

The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Fresh perspective

Bishop Chatard grad, friends launch a different women's magazine, page 7.

CriterionOnline.com

June 14, 2013

Vol. LIII, No. 35 75¢



Photos by Sean Gallagher

Archbishop: Connected in the Spirit will help Church carry out its mission

Dear Brothers and Sisters in Christ:

There have been some spectacularly happy moments in my first six months as Archbishop of Indianapolis. Confirming our young people, celebrating the Eucharist in each of the 11 deaneries and ordaining four deacons and three priests for the service of the Catholic Church in central and southern Indiana stand out as particularly joyful moments.

This half-year has included thoughtful, reflective occasions as well, such as visiting the sick and the elderly at St. Paul's Hermitage or St. Augustine's Home for the Aged, listening to young men and women who are considering life as a priest or religious, and taking part in countless but necessary meetings at the Catholic Center and elsewhere.

But no life is spared pain and loss—not the lives of families, parishes, an archdiocese or its pastor.

On the vigil of my installation last December, we learned of the tragic death in a plane crash in Greensburg of Donald and Barbara Horan and Stephen and Denise Butz. As you may recall, they were loving spouses, parents and dedicated parishioners at St. Mary Parish in Greensburg. Attending their wake and meeting their children moved me to tears. I could only imagine the grief of their children and their extended families.

On June 6, a press conference at St. Louis Church in Batesville was an occasion to share another type of grief. After considering the results of the self-assessment carried out by the 27 parishes of the Batesville Deanery, as well as two parishes in the adjoining Connersville Deanery and one parish in the Seymour Deanery, together with the recommendations made by the

See ARCHBISHOP, page 2

Archbishop Joseph W. Tobin addresses Catholics in the Batesville Deanery during a June 6 press conference at St. Louis Church in Batesville.

Archbishop Tobin announces sweeping changes for parishes in Batesville Deanery

By Sean Gallagher

BATESVILLE—Speaking on June 6 at St. Louis Church in Batesville before some 300 Catholics from across southeastern Indiana, Archbishop Joseph W. Tobin announced a series of sweeping decisions that will affect 26 of the 27 parishes in the Batesville Deanery, plus three more faith communities in two other deaneries.

Resulting from his decisions regarding the Batesville Deanery, 12 parishes will close. One of those parishes, Holy Guardian Angels in Cedar Grove, is in the Connersville Deanery. All of the

closures will be effective on Dec. 1, 2013.

The decisions were the result of a two-year involvement of the Batesville Deanery's pastoral leaders and representatives of its lay members in the *Connected in the Spirit* planning process.

See BATESVILLE, page 8

Archbishop Joseph W. Tobin talks with Sandra and Melvin Meisberger, members of St. Mary Magdalen Parish in New Middleton after the June 6 press conference at St. Louis Church in Batesville. Also pictured at the left is Melvin's brother, John Meisberger.



Bishops warn against changes in immigration reform legislation that could kill its chances

SAN DIEGO (CNS)—Three bishops weighed in on the ongoing congressional debate on immigration reform legislation on June 10, warning against amending a Senate bill in ways that would block the path to legalization for undocumented immigrants.

At a news conference in San Diego, held as the U.S. Conference of Catholic Bishops opened its annual spring meeting, the chairmen of three committees reiterated the bishops' support for comprehensive immigration reform that protects families and workers.

"Each day in our parishes, social service programs, hospitals and schools, we witness the human consequences of a broken immigration system," said Los Angeles Archbishop Jose H. Gomez, chairman of the USCCB's Committee on Migration. "Families are separated, migrant workers are exploited, and our fellow human beings die in the desert."

He called the status quo morally unacceptable, adding, "This suffering must end."

Bishop John C. Wester of Salt Lake City, chairman of the Committee on Communications and former chair of the

See IMMIGRATION, page 2

CNS photo/David Maung



Activists with the immigration rights group Border Angels carry wooden crosses to a U.S. bishops' news conference on immigration reform legislation on June 10 at Our Lady of Guadalupe Church in San Diego. The wooden crosses represent undocumented workers who have died crossing into the United States.

IMMIGRATION

continued from page 1

migration committee, specified a handful of concerns for changes to the bill that might be attempted on the Senate floor. The Senate began debate on the bill the previous week, and was scheduled to take a procedural vote over whether to allow debate to continue on June 11. A panel of House members was reportedly still working on a version of a bill for that chamber.

“Some will argue that before we can begin welcoming new citizens, we will need more fencing and blockading of the border,” Bishop Wester said. “However, making the legalization program contingent upon border metrics that are practically impossible to achieve would effectively prevent the undocumented from ever becoming citizens, or even legal residents. Such a step would render the immigration reform program useless and the bill not worth supporting.

“We urge Congress to maintain the current balance between enforcement goals and improvements in the legal immigration system, including a path to citizenship.”

He said the bishops also would oppose amendments to reduce the number of people who might pursue the path to citizenship laid out in the bill, S. 744. “Additional measures to make the path to citizenship more difficult, such as an increase in fines or imposition of other difficult income and employment requirements, or amendments to remove the citizenship option altogether, also will meet our opposition.”

Bishop Wester said efforts to prevent

immigrants in the legalization program from obtaining benefits such as the earned income tax credit, Social Security and eligibility for health care coverage also would meet the Church’s opposition.

People who pay taxes and otherwise contribute to the economy “should not be barred from these benefits, to which every worker should be entitled,” he said.

Bishop Wester said he hopes the legislative process would lead to improvements in the Senate bill, not additional restrictions.

Bishop Jaime Soto of Sacramento, a member of the board of directors of the Catholic Legal Immigration Network, warned that attempts to reform the immigration system would fail if they don’t allow for immigrants to fully incorporate into American society.

He said the key points of the bishops’ policy goals for immigration reform include:

- An accessible and achievable path to citizenship that includes the maximum number of people. If the goal of reform is to address the problem of irregular immigration in a humane manner, he said, then all undocumented people should be brought out of the shadows and placed into the new system. “Leaving a large group behind does not solve the problem, and in the future, could create new ones.”

- Family unity as the cornerstone of the system. “Immigrant families help our nation both economically and socially,” he said. “This nation cannot take an immigrant’s labor and deny the immigrant’s family.”

- “Enforcement by itself, especially along our southern border, will not solve



Bishop Jaime Soto of Sacramento, Calif., speaks on immigration reform legislation during a news conference on June 10 at Our Lady of Guadalupe Church in San Diego, where U.S. bishops were meeting for their spring meeting and retreat. As the issue is debated in Congress, the bishops reiterated their support for comprehensive immigration reform that protects families and workers.

the challenge of irregular immigration,” said Bishop Soto. “The punitive enforcement-only approach has been the default policy for the last two decades. It has only aggravated the problem of irregular immigration. Our southern border should be a place of mutual support and an extension of hands across boundaries, not a militarized zone. Sadly, many of our elected officials see more enforcement along our border as the sole solution to irregular migration. We oppose the acceleration of border enforcement as a prerequisite for a legalization program that includes citizenship. An effective legalization program with a path to citizenship will lead to more effective border management.”

Bishop Soto said that it’s important

to consider why people risk their lives to come to the United States, and how to address global poverty and persecution.

Archbishop Gomez said as the debate continues, the nation must answer several questions.

“Do we want a country with a permanent underclass, without the same rights as the majority? Do we want to continue to separate children from parents, creating a generation of young U.S. citizens who are suspicious and fearful of their government? Do we want a nation that accepts the toil and taxes of undocumented workers without offering them the protection of the law?”

“The answer to these questions, of course, is a resounding no,” said Archbishop Gomez. †

ARCHBISHOP

continued from page 1

Archdiocesan Planning Commission, I announced the mergers of a number of parishes and other changes that, in one way or another, will touch all of the parishes of the Batesville Deanery.

Connected in the Spirit began under the leadership of Archbishop Emeritus Daniel M. Buechlein. This process is an effort to discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future.

The parishes of the Terre Haute Deanery were the first to have participated in the planning process, and those parishes in the western region of the archdiocese have undergone some reorganization. Last March, the four deaneries of greater Indianapolis began their own self-study and the remaining five deaneries of the Archdiocese of Indianapolis will eventually take part in *Connected in the Spirit*.

Pastoral planning recognizes the need for the Church to adapt its structures to a changing world. Factors such as demographic shifts in Catholic populations, concentrated density of parishes in a limited geographical area, a history of declining Mass attendance and sacramental activity, increasing economic challenges that threaten sustainability, a decrease in the availability of clergy to staff parishes, and a review of facilities have influenced the pastoral plan for the Batesville Deanery. We understand that today’s mission and the viability of the Catholic Church in the future requires that we reposition our structures and marshal our forces in a new way.

Two years ago, pastoral leaders and lay representatives from the parishes in the Batesville Deanery began *Connected in the Spirit*. By the time I arrived in the Archdiocese of Indianapolis last December, the parishes of that deanery had already concluded their self-assessment and the Archdiocesan Planning Commission had submitted its recommendations. I chose not to implement immediately these recommendations.

Instead, I wanted to become more familiar with the Batesville Deanery as well as the entire archdiocese and enter into a broad consultation with a variety of groups: representatives of the affected parishes, the Council of Priests, the senior managers of the archdiocese and others.

This consultation convinced me that the process used to arrive at the decisions I announced was a sincere attempt to discern the will of God by proceeding from the base of each parish to the leadership of the Archdiocese of Indianapolis.

The process was not an arbitrary movement from the top-down. And while I still have much to learn about the Catholic Church in central and southern Indiana, I am confident that the decisions we are making will contribute to its growth and health.

The coming months will bring changes that touch all the faithful of the Batesville Deanery, as well as a particular grief for the members of the parishes that will close. I truly regret the pain these decisions will cause. While I personally know the anguish that comes when having your home parish closed, I am also certain that God is

constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.

I ask all the parishes in the archdiocese to remember the faithful in the Batesville Deanery, who need our prayerful support in the days ahead. The parishes that will remain must be especially attentive to the brothers and sisters coming from a parish that will close, offering them a warm and compassionate welcome, while showing great respect for the merging parish and its history.

Let us ask the Holy Spirit to continue to accompany the planning process of *Connected in the Spirit*, so that all the communities of the Archdiocese of Indianapolis may be loving disciples who give eloquent witness to the love of God that is manifest in Jesus Christ.

Sincerely yours in Christ,

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

Official Appointments

Effective July 3, 2013

Rev. Stephen D. Donahue, pastor of St. Mary of the Immaculate Conception

Parish in Aurora, appointed administrator pro-tem of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County and continuing as pastor of St. Mary of the Immaculate Conception Parish in Aurora.

Deacon Michael Gardner, Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and ministry at Madison State Hospital in Madison, appointed parish life coordinator at St. John Parish in

Osgood and St. Mary Magdalen Parish in New Marion.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

The Criterion

Phone Numbers

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

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

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46206

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson

MEMBER
CATHOLIC PRESS ASSOCIATION
cpa

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

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
Copyright © 2013
Criterion Press Inc.

Postmaster:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46206

The Criterion

6/14/13

Moving?

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

Name _____
New Address _____
City _____
State/Zip _____
New Parish _____
Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46206

Father Harold Ripperger chose priesthood over possible baseball career

By John Shaughnessy

Father Harold Ripperger, a retired archdiocesan priest who answered



Fr. Harold Ripperger

God's call to be a priest over a possible career as a major league baseball player, died on June 8 in his residence at Guerin Woods in Georgetown. He was 80.

The Mass of Christian Burial was celebrated on June 12 at St. Mary

Church in Lanesville, where he previously served as pastor for nearly 20 years.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass.

Burial followed in the cemetery at St. Mary Parish in Lanesville.

"He was always a great example of how to live a Catholic faith, and he made it easy for you to consider growing in your faith," said Chuck Lynch, a longtime friend and a president of the St. Mary Parish Council during Father Ripperger's tenure at the parish. "He was a servant to us all and a friend to us all. He brought us closer to the Lord and closer to each other."

Father Ripperger also had a wonderful combination of "an absolutely fun, dry sense of humor" and "a holy, reverent style" that led people to want to serve the parish and the Church, Lynch noted.

"I credit him with getting me out of the pew and into doing something for the parish," Lynch said.

Those two qualities—a sense of humor and a sense of reverence—showed in one of the ways that Father Ripperger once described his priesthood: "I've always thanked God for getting paid for praying."

Early in his life, Father Ripperger turned to God in prayer to help him make a decision that shaped his future forever.

Home from the seminary for the summer when he was 19, he sat in

his parents' house and listened as a Major League Baseball scout made him the most tempting offer he had ever heard.

The scout told Ripperger that he had seen him play baseball in Richmond that summer, and Detroit Tigers officials were interested in talking to him about becoming a professional baseball player.

The more the scout talked, the more the idea appealed to him. He could play the sport he loved, maybe get married and have children, and even possibly get rich pursuing one of his childhood dreams.

Yet, there was also this other childhood dream he had. Ever since he was in the seventh grade, he thought about becoming a priest. Torn about what to do, he prayed to God—and continued his path toward the priesthood.

"I thought it was what God wanted me to do," Father Ripperger told *The Criterion* in 2008, the 50th anniversary of his ordination. "When I look back, I think I was really lucky that God gave me the vocation. Who would have thought that a little old farm boy who moved to Richmond in the sixth grade would have so many contacts with so many people through the years? I got to experience their joys and their sorrows. I was the lucky one to minister to them."

His older brother, Father William Ripperger, recalls the choice his younger sibling had to make. Most of all, he remembers his brother's devotion to God and the Church.

"He was very sincere and devoted in his service to the Church and the parishes he served," said Father William Ripperger, who is a retired archdiocesan priest. "He was *that good* in sports, but he wanted to be a priest. He was very faithful."

As a priest who enjoyed a round of golf, Father Harold Ripperger played well enough through the years to have a handicap of three. At the same time, his spirit of generosity didn't have any limitations, according to another longtime friend.

"He always considered the needs of people," said Msgr. Harold L. Kneeven, a

retired priest who spent 12 years in school with Father Ripperger at Saint Meinrad and traveled with him through the years.

"He was always generous with his time. Whenever anyone called on him, he was there for them. He was a very honest, sincere, friendly and open person."

Harold Aloysius Ripperger was born on July 12, 1932, to William and Hilda (Wissel) Ripperger, and was baptized at St. Peter Parish in Franklin County.

In his 2008 interview with *The Criterion*, he talked about his parents' desire for one of their six sons to become a priest. He also mentioned his mother and father—the parents of eight children—in the context of his favorite piece of writing.

"Something that I really value is the writings of a lady who happened to be my mother," he recalled. "She was a teacher, and she loved to write. She reflected upon her background, meeting Dad, having a family and what it meant to her. Those things mean a lot to me. My Mom and I were extra close."

When his family lived on a farm, he attended St. Peter School in Franklin County and later St. Michael School in Brookville. After his family moved to Richmond, he finished his grade school education at St. Andrew School. He then graduated from the former St. Meinrad High School in St. Meinrad in 1950.

He earned a bachelor's degree in philosophy at Saint Meinrad College and School of Theology in St. Meinrad in 1958.

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 3, 1958, at Saint Meinrad's Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

In talking about his approach to his priesthood, Father Ripperger noted, "I've tried to be just me. I have faith in Jesus Christ. I love the Church and I love people. I like to see them smile, and I like to smile myself."

