models while providing pastoral care, service opportunities, Scripture studies, and opportunities to be community to build up the kingdom so that we can be one body in Christ.

As Church, we may have to be reminded that youth ministry is not just the responsibility of one person, the youth minister, in the parish. By our baptismal call, we are all called to build up the body of Christ and to minister to our young people for we all have something to offer them.

Studies confirm that young people are leaving the Catholic faith, and not returning. According to the Pew Research Center, those who have left Catholicism outnumber those who have joined the Catholic Church by nearly a four-to-one margin. Of those who left, 71 percent have cited that they just gradually drifted away.

One tends to "drift away" from something they no longer see as important or live giving. Parish youth ministers realize that Christ is the way, the truth and the life, and they passionately desire this revelation for our teens.

I invite you to seek out your parish youth minister and ask what you can do to impact and stop this exodus. They need the support of the entire Church to do their very challenging job.

Perhaps what they need is something as simple as to donate snacks, drive youths to a service project or financially sponsor a young person to attend the National Catholic Youth Conference in November 2015 or World Youth Day to see Pope Francis in July of 2016.

At the very least, please offer prayers and encouragement to these ministers who love our young people.

(Kay Scoville is the archdiocese's director of youth ministry.) †

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

Sunday Readings

Sunday, July 19, 2015

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The Book of Jeremiah is the source of this weekend's first reading. One of the four major prophets of ancient Israel,



Jeremiah so firmly saw himself as God's representative that he wrote as if God were writing through him. In Jeremiah's works, God often speaks in the first person.

Such is the case in this reading. The reading reveals the

disorder and turmoil that existed in Israel at the time. The split was not only political. It was religious as well. Proponents of various views and interpretations of the Law of Moses did battle with each other.

Assuming the role of prophets, persons on their own pressed for this viewpoint or another.

In the writing of Jeremiah, God warns the people against these varying approaches to religion. God's warning is severe. These persons, imposters in prophecy, lead people astray. Caring for the people and for their well-being, God predicts doom for those who would mislead others in matters of religion.

However, the people are not helplessly the victims of these frauds. God will send legitimate prophets.

Two lessons are clear: Objective truth is real, given by God. His truth is not simply the conclusion reached by humans as to what the truth should be. Individual, subjective interpretation of divine revelation actually is quite foreign to the Scriptures.

The other truth is that people do not have to struggle to find God's truth. He will send representatives to speak the truth.

For the next reading, the Church presents a passage from St. Paul's Epistle to the Ephesians. This reading recalls that the privilege of the Jews was to know God, whereas other peoples were long in the dark.

Now, with and through Christ, all peoples can know God. The Holy Spirit

comes to all who hear Jesus and who love God, irrespective of race, circumstance or background.

St. Mark's Gospel furnishes the last reading. It is a reading strong in its explanation of the role and identity of the Apostles.

In the story, the Apostles have come back to Jesus, having been sent on various missions to teach what the Lord had taught them. It is evident that many people were assembling around Jesus at the time.

However, Jesus quite pointedly took the Apostles aside. He led them to a quiet, private place.

This was not a rare occurrence. Jesus often took the Apostles to be alone with them. They were the special students. They were especially commissioned. They knew things about the Lord's teachings that the rank and file did not know.

Reflection

Directly and clearly the Church in these readings introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God's truth is exact. It is neither fluid nor open to compromise and rebuttal. It simply is. All else is fraud and unreal. The prophets stressed this fact in the Old Testament. Those persons who usurped the prophets' places were guilty of great fault and brought upon themselves God's rebuke, for they misled the people whom God loved and intended to be holy.

The same theme is evident in this weekend's New Testament readings. St. Paul in his Letter to the Ephesians assures us that the salvation achieved for us by Jesus does not depend upon ethnicity or earthly advantage. It is offered to all. Importantly, however, we need it.

The path to Christ and thus to God is not of our own human creation. Those whom Jesus appointed to be our guides, namely the Apostles, whose teaching the Church devoutly keeps and gives to us, guide us along the path.

