



The

Criterion

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Twenty Something

Columnist Christina Capecci discusses Catholic bartender's guide, page 12.

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Independence Day Mass closes U.S. bishops' annual Fortnight for Freedom

WASHINGTON (CNS)—Religious freedom is “the human right that guarantees all other rights,” Miami Archbishop Thomas G. Wenski said on July 4 in his homily at the closing Mass of the U.S. bishops' fourth annual Fortnight for Freedom.



Archbishop Thomas G. Wenski

That right “has its foundation in the very dignity of the human person,” he said at the Basilica of the National Shrine of the Immaculate Conception in Washington. “Peace and creative living

together will only be possible if freedom of religion is fully respected.”

Two recent events have given U.S. Catholics both the opportunity and duty, he said, “to engage the world and witness to

our teachings, to our vision of the life and dignity of the human person in a world which we

recognize as both fallen and redeemed.”

Archbishop Wenski referenced Pope Francis' encyclical on the environment, “*Laudato Si'*,” on Care for Our Common Home” and to the U.S. Supreme Court's 5-4 decision that legalized “so-called same-sex marriage” across the country.

The Catholic Church's teaching embraces what the pope in his encyclical “has called an ‘integral ecology,’” a natural and human ecology, the archbishop said.

“An integral ecology demands that rain forests be protected because of what they do potentially and actually for the flourishing of the human species on this earth,”

Archbishop Wenski continued. “Likewise, an integral ecology tells us that marriage, understood for millennia as a union of one man and one woman, ought to be respected and protected.”

Cardinal Donald W. Wuerl of Washington
See FREEDOM, page 2

See related column, page 4.

‘Part of our life's path’



Marcia Adams, left, and Deb Dalley kneel in prayer on June 24 in St. Vincent de Paul Church in Shelby County. Earlier this year, Dalley donated a kidney to Adams. Both are members of the Batesville Deanery faith community. (Photo by Sean Gallagher)

Fellow parishioners share special bond of life, faith through transplant surgeries

By Sean Gallagher

SHELBY COUNTY—Two fellow parishioners, acquainted with each other but not close friends, happen to see each other in a business and strike up a conversation.

This kind of meeting can occur at any time, and one might not think twice about it.

But a conversation in a bank in Shelbyville about a year ago between Deb Dalley and Marcia Adams, both members of St. Vincent de Paul Parish in Shelby County, changed their lives forever.

In late spring last year, Adams' doctors told her that polycystic kidney disease had decreased the function of her kidneys so much that she needed to have a transplant.

The hereditary disease had caused

Adams' mother and brother to have transplants. When her doctors told her the news, they encouraged her to tell everyone she knew about it and to ask if they would be willing to be tested as a possible donor.

Yet Adams was reticent to do so.

“I didn't want to jeopardize someone else's life,” she said.

Nonetheless, on that June day a little more than a year ago, Adams told Dalley about her condition.

When they discovered they both had the same blood type, Dalley said without hesitation, “I'll get tested.”

“Sometimes you say something on impulse and you regret it,” Dalley said in an interview with *The Criterion*. “But I knew what I was saying. I knew I meant it.

“And then I walked out and drove away, and I thought, ‘Wow. That was the

Holy Spirit. I know I can do this if it works out.’ Honestly, I just knew that it was the right thing.”

Over the course of the next several months, Dalley underwent a battery of tests to determine if she could be a possible donor for Adams. Each step along the way, she was told that she could back out. She never did.

Earlier this year, it was finally determined that Dalley was an eligible donor. On April 15, she gave a kidney to Adams in two surgeries at Indiana University Medical Center in Indianapolis.

“Life seems more precious to me now because Deb gave me a second chance at life,” Adams said. “I feel God still has plans for me on Earth, so that is why he

See BOND, page 2

Families need prayers, mercy and courage to help them build strong societies, pope says

GUAYAQUIL, Ecuador (CNS) —Encouraging and celebrating family life during a Mass on July 6 in Guayaquil, Pope Francis asked people to pray for the October Synod of Bishops on the family.

The synod will be a time for the Church to “deepen her spiritual discernment and consider concrete solutions to the many difficult and significant challenges facing families in our time,” the pope said.

Celebrating Mass with as many as 1 million people gathered under the hot sun in Los Samanes Park, Pope Francis asked them “to pray fervently for this intention, so that Christ can take even what might seem to us impure, scandalous or threatening, and turn it—by making it part of his ‘hour’—into a miracle. Families today need this miracle!”

Pope Francis acknowledged the suffering and hope of young people who do not experience happiness and love at home, the “many women, sad and lonely,” who wonder how their love “slipped away,” and the elderly who feel cast aside.

In a family, “no one is rejected; all have the same value,” he

See ECUADOR, page 7



Pope Francis greets the crowd as he arrives to celebrate Mass in Los Samanes Park in Guayaquil, Ecuador, on July 6. (CNS photo/Paul Haring)

BOND

continued from page 1

has not taken me to be with him.”

She paused and considered the place in her life of her first grandchild, who was born last fall.

“He’s also keeping me here to love and teach my grandson,” said Adams with emotion. “I want to be able to teach my grandson about God and about the Church.”

Adams’ faith was never shaken when her kidneys were failing her and her future was unknown.

“I prayed a lot,” she said. “I never did lose faith. I knew that my mother and brother had gone through it. I just prayed that I could do it. I prayed to God to keep me strong.”

Letting her thoughts go back over the months leading up to the transplant surgeries, Dalley was similarly filled with emotion.

“Sometimes, I’d have to sneak out of church because I’d be bawling, not because I was afraid but because it was so real,” Dalley said through tears. “This was my chance to show God how much I love him.

“And I love Marcia. She’s another human being trying to just do the best she can in this life to take care of her family. It was a wonderful opportunity.”

In the weeks leading up to the surgeries, Dalley said that God “would throw little Scripture [verses] in my head.”