He celebrated his first holy Mass

on May 4, 1958, at St. Andrew Church in Richmond.

Father Ripperger received his first parish assignment on May 20, 1958, as associate pastor of St. Mary Parish in New Albany.

On June 19, 1959, he was also named an instructor at Our Lady of Providence Jr./Sr. High School in Clarksville while continuing his role as associate pastor at St. Mary.

Seven years later, on Jan. 24, 1966, he was appointed associate pastor of St. Andrew the Apostle Parish in Indianapolis and an instructor at Father Thomas Seccina Memorial High School in Indianapolis.

On May 23, 1967, he was assigned as associate pastor of St. Michael the Archangel Parish in Indianapolis.

He became the associate pastor of St. Mary Parish in Greensburg on Sept. 7, 1970.

Father Ripperger was named to his first pastorate on July 5, 1973, at St. Mary of the Immaculate Conception Parish in Aurora.

Ten years later, on July 6, 1983, he became pastor of St. Rose of Lima Parish in Franklin.

On July 2, 1986, he was appointed as pastor of Holy Guardian Angels Parish in Cedar Grove and St. Joseph Parish in St. Leon.

Three years later, on July 5, 1989, he became pastor of St. Mary Parish in Lanesville, where he served until his retirement on July 1, 2009.

Reflecting on his priesthood, Father Ripperger said, "It's just been a rewarding life. I've had good health, and I've had a lot of support from parishioners wherever I went."

"If you had the life I had, you would jump at it. The priesthood has been a great blessing from God for me."

Survivors include his sisters, Helen Lawler and Mary O'Donnell, and his brothers, Father William Ripperger, Edward Ripperger, Louis Ripperger and Robert Ripperger. †

Providence Sister Jeanne Knoerle was Saint Mary-of-the-Woods College president

Special to *The Criterion*

SAINT MARY-OF-THE-WOODS—Sister Jeanne Knoerle, a Sister of Providence for 64 years and president of Saint Mary-of-the-Woods College for 15 years, died on June 10 at Saint Mary-of-the-Woods, where she resided. She was 85. Funeral arrangements are pending.



Sr. Jeanne Knoerle, S.P.

Sister Jeanne also was well known for her involvement in many community groups and activities in the Terre Haute area. At the college, she founded the highly acclaimed distance learning program, only the second such program in the United States at the time. She also has been credited with steering the college through a difficult era of transition during her time in leadership.

"To say Sister Jeanne Knoerle was a remarkable woman understates the case. Sister Jeanne possessed many gifts. She had keen intelligence, a penchant for analysis and action on behalf of whatever ministry or cause she embraced," said Sister Denise Wilkinson, general superior of the Sisters of Providence.

"Sister Jeanne centered her life on her belief in the God of Providence; that belief impelled her to love God's people and the entire cosmos created by God."

'Sister Jeanne loved the congregation of the Sisters of Providence, and most certainly loved Saint Mary-of-the-Woods College. She worked enthusiastically for the good of both congregation and college.'

— Sister Denise Wilkinson, general superior of the Sisters of Providence

Sister Jeanne loved the congregation of the Sisters of Providence, and most certainly loved Saint Mary-of-the-Woods College. She worked enthusiastically for the good of both congregation and college," Sister Denise added.

"Sister Jeanne's passing is a profound loss, not only for the entire college community but also in the Wabash Valley community where she was highly respected," said Dottie King, president of Saint Mary-of-the-Woods College. "Her work was always groundbreaking. I, as others, found her to be energetic, visionary and positive—always positive. To me, she was a treasured friend, a trusted confidant and a mentor. I will miss her greatly."

Sister Jeanne, formerly known as Sister Mary Gregory, was a native of Lakewood, Ohio. She entered the congregation on July 22, 1949, from St. Angela Parish in Fairview Village, Ohio. She professed perpetual vows on Jan. 23, 1957.

She received a bachelor's degree in drama from Saint Mary-of-the-Woods College, a master's degree in journalism, a doctorate in comparative literature with an emphasis on Chinese literature, and a master's degree in business administration, all from Indiana University. She also received honorary doctorate degrees from six Indiana colleges and universities, including Indiana State University and Rose-Hulman Institute of Technology, both in Terre Haute.

Former Terre Haute Mayor P. Chalos once said about Sister Jeanne, "She opened Saint Mary-of-the-Woods to Terre Haute and made the city and Saint Mary's cohesive."

She was named a Woman of Influence in Terre Haute in 2012. She previously had served as a member of the board of the Terre Haute Chamber of Commerce, Wabash Valley United Way, board of directors for Indiana Vocational Technical Institute, Terre Haute Medical Education Foundation, Mental Health Association of the Wabash Valley, Hospice of the Wabash Valley, Union Hospital and Woods Day Care/Pre-School.

She was a Fulbright Scholar and was a recipient of a Ford Foundation Fellowship and the John K. Lamb Award in Terre Haute, a prestigious honor for service to the community.

She formerly served as chairperson of the Indiana College Press Association, past president and founding member of the Alliance for Growth and Progress

in Terre Haute, and chairperson of the Association of Catholic Colleges and Universities (ACCU). She received the Theodore Hesburgh Award from ACCU. She also attended a White House program hosted by Rosalyn Carter while she was chairperson of the ACCU.

She was president of the Indiana Conference of Higher Education, director of the Federal Home Loan Bank, and director of the Lilly Endowment Religions Division. She envisioned the concept of the Our Green Valley Alliance in Terre Haute and served as its first president.

She was honored at Sister Jeanne Knoerle Day in Cleveland in 1983, so proclaimed by Mayor Greg Voinovich. She was honored by a resolution passed in the Indiana Senate in 1984 for her leadership at Saint Mary-of-the-Woods College.

She was the co-founder of Woods Associates, a consulting firm to assist not-for-profit agencies with strategies, planning, management and marketing.

She also received awards for her creative work with alpaca fiber and worked as a volunteer at White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. She taught at schools in Indiana, Illinois and Washington, D.C., and she served as a visiting professor at Providence University in Taiwan.

Prior to becoming president at Saint Mary-of-the-Woods College in 1968, she served as a professor and assistant president, then served as chancellor after her presidency.

She was an author, publishing a book titled *The Dream of the Red Chamber*, a critical study of a Chinese classic. She also was a frequent contributor to other publications and to the Sisters of Providence website. She was an avid bird-watcher and was well known in the Terre Haute bird-watching community.

Sister Jeanne is survived by one sister, Anne Schram of Los Altos, Ca. She was preceded in death by a brother, Harold M. Knoerle, Jr.

Friends may make memorial contributions to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876, to further education for sustainable living, or to Saint Mary-of-the-Woods College Pomeroy Pride Campaign, 1 Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, IN 47876. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



Baltimore Ravens Matt Birk plays with his children during a practice at the Superdome ahead of the NFL's Super Bowl XLVII in New Orleans on Feb. 2. The father of six is a Catholic and advocate for pro-life causes and child literacy. He celebrated his first Super Bowl victory after the Ravens beat the San Francisco 49ers 34-31 to capture the national title.

Football player doesn't pass up chance to live out faith in the public arena

Growing weary of reading about the scandal at the Internal Revenue Service? Are you tired of hearing about the U.S. government's monitoring and collection of phone and Internet records, and the chasm that keeps our two major political parties from agreeing on much of anything in our nation's capital?

While most would agree those situations are indeed newsworthy, there are other stories coming out of Washington that are worth sharing that don't get as much publicity in the media—except for a few outlets who are to be commended for seeing their importance.

Like nearly all championship teams in professional sports, the Baltimore Ravens—Super Bowl victors in February—made a visit to the White House last week.

But noticeably absent was Matt Birk, the team's all-pro center, who recently retired after a 15-year NFL career. Birk declined to make the customary trip to meet the president and spend time with our commander in chief.

The reason? Birk is unabashedly pro-life, and offered a simple yet heartfelt response about why he stayed away.

"I would say this, I would say that I have great respect for the office of the Presidency, but about five or six weeks ago, our president [Barack Obama] made a comment in a speech and he said, 'God bless Planned Parenthood.'"

In late April, President Obama became the first sitting president to speak at Planned Parenthood's national conference and, at the end of his talk, he reiterated his commitment to supporting the organization and its mission.

"As long as we've got to fight to make sure women have access to quality, affordable health care, and as long as we've got to fight to protect a woman's right to make her own choices about her own health, I want you to know that you've also got a president who's going to be right there with you fighting every step of the way," he said.

"Thank you, Planned Parenthood. God bless you. God bless America. Thank you," the president concluded.

For Birk, those words were enough

to keep him away from the White House recognition.

"Planned Parenthood performs 330,000 abortions a year," he said. "I am Catholic, I am active in the pro-life movement, and I just couldn't deal with that. I couldn't endorse that in any way.

"I'm very confused by [the president's statement]," Birk added. "For God to bless a place where they're ending 330,000 lives a year? I just chose not to attend."

A native of Minnesota, Birk and his wife, Adrianna, are the parents of six children. Birk has also publically voiced support for traditional marriage, and in 2011, he was a featured speaker at the Maryland March for Life.

In a 2011 story in *The Catholic Review*, newspaper of the Archdiocese of Baltimore, Birk talked about his faith and being a parent.

"It was unbelievable the love that I felt for her," he said after the birth of his first child, "and any parent knows exactly what I'm talking about. At that point, you know it's not a choice. Life is a gift that's given to us. We are supposed to accept it. It's not our choice whether we decide a baby lives or not."

Birk said participating in the March for Life was "one of the coolest things I've done. It seems like our society and media want to push pro-lifers to the side and hope that we would shut our mouths and go away quietly. Let's not do that.

"We all need saving," he continued, "and there's one thing that can save us all, and that's prayer. For me, it comes down to what's right and what's wrong—what's God's will and what's not."

Birk is to be commended for being one of those athletes—and Christians—who isn't afraid to live out his faith in the public arena, and not only on Sundays or in the privacy of his home.

Too often in today's increasingly secularistic society, we are told to keep our faith to ourselves and not worry about the wrongs we witness happening around us.

May we all have the courage and conviction to follow Birk's example and not be afraid to live out our faith in all we say and do.

—Mike Krokos



Be Our Guest/Dr. Hans Geisler

In the life debate, hyperbole not the answer, doctor says

In its June 7 issue, *The Indianapolis Star* printed on its editorial page a column previously published in *USA Today* with the headline, "Here's why abortion must remain legal." It was written by Nancy Northrup, president and CEO of the Center for Reproductive Rights.

Before making the usual pro-choice claims that we, in the pro-life community, are opposed to all rights for women, and that the pro-life laws enacted in various state legislatures recently will inevitably lead to "more women ... subjected to injustices, indignities and threats to their lives," the column starts by discussing the pregnancy and illness, namely, systemic lupus erythematosus (SLE) with resultant kidney problems, of a 22-year old woman by the name of Beatriz, living in El Salvador, who happened to also be carrying an anencephalic—a congenital absence of all or part of the brain—baby in her womb.

Northrup begins by blasting an opinion handed down recently by the Supreme Court of El Salvador, which would not allow Beatriz to have an abortion despite her medical problems and the fact that she was pregnant with an anencephalic infant.

She also castigates the El Salvadoran Supreme Court for correctly stating that "life begins at conception." Despite Northrup and others who hold contrary opinions, the scientific community has shown that a human being's entire genetic code is present from the moment of conception, proving, without religious beliefs entering into it, that "life does begin at the moment of fertilization or conception" since everything that scientifically constitutes a human being is present from that time on.

Let's return, however, to the admittedly severe autoimmune disease known commonly as "lupus," which affects Beatriz and also to the anencephalic child she was carrying.

According to recent medical literature, easily accessed on the web, if a patient's SLE or lupus is properly treated, even though the lupus may have caused kidney damage prior to the advent of the pregnancy, the patient should be able to conceive and carry a pregnancy.

Admittedly, it will require close cooperation on the part of the physicians managing the patient's disease, her pregnancy and the child and mother after the delivery has taken place (C. Mok and R. Wong, *Postgrad. Med. J.*, 2001 March; 77 (9815), 157-165: "With better understanding of the pathogenesis of SLE and the judicious use of immunosuppressive drugs, better disease control can now be achieved and SLE patients should not be

deprived of the opportunity for bearing children.")

This article, from a prominent medical peer reviewed journal, proves that lupus, even with kidney damage, does not constitute a medical necessity requiring that an abortion be performed.

Beatriz, as Northrup points out, however, had another problem. She was carrying a pregnancy with all or part of the child's brain missing. Medical texts indicate that approximately 25 percent of anencephalic infants die in the womb prior to delivery. Those that are delivered and those deliveries, in most cases, are vaginal deliveries, die shortly after birth. A few may live several weeks.

Nonetheless, anencephaly does not require that the mother undergo an abortion (Kinsman, SL, Johnston, MV; *Congenital Anomalies of the Central Nervous System*, Nelson Textbook of Pediatrics, 18th edition, Philadelphia, PA. Saunders Elsevier; 2007, chapter 592).

Even with the serious malformation of anencephaly and knowing that the child has no chance to live for any prolonged period of time, I have personally seen parents love and cuddle their malformed infants and treat them with great affection while those children were alive. Although I have only personal and admittedly anecdotal evidence, the love of a parent does not generally appear diminished by a genetic defect in their child. Actually, in many cases it is enhanced.

Finally, in her last paragraph, Northrup states, "And the likelihood increases daily that more women will be subjected to the injustices, indignities and threats to their health and lives that Beatriz has suffered in El Salvador—including here in the United States."

I believe that medical evidence proves that patients with lupus, even with kidney damage, and/or patients carrying an anencephalic infant do not need to be aborted.

Certainly, both lupus in a pregnant patient and a baby with anencephaly necessitate competent, cooperative medical care administered by knowledgeable physicians, but abortion is not the answer nor is it needed even if the mother, tragically, is burdened with both problems.

Hyperbole, on the part of the pro-choice lobby, is not the answer. Conversely, reliable, sound, comprehensive medical care is.

(Dr. Hans Geisler is a retired gynecologist-oncologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.) †

Letter to the Editor

Participate in June 22 Fortnight for Freedom Mass, rosary procession and rally

The U.S. bishops have once again called for a Fortnight for Freedom, a two-week period of prayer and action by the faithful from June 21 to July 4 to address the many current challenges to religious liberty.

I wonder why the faithful in my parish and our diocese are seemingly unaware of the upcoming Fortnight for Freedom, and the real threats to religious liberty we are currently experiencing. Is it because I have not done enough?

The global and national "war" against human dignity and religious liberty is raging. To varying degrees, there are acting forces that want to silence the absolute truths concerning Jesus being the Christ and the natural laws of procreation—every human being is precious, made in the image and likeness of God, from the moment

of conception until natural death, and cooperating with God's natural laws is necessary to maintain human dignity. These forces are willing to persecute those that hold these truths to be self-evident in order to silence them.

The bishops are not asking us to take up arms to defend ourselves, they are asking us to get on our knees for 14 days. Please find a way to participate in the Fortnight for Freedom with your family, parish and community.

A special 12:10 p.m. Mass on June 22 at St. John the Evangelist Church, 126 W. Georgia St., in downtown Indianapolis, rosary procession from St. John to Monument Circle, and a peaceful, prayerful rally at Monument Circle are planned.