Just as the Old Testament belittled individual interpretation of revelation and emphasized the prophets, so the New Testament emphasizes the teaching office of the Apostles and their successors, the bishops of the Church. †

Daily Readings

Monday, July 20

St. Apollonaris, bishop and martyr

Exodus 14:5-8
(Response) Exodus 15:1b-6
Matthew 12:38-42

Tuesday, July 21

St. Lawrence of Brindisi, priest and doctor of the Church

Exodus 14:21-15:1
(Response) Exodus 15:8-10, 12, 17
Matthew 12:46-50

Wednesday, July 22

St. Mary Magdalene
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
John 20:1-2, 11-18

Thursday, July 23

St. Bridget, religious
Exodus 19:1-2, 9-11, 16-20b
(Response) Deuteronomy 3:52-56
Matthew 13:10-17

Friday, July 24

St. Sharbel Makhluf, priest
Exodus 20:1-17
Psalm 19:8-11
Matthew 13:18-23

Saturday, July 25

St. James, Apostle
2 Corinthians 4:7-15
Psalm 126:1b-6
Matthew 20:20-28

Sunday, July 26

Seventeenth Sunday in Ordinary Time
2 Kings 4:42-44
Psalm 145:10-11, 15-18
Ephesians 4:1-6
John 6:1-15

Question Corner/Fr. Kenneth Doyle

Salvation in Christ is open to all, no matter the circumstances of a person's conception

Q The Book of Wisdom (Wis 3:17-18 and Wis 4:3) indicates that children



born of a forbidden union will suffer a miserable fate and not amount to anything. They are illegitimate and can never lay a firm foundation with values that are deeply rooted. I was born out of wedlock. My dad's family called off the

wedding because they didn't like the area where my mother had grown up. (She was pregnant with me at the time.)

My life ever since has been full of disappointments and misfortune, and I am now incarcerated. With all of my God-given talents, at the age of 33 I have not accomplished anything. The Scripture says that I am doomed. Am I? (Georgia)

A The Book of Wisdom does say of children of adulterers that "should they attain long life, they will be held in no esteem," and "should they die abruptly, they have no hope nor comfort in the day of scrutiny" (Wis 3:17-18). Whatever those passages may have meant in their particular context, I will leave for others wiser than I to determine.

What I do know is that your reading of these verses conflicts sharply with the Scriptures as a whole, including the teaching of Jesus.

The Gospel of John says that "God so loved the world that he gave his only Son, that whoever believes in him might not perish but might have eternal life" (Jn 3:16), which seems to say clearly that no one is excluded from salvation based on how he was conceived.

For you to decide that your present situation, your recent failings and your future fate were predetermined 33 years ago is selling yourself short. Why not talk to a chaplain or a counselor who, I am sure, would remind you of your value and your potential?

Q When people request Mass, why are they always offered for relatives or friends (living or deceased) but never for broader intentions—e.g., for countries which have suffered natural disasters or for the conversion of radical groups?

I know that we do include such petitions in the prayer of the faithful, but I think that if we offered parish Masses for such purposes it would also instruct Catholics who, seeing such intentions in their Sunday bulletins, would better understand that our concern and our prayers should have wider horizons. (California)

A I have chosen to publish your question not because of any insight I can add, but simply to endorse your suggestion. People come into our parish office every day to request Mass intentions.

Most often, they are in remembrance of someone recently deceased or for departed family members on the anniversary of their death. This is a long and valued tradition in the Church.

Occasionally, a Mass is requested for someone who is living—to honor a wedding anniversary or, less frequently, a birthday. But never in my experience has a parishioner requested a Mass for the nurturing of the peace process in the Middle East or for the protection of human life at all its stages.

As you say, we do pray for such intentions during the prayer of the faithful. But to have a Mass offered for a single such intention would not only apply the inestimable value of the Eucharist, it might also prompt parishioners' private prayers.

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

My Journey to God



Be Still

By Gayle Schrank

There is a hunger for wholeness that only God can give. And so we must not legislate how to love and live. When government tries to rule what belongs to God, We diminish our ability to follow where Christ trod. Within our souls is where He lives. Be Still and take heed. Or we will be left wanting. For it is God who fills our needs.