As her husband drove her to the hospital for her surgery, Dalley posted on her Facebook page, “This is the day the Lord has made. Let us rejoice and be glad” (Ps 118:24).

Her faith remained with her as she was being wheeled into surgery with three nurses standing around her.

“We were all holding hands in a circle

and I said, ‘Will you say the “Our Father” with me?’ And they did,” Dalley recalled. “They’re all smiling and so sweet. And then I said, ‘O Sacred Heart of Jesus, I place my trust in thee.’”

In the nearly two months since the surgery, Adams has had to be hospitalized a couple of times because of dehydration, because her new kidney “was working better than what my body could keep up with.”

Dalley had given her, according to Adams’ doctors, “a Cadillac of a kidney.”

As time has gone on, Adams’ body is adjusting to her new kidney. But she still worries about the ongoing effects of the transplant on Dalley.

“I still pray. I don’t want something to happen to you,” Adams said with emotion to Dalley, her fellow parishioner who has become so much more to her.

“If it did, it was meant to be,” Dalley replied, reaching out to her friend’s hand. “This was part of our life’s path. We both help people in our path. We do.”

As it is, Dalley is in good health and expects to be well into the future.

“I’ll probably do just fine,” Dalley said, “because I’ll take better care of myself now than I would if I would have had two kidneys.”

In fact, she hopes that other people will consider offering themselves as a possible kidney donor.

“I think people might be afraid of donation,” Dalley said. “... My life expectancy is very similar to what it would have been beforehand, as long as I take good care of myself. You can do this and go about your business.”

Part of her business is to be active in her parish and in the broader community.

In particular, Dalley has done much to rally people to help Adams and her husband Dave, who was treated for cancer shortly before Adams underwent



Marcia Adams, left, and Deb Dalley smile during a conversation they had on June 24 outside St. Vincent de Paul Church in Shelby County. Earlier this year, Dalley donated a kidney to Adams. Both are members of the Batesville Deanery faith community. (Photo by Sean Gallagher)

transplant surgery.

With both spouses off work for a good while, Dalley set up a page on a fundraising website as a means for the people of Shelby County and beyond to help Marcia and Dave. The page can be found at www.gofundme.com/daveandmarcia.

The members of St. Vincent Parish reached out with prayers to help both Adams and Dalley in a special Mass and celebration of the sacrament of the anointing of the sick prior to the transplant surgeries.

Franciscan Sister Joan Miller, St. Vincent’s parish life coordinator, was impressed by the way the faith community rallied around the pair.

“I was proud of them,” Sister Joan said. “This really is a Christian community. It’s obvious that they care for each other. They pray for each other.”

Being in a Christian community means recognizing that blessings come

out of giving of one’s self to help others in their need. Dalley recognized that in her relationship with Adams, and takes joy in it.

“Everybody’s like, ‘I’m so glad. Marcia’s so lucky,’” Dalley said. “I’m like, ‘I’m lucky, too,’ because this has been the coolest thing. It makes your faith that much stronger. It cements it, because we needed him [God] so badly. And our Church family and our friends and family have been fantastic.”

She hopes that the example she and Adams have given to other people will inspire them to think of other people first and help them in their need in all areas of life.

“When you know somebody who actually does something kind of crazy like we did, maybe, just maybe, somebody else is going to think, ‘I wonder what I could do to help?’” Dalley said. “You hope it’s contagious. Maybe we helped somebody’s faith along the way. I hope we did.” †

FREEDOM

continued from page 1

was the main celebrant of the Mass that brought to an end the fortnight observance, which had as its theme this year, “Freedom to Bear Witness.”

Archbishop Wenski concelebrated along with Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty; Archbishop Timothy P. Broglio and Auxiliary Bishop Richard B. Higgins of the U.S. Archdiocese for the Military Services; and Auxiliary Bishops Barry C. Knestout and Mario E. Dorsonville of Washington.

Among the 30 or so priests concelebrating were Msgr. Walter R. Rossi, rector of the national shrine, and Msgr. Ronny Jenkins and Msgr. J. Brian Bransfield, general secretary and associate general secretary, respectively, of the U.S. Conference of Catholic Bishops.

It is clear the nation faces challenges to religious liberty, “one of our most cherished freedoms as Americans,” Msgr. Rossi said in welcoming remarks. “The freedom to live our lives according to our faith is fundamental, enshrined in the First Amendment.”

Religious freedom is under stress throughout the world, Archbishop Wenski said in his homily.

The International Society for Human Rights reports that “atrocities are committed against peoples and institutions of all the world’s religions,” he said, but it also notes that “80 percent of all acts of religious discrimination in the world today are directed at Christians. Some 150,000 Christians are killed for the faith every year.”

In liberal Western democracies, he continued, “discrimination against religion in general and Catholic Christianity in particular is growing—albeit in perhaps more sophisticated and less violent ways.”

Archbishop Wenski said a “hard despotism is decimating the Christian populations of the Middle East.”

In the U.S. and other Western countries, “people of faith are being increasingly subjected to a soft despotism in which ridicule, ostracism and denial of employment opportunities [or] advancement are being used to marginalize us,” added the archbishop, who is chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development.

“We see this when butchers and bakers and candlestick-makers are being put into

the legal dock for refusing to renounce their religious beliefs” about traditional marriage, he said.

Archbishop Wenski said the Church, by upholding its doctrine and serving all those in need, illustrates the day’s reading from St. John’s Gospel about Jesus teaching his disciples that they were in the world and not “of the world,” but never against the world.

Jesus “calls us to be always for the world,” the archbishop said, which “explains why the Church is concerned with education, with health care; it explains our involvement in civic affairs and why we define politics as something honorable and as a legitimate, and even noble, vocation for the Christian ... why we as a Church advocate for the poor and seek greater economic and social justice for all.”