Help spread the word, and come help make a difference.

God bless you!

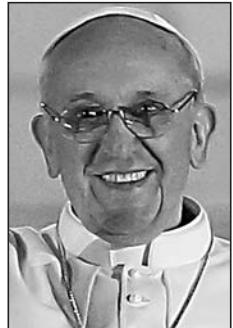
Ron Kramer
Indianapolis

Theologian thinks papal trip to Brazil critical for younger generations

MIAMI (CNS)—Look for a strong turnout, robust media interest and unscripted moments when Jorge Mario Bergoglio makes his first trip abroad as Pope Francis when he arrives in Brazil in late July, according to a Brazilian writer and academic.

In the Archdiocese of Rio de Janeiro, final preparations are under way for the 2013 World Youth Day with Pope Francis on July 23-28 around the sprawling Brazilian city.

“He has a lot of charisma, and it will be good to see that with the youngsters,” said Maria Clara Luchetti Bingemer, an associate professor of Theology at Pontifical Catholic University of Rio de Janeiro, who is regarded as an expert on lay spirituality and leadership in the Catholic Church in Brazil.



Pope Francis

the Catholic Church in Brazil.

“We are expecting more than 2 million people, houses are being prepared, families are welcoming the pilgrims, the university will be closed so that the youngsters can sleep there,” said Bingemer, who

was in Florida to speak to the Catholic Theological Society of America during its annual convention on June 6-9 at the Hyatt Regency Miami Hotel.

She is a leader in Christian Life Communities, a Jesuit-founded lay movement, and also was regional

coordinator of the Latin American Ecumenical Association of Third World Theologians from 1986-92.

Pope Francis will arrive in Rio and first visit the National Shrine of Our Lady of Aparecida on July 24, followed by a visit to a new drug rehabilitation facility and a visit to a slum in Rio’s North Zone before the festive opening of World Youth Day on Copacabana beach on July 25.

“Our local archbishop is very good with communications and has good relations with the TV and radio stations and the media in general, so it will be a well-covered visit. It was hard to find a place to have the closing Mass,” Bingemer said. “They fear it will be more than 2 million people.”

A native of Rio, Bingemer wrote a chapter for the new book *Pope Francis: Hope Reborn*. She describes Pope Francis’ style as simple and direct, with a “de-centered and collegial” style of pastoral leadership, a renewed emphasis on the Second Vatican Council and of the centrality of the poor.

“I think it is very comforting for us from Latin America,” Bingemer said of having a pope from neighboring Argentina.

Based on Pope Francis’ lively interactions with audiences at the Vatican since being elected in March, she expects he will likely have a significant impact during his visit to Brazil.

“This pope is very used to moving around, to being everywhere. I think the best word to describe the feeling is ‘hope.’ We have a lot of hope in this new way of being pope and for what will be his first international trip and to speak to the youth, the new generations.



Members and guests of the Catholic Theological Society of America attend Mass at the National Shrine of Our Lady of Charity in Miami on June 8 during the CTSA’s annual convention.

“There will be many surprises, and I think it will be very good,” Bingemer added.

In Brazil, the various lay movements such as Focolare and others are popular among Catholic laity in Brazil, as well as a locally popular method for reading and understanding the Bible developed by a Carmelite monk from Belo Horizonte.

In Rio, Pope Francis can expect to find what Bingemer calls a post-modern youth shaped by the same materialism and cultural forces that contemporary youth anywhere might experience.

“The charismatic movement is the one that catches the most young people because of the music. The youngsters are captured by the music, the possibility of expressing

themselves through singing songs, sacred rock, the mixture of gospel and rock and the charismatic movement knows well how to do that,” Bingemer said.

“Consumerism is the post-modern ideology, and I hope the pope can say some strong words about the need to look to the poor, to be interested in them,” she said, adding that visitors to Rio should prepare to experience a very beautiful city but also one marked by contrasts with very rich and poor living in close proximity.

Brazil, she said, had been known as the country with the largest number of Christian-based communities and small faith-sharing groups popular in Latin America especially, “and I am confident it will come back,” Bingemer said. †

What was in the news on June 14, 1963? The largest conclave in history set to open soon, and the last words of Pope John XXIII

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 June 14, 1963, issue of *The Criterion*:

- **Largest conclave in history to open balloting June 20**

“VATICAN CITY—The conclave of cardinals to elect a successor to Pope John XXIII will begin at 6 p.m. on June 19 in the Vatican’s Sistine Chapel. Balloting will begin the following morning. It is expected to be the largest conclave in the history of

the Church, with 82 cardinals eligible to attend and vote. Microphones will be used for the first time at a conclave. The Sistine Chapel will be wired for sound in much the same way as the ecumenical council hall, so that the

cardinals and officials will not have to shout to be heard. The conclave date was set at the first general meeting of the cardinals following the death of Pope John. Church regulations require that a conclave open not less than 15 days and not more than 18 days after a pope’s death. Since the pope died on June 3, the cardinals could have chosen any date between June 18 and 21.”

- **Two million see remains of Pope John**
- **Cardinal Cushing: Urges easing of laws on mixed marriages**
- **‘Old Smokey’ will again signal pope’s election**
- **Dismas House founder to be DCCM speaker**
- **126 attend annual Vacation Bible School in Scottsburg parish**
- **Report says pope began study of Russian**
- **Extracts from the diary of Pope John**
- **Princely Chigi family guards papal conclave**
- **High U.S. officials at Capital Requiem**
- **Pope’s secretary leaves Vatican**
- **Rural life leader hails bracero program defeat**

- **Look to pontiff’s goals, not tomb, cardinal urges**
- **Predicts continuation of pontiff’s program**
- **Newsman to view conclave area**
- **Last words**

“VATICAN CITY—‘My mother,’ were His Holiness Pope John XXIII’s very last words. The prayer, ‘That all may be one,’ were the last audible words spoken by the pontiff, but as Bishop Alfredo Cavagna, the pope’s confessor, bent over him at his last moment of life, he heard him whisper: ‘My mother.’ ... Shortly afterward, the pope was dead.”

- **Nun pharmacist takes many honors**
- **Lyndon B. Johnson at pontiff’s rites**
- **Corpus Christi rallies slated at three sites**
- **Editors debate U.S. space program value**
- **To his family: Pope John’s last letter**
- **Site of permanent tomb for pope is undecided**

(Read all of these stories from our June 14, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



Microphones will be used for the first time at a conclave. The Sistine Chapel will be wired for sound in much the same way as the ecumenical council hall, so that the



SAINT JUDE Catholic Church
creating COMMUNITY
Summer Festival 2013

FOOD COURT • LIVE ENTERTAINMENT • RIDES
GAMES FOR ALL AGES • FUN FOR THE WHOLE FAMILY!

LIC. # 131222

THURSDAY, JUNE 20

5-10 P.M.
Featuring BBQ dinner served by Chef Fr. Carlton and live entertainment by FMX DJs!

FRIDAY, JUNE 21

5-11 P.M.
Dinner featuring Iaria’s Italian cuisine and live entertainment by Blindside!

SATURDAY, JUNE 22

5-11 P.M.
Our famous fried chicken dinner, food, games, rides and live entertainment!

GRAND PRIZE!

\$3,000 CASH
\$1,000 CASH
2- \$500 CASH
* Drawing at close of festival on Sunday night

5353 McFarland Road • Indianapolis, IN 46227 • 317-786-4371 • www.stjudeindy.org

UNITED CATHOLIC APPEAL:
Christ Our Hope



To donate: www.archindy.org/UCA

Now There Are Two
Catholic Radio Stations

Serving Central Indiana

89.1/90.9
Catholic Radio
INTERMIRIFICA, INC.

89.1 Serves a large area from just east of Terre Haute to Indianapolis and from south of Lafayette to Martinsville.

90.9 Serves Carmel, Westfield, Noblesville, Fishers and the surrounding areas.

Outside of these areas you can hear Catholic Radio Indy programming anywhere in the world on your computer at: www.CatholicRadioIndy.org.

FREE APP for your Smart Phone or other Mobile Device is available at www.TuneIn.com.

100% Catholic Programming
24 Hours a Day

Events Calendar

June 14
St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast,** 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

June 14-15
Holy Angels Parish, 740 W. 28th St., Indianapolis. **Music Festival,** music, games, food, children's activities, raffle. Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival,** Bocce Ball tournament, food, music, 5-11 p.m., Italian religious procession Sat. 6:45 p.m., Mass 7 p.m. Register online for Bocce Ball tournament, www.italianheritage.org or call 317-767-7686. Grandmothers register for a chance to appear on "Cooking with Nonna" taping Sat. 7 p.m., e-mail indyitalianfest@gmail.com to register. Information: 317-636-4478.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. **Yard sale,** 8 a.m.-8 p.m. Information: 317-356-5867.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival,** Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, rides. Information: 317-291-7014.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish picnic,** Fri. 5 p.m.-midnight, Sat. 2-11 p.m., chicken dinner available Sat., food, entertainment. Information: 812-282-2290.

June 15
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Marriage enrichment, "Celebrate Marriage!"** 10 a.m.-5 p.m., Mass 5:30 p.m., renewal of wedding vows during Mass, \$15 per couple includes lunch, registration required. Childcare available from 9 a.m.-5:15 p.m., spaces are limited. Information and registration: 317-888-2861 or olgmarragementistry@gmail.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father John McCaslin celebrant, 8:30 a.m., followed by rosary

outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

June 16
Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

June 17
Hillcrest Golf and Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, 22nd Annual Pro-Am Golf Classic,** registration, 10:30 a.m., tee time, noon, \$200 per person. Information: 812-933-0737 or lamping@oldenburgacademy.org.

June 19
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 20
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or

www.catholiccemeteries.cc.

June 20-22
St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival,** Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., Thurs. Father Carlton's dinner, Fri. Iaria's Italian food, Sat. fried chicken dinner, food, games, rides. Information: 317-786-4371.

June 21
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Business and Spirituality: Doing Well by Doing Right," Steven F. Walker, CEO of Walker Information, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

June 21-22
Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Summer Social,** Fri.-Sat. 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 22
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis.

Georgia St., Indianapolis. **Rosary procession,** following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizens2016@gmail.com.

St. Mary Parish, 415 E. Eighth St., New Albany. **29th Annual Street Dance,** Sat. 7 p.m.-1 a.m., games, music, dance Sat. night with \$5 cover charge. Information: 812-944-0417.

Michaela Farm, Hwy. 229, Oldenburg. **Sisters of St. Francis, Natural Farming,** dinner, entertainment, \$50 per person, reservations due June 19. Information: 812-933-6460 or ssiefert@oldenburgosf.com.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Children's March for Life,** 6:30-9:30 p.m., rain or shine. Information: 317-605-2940 or andrea@goangels.org.

June 23
St. Mark Parish, 5377 Acorn Road, Tell City. **150th Anniversary Mass,** 10:30 a.m. Information: 812-836-2063.

June 23
St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic,** fried chicken and roast beef dinners, famous turtle soup, games, 11 a.m.-6 p.m. Information: 812-623-2964.

Harrison County Fairgrounds, 341 S. Capitol Ave., Corydon. **St. Joseph Parish Picnic,** 10 a.m.-3:30 p.m., food, games. Information: 812-738-2742.

June 30
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Farewell Party for Father Chris Wadleton,** program, 3:30 p.m. followed by reception. Information: 317-353-9404 or parishoffice@holyspirit.cc.

St. Maurice Parish, Decatur County, 1963 N. St. John St., St. Maurice. **Parish picnic,** 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754. †

June 22 Mass kicks off local observance of second annual Fortnight for Freedom

The U.S. bishops have once again called for a Fortnight for Freedom, a two-week period of prayer, fasting and action by the faithful to address the many current challenges to religious liberty.

The two-week period is from June 21 through July 4.

To commence the local Fortnight for Freedom observance, Mass will be held

at 12:10 p.m. on June 22 at St. John the Evangelist Church, 126 W. Georgia St. in downtown Indianapolis, followed by a rosary procession to Monument Circle.

A family-friendly rally, sponsored by the Indianapolis chapter of Catholics United for Faith, will also be held at Monument Circle from 1:15 to 2 p.m.

Parking for the event is available in any of the three parking garages located near the church.

For more information, contact Ron or Mary Kramer at 317-527-9531 or by e-mail at ronmarykramer@comcast.net. †



Theology on Tap summer series starts on June 19

Theology on Tap, a series that provides a forum for young adults to learn more about the Catholic faith and truth, will start its summer session at 7 p.m. on June 19 at the Broad Ripple Tavern, 745 Broad Ripple Ave., in Broad Ripple.

Join Theology on Tap this summer as participants hear personal experiences of people finding real freedom through the teachings of the faith.

Future Theology on Tap dates and locations are:

• July 3, Tin Roof, 36 S. Pennsylvania St., Indianapolis.

Indianapolis.

- July 17, Claddagh Irish Pub, 234 S. Meridian St., Indianapolis.
- July 31, Slippery Noodle Inn, 372 S. Meridian St., Indianapolis.
- August 14, Broad Ripple Tavern, 745 Broad Ripple Ave., Broad Ripple.
- August 28 (location to be determined).

For more information, log on to www.indycatholic.org or contact Matt Faley, director of Young Adult and College Campus Ministry, at mfaley@archindy.org. †

Corpus Christi procession



Father John McCaslin, pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis, kneels before the Eucharist with members of his parishes at one of three altars set up along a eucharistic procession route from St. Anthony Church to Holy Trinity Church on June 2, the Solemnity of the Most Holy Body and Blood of Christ, also known as Corpus Christi.

Participants in a eucharistic procession walk through neighborhoods from St. Anthony Church to Holy Trinity Church in Indianapolis to celebrate the feast of Corpus Christi on June 2.



Summer session of 'Divorce and Beyond' series starts on July 9

The archdiocesan Office of Family Ministries is offering a "Divorce and Beyond" series for all separated and divorced adults at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis on six consecutive Tuesdays from 7-9 p.m. starting on July 9 and ending on Aug. 13.

The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and

forgiveness. The facilitator for the series will be Louis Lopez.

The cost for the series is \$30 and includes program materials.

For more information, contact Deb VanVelse at the Office of Family Ministries at 317-236-1586 or 1-800-382-9836, ext. 1586, or by e-mail at dvanvelse@archindy.org.

A registration form can be downloaded at www.archindy.org/family/divorce.html. †



Confirmation

Archbishop Joseph W. Tobin confirms one of 56 Hispanic adults and youth from St. Monica Parish during a confirmation Mass at SS. Peter and Paul Cathedral in Indianapolis on May 19. St. Monica Parish was one of many parishes with confirmands receiving the sacrament during the Mass.

Bishop Chatard grad, friends launch a different women's magazine

By John Shaughnessy

Janet Sahn had reached a crossroads in her life.

Just 24 at the time, Sahn seemed to be the living the dream that matched her interest in fashion and her passion for style.

The 2006 graduate of Bishop Chatard High School in Indianapolis was living in New York City and working as an intern for *Elle*, the world's best-selling fashion magazine. Yet she had a change of heart as she worked for one of the many popular magazines that consistently promote an image of women that focuses on looking "hot," losing weight quickly and becoming "more sexy."