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Supporters of traditional marriage between a man and a woman rally in front of the U.S. Supreme Court in Washington on June 26, shortly before the justices handed down a 5-4 ruling that states must license same-sex marriages and must recognize same-sex marriages performed in other states.) (CNS photo/Joshua Roberts, Reuters)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

BELT, Richard Smith, 79, Prince of Peace, Madison, July 2. Husband of Anna (Vowels) Belt. Father of David and Timothy Belt. Brother of Helen Brown, Katherine McMillen and Ellen Paris. Grandfather of five.

BISCHOFF, Francis A., 90, St. Michael, Brookville, May 26. Husband of Doris (Geiling) Bischoff. Father of Beverly Fohl, Julia Johnson, Diana Thomas, Becky Trammell, Gary, Gerald, Glen and Joe Bischoff. Brother of Wilfred Bischoff. Grandfather of 15. Great-grandfather of seven.

CORDANO, Margaret Jean, 87, St. Matthew the Apostle, Indianapolis, June 1. Mother of Mary Dall, Patricia Povilaitis and Roberta Cordano. Sister of Kathleen Ruiz, Charles, Dr. Robert and Thomas Kelsch. Grandmother of seven.

DREYER, Betty J., 90, Our Lady of Perpetual Help, New Albany, July 5.

EVANS, Robert R., 78, St. Gabriel, Connersville, April 23. Husband of Norma (Copple) Evans. Father of Cindy Barrett, Joan McDivitt, Pam Northern, Cathy Whitecotton, Danny, David and Michael Evans. Brother of Clara Noble. Grandfather of 15. Great-grandfather of 12.

GOSSETT, Josephine M. (Hauri), 65, St. Gabriel, Connersville, Feb. 8. Mother of Jade Brumfield, Brent Gossett, Kristie Nobbe, Angeline and Brock Powell. Stepmother of Genevieve Coon, Patricia Norris, Brad and Thomas Gossett. Daughter of Ruth Hauri. Sister of Marilyn Rose, Gene, Melvin and Richard Hauri. Grandmother of six. Step-grandmother of eight. Step-great-grandmother of two.

HENDRICKSON, Brian Patrick, 68, St. Joan of Arc, Indianapolis, June 29. Husband of Judith (Griffin) Hendrickson. Father of Brian, Jeff and Scott Hendrickson. Brother of Eileen Garipey, David and Michael Hendrickson. Grandfather of two.

HERBERTZ, Franklin Leo, 82, St. Barnabas, Indianapolis, June 10. Husband of Mary (Bordenkecher)

Herbertz. Father of Eileen Horan, Andrew, Chris, Daniel and John Herbertz. Brother of Shirley Smelko. Grandfather of 16. Great-grandfather of five.

HILBERT, Margaret Marie (Houston), 94, St. Gabriel, Connersville, Feb. 7. Mother of Cathy Marcum, Ann Miller, Jeanie Robinson and Susan Hilbert. Sister of Carol Powell. Grandmother of seven. Great-grandmother of 10.

KEYLER, Marilyn Francis, 79, St. Roch, Indianapolis, June 27. Mother of Karen Anderson, Kathy Danz and Ron Keyler. Grandmother of six.

LANDIS, Richard Lee, 85, Holy Spirit, Indianapolis, July 3. Father of Cathy Anderson, Vicky Bock, Susan Krause and Richard Landis Jr. Grandfather of 14. Great-grandfather of 13.

MORRIS, Lissa Diane, 46, St. Charles Borromeo, Bloomington, June 30. Wife of Edward Morris. Mother of Amelia, Alan and Patrick Morris.

NATIVIDAD, Sylvia, 69, St. Jude, Indianapolis, July 1. Wife of Albert Natividad. Sister of Karen Dickens, Sheila Miller, Brenda Sharp and Steve Westbrook. Grandmother of one.

PHILLIPS, James W., 73, St. Gabriel, Connersville, May 31. Husband of Diana (Hiners) Phillips. Father of Gena Swiderek, Laura Wilhelm, Craig and James Phillips. Brother of Margaret Smith and Mark Phillips. Grandfather of four.