The Church, he said, is committed to upholding “the dignity of every human life from the moment of conception until natural death, to the family built on marriage understood as a permanent and exclusive union of one man and one woman, to the right ordering of society for the common good and in conformity to the natural law because she feels that such commitments help promote human flourishing.”

Because of religious freedom, Catholics

prospered in America, Archbishop Wenski said. “We built parishes, schools, hospitals, orphanages and other charitable institutions; we started businesses; we served honorably in our nation’s wars.”

Now courts in the U.S. and other Western countries “are chipping away,” he said, at that original meaning of religious freedom to reinterpret it narrowly as merely the “freedom to worship,” excluding freedom to serve and witness, and “to delegitimize the Church’s participation in the public debate.”

Religious freedom also must protect institutions “that nourish the individual’s free exercise of religion,” he said.

Faith communities always have been able “to play an active role in society and express their own vision of the human person and of the policies that rule society,” he explained, noting that the civil rights movement of the 1960s, for example, was a “religiously inspired movement.”

“Some today resent the public advocacy of religious people and communities,” Archbishop Wenski said. “They accuse us of trying to impose our views on others. Yet, as St. John Paul II explained, the Church does not impose, she proposes.”

On Independence Day, he said, “we remember that the glory of our government is its protection of religious freedom.” †

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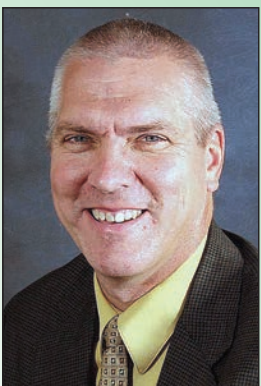


The tomb of St. John XXIII inside St. Peter's Basilica at the Vatican was one of the places that a group of educators from Roncalli High School in Indianapolis visited recently as they made a pilgrimage to learn more about their school's namesake, Angelo Roncalli—the birth name of St. John XXIII. (Submitted photo)

Trip to Italy takes Roncalli educators in the footsteps of school's namesake

By John Shaughnessy

'Once you have walked literally in his footsteps, had such close contact with so many artifacts from his life, and met with people that personally knew him, it is hard not to become even more passionate about one's Catholic faith as well as one's commitment to the high school that bears his name and a school many of us love dearly.'



Chuck Weisenbach, principal of Roncalli High School in Indianapolis

As they traveled together through Italy recently, seven friends from an Indianapolis Catholic high school quickly learned an uplifting truth about their journey:

When you travel in search of a saint, you're bound to find your own faith growing deeper in ways you never imagined.

That truth became clear again as a group of educators from Roncalli High School arrived in Rome—the last leg of their pilgrimage to learn more about the life of their school's namesake, Angelo Roncalli, the child from a peasant family who grew up to be one of the most loved and respected popes ever, St. John XXIII.

One defining moment in Rome came as the teachers and administrators visited Scala Santa, the steps that Christ climbed to meet Pontius Pilate during his Passion. According to Catholic tradition, the steps were brought from Jerusalem to Rome by St. Helena in the fourth century. The tradition also holds that the faithful have to make their way up the steps by kneeling and praying on every one—which the Roncalli group did.

"I said a 'Hail Mary' and an 'Our Father' on every step," recalls Michelle Roberts, a Roncalli teacher. "I really felt a wave of energy coming over me. It was just this wonderful experience of God's hand touching me."

That spiritual sensation continued later in the evening as the group prayed the rosary on a starry night near the fountains in St. Peter's Square, just steps from where St. John XXIII lived and served as pope.

"We prayed together for different intentions," says Laura Armbruster, another teacher. "It was very moving for us. So was the whole trip. It was extremely profound to me that we could walk in the footsteps of a saint. We were there in so many of the places where he worked, lived and studied."

The trip from May 28 to June 6 led the pilgrims to the small Italian village of Sotto il Monte, where St. John XXIII was born into a family of sharecroppers, to Bergamo where he studied for the priesthood, to Venice where he served as cardinal, and to Rome when he became pope. It was the fourth year that a different group of Roncalli educators made the journey, which is paid for from the school's annual fund.

The trip is the brainchild of Chuck Weisenbach, the longtime principal of Roncalli who always wanted to travel to Italy to see the places that influenced the man whose name graces the archdiocesan high school on the south side of Indianapolis.

When Weisenbach made the trip in 2009—thanks to a creativity grant that Lilly Endowment Inc. provides for teachers and school administrators—he was so overwhelmed by the pilgrimage that he wanted others at the school to experience it, too. So he approached Roncalli's president Joseph Hollowell and the school's board of directors with the idea. They approved it.

"I felt this experience would expand the number of folks working at Roncalli who personally were on fire with the life, legacy and spirit of this wonderful saint," says Weisenbach, who leads each trip.

"Once you have walked literally in his footsteps,



A group of educators from Roncalli High School in Indianapolis made a recent pilgrimage to Italy to learn more about their school's namesake, Angelo Roncalli—the birth name of St. John XXIII. Part of their trip included a visit to St. Mary's Church in Sotto il Monte, the church where St. John was baptized and served as an altar boy. Laura Armbruster, left, Beth Reel, Michelle Roberts and Terese Carson pose in the front row while Anthony Walters, left, and James Kedra stand in the back row. (Submitted photo by Chuck Weisenbach)

had such close contact with so many artifacts from his life, and met with people that personally knew him, it is hard not to become even more passionate about one's Catholic faith as well as one's commitment to the high school that bears his name and a school many of us love dearly."

The trip definitely had that impact on this year's pilgrims: Weisenbach, Armbruster, Roberts, Terese Carson, James Kedra, Beth Reel and Anthony Walters.

"I'm on fire," Armbruster says. "All the things we've heard about him have come to life through our experiences. We were at the seminary he attended. He had kept journals since he was 14. The person giving us a tour [Father Giovanni Gusmini] pulled out these journals and read some of the things St. John wrote down when he was 14. He had a list of 12 items of how to become closer to God—from attending Mass regularly to an examination of conscience every day."