"About two years ago, while I was interning at *Elle* magazine's fashion news department and writing for *Elle.com*, I went through a major reconversion in my life, which set me on a completely different path," recalls Sahn, 26, a member of the Basilica of St. Patrick's Old Cathedral in New York.

"I began to live in a way that was consistent with the desires of my heart and my faith. As I was discovering who I was and my inherent worth, I realized there wasn't a women's fashion publication that was both high production quality and truly good for women."

So Sahn and four female friends from the young adult Catholic community in New York started to develop plans for a magazine that would strive for those two goals. The result is *Verily*, a women's magazine that debuted recently with its June/July issue.

The 2010 graduate of Fordham University in New York recently reflected on the magazine, the concept of beauty for women, and the influence of her Catholic faith on her life and her work.

Q. Part of the inspiration for the magazine was in response to a survey by the Dove Campaign for Real Beauty that noted that 75 percent of teenaged girls felt "depressed, guilty and shameful about spending just three minutes leafing through a fashion magazine." Can you talk about those results?

A. "As three minutes doesn't allow much to read, the study highlights the powerful effects of visual messaging. These results are very real and very sobering. Magazines, especially, have the ability to define what is beautiful and desirable. The quick headlines that scream, 'look hot,' 'lose fat fast,' and 'feel more sexy now' speak to women on the premise that they are not enough."

Q. The magazine's website refers to a research paper called "Paradox of Declining Female Happiness," written by researchers from the University of



"I began to live in a way that was consistent with the desires of my heart and my faith. As I was discovering who I was and my inherent worth, I realized there wasn't a women's fashion publication that was both high production quality and truly good for women."

—Janet Sahn
co-creator of Verily magazine

Shown is the June/July cover of *Verily*. 2006 Bishop Chatard graduate Janet Sahn is one of the co-creators of the new magazine.



Pennsylvania. At a time when women are told they can have it all in life, why do you think women are experiencing a decline in happiness?

A. "Well, there are many different reasons and opinions about this, but I love the letter [that] Blessed Pope John Paul II wrote in 1995 to all women, exhorting them to employ their 'feminine genius.' I would encourage all women to read it. He even boldly states, 'Situations where women are prevented from offering their full potential and from offering the wealth of their gifts should therefore be considered profoundly unjust, not only to women themselves, but to society as a whole.'"

"Unfortunately, our society no longer recognizes the importance of the truly feminine. I think women's contribution to society is to be open, receptive and sensitive to the deepest human needs. The road back to female happiness lies in living our lives, not in spite of our femininity, but because of it."

Q. How do you hope that *Verily* will offer a different perspective of life and self-image for young women?

A. "*Verily* is providing a space for conversations on what it means to live as authentic women. We feature fashion that complement rather than compromise a woman's dignity, relationship advice that goes well beyond surface attraction, and forthright journalism that tackles issues that matter to us most."

"*Verily* features real women and employs models from a range of healthy body-weights for our fashion spreads. Whereas other magazines Photoshop to achieve the 'ideal' body type or leave a maximum of three wrinkles, we never alter the body or face structure of our models."

We firmly believe that the unique features of women contribute to their beauty and therefore don't need to be removed or altered."

Q. As a young woman, what have been the challenges and struggles for you in terms of the image that our popular culture often presents for young women?

A. "The struggle for me, and I think for many women, is that image is everything, and a particularly narrow image. We desire to be beautiful, to be attractive in the best sense of the word. All too often however, this desire becomes distorted—'beauty' devolves into 'sexy.'"

"We are not denying our sexual identity and attractiveness as women, but affirming we are so much more than just physically attractive."

Q. What is your perception of what young women want from their lives?

A. "Women want to lead happy, fulfilling lives. We want to be beautiful inside and out in the best sense of the word, and we want to be loved, to know we are worth fighting for."

Q. How has your Catholic faith and the faith of your co-editors helped shape the approach of the magazine?

A. "*Verily* is a secular publication and is a product of our desire to be better women. Our faith greatly influences our identity and worldview, yet many of the topics and areas we discuss in the magazine come from reason, empirical data, studies, and the stories of real women. There are layers of evangelization, and we approach it indirectly, meeting women from different backgrounds and life experiences where they are, so as to help them reach the core of who they were created to be."

Q. What is the approach of the magazine regarding advice, articles and discussions about relationships?

A. "It is interesting that most young people still have a strong desire to be married at some point in their lives, and yet there is a lack of direction that addresses how to actually achieve that goal and have a truly healthy and loving marriage."

"It's especially difficult for young women today as there seems to be a one-note conversation in magazines when it comes to relationships—a focus on sex tips, manipulation, and how to 'Get and Keep a Man.' *Verily* offers thought-provoking guidance and encouragement for long-lasting, fruitful relationships."

Q. What are your hopes for the magazine?

A. "We aim to be a viable option on the newsstands, but we know that will be a long road and have our work cut out for us. In order to get to that point, we need subscribers. People ask us all the time how they can help, and we just respond, 'Subscribe for yourself, family and friends, and help us spread the word.'"

Q. What are your hopes for young women?

A. "I want to invite women to come to understand their own worth and to become the best versions of themselves—to live, love, relate, and even dress in a way that reflects this profound understanding. For so many young women, I want to say, 'It doesn't have to be this way. You are beautiful and worth so much more than you can imagine.'"

(For more information about *Verily*, visit the website at www.verilymag.com.) †

CATHOLIC CHARITIES INDIANAPOLIS
Refugee and Immigrant Services

3rd Annual *World Refugee Day Dinner*



Please join Catholic Charities Indianapolis Refugee and Immigrant Services in honoring World Refugee Day. The evening features ethnic food and music, highlights personal stories from local refugees and recognizes the contributions of community partners working to make a difference.

June 20, 2013

Time: 6:00 PM

Location: Catholic Center
1400 N. Meridian St.
Indianapolis, IN 46202

Cost: \$25/person
\$150/table of 8

LTC
LANGUAGE SOLUTIONS

INTLCTR
The International Center

The INDIANAPOLIS FOUNDATION
ACCI Affiliate

CHRISTEL DEHAAN FAMILY FOUNDATION

PNC

For Tickets: Visit www.catholiccharitiesindpls.org or Call Mike McCarthy at 317.236.1447



ST. JOSEPH'S ANNUAL
PICNIC AND FAMOUS
CHICKEN DINNER

Harrison County Fairgrounds · Corydon, Indiana
SUNDAY, JUNE 23

10:00 a.m. — 3:00 p.m. · rain or shine

- ➔ Kids Games
- ➔ Chicken dinner served country style!
- ➔ \$10.00 Adults · \$5.00 Children
- ➔ Dinners served by numbers under shelter— Ample Seating
- ➔ Carry-Out Available !
- ➔ Bingo!
- ➔ Grandma's Attic! (Gigantic Yard Sale)
- ➔ Hand Made Quilt booth!
- ➔ Many other booths and Games
- ➔ Unique Silent Auction

License #131180

NEW RAFFLE ITEM
Cub Cadet Radius
Turn Mower

CASH RAFFLE
totaling
\$6,800
Benefits
St. Joseph School



BATESVILLE

continued from page 1

Archbishop Tobin said the goal of the process was to help parishes “discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future.”

While some parishes will close, other parishes will be linked together in such a way that they will share a priest, other staff members and create joint programs, ministries and committees.

Finally, some parishes will create a partnership. While they will retain their own pastor or sacramental minister, they will collaborate in implementing shared programs and other staff members.

The creation of linked parishes and parish partnerships will also be effective on Dec. 1.

St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County will be linked faith communities, sharing a priest and working to combine as many programs and ministries as possible.

Holy Guardian Angels Parish will close and be merged with St. Michael Parish in Brookville, which will then become part of the Batesville Deanery, having previously been in the Connersville Deanery.

At the same time, St. Michael Parish will enter into a partnership with St. Peter Parish in Franklin County.

St. Anne Parish in Hamburg and St. Mary-of-the-Rock Parish in Franklin County will close, and be merged with Holy Family Parish in Oldenburg.

St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace will close and merge together to form one new parish.

For the first year after the closure, the churches of all four previous parishes will remain open. Starting on the first Sunday of Advent in 2014, the new parish will reduce this number to two churches. And by the first Sunday of Advent in 2015, the new

parish will have one church.

The archdiocese will work with the new parish to study the possibility of constructing a new church.

St. Denis Parish in Jennings County will close and merge with Immaculate Conception Parish in Millhousen.

St. Mary Magdalene Parish in New Marion will close and merge with Prince of Peace Parish in Madison in the Seymour Deanery.

St. Pius Parish in Ripley County will close and merge with St. Charles Borromeo Parish in Milan. At the same time, St. Charles Parish will form a partnership with St. Mary Parish in Aurora in which the two faith communities will create joint programs and share staff and services.

St. Nicholas Parish in Ripley County and St. Anthony of Padua Parish in Morris will become linked and thus share a pastor, staff members and work to combine programs, ministries and committees.

These two parishes will also enter into a partnership with St. Louis Parish in Batesville.

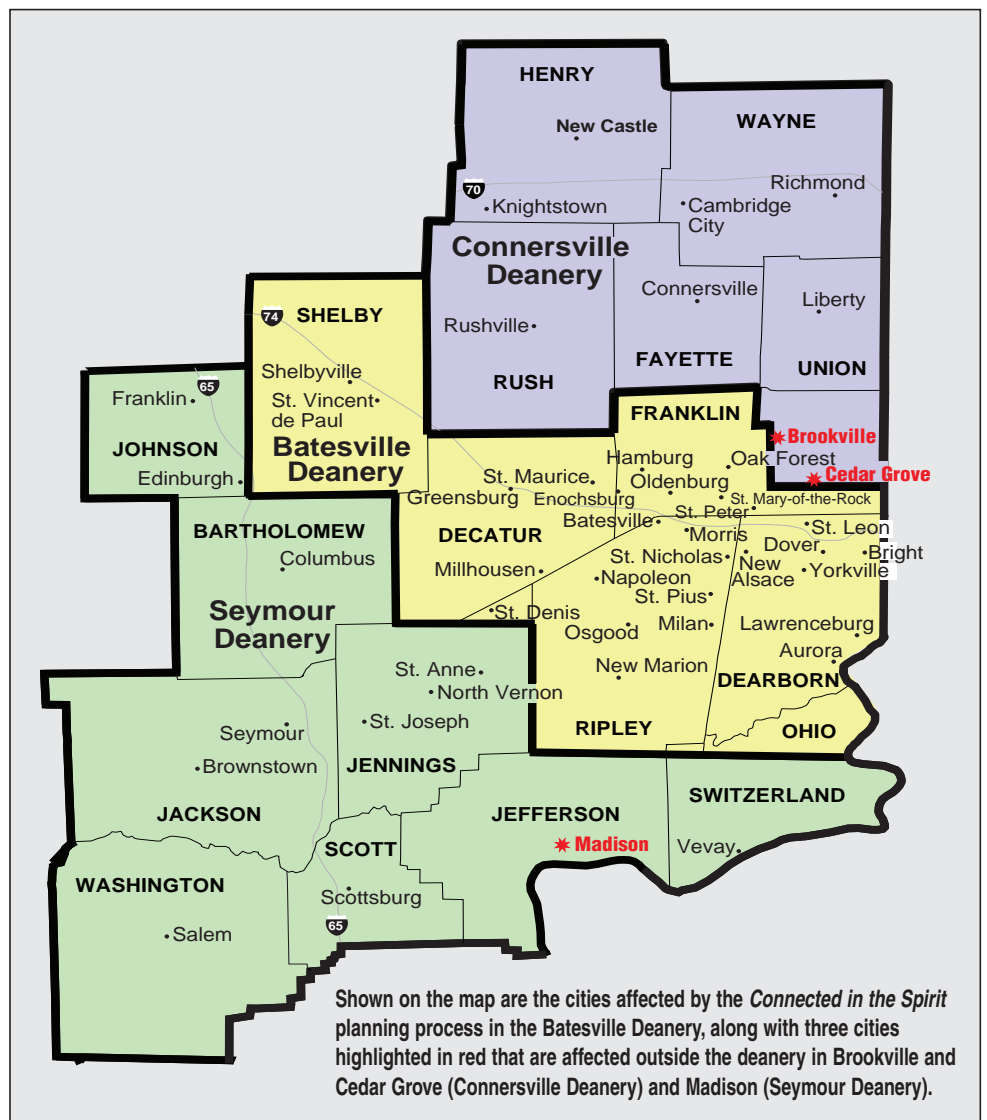
St. John the Evangelist Parish in Enochsburg and St. Maurice Parish in Decatur County will both close and become a new parish to be established in northern Decatur County. At the same time, they will enter into a partnership with St. Mary Parish in Greensburg.

The new parish will continue to worship in the churches of the two closed parishes. This arrangement will be subject to periodic review.

Although 12 parishes will close, there will be a net loss of 10 parishes since two parishes will be established, archdiocesan officials said.

There are 1,551 households in the 11 Batesville Deanery parishes slated for closure. That represents 16 percent of the total number of households registered in parishes in the Batesville Deanery.

Recommendations regarding the Batesville Deanery parishes that came out of the *Connected in the Spirit* process had been made before Archbishop Tobin was appointed to lead the Church in central and southern Indiana last fall.



However, Archbishop Tobin said during the June 6 meeting in Batesville that he waited to act on the recommendations so that he could talk about them with Catholics in the Batesville Deanery and other archdiocesan leaders.

“This consultation has convinced me that the process used to arrive at the decisions I am about to announce has been a sincere attempt to discern the will of God by proceeding from the base of each parish to the leadership of the Archdiocese of Indianapolis,” Archbishop Tobin said. “The

process was not an arbitrary movement from the top down. And, while I still have much to learn about the Catholic Church in central and southern Indiana, I am confident that the decisions we are making will contribute to its growth and health.”

(To read all of Archbishop Joseph W. Tobin's remarks at the June 6 meeting at St. Louis Church in Batesville, including the decisions he made regarding the parishes of the Batesville Deanery, log on to www.archindy.org/archbishop.) †

Batesville Deanery Catholics reflect on decision to close parishes

By Sean Gallagher

BATESVILLE—Paula Bohman came to St. Louis Church in Batesville on June 6 expecting to hear Archbishop Joseph W. Tobin announce that her parish, St. Anne in Hamburg, would be closed.

A lifelong member of the Batesville Deanery faith community, she had seen the church destroyed by a fire in 1954 and by a tornado 20 years later. In both instances, the families in the parish banded together to rebuild.

While Bohman, 68, still expected that her parish would be closed, she was nonetheless saddened to hear Archbishop Tobin actually make the announcement.

“I was expecting this, I guess,” Bohman said in comments to *The Criterion* after the meeting. “I’m a dreamer. I’m always praying for miracles. There was just something about when you get the final word—it was devastating.”

She expressed her sadness in tears when she told the archbishop during a question-and-answer period that this was “the saddest day,” and how hard it was for her to hear that her parish would close. At the same time, she acknowledged the challenges set before Archbishop Tobin in making decisions about the future of so many parishes.

Archbishop Tobin shared with Bohman and others in

‘... And I think the archdiocese is going to ultimately be healthier. But that doesn’t take away your pain, ma’am. I just want to put it in a larger and maybe more hopeful context.’