ROZMAN, Emilie J. (Landeck), 97, Holy Spirit, Indianapolis, June 19. Mother of Carol Kanney, Joanne Morris and Kenneth Landeck. Sister of Irene Rascia, Gloria Riga and Arnold Olexik. Grandmother of six. Great-grandmother of seven.

SANDERS, Jean M., 45, St. Roch, Indianapolis, June 27. Wife of John Sanders. Mother of Caroline Sanders. Sister of Patty Kirkman, Art and John Koebel.

STEDRON, Rose Ellen (Schlichte), 90, St. Gabriel, Connersville, March 7. Mother of Rhea Magrann and Renee Periera. Grandmother of three. Great-grandmother of one.

WEILBAKER, Jewell Aileen (Randall), 86, St. Gabriel, Connersville, Jan. 28. Mother of Judy Lucas and Dan Weilbaker. Sister of Zelma Durham and Louise Wyatt. Grandmother of three. Great-grandmother of three. †



Ministering to Native Americans

Jesuit Father John Hatcher, president of St. Francis Mission, celebrates Mass for children attending Body, Mind & Soul Camp in early July on the Rosebud Reservation in South Dakota. (CNS photo/courtesy St. Francis Mission)

Franciscan Sister of Christian Charity Elora Schmidt, an Indianapolis native, ministered in Catholic high schools

Franciscan Sister Elora Schmidt, a member of the Manitowoc, Wis.-based Franciscan Sisters of Christian Charity, died on June 30, 2015, at Holy Family Convent in Manitowoc. She was 81.

The Mass of Christian Burial was celebrated on July 3 at the Holy Family Convent Chapel. Burial followed at the convent cemetery.

Margaret Schmidt was born on May 8, 1934, in Indianapolis.

She entered the Franciscan Sisters of Christian Charity in 1952 and professed vows in 1954.

Sister Elora earned a bachelor's degree at Holy Family College in Manitowoc, and a master's degree at Marquette University in Milwaukee.

She ministered in Catholic high schools in Illinois, Ohio, Nebraska and Wisconsin, and as an administrator and in formation of postulants and junior sisters at Holy Family Convent. She retired to the St. Rita Health Center at the motherhouse in 2009.

Sister Margaret is survived by three sisters, Vivian Beard, Kathryn Berger and Edith Bordenkecher and several nieces and nephews. †

Catholic leaders urge Congress to help people released from prison

WASHINGTON (CNS)—Miami's archbishop and the head of Catholic Charities USA urged Congress to pass legislation they say would help more than 650,000 men, women and juveniles who re-enter society each year from prisons, jails and detention centers.

"Those who return to our communities from incarceration face significant challenges. These include finding housing and stable employment, high rates of substance abuse, physical and mental health challenges and social isolation," said Archbishop Thomas G. Wenski and Dominican Sister Donna Markham.

The archbishop is chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, and Sister Donna is president of Catholic Charities USA.

They made the remarks in a July 8 letter to Republican Sen. Charles E. Grassley of Iowa and Democratic Sen. Patrick J. Leahy, who are chairman and ranking member, respectively, of the Senate Judiciary Committee.

The two Catholic leaders wrote in support of the reauthorization of the Second Chance Act, a 2008 law that

authorized the use of federal grants to government agencies and nonprofit organizations to help people who are returning from prisons, jails and juvenile facilities.

"The Second Chance Act supports much needed programs in government agencies and nonprofit organizations that provide employment assistance, substance abuse treatment, housing, family programming, mentoring, victim support and other services to individuals returning to the community from prison or jail," they wrote.

Archbishop Wenski and Sister Donna said that without necessary support services, those released from prison have "an increased chance of re-offending, causing harm to society, and increasing our nation's prison costs."

They also said they joined with Pope Francis in advocating for those who are leaving incarceration.

They said efforts to help these individuals will "not only enhance public safety by providing the necessary resources to address prisoner reentry and recidivism, but promote human dignity by improving the quality of life in communities across the country." †

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Serra Club vocations essay

Follow the many clues God provides in discerning a vocation



Katrina Cooper

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

By Katrina Cooper
Special to *The Criterion*

I have been presented with the question, "What am I doing to discern my vocation?" Being in my teen years, this is when the, "What am I going to do with my life?" questions start being asked an enormous number of times.