Roberts was overwhelmed by the simplicity of St. John's early life and the beauty of the area where he grew up.

"Bergamo is such a special place—cobblestone streets, in the foothills of the Italian Alps, laundry lines running between windows, flower boxes filled with geraniums," Roberts recalls. "I was personally touched to see where he began. He came from tenant farmers where 20 people lived in one place."

"I connected with his beginnings and his simplicity. It reminded me that greatness comes from God, not us—if we can get out of God's way. I can do that as a mom, a friend, a teacher. I'm not a saint. I won't be a pope. But I'm as Catholic as the farm boy he was. We focus on that at Roncalli—his simplicity, his humility, his humor, his prayerfulness, his inspiration."

Roberts is grateful for the opportunity to make the pilgrimage, and she can't wait to share its lessons with her students.

"It's really important that our administration wants us to grow and provides us with opportunities to enrich our spiritual lives. I feel cherished. I feel like what I do matters."

"The simplicity and the humility are the two things I'm going to try to focus on with the students—to help them understand that they can do what Angelo Roncalli did, that this is what makes us Catholic. That's what the saints can give us." †



The faithful kneel and pray as they ascend Scala Santa in Rome, the steps that Christ climbed to meet Pontius Pilate during his Passion. According to Catholic tradition, the steps were brought from Jerusalem to Rome by St. Helena in the fourth century. A group of educators from Roncalli High School in Indianapolis made their way up the steps during a recent pilgrimage to Italy. (Submitted photo)



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Editorial



Sister Elizabeth Azim of the Franciscan Sisters of the Immaculate Heart of Mary tends to a patient at the Italian Hospital in Cairo. A growing number of states across the country and nations around the world are considering legalized doctor-assisted suicide. (CNS photo/ Dana Smillie)

Take a look inside 'the waiting room' at the issue of doctor-assisted suicide

Dale Francis was one of the most prominent Catholic journalists of the 20th century, so well thought of that he was the first recipient of the Catholic Press Association's St. Francis de Sales Award for "outstanding contributions to Catholic journalism."

About 50 years ago, he wrote a fictional piece called "The Waiting Room 2050 A.D.," about a married couple waiting for an interview that would decide whether they would be permitted to live another five years. It has been reprinted frequently since Dale first wrote it. (You can read the story by Googling "The Waiting Room 2050.")

We thought about that story when we saw the cover of the June 27-July 3 issue of *The Economist*. With a photo of an extinguished candle, it proclaims: "The right to die: Why assisted suicide should be legal." Inside, it has a five-page briefing on doctor-assisted dying plus an editorial that asserts that "doctors should be allowed to help the suffering and terminally ill to die when they choose."

This is the next step, we thought, toward that scenario in Dale's story in which government officials decided whether people were productive enough in society to allow them to continue to live for another five years. The intermediate step would be euthanasia.

Doctor-assisted suicide appears to be the next campaign in our society to make sure that traditional morality doesn't interfere with what secularism considers our ideal society. There was a time when adultery was against the law, and anti-sodomy laws existed until 2003. Divorce used to be difficult, but not anymore. Cohabitation, and especially having children out of wedlock, was a complete no-no, but society now accepts both.

So now it's doctor-assisted suicide, which is currently legal in four states (Oregon, Montana, Washington and Vermont), although California's Senate approved a bill on June 4 to legalize it there. However, bills and legal cases are in progress in about 20 American states, to say nothing about Canada, Europe and South Africa.

In preparing its briefing, *The Economist* commissioned a poll of people in 15 countries on whether

they thought assisted-suicide should be legalized. In all 15 countries except Poland and Russia, majorities said that it should be legalized for terminally ill adults. In the United States, more than three-fifths support the idea, according to the poll.

Further, in 11 of the 15 countries surveyed, most people favor extending doctor-assisted dying to patients who are in great physical suffering but not close to death.

We don't doubt the facts and statistics in *The Economist's* briefing. That's what makes it so appalling.

In its editorial, *The Economist* admitted that the idea of doctor-assisted suicide "fills its critics with dismay. For some, the argument is moral and absolute. Deliberately ending a human life is wrong, because life is sacred and the endurance of suffering confers its own dignity." Yes. That sums up the Catholic Church's teaching on the issue fairly well.

There's also this, according to the editorial: "For others, the legalization of doctor-assisted dying is the first step on a slippery slope where the vulnerable are threatened and where premature death becomes a cheap alternative to palliative care." Yes again. When elderly and ill people realize how expensive their care is, there's undoubtedly a tendency to think that it would be better for their families if they were dead.

But the editorial, while saying that these views should be taken seriously, rejects them: "In a secular society, it is odd to buttress the sanctity of life in the abstract by subjecting a lot of particular lives to unbearable pain, misery and suffering."

Of course that's the view of "secular society." And that's where the Catholic Church diverges from secular society. It wants to relieve the "unbearable pain, misery and suffering" to the greatest extent possible, but not through killing, whether done by a doctor alone or by the patient assisted by a doctor.

As our population continues to age, end-of-life issues will be more prominent in coming years. We can only hope that the scenario in Dale Francis' story remains a piece of fiction, but he could see, already 50 years ago, what was on the horizon.

—John F. Fink

Reflection/Sean Gallagher

People of faith may be marginalized in future public discussions on marriage

About two months ago, I wrote a reflection in *The Criterion* in which I



encouraged people on both sides of the marriage debate in our country to be respectful in their discussions and to keep from framing their opponents and their views as having no place in society.

The U.S. Supreme Court's ruling on June 26 in the case of *Obergefell v. Hodges* may have ended the legal aspects of this discussion by expanding the law's definition of marriage to include couples of the same sex. The discussion of this topic more broadly, however, will continue.