—Archbishop Joseph W. Tobin

attendance how the parish that his mother was a member of in Canada was closed about a decade ago, and the hurt that it caused him and many in his family.

“Those tears, ma’am, were reproduced in my family and in others, too,” Archbishop Tobin said. “That’s what made me so gun-shy to do this, knowing what the pain was. And it’s only after prayer and trying to ask for the light of the Holy Spirit and to say, ‘Lord, I have some idea what this is going to do to your people. Do we have to do it this way?’”

“... But I think the people who made these recommendations knew what they were talking about. ... And I think the archdiocese is going to ultimately be healthier. But that doesn’t take away your pain, ma’am. I just want to put it in a larger and maybe more hopeful context.”

Melvin and Sandra Meisberger, members of St. Mary Magdalene Parish in New Marion, are familiar with parish closings.

In 1941, when Melvin was a toddler, the parish was closed when the federal government took over the land on which it sat in order to create the Madison Proving Grounds.

The members of the parish then became members of St. Maurice Parish in Napoleon. But in 1946, the former parishioners asked then Archbishop Paul C. Schulte to re-open the parish in New Marion on the border of the Madison Proving Grounds—a step that he agreed to take.

When Archbishop Tobin announced that he would close their faith community, though, the couple wasn’t surprised or even saddened.

“Our church being closed only makes common sense because we have very few parishioners and they’re all older,” said Sandra. “There are no young people in it.”

For Melvin, 74, hearing the sadness of some people at the meeting regarding the closing of their parishes gave him a new perspective on what his family went through more than

70 years ago.

“I think I got a little feeling of what my parents and grandparents felt when the original [parish] was closed,” he said. “These people are going through what they went through. I realized now what my family went through.”

Father John Meyer, pastor of St. Mary Parish in Greensburg, also serves as the dean of the Batesville Deanery. The experience that he gained in leading Prince of Peace Parish in Madison will help him guide parish leaders and members in his deanery through the changes to occur in the coming months.

In 1990, he became pastor of four parishes in and around Madison in the Seymour Deanery that were in the process of being consolidated into one faith community.

“For the folks in the Seymour Deanery and in Prince of Peace Parish in Madison, there was healing over time,” Father Meyer said after the meeting. “But there was, of course, anger and pain and disappointment when folks had to move to another church that they weren’t comfortable with. And I see that coming in these circumstances.”

“Knowing that, I hope I can be a help to the pastors, parish life coordinators, administrators and especially the people in the months ahead.”

Archbishop Tobin, too, recognized the challenges that lie ahead for the Catholics in southeastern Indiana.

“The coming months will bring changes that touch all the faithful of the Batesville Deanery, as well as a particular grief for the members of the parishes that will close,” Archbishop Tobin said. “I truly regret the pain these decisions will cause.”

“While I personally know the anguish that comes when having your home parish closed, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and abundant life.” †



Janet and Gene Stemmler, members of St. Joseph Parish in St. Leon, and Dave Berkemeier, a member of St. Maurice Parish in Decatur County who is seated behind them, listen to Archbishop Joseph W. Tobin speak during the press conference at St. Louis Church in Batesville on June 6.

First graduates of Hispanic Leadership Institute ready to lead, help others grow in their lives of faith

By Natalie Hoefler

As Archbishop Emeritus Daniel M. Buechlein observed the Hispanic population increase throughout the archdiocese in the early 2000s, he saw a growing need for Hispanic leaders in the local Church.

He envisioned Hispanic leaders who would not just minister to the Latino population, but who would form the frontline in creating unity with their English-speaking brothers and sisters in the Church.

On May 11, Archbishop Emeritus Buechlein's vision became a reality as the first class graduated from the archdiocese's new Hispanic Leadership Institute. On that day, 45 Hispanic Catholics from around the archdiocese received their certificates of completion for the two-year Lay Leadership Pastoral Formation Program.

"This program taught us what leadership in the Church really means," said graduate Juan Carlos Ramirez, a member of St. Bartholomew Parish in Columbus. "The program really prepared us to know our role and responsibilities in the Church, how to use the gifts and talents that God has given us to continue in the mission that Archbishop [Joseph W.] Tobin told us [in his homily]—to go and look for people who are really hungry for Jesus."

In his homily at the institute's graduation Mass at SS. Peter and Paul Cathedral in Indianapolis on May 11, Archbishop Tobin called the new leaders to focus on three themes as they minister—unity, zeal and the goal of living lives authentic to the Gospel message.

That approach was also echoed by Franciscan Brother Moises Guterrez, archdiocesan Hispanic ministry coordinator, who developed the Hispanic Leadership Institute's Lay Leadership Pastoral Formation Program.

"The primary goal [of the institute] was to give the already committed leaders in the archdiocese the skills and the formation needed to continue serving in the parish, to commit even more so," Brother Moises said. "And also to help them become disciples for a 21st century Church, which calls us to integration, authenticity, to being global leaders."

When Brother Moises joined the archdiocesan staff in 2010, Archbishop Buechlein asked him to help form a team to research and develop the Hispanic Leadership Institute.

"[The team] traveled and went to different programs in Chicago and St. Louis and got the best from each of them," said Brother Moises.

The archdiocese's Hispanic Leadership Institute was under way by the fall of 2011.

The two-year program involves eight courses taught during weekly classes, plus eight daylong workshops and two retreats.

To make the program easily accessible throughout the archdiocese, it is offered at two locations—the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, and at Church of the American Martyrs Parish in Scottsburg.

Candidates are identified by pastors. They look for Hispanic members who are active in parish ministry, and who are willing to commit their time and continued participation as lay leaders in the Church.

But the end goal is to create more than just leaders.

"It's a fabulous program because it's not just about leadership and authority—it's about creating disciples to follow the Lord and inviting others into that process as well, as opposed to just taking a position in authority or leadership," said Tim Gonzalez, a Hispanic Leadership Institute instructor. Gonzalez holds a masters in divinity degree, and works for the multicultural ministry at St. Paul



Archbishop Joseph W. Tobin poses with the Hispanic Leadership Institute's first graduating class in the Lay Leadership Pastoral Formation Program at SS. Peter and Paul Cathedral in Indianapolis on May 11.

'This is the beginning of the journey. ... We have a big responsibility on our shoulders to show what we can do for this country. We are here to serve. It's a big responsibility, but I think we can do it.'

—Ana DeGante

Catholic Center in Bloomington, his home parish.

"I see [the program] having a tremendous impact. It's a great opportunity to renew our parishes at the grassroots level, renewing our catechesis from adults all the way down to children. If we have well-formed adults who can model discipleship and that relationship with the Lord, they can share that with others," Gonzalez explained.

The institute will produce a new class of graduates each year. Based on the current numbers of students enrolled, Brother Moises expects a graduating class next year of 30-35 students from the Indianapolis branch and 20-25 graduates from the southern branch.

"With having a class every year, as that moves along, you're going to see some real growth, not just in the community itself but in how ministry is done in those communities," said Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis. The parish was one of 19 represented in the class of graduates.

"I'm so glad we started this because it creates that opportunity for the Hispanic members of our parishes to get the kind of theological background they need. We don't have a lot of help in that area," Msgr. Koetter said.

Graduate Mariana Rodriguez of St. Patrick Parish in Indianapolis is anxious to share her newly gained knowledge.

"I learned so many things on how I can help people that are in the same boat I used to be of not knowing anything about our religion," she said.

Others are hoping one day to use their newfound knowledge as deacons for the archdiocese.



Hispanic Leadership Institute instructor Tim Gonzalez addresses the students of the new institute's first graduating class in the Lay Leadership Pastoral Formation Program during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 11.



Ana DeGante of St. Ambrose Parish in Seymour receives her certificate in Lay Leadership Pastoral Formation from Archbishop Joseph W. Tobin during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 11.

"Almost 20 of the men who participated in the class also applied to the deacon program," Rodriguez said. "We are just waiting for the results of the evaluations."

Ana DeGante and her husband, Heriberto Romero, who are members of St. Ambrose Parish in Seymour, completed the program together. While DeGante admitted it was "challenging" at times to juggle their class schedule with caring for their twin daughters, she said she is grateful to "God, the archdiocese and all the family and friends supporting all of us."

The program's message of unity had a particular impact on her.

"I think this is a good opportunity for us to show how we can be just one

community, the body of Christ. We are not just Hispanics, there are no Anglos—we are just one community all together," DeGante said. "This is what I hope to be eventually—one community, no matter what race or color."

"This is the beginning of the journey. ... We have a big responsibility on our shoulders to show what we can do for this country. We are here to serve. It's a big responsibility, but I think we can do it."

(For more information on the Hispanic Leadership Institute, contact Brother Moises Guterrez, archdiocesan Hispanic ministry coordinator, at 317-592-4068 or 800-382-9836, ext. 4068, or e-mail him at mguiterrez@archindy.org.) †

Latino pharmacist brings faith and science together in NFP ministry

By Sean Gallagher

When Jose Ocampo immigrated to the United States in 2002, he sought a good education and prosperous way of life for him and his family.

"It was the American dream way of thinking," said Ocampo, 46, a native of Costa Rica and a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

But in the decade since then, Ocampo and his family have instead found spiritual riches.

Trained as a pharmacist in Costa Rica, Argentina and Canada, Ocampo initially thought that he would work in that field in Indianapolis. But a deepening of his life of faith, plus his learning about the Creighton Model of natural family planning, led him to bring together his professional expertise with his desire to bring others closer to Christ and the Church.

Although highly trained in pharmacology, Ocampo said that his schooling taught him little about natural family planning.

"I was a professional and I could tell you anything about contraceptives," he said. "But I didn't have a clue about natural family planning methods."

Like other natural family planning methods, the Creighton Model involves daily observations of the signs of fertility that a woman's body produces cyclically. It can also help couples learn the root causes of infertility, and thus serve as the basis of a possible correction of that condition.

The Creighton Model was developed largely through decades of research by Dr. Thomas Hilgers, the founder of the Pope Paul VI Institute in Omaha, Neb., where his research continues and where people like Ocampo are trained to teach the Creighton Model and treat patients dealing with infertility.

As his faith deepened after moving to Indianapolis, Ocampo came to the conclusion that he personally could no

longer work as a traditional pharmacist since that would involve dispensing various forms of contraceptives to customers.

Turning his back on his profession at a time when he and his wife, Annie, had three children to raise was challenging.

"Sometimes, as a human being, I wake up in the morning and I think to myself, 'Jose, what are you doing? Just go back to the pharmacy field. Just do what you are trained to do. Make a decent salary. Take care of your family. Live a happy life,'" Ocampo said. "And then I hear this voice telling me, 'Jose, do you trust me?' I feel like God is asking me [this]."

Over the years, Ocampo had to work outside his profession, teaching Spanish for a period, working as a custodian for another.

Through it all, he desired to bring his expertise and knowledge together with his faith, but he did not know how this would happen. All he knew was that he had to have faith.

"The most difficult part in all of this has been learning to trust God every day—not just for a few hours, not just for a few minutes, but 24 hours a day, seven days a week, 365 days a year," Ocampo said. "Every day, I trust that he's in charge. He knows what he is doing, even though sometimes I get frustrated and confused."

Then, about a year ago, Jose and Annie were being trained at Holy Rosary to becoming facilitators in the "One in Christ" marriage preparation program. At that time, he learned about the Creighton Model from Dr. Melanie Margiotta and how he could apply his pharmaceutical knowledge in a faith-filled way.

He saw the chance to use his expertise to help couples learn about God's plan for marriage and sexuality, and couples experiencing infertility to meet that challenge in moral and also scientifically proven ways.

"I was excited," Ocampo said. "When I learned that I could practice again and



Jose Ocampo gives a presentation on the Creighton Model of natural family planning on Jan. 19 at Our Lady of the Most Holy Rosary Parish in Indianapolis.

use my pharmaceutical knowledge, I was excited."

He has since attended training sessions at the Pope Paul VI Center in Omaha in order to become a certified Creighton Model practitioner.

Studying the wealth of scientific data has been challenging for Ocampo. But he sees the good in it.

"There is a strong scientific foundation for this method," he said. "We don't say things just because [we want to]. We don't make recommendations just because. A lot of research has been done."

Peg McEvoy, associate director for evangelization and family catechesis of the archdiocese's Office of Catholic Education, has worked with Ocampo and sees an advantage in his professional expertise in sharing the Church's teaching on marriage and sexuality.

"The more we can share this message in a way that speaks to the disciplines of science, medicine and pharmacology, I think we'll have more and more people in those fields being drawn to these methods," McEvoy said. "Yes, it's based on our understanding of God and humanity. But it's also based on our understanding of science and medicine. They just fit so beautifully together."

Being bilingual, Ocampo can share the message of natural family planning to a variety of audiences. But he looks forward especially to helping couples in the growing Latino community in central and southern Indiana.

"I think that one of the main reasons

that God showed me this way was because there is a huge, huge need in the Latino community [for knowledge about natural family planning]," Ocampo said. "And it's not just to go and teach the natural family planning method. But through this method, you can evangelize or re-evangelize the Latino community."

Annie is confident that her husband can strengthen the faith and marriages of people he will minister to because she has seen it happen in her relationship with him.

"Jesus has strengthened our Catholic faith in a way that we have become closer to him," she said. "And we ask in prayer to grow in faith [so that] one day it will be a complete conversion. Through all of this change that has happened in Jose, it made a change in me as well."

As he moves forward in this ministry, in which he happily foresees working together with Annie, Jose is happy to be doing it in the Archdiocese of Indianapolis, which he now considers home.

"It's a perfect place [for us to live]. We love it," he said. "When people ask me where I'm from, I say, without thinking, 'from Indianapolis.' I feel that this is my home."

(For more information about Jose Ocampo's ministry as a Creighton Model of natural family planning practitioner intern, send him an e-mail at jocampomora@yahoo.com or call him at 317-847-0195.) †

'The most difficult part in all of this has been learning to trust God every day—not just for a few hours, not just for a few minutes, but 24 hours a day, seven days a week, 365 days a year. Every day, I trust that he's in charge.'

—Jose Ocampo

ST. MAURICE CHURCH Festival

St. Maurice, IN Decatur County

SUNDAY, JUNE 30, 2013

All you can eat in the air conditioned dining hall

Chicken and Roast Beef Dinner

Serving 10:30 am – 3:30 pm

Adults \$8.00 and children 12 and under \$4.00

Carry out \$8.50 (not all you can eat) 10:30 am – 1:00 pm

Raffles, Country Store, Kids & Adult Games, Bingo and family fun for all!!

Beer Garden

MOCK TURTLE SOUP AND SANDWICHES

Everyone Welcome!!! Our Mass is at 10 am
From I-74 East take the St. Maurice Exit onto 850 E,
go North for 5 miles to St. Maurice, turn left at the feed mill.

License Number 130861

Want and Need don't take the summer off

The Society of St. Vincent de Paul serves the needy year-round. Your donations of money and usable household items help us assist nearly 3,150 families every week.

To donate usable household items such as appliances, mattresses and bedding, furniture and clothing, call 317.687.1006 to arrange pick-up or log on to www.svdindy.org.

To donate financially, send your check to:
Society of St. Vincent de Paul
3001 E. 30TH Street
Indianapolis, IN 46218
Or donate online at www.svdindy.org



Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2013 by Catholic News Service.