It is human to wonder if the decisions we make are the right ones. As Christians, we should not ask if we are making the right decision but if this is what God wants for me.

Christians often make the mistake of believing prayer is the only way to discover God's answer. As Christians, we need to realize God does not always answer through our prayers but through various signs.

If I am to be honest, I am not quite certain of my vocation or what God's calling is for me. Being in high school, the choices I make now

will either open or close future career options. These life-changing choices are where I need God's help the most. I pray to God, asking for his help and guidance.

I used to ask, "If God does not answer our prayers, how do we know we are making the right choices?" I now understand that prayer is one of the most important things a Christian can do. Even though God does not always answer directly through prayer, he gives clues to direct us on the right path.

God gives all of us clues, but it is up to us to notice and listen to these clues. These clues are in our daily lives, which include our talents, friends, family and random people we meet.

We can use these clues to answer the question most of us have asked, "What is God's calling for me?"

It is unbelievable and amazing that something so huge and important is answered simply with our daily problems and enjoyments. We can gather from this that we need to try having an open mind and staying curious in order to see what direction God may be pointing us toward.

Seeing these clues for what they are is important. Taking these clues and questioning them by asking, "Why did God put him or her in my life? What are my true talents? What kind of person am I? What kind of person do people say I am?" allows us to try and figure out what God may have in store for us.

"What am I doing to discern my vocation?" is the question at hand. I can answer this simply through prayer. But there is more than just prayer. I can keep an open mind, be constantly curious and always ask questions about what is happening around me.

Using the clues God gives me will hopefully help me to recognize what God is trying to say, and help me make the right decision toward my vocation.

(Katrina is the daughter of Ted and Lori Cooper. She completed the 10th grade at Our Lady of Providence Jr./Sr. High School in Clarksville last spring. She is the 10th-grade division winner in the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.) †

Educate young to care for others, for the Earth, pope tells teachers

QUITO, Ecuador (CNS)—Education is a right and a privilege that should impart not only knowledge and skills, but also a sense of responsibility for others and for the Earth, Pope Francis told representatives of Ecuadorean schools and universities.

"God gives us not only life, he gives us the Earth, he gives us all of creation," the pope told an estimated 5,000 educators and students gathered for an outdoor meeting at the Pontifical Catholic University of Ecuador.

God created man and woman for each other and gave them huge potential, the pope said on July 7, but he also gave them—and gives each person—a mission

to be part of his creative work.

"I am giving you seeds, soil, water and sun," the pope said God tells human beings. God gave people hands and gave them one another; he gave everything as a gift, the pope said.

Quoting from and explaining some of the principles in his encyclical letter on the environment, "*Laudato Si*," the pope said God created the world and everything in it not "so he could see himself reflected in it," but in order to share it.

"Creation is a gift to be shared," Pope Francis said. It is the place God gives humanity to exercise its creativity and to build a community of care and concern.

"We are invited not only to share in the work of creation and to cultivate it, but to make it grow and develop it," he said. At the same time, "we are called to care for it, protect it and be its guardians."

The balance is delicate and caution is urgent "because of the harm we have inflicted [on the Earth] by our irresponsible use and abuse of the goods with which God has endowed it," the pope said, quoting his encyclical.

"The Earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor," he said, still quoting.

As he insisted in the encyclical,

Pope Francis told the educators and students that care for the environment is not an isolated moral issue. "There is a relationship between our life and that of mother Earth, between the way we live and the gift we have received from God."

Selfishness, consumerism, a desire for money and power, and a lack of respect for God's design for all of creation—human beings included—have a negative impact on people and on the environment, he said.

"Just as both can 'deteriorate,' we can also say that they can support one another and can be changed for the better."

Pope Francis said people cannot ignore what is happening around them or pretend that it has no impact on them. Rather, he said, "it is urgent that we keep reflecting on and talking about our current situation" and take action.

Without action, the pope said, people are like the Old Testament Cain, who killed his brother Abel. When God asked Cain where Abel was, he replied, "Am I my brother's keeper?" (Gn 4:9)

"I wonder if our answer continues to be 'Am I my brother's keeper?'" the pope said.