It's similar to what happened after *Roe v. Wade* was decided in 1973. That ruling legalized abortion across the country. But it didn't stop the debate about the morality of abortion.

I am concerned, however, that the discussion on marriage may be stifled in the months and years to come. The prevailing culture praises advocates of marriage redefinition and scorns its opponents. This cultural milieu, combined with the legal precedent established in *Obergefell*, could lead employers and governments at the local, state and national levels to marginalize individuals and religious institutions that continue to hold that marriage is a union between one man and one woman.

It would appear that I'm not alone in my concerns. Supreme Court Justice Samuel Alito, in a dissenting opinion in the *Obergefell* case, stated that "those who cling to old beliefs will be able to whisper their thoughts in the recesses of their homes, but if they repeat those views in public, they will risk being labeled as bigots and treated as such by governments, employers, and schools."

Justice Alito did not dream up such

dangers out of thin air. During the April 28 oral arguments in the *Obergefell* case, he asked U.S. Solicitor General Donald Verrilli, who argued in favor of marriage redefinition, if religious schools that held that marriage is a union between one man and one woman might have their tax exempt status revoked, just as Bob Jones University in South Carolina lost such status in the 1980s when it continued its prohibition of interracial dating among its students. Verrilli admitted that this was "going to be an issue."

Hopefully, this "issue" will be quickly resolved when government officials with the authority to withhold an institution's tax exempt status (and to take other punitive actions) will recognize the fundamental difference between condemning interracial dating and marriage and holding that marriage is a union between one man and one woman.

Prohibiting interracial dating and marriage, while repugnant, does not touch on the fundamental meaning of marriage (at least as understood through millennia and in countless cultures), which includes openness to the creation of new life and the raising of children by both a mother and a father.

I am concerned about the ability of people of faith who disagree with the Supreme Court's marriage ruling to participate in ongoing public discussions about marriage and family life because I agree with the Church that these two matters are the foundation of our society as a whole.

And history has shown that people of faith have done much to build up strong marriages and families. Why silence their voices at a time when so many marriages and families are struggling and breaking apart?

Hopefully employers and government leaders will see the wisdom in fostering this discussion and not restricting the religious liberty of faithful citizens who want to be a part of it. Hopefully all participants in this discussion will treat everyone in it with respect. †

Be Our Guest/Father Eugene Hemrick

Encyclical reflects Church's connection to science

Recently, Republican presidential candidate Rick Santorum said the pope should "leave science to the scientists." His



sentiment is echoed by those who deny climate change and contend that the Church should stay out of the debate—following the release of "*Laudato Si'*," on Care for Our Common Home," and the

conversation that the pope's encyclical letter on the environment has generated.

Before dismissing the Church and its role in science, those who deny climate change need to study history, and they will see that Catholic scientists have radically changed the world. Some of them include Nicolaus Copernicus, Gregor Mendel and Roger Bacon.

Mendel is an excellent example of the Church's contribution to science. He is known in scientific circles as the founder of the modern science of genetics. Almost anyone who has taken a biology or science class probably has heard of his pea plant experiments. They helped establish the rules of heredity. What they probably don't know or remember is that he was an Augustinian friar.

You may not know this, but Holy Cross Father Julius A. Nieuwland discovered synthetic rubber while at the University of Notre Dame. He studied at The Catholic University of America, where he also made some discoveries. We must wonder about other science students at Catholic universities throughout the world who

have made discoveries over the centuries and whose contributions make life better for everyone.

Yet throughout Church history, some Catholics and Church authorities have contended that involvement in science and other areas of society should be secondary with the Church's main emphasis on theology.

This sentiment also was apparent when Catholics marched to protest racial injustice in the United States and were seen as diverting attention away from the Church's main mission.

I can still remember a friend who was a priest and was shot while marching in Alabama to end segregation. He returned home only to be shunned as a renegade by some priests and parishioners. They said he was involved in what they considered "non-priestly work."

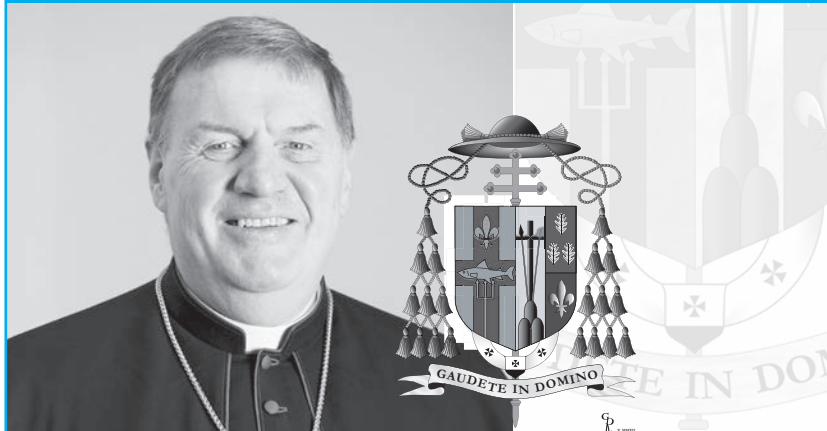
Fortunately, this sentiment is waning as the Church broadens the understanding of social justice.

A stickier point regarding the encyclical—which focuses on ecology and our duties as Christians—is that giant conglomerates and politicians are trying to downplay or attack what's being discussed in the encyclical. How much of this resistance is about economics and political clout? Are some so steeped in entitlement to power that they are threatened by this document?

Encyclicals raise prudent questions aimed at producing greater knowledge. We can only hope we will see this as a result of Pope Francis' encyclical.

(Father Hemrick is a columnist for *Catholic News Service*.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Work is for us, we are not for work

It probably won't surprise you to learn that I have a special devotion to St. Joseph, the husband of Mary and foster father of Jesus. The quiet strength and dignity of this humble man, the carpenter of Nazareth, amazes me. He faced situations that most of us would run away from, but Joseph always stood his ground. He accepted things he couldn't possibly understand because he was, first and foremost, a man of faith.