Sunday Mass can give meaning and direction to life

By Fr. David K. O'Rourke, O.P.

Thirty years ago, I had many irons in the fire.

There were so many that finding time for even half of them was daunting. From liturgies and parish meetings to family requests and my own writing, the days seemed never to have enough hours. For every work hour I had, there were two to three hours' worth of demands on my time.

But that was 30 years ago. Now, most of my generation is gone. The different irons have been put away, and the fires are being tended by younger folks.

These days, it is much easier to find free hours for any number of pastoral or leisure projects. But as many seniors find out, those empty hours are not necessarily a benefit. As our world of friends and relatives grows smaller, it is easy for free time to slip into empty hours. And for older folks, empty hours can hang very heavy.

When I was young, the practice of regular, weekly attendance at Mass was referred to as a duty—we called it the “Sunday obligation.” It was an act of loyalty and support to the Church. But for seniors like me, it now plays a very different role. It can symbolize our need to stay active, and be a means to do so.

One of the realities of older years, we are told by our medical experts, is the frequency of depression. With friends gone, jobs completed, no one needing us the way we used to be needed, and the realization that our own lives are coming to an end, some people report that their interest in life begins to slip.

Now and then, this gets to the point that even coming up with reasons to get out of bed in the morning is a challenge. We also know that one way to face depression is to take charge.

We don't wait for reasons to keep going. We create them. We use our brains and imagination to set up our own daily routines and schedules, and we make the effort to follow them. Even as a pastor, with many rich daily tasks, I still set a morning routine that I adhere to carefully.

We need our daily routines. We need our scheduled events. Weekly events such as the Sunday Mass can give us reasons to



A woman prays during Mass at a church in Seoul, Korea, on Feb. 12. The obligation to attend Sunday Mass can be especially helpful for senior citizens, who sometimes have difficulty finding meaning in their lives.

‘Weekly events such as the Sunday Mass can give us reasons to keep going, especially during times when situations and circumstances in life may not allow us to feel as if we can move forward.’

keep going, especially during times when situations and circumstances in life may not allow us to feel as if we can move forward. Those are the moments in which we especially need that wonderful custom of regular attendance at Sunday Mass.

I think of a wonderful old parishioner who talked with me about losing interest in life. She thought it might just be aging.

But as we talked, it became clear that she was depressed. Attendance at Sunday Mass had always been the high point of her week. She was a real live wire. She knew everyone, and everyone knew and

liked her. But that weekly practice began to slip.

“Anna,” I told her, “take charge. Make yourself do it. Get back into that habit. It was always so important to you.”

She did. And it worked.

People knew she was wary of driving, so younger friends became her drivers. They didn't ask her, they told her: “Anna we're coming to pick you up at 9:15. Be ready.”

Part of our “Sunday obligation” isn't just to attend Mass. The *Catechism of the Catholic Church* tells us that apart from

not engaging in “work or activities that hinder the worship owed to God,” our day of worship needs to involve joy and the “performance of the works of mercy,” among other things (#2185).

It was rewarding to see the “Sunday obligation” express itself that way, when I saw the situation involving Anna evolve into upbeat and beautiful human acts of support and kindness.

(Dominican Father David K. O'Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.) †

Catholics are called to set aside time for worship on Sundays

By Fr. Lawrence E. Mick

The third of the Ten Commandments (as Catholics count them) says, “Remember the Sabbath day and to keep it holy.”

The Book of Exodus goes on to say, “Six days you may labor and do all your work, but the seventh day is the



Markianna Tarazi, 15, and her sisters Elena, 20, Lories, 7, and Tali, 11, attend Easter Mass with their mother, Marina, at Immaculate Conception Church in Bir Zeit, West Bank, in this 2007 file photo. The Church calls Catholics to set aside Sundays for worship of God, and time to be spent with their families.

Sabbath of the Lord your God” (Ex 20:9-10).

So the Sabbath day was to be observed as a day of rest, not only for the Jews but also for their servants and slaves and resident aliens and even their animals. The Sabbath is a day of rest from work. There is no mention here of worship in connection with the Sabbath day.

That should be a good clue that the Christian observance of Sunday is not simply the adoption of the Jewish Sabbath on a different day of the week. Christians celebrate Sunday because it is the day of the Resurrection, the day that marks the beginning of the new creation.

Christians celebrate the Eucharist on Sunday because the Eucharist is a celebration of Christ's death and resurrection.

In the early Church, Sunday was not a day of rest. Since the Christian religion was not recognized by the Roman Empire, Christians had to work on Sundays, so they usually celebrated the Eucharist very early before going to work.

After Constantine gave Christianity legal status in the fourth century and the Church gradually became dominant in the Roman Empire, Sunday became a day set aside for worship. It was for this reason that Sunday eventually became a day of rest, so that Christians could gather to celebrate the Eucharist.

It was no surprise, of course, that Christians would

then take over some of the themes and language of the Sabbath rest and attach them to Sunday. The *Catechism of the Catholic Church* says, for example, that “the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord's day, the performance of the works of mercy, and the appropriate relaxation of mind and body” (#2185).

How to fulfill this precept, however, is not always obvious, and it may vary from one person to the next. Certainly setting aside time for celebrating the Eucharist is primary, though some people may have to do that on Saturday evening or Sunday evening because of their work schedules.

Avoiding work once meant avoiding manual labor because that was the work most people did all week. Today, it may mean staying off the computer or not answering work e-mails. Manual labor may even be restorative.

What is important is taking time away from our usual work, so that we can focus on the Lord and on our families and friends and those in need. Sunday should be a day for worship and a day to be renewed and to experience the joy of living in the kingdom of God. That's how we keep the Lord's day holy.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †



From the Editor Emeritus/John F. Fink

Year of Faith: The role of statues and icons

I was asked, “Why do Catholics worship statues when the Second Commandment forbids making graven images?”

Before answering the question, I should say that various Christian traditions number the Ten Commandments differently and that Catholics include the prohibition against making graven images as part of the First Commandment.

The short answer to why Catholics worship statues is: We don’t. Religious worship of God or the veneration of saints, is not directed to images in themselves, considered as mere things, but to that which they represent—God, Mary or other saints. But that answer is hardly satisfactory.

Controversies about the veneration of images aren’t new. They were especially prominent in the eighth and ninth centuries in the Eastern Church. There, though, they involved icons, which are representations of Jesus, Mary or a saint painted on a wall, a partition or a wooden panel. The icons of the Eastern Churches take the place of the statues of the West.

In the eighth century, Byzantine Emperor Leo III became convinced that icons fostered idolatry and were prohibited by the biblical ban on graven images. Therefore, in 726, Leo issued an edict in which he declared that all images, icons included, were idolatrous and he ordered them to be destroyed. This began what was called the Iconoclastic Controversy from a Greek word meaning “image-breaking.”

Leo’s edict immediately met bitter opposition, especially from the Eastern Church’s monks, who had long taught the fine art of painting icons. St. John of Damascus wrote a spirited defense of the veneration of icons, saying, “What the written word is to those who know letters, the icon is to the unlettered; what speech is to the ear, the icon is to the eye.” Pope Gregory III condemned iconoclasm in 731.

The Eastern emperors, though, continued their iconoclastic policies for more than 50 years, until Empress Irene ruled as regent for her son, Constantine V. Irene believed in icons, so she and Patriarch Tarasius of Constantinople wrote to Pope Adrian I asking for a council to resolve the

Iconoclastic Controversy. The seventh ecumenical council, known as the Second Council of Nicaea, opened on Sept. 27, 787.

The council promulgated a decree that approved the setting up of images, but said that they were not to be worshiped since the act of worship belongs only to God. It distinguished between the worship that is due to God and the “relative honor” that is given to icons. It quoted St. Basil as saying that the honor paid to sacred images is a “respectful veneration,” and “whoever venerates an image venerates the person portrayed in it.”

Through the centuries, Christians have prayed to the saints asking their intercession with God on our behalf. We believe in the communion of the saints, a spiritual communion among the living, the saints in heaven, and the souls of the dead still undergoing purification.

The icons of the Eastern Churches and the paintings and statues of the Western Church keep God and his saints before our minds and hearts, just as old photos of our parents or grandparents do. †



Cornucopia/Cynthia Dewes

Fathers Day is the time to celebrate good men

If ladies weren’t so darned attractive there’d probably be no such thing as Father’s Day. That’s because

the paternal instinct seems to kick in later than the maternal one, maybe around Junior’s first day of school. Maybe not until Sis’s wedding.

Paternal duties also differ somewhat from the maternal kind. Moms kiss banged-up knees to make them well, and kiss heartbroken teens when they’re rejected by their first love. They fix relationships and emotional problems.

Dads, on the other hand, fix “things,” inanimate objects or situations calling for practical solutions. They also help more often with science and math problems, unless Mom happens to be a rocket scientist or something.

Dads are extremely important for daughters’ weddings. As one of our sons explained when reporting on his daughter’s upcoming nuptials, “I keep my wallet open and my mouth shut.”

In return, a dad gets to walk down the aisle with the bride and “give her away” to the churl waiting for her at the altar. Which event, by the way, does not automatically

mean that he can put away his wallet.

Some dads are good dancers, some dads can sing, and some just think they can, especially when they’re in the shower. Some dads like to do certain guy things with other men, like playing cards, golfing, hunting or watching car races.

Good dads contribute to the welfare of their wife and kids in many ways—financially, emotionally and physically. Some work long and hard to support the family, even taking jobs they’re not crazy about in order to put food on the table.

Others watch the kids while Mom goes out to a higher-paying job. Just like moms, they can be capable nose blowers, diaper changers and lunch providers, not to mention comforters in the rocking chair.

Since dads are often more interested in, and more knowledgeable about, machinery and the military and such, they can teach kids things that moms don’t. Things like why light bulbs work, what happened at the battle of Iwo Jima during World War II, or why you should stop the car when it makes a grinding noise.

Dads teach sons how to be men, husbands and fathers. They may teach in words, actions or just by being present. Their example is paramount in boys’ lives,

including as sports coaches and Boy Scout leaders when birth dads can’t be on hand.

Good dads teach boys to be kind and responsible. They understand the importance of thanking wives every day for a good meal, or being polite to neighbors, customers or employees. They learn to listen.

In turn, girls learn how to relate to men by having a good dad. They learn that men should respect women at all times, and that women are equal partners with men in making a happy marriage, a healthy child and a good life.

I’ve always believed that it’s easier for all of us to believe in a loving God when we’ve had a good father ourselves. We can trust that God is interested in each of us because our fathers were. We know that God will advise us, protect us and give us joy because our fathers did. After all, our dads, like all men, were made in the image of God the Father.

So, here’s wishing a Happy Father’s Day to our dads, and a “thank you” to God, the original Father of us all. †

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



Reflection/Mike Krokos

‘I chose life’: A story that’s always worth sharing

The story is one many of us have heard. Or we may know someone who has

experienced it firsthand.

A high school girl gets caught up in the wrong crowd, makes a series of bad choices, and becomes pregnant.

She’s an honors student enrolled at an area Catholic high school, but now the teenager faces one of the most important decisions in her young life: What do I do?

As someone who’s worked for Catholic publications for the better part of 15 years, I’ve always thought it worthwhile to share certain stories with readers.

This was one of them.

For me, it was a story of how a family, a high school faculty and its students supported an unwed young mother in her unplanned pregnancy.

The story was published years ago in another newspaper where I was employed. I recently found a copy of the feature and reread it, from beginning to end.

She and her family initially think abortion is the only option. After some prayerful soul searching and a visit to an abortion clinic, they have second thoughts. A visit to a crisis pregnancy center affirms the teenager and her family’s decision

to keep the baby. With her family and the school’s support, the teenager is able to carry her pregnancy to term, keep the baby, and graduate from high school—with honors—and go on to attend college.

I remembered how the poignant, faith-filled piece written by a fellow staff person drew praise from subscribers near and far.

Well, almost everyone.

I’ll never forget the day I was pulled aside at a parish social gathering by an acquaintance who wanted to talk to me about the story, whose headline read: “I chose life.”

As a wife and mother, she wanted to let me know in no uncertain terms how “inappropriate” she thought that story was for a Catholic publication.

Her take? We were glorifying teen pregnancy and shedding a positive light on the young girl’s situation. She was, in this person eyes, an unwed mother who made a bad life choice.

Yes, our staff knew what the Church teaches about chastity, and how “every person is called to lead a chaste life, each according to his particular state of life” (*Catechism of the Catholic Church*, #2394).

But we also felt there was a wonderful story of faith to share, how a young girl and her family didn’t fall victim to the culture of death. They instead chose to bring new

life into the world.

I must admit, I was taken aback as I tried to compose a response to my acquaintance’s criticism but, finally, with God’s grace, I was able to speak in a clear, measured tone as I addressed her.

“The point of the story,” I explained, “was that this young teenage mom chose life.” For me, it was that simple.

She faced a tremendous challenge as a young, unwed mother yet to finish high school. She knew there were different ways to address her situation. She could have aborted her child. She did not.

She chose I-i-f-e.

Though I didn’t emphatically spell my response out at the time, I look back at that situation and wonder how many hearts—and minds—were changed because of a young, teenage girl’s courageous decision to bring her baby into the world.

Yes, there were challenges, but that teenager embraced what our faith teaches us—that all life is sacred, from conception until natural death.

I believe that is a story our faith encourages us to share.

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Twenty Something/

Christina Capecchi

Love, marriage and pizza delivery

It should come as no surprise that the story of how the Domino’s Pizza founder met his wife involves pizza. But indulge me in the details.



It was a Monday night in early February of 1962, and the phones weren’t ringing at Tom Monaghan’s pizza store in Mount Pleasant, Mich., so the restless 24-year-old decided to change

things up by taking a delivery himself, leaving a trainee to manage the store. The order had come from Sweeney Hall, an all-girls dorm at nearby Central Michigan University where men weren’t allowed, so Tom stopped at the desk of the switchboard operator.

The curly-haired brunette wore a white sweater and a red skirt – “cute as a bug’s ear,” he would later say. Their conversation was brief, but Tom drove away on Cloud Nine. Normally he was shy around girls—he hadn’t been on a date in months—but Tom was convinced he shouldn’t let this one pass him by.

Back at the store, he forced himself to dial the Sweeney switchboard. “I’m the guy who just delivered a pizza,” he said. “Would you go to a movie with me?”

“Who are you?” the young woman shot back.

Not the response he was hoping for.

And then, relief: “Oh, I just came on duty.”

The operator said she’d replaced Bonnie Hula and rang Bonnie’s room. Tom worked up his courage a second time. “I’m the guy who just delivered a pizza. Would you go to a movie with me?”

“Who are you?” the young woman stammered. “Oh, another girl took my place today, Margie Zybach.” Tom was transferred once more and finally his invitation was met with a yes. Margie was the one.

A senior majoring in library science, the women made a positive impression on Tom on their first date. “Very pretty, wholesome, good, old-fashioned,” he told James Leonard, author of the book *Living the Faith: A Life of Tom Monaghan*.

Tom brought a \$400 half-carat diamond ring to their third date—the most expensive he could charge with no money down—and a week later, he convinced Margie to accept. Tom and Margie have now been married 50 years.