"We have received this Earth as an inheritance, a gift, in trust," he said. "We would do well to ask ourselves: What kind of world do we want to leave behind? What meaning or direction do we want to give to our lives? Why have we been put here?"

Those questions should be part of the educational process, the pope said.

"How do we help our young people not to see a university degree as synonymous with higher status, money and social prestige?" he asked. "How can we help make their education a sign of greater responsibility in the face of today's problems," especially responding to "the needs of the poor [and] concern for the environment?" †



Pope Francis walks with Bolivian President Evo Morales and children in traditional dress as he arrives at El Alto International Airport in La Paz, Bolivia, on July 8. The airport is more than 13,000 feet above sea level. (CNS photo/Paul Haring)

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Criterion staff honored for excellence in journalism

Criterion staff report

Two staff members of *The Criterion* were recently honored for excellence in journalism by the Catholic Press Association of the United States and Canada (CPA).

Staff writer Sean Gallagher and editor Mike Krokos each won individual awards during the Catholic Media Conference on June 24-26 in Buffalo, N.Y.

The CPA awards that staff members won include:

• **Honorable Mention—Best Sports Journalism, Sports Feature**, for “God on the gridiron: Firm foundation of faith leads Daniel Adongo from Kenya to the NFL,” written by Gallagher.

The story, published in the Sept. 5, 2014, issue, highlighted the journey of Adongo, a former world-class rugby player from Kenya who lives his Catholic faith as a member of the Indianapolis Colts.

“Excellent story,” judges wrote, “one of the top five in a large field of

entries. Paints a compelling picture of a great role model.”

• **Honorable Mention—Best Editorial, National/International Issue**, for “James Foley: ‘It didn’t make sense, but faith did,’” written by Krokos.

The editorial, published in the Aug. 29, 2014, issue, touched on the life and death of Foley, a lifelong Catholic and American photojournalist killed by members of the Islamic State in Syria in retaliation for U.S. airstrikes on the militants’ strongholds in northern Iraq.

“Appealing to emotions and heart, this opinion piece uses powerful description and storytelling as well as effective quotes to tell the story of Jim Foley,” judges wrote. “The focus is less political, but more on the power of prayer as the sustaining force for life even amid death.”

“These awards exemplify the

Right, staff writer Sean Gallagher’s feature on Indianapolis Colts’ football player Daniel Adongo last September won an honorable mention in the best sports journalism, sports feature category in the Catholic Press Association of the United States and Canada’s (CPA) 2014 awards competition.



Sean Gallagher



Mike Krokos

commitment that *The Criterion* staff brings to each week’s paper to share unique stories and commentaries about the power of the Catholic faith to inspire and transform lives,” said Greg Otolski, associate publisher of *The Criterion*. “We’re grateful to be able to serve the people of the Archdiocese of Indianapolis.” †



The Criterion
Serving the Church in Central and Southern Indiana Since 1960
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Vol. 137, No. 47
A letter from Indiana's bishops
On faith and life, and a weekly look by the U.S. Secretary and the members, page 4

God on the gridiron
The NFL's first Catholic player, Daniel Adongo, shares his journey from a world-class rugby player to a professional football player in Indianapolis.

Firm foundation of faith leads linebacker Daniel Adongo from Kenya to the NFL

Faith, 'all-in' approach help rookie NFL referee Bryan Neate achieve his dream

Pope's comments spark debate about the just-war theory in light of the Islamic State and past Iraqi wars

HORN

continued from page 1

attitude when he talks about the highlights and even the tragedies in his life.

A wonderful life

Consider his reaction to his first-ever trip to Ireland last year, a journey that included a better-late-than-never visit to his grandparents’ former home and church.

“I’ve done a lot of traveling, but that’s the best trip I’ve ever had,” he says. “I went with my niece and nephew. We rented a van and just took off on our own. The people were so friendly. We stopped for directions at one house and the lady gave us directions and invited us in for coffee.”

The joy in his voice continues as he shares a story from when he and his four brothers served in World War II together.

“Three of us were in Normandy at the same time, but we didn’t know it. I saw one soldier walking by and I called out to him because he looked familiar. It was one of my brothers. Fortunately, we all came home safely.”