I used to protest whenever I saw images of St. Joseph that depicted him lying down, asleep. After all, Joseph the carpenter was a man of action. Why insult him by showing him at rest? Then I learned that these images of St. Joseph lying down are meant to illustrate the fact that he encountered God through messages delivered in dreams. Most importantly, he was open to God's word—no matter how mysterious or frightening—and he always acted on it, and followed through to the end.

In 1955, Pope Pius XII instituted the feast of St. Joseph the Worker as the Church's response to May Day celebrations for workers sponsored by Communist organizations. The pope wanted to affirm what Christians have

believed from the beginning: that Jesus, the carpenter's apprentice, cares deeply for the plight of workers (and those who are unable to find work.)

In the Indiana bishops' recent pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, we make the following observations about work and its importance for human dignity and the common good:

"The economy must serve people, not the other way around" is a succinct paraphrase of a crucial statement by St. John Paul II in his encyclical, *"Laborem Exercens"*: "In the first place, work is for man and not man for work" (#6.6). Work is more than simply a way to make a living; it is a continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected; these include the right to productive work, to decent and fair wages, to organize, to private property, and to economic initiative."

Especially during elections for state and federal offices, we hear a lot about the economy and the need to create jobs. But rarely do we hear about the spiritual dimension of work, or the devastating

effects that chronic unemployment can have on the human person, the family and society itself.

Poverty at the Crossroads continues:

"For St. John Paul II, this powerful statement—work is for man; man is not for work—is the principle that governs the success or failure of all economic systems. The human person is what is most important, not economic theory or social structures. The human person, the one who works, is not a means to an end, but the primary beneficiary of his or her own labor.

"Every worker has a fundamental dignity because he or she is made in the image and likeness of God. Workers are co-creators with God in building the human community. Workers are not commodities. They are not instruments of production or tools in the hands of owners or managers, who are entitled to use them and then set them aside at the end of the day or the completion of a particular project."

Our Church's devotion to St. Joseph the Worker underscores our conviction that each of us has a fundamental dignity as a child of God and that our work—whatever it is—is a participation

in the work of our Creator. From this profound vantage point, the economy, jobs, working conditions, just wages and the meaning of work itself must all be seen with new eyes. We are not means to an end (the economy or the state). We are "co-creators with God in building the human community."

As we note in our pastoral letter, "Indiana is home to thousands of the so-called 'working poor.' These are women and men who have jobs, but whose income is not enough to sustain them or to cover the necessities of life, including food, housing, health care, transportation and childcare. For these families, full-time, year-round work by itself is not enough to lift them out of poverty."

Our Church cares deeply about these families—and about thousands of others in our state who are unemployed, homeless or unable to work because they suffer from mental and physical illnesses.

St. Joseph the Worker, pray for us. Inspire us to listen for God's voice, and then to act to help our sisters and brothers who are poor find worthwhile work in accordance with their human dignity. †

El trabajo nos beneficia pero no nos debemos al trabajo

Probablemente no le sorprenda enterarse de que le dedico una devoción especial a San José, el esposo de María y padre adoptivo de Jesús. Me maravilla la discreta fortaleza y la dignidad de este humilde hombre, el carpintero de Nazaret. Se enfrentó a situaciones ante las cuales la mayoría de nosotros huiría, pero José se mantuvo firme; aceptó cosas que no podía ni remotamente comprender porque era, primero que nada, un hombre de fe.

Solía protestar cuando veía imágenes que representaban a San José acostado, durmiendo, ya que, después de todo, José el carpintero era un hombre de acción. ¿Por qué lo insultaban al mostrarlo descansando? Entonces descubrí que las imágenes de San José acostado ilustraban el hecho de que conoció a Dios a través de los mensajes que le entregaba en sueños. Y lo que es más importante: estaba abierto a aceptar la palabra de Dios, sin importar cuán misteriosa o aterradora fuera, y siempre reaccionaba y cumplía con su deber.

En 1955, el papa Pío XII instituyó la festividad de San José Obrero, la respuesta de la Iglesia ante la Festividad de Los Mayos de los trabajadores, patrocinadas por las organizaciones comunistas. El Papa quería reafirmar aquello en lo que los cristianos han creído desde un principio: que Jesús, el aprendiz de carpintero, se preocupa enormemente

por las vicisitudes de los trabajadores (así como por aquellos que no pueden encontrar trabajo).

En la carta pastoral publicada recientemente por los obispos de Indiana, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, hacemos las siguientes observaciones acerca del trabajo y su importancia para la dignidad humana y el bien común:

"La economía debe estar en función de los pueblos, no al contrario" es la paráfrasis sucinta de la declaración fundamental que realizó San Juan Pablo II en su encíclica titulada *"Laborem Exercens"*: "ante todo, el trabajo está 'en función del hombre' y no el hombre 'en función del trabajo' (#6.6). El trabajo es más que una simple forma de ganarse la vida; es la participación continua en la creación de Dios. Si se ha de proteger la dignidad del trabajo, entonces también deben respetarse los derechos básicos de los trabajadores, entre los que se encuentran el derecho al trabajo productivo, a un salario decente y justo, a organizarse, a la propiedad privada y a la iniciativa económica."

Especialmente durante las elecciones para cargos en el gobierno estatal y federal, oímos muchas cosas sobre la economía y la necesidad de crear empleos. Pero raramente oímos acerca de la dimensión espiritual del trabajo o de los

efectos devastadores que puede provocar el desempleo crónico sobre la persona humana, la familia y la propia sociedad.

Pobreza en la Encrucijada prosigue:

"Para San Juan Pablo II, esta poderosa afirmación—el trabajo está en función del hombre y no el hombre en función del trabajo—es el principio rector del éxito o del fracaso de todos los sistemas económicos. La persona humana es lo más importante, no la teoría económica ni las estructuras sociales. La persona humana, el trabajador, no es un medio para lograr un fin, sino el principal beneficiario de su propia labor.