I marvel over the two departures from the norm—Tom’s decision to deliver a pizza and Bonnie’s absence at the switchboard—that led the 20-something Catholic to his wife. Day after day, the Holy Spirit works in amazing ways, and one of my favorite examples is when we see it connect a man and a woman and carry them to the altar, where they whisper lifelong promises before God.

Wedding season is now upon us, and you’re likely to soon witness these sacred vows firsthand.

The problem, as the kids-these-days gripe goes, is that not enough couples view marriage the way young Tom and Margie did. Increasingly, it’s treated as a hope-for-the-best pact rather than a death-do-us-part pledge, as Brad Pitt infamously expressed in a *Vanity Fair* interview while he was married to Jennifer Aniston. “Jen and I always made a pact we’ll see where this is going,” he said. “I’m not sure it really is our nature to be with someone for the rest of our lives.”

But rather than lament the state of marriage, I’m taking the long view and focusing on the positive, the way the Holy Spirit still operates and sacramental grace still seals a Catholic wedding, where the same words uttered by Tom and Margie half a century ago will be spoken this month at prairie churches and urban cathedrals.

Something beyond the human realm happens at the altar, and the church describes it well in its nuptial blessing: husband and wife enter into “so holy a mystery.” From honeymoon to 50th anniversary, the butterflies may flee, but the holiness and the mystery only deepen.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

Sunday Readings

Sunday, June 16, 2013

- 2 Samuel 12:7-10, 13
- Galatians 2:16, 19-21
- Luke 7:36-8:3

The first reading for this weekend's liturgy is from the Second Book of Samuel. Scholars refer to First and Second Samuel as historical books.



They are not history in the sense that books of history are written today. It does not mean, therefore, that they are historically unreliable or just the creature of a writer's active imagination.

Rather, it means that they draw religious lessons from the history of ancient Israel.

In this reading, the prophet Nathan confronts King David about his relationship with Bathsheba, the wife of Uriah, a Hittite leader fighting for Israel. Since Bathsheba was married, as evidently was David, the relationship was adulterous. Ancient Hebrews detested adultery, and only one thing was worse, namely adultery with a pagan. Such unions weakened the commitment of Israel to the one, true God.

Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him.

St. Paul's Epistle to the Galatians furnishes the second reading. This passage is a profound definition of what genuine Christian living is. "I live now not I, but Christ lives in me" (Eph 2:20). This one statement, so familiar to, and beloved among, Christians, captures the intimacy of the bond between the Lord and true disciples. It is a bond created in uncompromising faith. It is a bond that brings salvation to the disciple.

St. Luke's Gospel provides us with the third reading. It, too, is familiar to Christians. It is the story of a sinful woman. The text does not describe this woman as a prostitute, but over the centuries Christians usually have assumed that she was a prostitute.

Assuming that the woman was a prostitute only underscores the depth of God's love, shown in Christ's forgiving

the woman. This aspect of the story, namely God's forgiveness, is the point of this passage.

The woman had gravely sinned. The Pharisee, the Lord's host, denounced her as a sinner. Everyone saw her as such. In the Jewish culture of the time of Jesus, the greatest sins that a woman could commit were prostitution and adultery. Prostitution so often enabled adultery. So she was regarded as the worst of the worst.

Her gesture of washing the Lord's feet, and perfuming them, was a great act of deference and humility.

God's forgiveness, given in Christ's mercy, is so great and unquestioning that the Pharisee, the specialist in theology, cannot fully comprehend what was occurring. Jesus had to explain God's love in a parable.

As so often said in the Gospels, the Apostles were in the Lord's company. They were Christ's special students and followers. The presence of the Apostles verifies their future role in the development of Christianity.

The presence of the women shows the outreach of Jesus to all. Women hardly would have been admitted to the company of other male figures who called people to holiness. The women sensed their need for God, and in Jesus God responded.

Reflection

The powerful lesson offered us by these readings is that the mercy of God is unquestioningly given those who humbly and sincerely ask for God's forgiveness of their sins.

Another powerful lesson is about sin. In David's sinful liaison with the wife of Uriah, the Hittite, adultery was committed. The woman who came into the Pharisee's dinner was a sinner, and was perceived by others as a great sinner.

Yet, mercifully, God forgave David. Through the mercy of Jesus, God forgave the woman in the Pharisee's house.

Adultery is not the only violation of God's law. Many may feel that they have greatly sinned. Sin is being trapped in slavery. It leads to death.

By giving ourselves to Christ, by humbly seeking forgiveness, in God's loving mercy, we are freed. We are given life. †

Daily Readings

Monday, June 17

2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 18

2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 19

St. Romuald, abbot
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 20

2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 21

St. Aloysius Gonzaga, religious
2 Corinthians 11:18, 21-40
Psalm 34:2-7
Matthew 6:19-23

Saturday, June 22

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
2 Corinthians 12:1-10
Psalm 34:8-13
Matthew 6:24-34

Sunday, June 23

Twelfth Sunday in Ordinary Time
Zechariah 12:10-11; 13:1
Psalm 63:2-6, 8-9
Galatians 3:26-29
Luke 9:18-24

Question Corner/Fr. Kenneth Doyle

Developmentally disabled Catholics can receive sacraments, have a Church funeral

Q We are the parents of a 51-year-old daughter who has been profoundly developmentally disabled since birth. We are lifelong, baptized Catholics, as are our daughter and her brothers. We are currently



making end-of-life plans (buying cemetery plots, etc.) and are wondering what funeral arrangements we should make for our daughter.

She has not received any sacraments since baptism, is not able to attend Mass on a regular basis and, of course,

has not received the Eucharist. Should there be a funeral Mass and/or a burial service for her conducted by a Catholic priest? If so, it would be attended only by family members and not open to the public. She has lived outside the home, in a special facility in another city, since she was 16. She will be buried with us in our family plot. (Des Moines, Iowa)

A First, I commend you for your thoughtfulness for making end-of-life arrangements in advance. Besides assuring that things happen as you want them, this takes a great burden off your family, who might otherwise be left to make difficult decisions with little time to reflect.

As for your daughter's funeral rites, it would certainly be proper for her to have a Mass in church as well as prayers by a priest at her burial site, and that is what I would recommend. I suppose that one could make the argument that since mourners gather at a Mass so that they can pray for the deceased and since your daughter may well have been incapable of personal sin, religious ceremonies at her death might be unnecessary.

But I would challenge that argument on two counts. First, since the link between disability and moral responsibility is highly individualized and uncertain, I would think it better to "play it safe" and pray for your daughter nonetheless. Second, since the Eucharist is our central act of faith, marking the fact that God has redeemed us in Jesus, a funeral Mass would celebrate your daughter's being called home to the joys of heaven.

Parenthetically, you mentioned that your daughter, owing to her profound condition, has never received holy Communion. I, of course, do not know your daughter, and I trust that you have consulted with a priest in this regard. True, the Code of Canon Law does require in #914 the use of reason as a prerequisite for the reception of Communion. But particularly in the case of

developmental disability, that requirement is interpreted liberally.

In 1995, the U.S. Conference of Catholic Bishops issued a document entitled "Guidelines for the Celebration of the Sacraments with Persons with Disabilities." In it, the bishops note in #20 that all that is required is that "the person be able to distinguish the body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture or reverential silence rather than verbally," and they further note that "cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament."

In our parish there is a young man, severely disabled developmentally, who regularly receives Communion at Sunday Mass. His parents lead him up the aisle by the hand. He is often distracted until he arrives right in front of me, but then he looks at me, opens his mouth and smiles broadly when I have given him the host.

His parents, I know, have explained to him that God is blessing him with this special food, and I take his smile to indicate his gratitude.

Just one further thought. Your question reminded me of an incident in the life of the French President Charles de Gaulle. He and his wife had a daughter who was born developmentally disabled. They treated her with special tenderness, and even in wartime de Gaulle would find the time to sit her on his knee and tell her stories that made her laugh.

The girl was in her early 20s when she died. De Gaulle led his weeping wife from the gravesite and, with his arm around her, comforted her with these words, "Now, she's like the others."

You may find it consoling, exciting even, to imagine what your own daughter will be like when you meet her one day in the kingdom of God's glory. †

My Journey to God

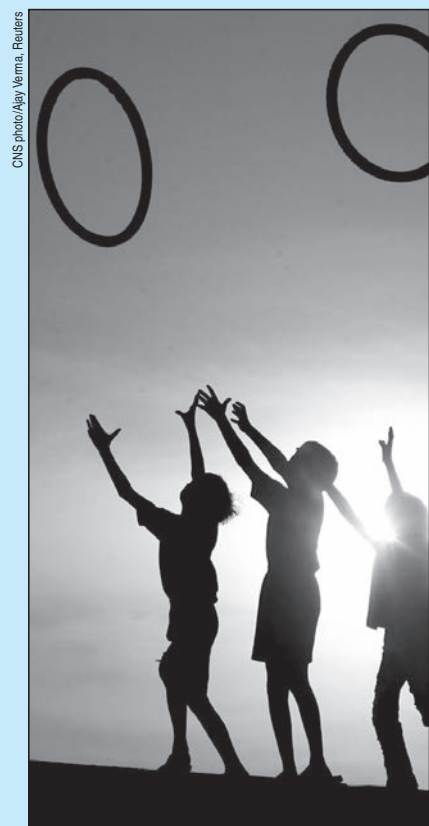
Welcome, Summer

By Sr. Susan Marie Lindstrom, O.S.B.

Summer is upon us, Lord, those long, drawn out days of sunshine and cricket chirps, of lounge chairs and hammocks. In the midst of my busyness summer beckons me to pause and ponder, to drink in the flavors and sights and sounds of a world fully alive

The slow pace of sultry mornings invites me to rest in you, God, to bask in your love and care, In your goodness reflected in the world within me and around me.

Grant me long moments, Lord, to relax and revel in Your gentle presence, to join my voice with nature's summer song.



(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove. Children play with bicycle tires as the sun sets in Dhanas village on the outskirts of the northern Indian city of Chandigarh in this file photo. The season of summer begins on June 21.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@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.

BANET, Thomas J., 86, St. Mary, New Albany, May 19. Husband of E. Anne Banet. Father of Rebecca, Gerry and Thomas Banet. Brother of Marietta Gesenhues and Arthur Banet. Grandfather of eight. Great-grandfather of one.

BYERLEY, Agnes M., 90, St. Joseph, Corydon, May 18. Wife of Floyd Byerley. Mother of Patricia McGill.

CARR, Betty C., 95, St. Paul Hermitage, Beech Grove, June 1.

CHAMBERS, Robert Lee, Sr., 70, St. John the Baptist, Dover, May 27. Husband of Rita Chambers. Father of Juanita Dudley, Douglas, Glenn and

Robert Chambers. Grandfather of nine. Great-grandfather of three.

GIPSON, Mary Margaret, 87, St. Gabriel, Connersville, May 23. Wife of Glenn Gipson. Sister of Betty Cole.

GUDORF, Eugene William, 71, St. Boniface, Fulda, May 28. Husband of Irma Gudorf. Father of Marsha Jones, Cindy Nicholson, Paula Shaw, Michelle Sherman, Brad, Kevin, Mark and Michael Gudorf. Brother of Alene Kerstiens and Lloyd Gudorf. Grandfather of 22. Great-grandfather of eight.

JOHNS, Virginia B., 92, St. Martin of Tours, Martinsville, May 28. Mother of Nancy Evans, Susan Walters, Cynthia and William Johns. Sister of Clyde Jr. and Donald Poynter. Grandmother of 16.

KIRSCHNER, Allan A., 78, Holy Family, Oldenburg, May 18. Father of Kim Hoffmaster and Kelley Light. Brother of Martha Feie, Edward and Tom Kirschner. Grandfather of seven.

LUTHMAN, Kathryn Eleanor (Weis), 96, Christ the King, Indianapolis, May 28. Mother of Elaine Huebner, Eleanor

Kolbus and Jim Luthman Jr. Grandmother of 13. Great-grandmother of 15.

LYNCH, Dorothy, 74, St. Jude, Indianapolis, May 28. Wife of Robert Lynch. Mother of Jeannie Massing and Marty Lynch. Grandmother of six. Great-grandmother of five.

MAURER, Wayne, 83, St. Joseph, Indianapolis, April 20. Father of Judi Burch, Susan Hopkins, Linda Plasencia, Jerry, Larry, Sam and Tony Maurer. Grandfather of many. Great-grandfather of several.

MOORE, Richard Alan, 48, Holy Spirit, Indianapolis, May 23. Father of Bret Roberts. Brother of James Moore Jr.

RIES, Raymond, 77, St. Mary, New Albany, May 29. Father of Roxanne McCarty, Dale, Edward, Mike and Tim Ries. Brother of Betty Lamey, John, Mike and Norbert Ries. Stepfather of five. Grandfather of 12. Great-grandfather of two.

SLOWIK, Mary, 82, St. Gabriel the Archangel, Indianapolis, May 21. Mother of Cynthia Eversman, Nicholas, Peter and Ric Slowik. Sister of Ernie Gregorian. Grandmother of seven.

SMILEY-SAURER, Sherlene, 77, St. Agnes, Nashville, May 15. Mother of Betsy Arnold, Theresa Burgess, Brian and Eric Smiley. Grandmother of four. Great-grandmother of two. †

Franciscan Sister Consolata Kuhn ministered as an educator in four states, including Indiana

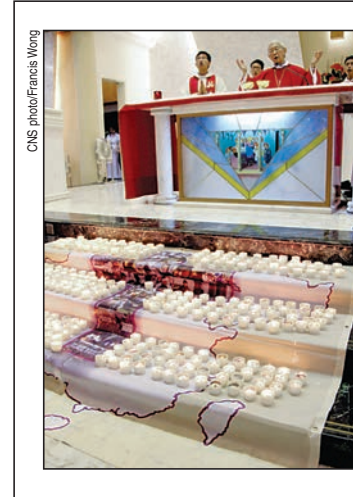
Franciscan Sister Consolata Kuhn died on March 1 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on March 4 at the Motherhouse Chapel in Oldenburg. Burial

followed at the sisters' cemetery. Sister Consolata was born on Oct. 24, 1915, in Cincinnati.

She entered the Sisters of St. Francis on Oct. 28, 1934, and professed final vows on July 2, 1940.

During 78 years as a Sister of St. Francis,



Honoring pro-democracy protesters

Candles representing those killed in the 1989 crackdown on protesters in Tiananmen Square in Beijing flicker as Cardinal Joseph Zen, retired bishop of Hong Kong, celebrates Mass in Hong Kong on June 3, the eve of the 24th anniversary of the killings by Chinese forces. Armed troops rolled into the square on June 4, 1989, to squash student-led pro-democracy rallies. The reported number of people killed ranged from 240 to 2,600.

Providence Sister Cecilia Ann Miller taught music in Catholic schools for 28 years

Providence Sister Cecilia Ann Miller died on May 31 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on June 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Ann Miller was born on Jan. 22, 1922, in Jasper, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 6, 1940, and professed final vows on Aug. 15, 1948.

Sister Cecilia Ann earned a bachelor's degree in music at Saint Mary-of-the-Woods College and a master's of music degree at Rosary College in River Forest, Ill.