His enthusiasm reaches its highest level when he talks about his wife.

“We met at a little ice cream place where the young people hung out at the time. We sat and talked for a while. Then I got up the nerve to ask her out. It developed into a real nice relationship. We were married in 1940 in the church rectory because she was non-Catholic. But she



‘I’ve had good health, good friends and a good Church. Put that together with a wonderful married life, and it’s taken care of me.’

—Tom Horn, a 103-year-old, lifelong member of St. Augustine Parish in Jeffersonville

became a devout Catholic.

“Her name was Florence, but everybody called her Jolly. That was her last name. And boy, she was a jolly person. She loved people. We would go to nursing homes with some of the ladies from the church, and put on programs and shows to entertain the people. We headed up all the parish activities, including the festivals.”

He’s known heartbreak in his life, too. The couple lost their only child—a girl—shortly after her birth.

“We named her Jolly Ann. My wife never had a chance to see our daughter. She was in serious condition right after childbirth.

“We were married 62 years before she passed away in 2002. We were able to do a lot of things together. We just had a wonderful life. She died of Alzheimer’s. She had it for six years. She was in good shape until the last six months. She didn’t know me. It was very hard. My faith was very helpful during that time.”

Love and laughter

The importance of his faith in his life also surfaces when he talks about how he and his wife made it financially possible for several students through the years to attend the schools at St. Augustine and St. Anthony of Padua in Clarksville.

The depth of his love is also revealed when he talks about his relationship with his niece, Jerri Brandenburg. Shortly after Horn’s baby daughter died, so did Jerri’s father when she was 9. Since then, their lives have been deeply intertwined.

“I consider her my daughter,” Horn says.

“It’s been a love story of a father and a daughter,” says Brandenburg, who grew up in Jeffersonville and lives in Texas. “He gave me away when I was married. Our kids call him ‘Grandpa.’ They’ve been with us through every event you can imagine—my children’s graduations and marriages. He comes down to our home every Christmas, and I try to come up at least three times a year. I have my own room up here, and he has a room down there.”

Ever since her husband died in 2002, Brandenburg has traveled to Jeffersonville to be with Horn on Father’s Day.

They both laugh when they recall the reaction that Horn received when he needed an operation in the hospital two years ago.

“A nurse came in, looked at my chart,

looked at me, and she went out,” says Horn, who worked as a federal government employee. “She went and got another nurse. And then they went out and got another nurse. Before long, all the nurses were in there.”

The nurses couldn’t believe that Horn was as old as his chart noted because he looked much younger.

“We were almost going to sell tickets,” Brandenburg says with a laugh. “You wouldn’t think he’s 103. I think more than anything it’s his tenacity. He’s very active and has been his whole life. And he’s always had a positive attitude. He takes life in stride. I’ve never heard him complain or say anything ugly about people. He just greets people like this is the best day he’s ever had. He just has this determination to live his life the best he can.”

The secret to a good life revealed

That life includes reading two or three books a week, cooking a roast and potatoes in a crockpot for dinner, and usually boarding a bus for senior citizens on Wednesdays for the riverboat casino in New Albany.

Horn also attends most of the home games of the Jeffersonville High School boys’ basketball team, a longtime connection that dates back to when he played varsity basketball for the school in 1931.

As always, there is his continuing 103-year bond to St. Augustine Parish. After attending Mass as much as he can, he often heads to breakfast with some of his fellow worshippers.

“I really enjoy the children’s Mass on Fridays during the school year,” he says. “I love the questions the kids ask. Father Marcotte asked one boy, ‘Would you like to go to heaven?’ The boy said, ‘No.’ Father said, ‘You don’t want to go to heaven?’ The boy said, ‘Yeah, but not right now.’”

Horn laughs. A kindred spirit with the boy, he’s preparing for the next life, but he’s still enjoying this one.

“People ask me, ‘What do I eat? What do I do?’ I don’t see anything unusual about my life. I just take it day by day. Stay active. Get involved. That’s what I do.”

“I’ve had good health, good friends and a good Church. Put that together with a wonderful married life, and it’s taken care of me.” †

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