"Cada trabajador posee una dignidad fundamental porque él o ella está hecho a imagen y semejanza de Dios. Los trabajadores son, junto con Dios, cocreadores en la construcción de la comunidad humana; no son bienes desechables. No son instrumentos de producción ni herramientas en las manos de propietarios o supervisores, que se sienten con el derecho de usarlos y luego marginarlos al final del día o tras culminar un proyecto en particular."

La devoción de nuestra Iglesia a San José Obrero pone de relieve nuestra convicción de que cada uno de nosotros posee una dignidad fundamental como hijos de Dios y que nuestro trabajo, independientemente del que sea, es una forma de participar en la obra de nuestro Creador. Desde esta perspectiva

tan profunda, debemos contemplar la economía, los empleos, las condiciones de trabajo, los salarios justos y el significado mismo del trabajo desde un punto de vista distinto. No somos medios para alcanzar un fin (la economía o el Estado). Junto con Dios, somos "cocreadores en la construcción de la comunidad humana."

Tal como lo expresamos en la carta pastoral: "Indiana es hogar de miles de personas denominadas 'trabajadores pobres.' Estos son hombres y mujeres que poseen empleos pero cuyo ingreso no les alcanza para mantenerse o para cubrir las necesidades básicas de la vida, como por ejemplo alimento, vivienda, atención médica, transporte y cuidado infantil. Para estas familias, el trabajo a tiempo completo durante todo el año por sí mismo no es suficiente para salir de la pobreza."

Nuestra Iglesia se preocupa enormemente por estas familias y por otras miles en nuestro estado que se encuentran desempleadas, sin hogar o que no pueden trabajar pues sufren enfermedades mentales o físicas.

San José Obrero, ora por nosotros. Inspíranos a escuchar la voz de Dios y a actuar para ayudar a nuestros hermanos y hermanas pobres a encontrar ocupaciones rentables, acordes con su dignidad humana. †

Traducido por: Daniela Guanipa

Events Calendar

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

July 10-11
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community festival**, 5 p.m.-midnight, music, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 11
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired summer sizzling sale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn.org.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Year of Consecrated Life," open house**, 3-5 p.m. Information: 317-787-3287.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

July 12
Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel,

Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Gabriel Project, Healing Hidden Hurts, Debbie Miller, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmcparish@olmc1.org.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Annual Chicken Fest**, 11 a.m.-6 p.m., bid-n-buy booth, chicken dinner. Information: 812-537-3992, ext. 2.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

July 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence,

St. Mary-of-the-Woods. **"Taizé Prayer,"** 7-8 p.m. Information: 812-535-2952 or provctr@spsmw.org.

July 16
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

July 16-18
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Summer Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

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

Reservations and information: www.catholicbusinessexchange.org.

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

July 18
Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

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

Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

July 18-19
All Saints Parish, St. John the Baptist campus, 25743 State Route 1, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, games, country store, music, children's area; Sun. chicken dinner 11 a.m.-5 p.m., \$12 adults, \$6 ages 10 and younger. Information: 812-576-4302.

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

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette).

"A Summer of Joy and Life," Women's Care Center, Sarah Bardol, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmcparish@olmc1.org.

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

July 19-25
St. Ambrose Parish, food booth at **Jackson County Fair** on S.R. 250, Brownstown, 10 a.m.-10 p.m. Information: 812-522-5304.

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

Life Principles Academy pro-life training set for July 25 in Indianapolis

Life Principles Academy, a pro-life training event, will take place at the St. Michael the Archangel Parish Life Center, 3354 W. 30th St., in Indianapolis, from 11:30 a.m.-4 p.m. on July 25.

The training is intended for anyone who wants to share the pro-life message with family, friends, students and others using logic, compassion and unassailable truth.

Find out why photographs, facts and figures are not enough for changing hearts and minds. Learn how to teach the critical thinking skills necessary for pro-life conversion. Discover the

10 universal principles that can be applied to virtually any social issue.

Life Principles Academy will be presented by Camille Pauley, president of Healing the Culture, a pro-life educational organization based in Snohomish, Wash. and founded by Jesuit Father Robert Spitzer.

The cost is \$39, which includes a light lunch, workshop materials and \$70 worth of free textbooks and game flashcards.

Registration is available by logging on to www.healingtheculture.com/LPA or by calling 360-243-3811. †

VIPs



Robert W. and Anna (Langer) Cross, members of Sacred Heart of Jesus Parish in Indianapolis celebrated their 65th wedding anniversary on July 1.

The couple was married on July 1, 1950 at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of two children, Roberta Cross and Bill Cross.

They also have two grandchildren. †

Sisters of Providence will offer Retreat in Daily Life starting in October

Providence Sister Mary Moloney will facilitate a retreat titled "A Retreat in Daily Life" starting this fall. The retreat, based on the *Spiritual Exercises* of St. Ignatius of Loyola, is an eight-month focus on everyday prayer for people of all faith traditions. The retreat will begin in October.

Participants set aside one hour a day for prayer, meet with a group for an

hour-and-a-half once a week, and meet twice a month with a spiritual director.

The cost for the retreat is \$60 per month, plus a one-time fee of \$40 for supplies.

Registration for the retreat will take place between July 15 and Aug. 31.