During 73 years as a Sister of Providence, she ministered as a music educator for 28

years in Catholic schools in Taiwan and in the United States, including in Indiana, Illinois, Kentucky and Oklahoma. In the archdiocese, she taught at Saint Mary-of-the-Woods College from 1957-58 and from 1972-78. She also gained expertise in teaching music to children with special needs and taught in a school in Louisville, Ky., dedicated to their education.

After retiring as a teacher, Sister Cecilia Ann ministered at Woods Day Care/Pre-School in Saint Mary-of-the-Woods and offered music ministry for her sisters at Providence Health Care. She committed herself entirely to prayer in 2011.

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

stvincent.org/trivascular



A simple \$79 test could save your life.

Clogged, weak or damaged blood vessels can lead to stroke, aneurysm and other deadly vascular issues. A \$79 TriVascular Screening can detect these problems before a health crisis occurs. The \$79 TriVascular Screening packages three important screenings: Carotid, Abdominal Aortic Aneurysm (AAA) and Peripheral Artery Doppler (PAD). Three tests, one low price.

Who should receive a \$79 TriVascular Screening?

People over 55 and with two or more of the following risk factors:

- Current or past smoker
- Diabetes
- High blood pressure
- High cholesterol
- Obesity
- Family history of arterial disease

For more information, or to schedule a \$79 TriVascular Screening at St.Vincent, call 317-583-7793 or visit stvincent.org/trivascular.



THE SPIRIT OF CARING®

Marriage

ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 19, 2013, issue of *The Criterion*

If you are planning your wedding between June 30, 2013 and Feb. 1, 2014, we invite you to submit the information for an announcement on the form below.

Pictures
You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos
Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline
All announcements and photos must be received by 10 a.m. on Wednesday, June 26, 2013. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Wednesday, June 26, 2013, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone
Mailing Address	City State Zip Code
Name of Bride's Parents (first, last)	City State
Name of Bridegroom (first, middle, last)	City State
Name of Bridegroom's Parents (first, last)	City State
Wedding Date	Church City State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information Relationship Daytime Phone
<input type="checkbox"/> No Picture	

Pope says 'throwaway culture' harms environment and human life

VATICAN CITY (CNS)—Pope Francis blamed widespread degradation of the natural environment and disregard for human life on an increasingly common "throwaway culture" that places no value on the needs of others.

"We are living through a moment of crisis," the pope said on June 5. "We see it in the environment, but above all we see it in man. The human person is in danger."

The pope made his remarks during his weekly general audience in St. Peter's Square.

Noting that the United Nations had designated June 5 as World Environment Day, Pope Francis recalled the biblical account of creation, according to which God made man and woman to "cultivate and protect the Earth."

"Are we truly cultivating and protecting creation?" the pope asked. "Or are we instead exploiting and neglecting it?"

"We are often guided by the arrogance of domination, possession, manipulation, exploitation," he said. "We are losing the attitude of wonder, of contemplation, of listening to creation, and thus we are no longer able to read there what Benedict XVI calls the 'rhythm of the love story of God with man.'"

"We have distanced ourselves from God. We do not read his signs," the pope added.

Today's environmental problems also betray neglect of what Catholic teaching calls "human ecology," he said.

"What rules today is not man, it is money," the pope said, denouncing an "economy and financial system lacking in ethics."

"Men and women are sacrificed to the idols of money and consumption," he said. "That some homeless people freeze to death on the street, that is not news. On the other hand, a drop of 10 points in the stock markets of some cities is a tragedy. That is how people are thrown away. We, people, are thrown away, as if we were trash."

"Human life, the person are no longer felt to be primary values to be respected and protected, especially if they are poor or disabled, if they are not yet useful—like an unborn child—or are no longer useful—like an old person," the pope said.

Today's "throwaway culture" is also reflected in frequent waste of food, he said, adding that "food that is thrown away might as well have been stolen from the table of the poor, the hungry."

Prior to the audience, the pope made a half-hour circuit of the square in an open-topped popemobile, frequently stopping to kiss babies and small children handed to him by members of his security detail. An estimated 90,000 persons attended the audience, 20,000 more than



Pope Francis kisses a boy as he arrives for his weekly general audience in St. Peter's Square at the Vatican on June 5.

had requested tickets, and the crowd spilled out into the avenue beyond.

Afterward, the pope spent an hour and a half greeting visiting bishops, dignitaries and ordinary pilgrims, including disabled children and adults and a group of newlyweds in their wedding attire. The pope's embrace with a young disabled man lasted so long that an attendant gently pulled the man's hand away.

Many in the crowd remarked on Pope Francis' "approachable" personality and his down-to-earth appeal.

The past few popes "gave us the theology, kind of the instruction behind what our faith is about," said Father Patrick Knippenberg of the diocese of Victoria, Texas. Pope Francis is "kind of an exemplification of that teaching," he said. †



A combination of pictures shows Pope Francis catching a rosary thrown by someone in the crowd as he arrives for his weekly general audience in St. Peter's Square at the Vatican on June 5, 2013.

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

For Sale

One to eight spaces in Garden of Roses section of the Oaklawn Memorial Gardens Cemetery, 9100 N. Allisonville Road. \$1,400 per space. Call (317) 888-8208.

Four ("C Level, Patio D") Crypts in St. Joseph Cemetery Mausoleum at Great Savings! 317-844-8452 (Hearing Impaired - Let phone Ring)

Employment



COORDINATOR OF YOUNG ADULT AND JR HIGH YOUTH MINISTRY
ST. LOUIS DE MONTFORT CATHOLIC CHURCH FISHERS, IN

St. Louis de Montfort Catholic Church has an opening for a full-time Coordinator of Young Adult and Junior High Youth Ministry. The primary goal of the position is to develop, integrate, and administer programming for young adults ages 18-39, as well as programming for the junior high school youth (grades 6-8). A significant portion of the role is interacting and being present to the youth in their environment.

Qualifications:

- Desire to know God, and to share God's love with youth and young adults
- Practices a deep prayer life rooted in regular participation in the Sacraments of the Catholic Church, with ongoing spiritual formation and conversion
- Ability to be an authentic and relatable witness to the Gospel
- Demonstrated skills in program organization and administration
- Outstanding oral, written, and interpersonal communication skills
- Able to adapt to a flexible schedule (frequent evenings and weekends)
- Bachelor's degree in Theology/Religious Studies or related field
- Prefer experience working as a Youth Minister or with parish youth programs

Applicants should send a cover letter and resumé to Sandy Staton at ssaton@sldmfishers.org

Prayers Answered

THANK YOU St. Jude for prayers answered S.G.

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, FL., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

Charity



Health Insurance

Are you in need of Health Insurance
We specialize in Group and Individual Health Plans

Health Insurance Professionals

We represent the top Insurance companies in Indiana.

We can "Shop" the market for you.

Over 30 years experience, backed by quality service, second to none.

Proudly serving the "entire"

Archdioceses of Indianapolis

Dan Shea, RHU

sheadj@aol.com

Agent/Owner

317-787-4638

877-625-7633

Home Improvement

Brother's Construction
Chimney's cleaned & inspected \$99.00

- Furnace Specialist
- Complete Chimney & Furnace Work
- Brick & Concrete Specialist
- Home Electrical Work
- Fencing & Carpentry Work

St. Lawrence Parishioner
Serving the Eastside since 1976
5066 E. Michigan Street
317 501-4830

Health Care

Huser HomeCare

Trusted and Compassionate Care

- Elder or special needs care
- Personal care assistance
- Companion care
- Homemaker services
- Respite care
- Transportation & errands

Call for free in-home consultation.

Kathy and Terry Huser
(317) 255-5700 or 332-8261
www.HuserHomeCare.com

Financial

Lending Based on Family Values ... Honesty, Sincerity, Integrity

Purchase, Refinance, Debt Consolidation Loans
Conventional, FHA, VA, Rural Housing Home Loans
(317) 255-0062 or (866) 690-4920
on-line 24-hours at www.grandviewlending.com

Grandview Lending Inc.

Check out our video on our website

Local Catholic Company serving the Archdiocese of Indianapolis

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

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

In Venezuela, shortages include bread for Communion, sacramental wine

SANTO DOMINGO, Dominican Republic (CNS)—In his small parish outside of Venezuela's capital, Caracas, Father Maximo Mateos is filling his chalice with less than half the amount of wine he formerly used.

The priests at Our Lady of the Rosary Parish in Caracas are precariously close to running out of sacramental wine.

And for the Sisters of the Adoration, finding good wheat flour to make Communion wafers is becoming harder and more expensive.

In Venezuela, sporadic shortages of basic goods can turn a roll of toilet paper into a rare commodity. Add bread and wine to the list of scarce products.

Catholic leaders in the South American country have advised priests to conserve what supplies they have as they search for an alternative supply to ease the shortage.

In the publication *La Iglesia Ahora*, three bishops said there is an "extreme need" for supplies of wine. The supplier, Bodegas Pomar, "can't guarantee consistent production and regular distribution due to the lack of some goods needed to bottle the product."

Phone messages left for Bodegas Pomar were not returned, but Church officials said less than three months of wine remained in storage.

"We've had to do what we can to conserve while hoping that it's just a temporary shortage," Father Mateos told Catholic News Service. "We do live in a country where shortages of all things are common. So this is not uncommon."

Supplies of everything from toilet paper to milk, sugar and oil sporadically disappear from store shelves.

In late May, authorities seized 2,500 rolls of toilet paper, 7,000 liters of juice and 400 diapers from a clandestine warehouse in Caracas—proof, the government said, of hoarding that is to blame for the shortages.

The Venezuelan government announced in early June that it would start testing a program designed to prevent hoarding. The program will digitally track shoppers in the state of Zulia, which includes the country's second-largest city, Maracaibo, and will limit the amount of basic goods

they can buy in one day. The pilot program will be put in place in 65 supermarkets, officials said.

The government of oil-rich Venezuela has kept in place price and currency controls introduced under the government of President Hugo Chavez, who died in March after a prolonged battle with cancer. Those restrictions have limited the availability of products to consumers.

"They have kept the prices down with controls, and that has kept inflation relatively low, but it can't last," said economist Robert Bottome, who runs a consultancy in Caracas. "Things are going to get worse."

Chavez's successor, Nicolas Maduro, has tried to ease some of the pressures by making the dollar more available to some businesses, thereby allowing them to import more goods, but shortages have persisted.

In Caracas, a member of the Sisters of the Adoration, who produce wafers for Communion, said they have started buying flour in local bakeries and pastry shops because finding pure wheat flour has become more difficult.

That has raised prices, limiting the number of wafers they turn out. The congregation has cut production by two-thirds in recent years.

Father Honegger Molina of La Boyera Parish told local reporters that he used to receive 10,000 wafers at a time from the congregation, but now "they tell me to take 2,000 and come back in 15 days for 2,000 more."

The situation is more difficult when it comes to sacramental wine, which has to be pure and without additives, making finding alternatives difficult.

Jose Antonio Conceicao, who works in the liturgy department at the Venezuelan bishops' conference, said the number of Masses will not be reduced due to the shortage. Catholic leaders, he said, believe the shortage will only be temporary as they are working to find another supply.

Catholic leaders said they are talking with suppliers in neighboring Colombia, but that no supply has yet been located.

Meanwhile, parishes are saving what they can.



A woman carries products at a state-run supermarket in Caracas, Venezuela, on June 4. Sporadic shortages of basic goods in the country can turn a roll of toilet paper into a rare commodity. Clergy and religious are worried about running low on altar wine and wheat to make hosts.

"We're asking other parishes for help, but it's something we're all going through," said a representative for Our Lady of the Rosary Parish. "We just hope what little we have will last until they find a solution."

Father Pablo Urquiaga, a priest at Resurrection of the Lord Parish in Caracas, said the temporary shortage can serve as a reminder of what's important.

"We should worry ourselves more with the quality of our Masses and less with the quality of the wine," he said. †

New York bishops oppose effort to 'codify' Roe v. Wade into state law

ALBANY, N.Y. (CNS)—New York's bishops, led by Cardinal Timothy M. Dolan of New York, said they would oppose a portion of New York Gov. Andrew Cuomo's Women's Equality Act that preserves abortion rights.

The bill, introduced on June 4, "would ease restrictions in state law on late-term abortion and runs the serious risk of broadly expanding abortion access at all stages of gestation," the bishops said in a June 4 statement.

"While the bill's proponents say it will simply 'codify' federal law, it is selective in its codification," they added, "Nowhere does it address the portions of federal laws that limit abortion, such as

the ban on taxpayer funding, the ban on partial-birth abortion or protections for unborn victims of violence."

The bishops added, "We fully oppose this measure, and urge all our faithful people to do the same, vigorously and unapologetically."

The Women's Equality Act is a 10-point program unveiled by Cuomo, a Democrat and a Catholic.

Those points, according to the governor's website, are: achieving pay equity; stopping sexual harassment in the workplace; allowing for the recovery of attorneys' fees in employment and credit and lending cases; strengthening human trafficking laws; ending family status discrimination; stopping source-of-income discrimination; stopping housing discrimination for victims of domestic violence; stopping pregnancy discrimination; protecting victims of domestic violence by strengthening order-of-protection laws; and protecting "a woman's freedom of choice."

"We support the first nine points in the governor's agenda that enhance the true dignity of women," the bishops said. "We commit ourselves to examining those proposals and working with the legislature on any and all efforts that help guarantee real equality for all women and men. Our position on these issues will be consistent with all the efforts of the Catholic Church throughout the world to enhance the dignity of women."

But, the bishops added, "the direct taking of the life of a child in the womb in no way enhances a woman's dignity."

"Instead of expanding abortion and making abortions even more prevalent, we would like to protect both the woman and the child in the womb. In New York, where one in every three pregnancies ends in abortion—and upward of six in 10 in certain communities—it is clear that we as a state have lost sight of that child's dignity." †



Cardinal Timothy M. Dolan

Shelby Upholstering & Mill End Window Fashions

Family Owned & Operated Since 1932.
"The pride and economy of our family working together makes a difference."

Experts in Commercial & Residential Projects

- Carpet Sales & Installation • Wood Refinishing
- Custom Window Treatments Including Blinds
- Interior Painting
- All Customized to Fit Your Taste

3136 W. 16th Street
Check out our website
shelbyupholstering.com

Upholstering
317-631-8911

Mill End Window Fashions
317-257-4800

"Air Conditioner, Furnace or Heat Pump"

130th Anniversary Sale

130th Anniversary Sale

FREE LABOR

On the installation of a
Air Conditioner,
Heat Pump or Furnace

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 6/29/13 M-F 8-4
THIELE 639-1111

130th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 6/29/13 M-F 8-4
THIELE 639-1111

130th Anniversary Sale

FREE TUNE-UP

10 YEAR WARRANTY ON PARTS & LABOR
High Efficiency Air Conditioner, Heat Pump or 90% Furnace. Call for details.

\$59.95

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 6/29/13 M-F 8-4
THIELE 639-1111

CALL TODAY!
639-1111
Still Locally Owned & Operated
WWW.CALLTHIELE.COM

RELAX. IT'S RHEEM.[®]

IS-5987722

SERVING CENTRAL INDIANA
THIELE
Heating & Air Conditioning
SINCE 1883

To Donate: www.archindy.org/UCA

UNITED CATHOLIC APPEAL:
Christ Our Hope

To Donate: www.archindy.org/UCA