For more information or to register for the retreat, contact Jeanne Frost at 812-535-2952 or jfrost@spsmw.org. †

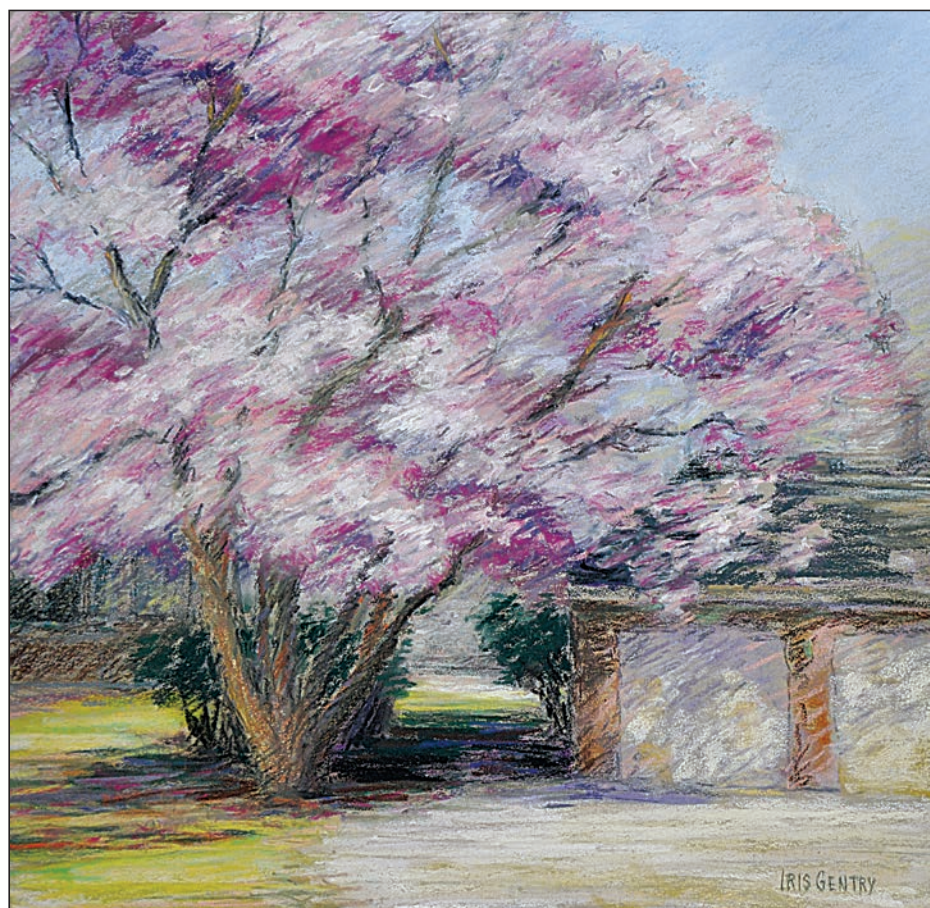
Little Sisters of the Poor rummage sale set for July 17-18

The Little Sisters of the Poor will host a rummage sale at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis, from 10 a.m.-4 p.m. on July 17-18.

There will be plenty of furniture,

bedding, household items, glassware, TVs, movies, CDs, books, picture frames, floral items and baked goods, and much more.

For more information, call 317-415-5767. †



Pastels exhibit

Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, is hosting a free exhibit of pastels by Henderson, Ky., artist Iris Gentry through Aug. 16. For library hours, call 812-357-6401 or 800-987-7311, or log on to the www.saintmeinrad.edu/library/hours/.

Benedict Inn to host presentation on connecting faith to everyday life

Ken Ogorek, archdiocesan director of catechesis, will offer a talk titled "Money, Sex, Politics, Religion: Connecting Faith to Everyday Life" at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, on Aug. 11 from 7-9 p.m.

The talk will address how the rupture between the Gospel and daily life has been called the great drama of our

time. It will take a look at bridging the gap between faith and life—not in a one-size-fits-all way, but rather in a process involving honest dialogue with Jesus and openness to the myriad of ways that faith in him can show itself in the lives of his diverse group of disciples.

The cost of the event is \$20.

For more information or to register, call 317-788-7581. †



Pope Francis arrives to celebrate Mass in Los Samanes Park in Guayaquil, Ecuador, on July 6. The pope is making an eight-day visit to Ecuador, Bolivia and Paraguay. (CNS photos/Paul Haring)



A woman lifts a Marian statue as others hold a plant, rosaries and an ultrasound image while Pope Francis celebrates Mass in Los Samanes Park in Guayaquil, Ecuador, on July 6.

ECUADOR

continued from page 1

said, telling the crowd that when he asked his own mother which of her five children she loved best, she would say that they were like her five fingers: all were important and if one finger was hurt, the pain would be the same as if another finger was hurt.

The Gospel reading at the Mass recounted the story of the wedding feast at Cana where the wine ran out and Mary asked Jesus to do something about it. Jesus turned water into wine.

Despite the 90-degree heat, the 78-year-old pope was upbeat during the Mass and confident—even cheerful and playful—in his homily about the family.

The joy of the wedding feast at Cana, he said, began when Mary was attentive to the needs of others “and acted sensibly and courageously.”

“Mary is not a ‘demanding’ mother, a mother-in-law who revels in our lack of experience, our mistakes and the things we forget to do,” he said. “Mary is a mother! She is there, attentive and concerned.”

As with the guests at the Cana wedding, who were offered the finest wine at the end of the celebration, Pope Francis insisted that for families today “the richest, deepest and most beautiful things are yet to come.”

“The time is coming when we will taste love daily, when our children will come to appreciate the home we share, and our elderly will be present each day in the joys of life,” he said. “The finest of wines will come for every person who stakes everything on love.”

Pope Francis said he knows “all the variables and statistics which say otherwise,” but “the best wine is yet to come for those who today feel hopelessly lost.”

Speeding up his delivery and increasing his volume, the pope made “the best wine is yet to come” into a litany. “Say it until you are convinced of it,” he told the crowd. “The best wine is yet to come.”

“Whisper it to the hopeless and the loveless,” the pope urged.

The whole story of God’s involvement with humanity, he said, demonstrates that he always seeks out those on the margins of society, “those who have run out of wine, those who drink only of discouragement.”

Jesus, he said, will provide flasks of the finest wine “for those who, for whatever reason, feel that all their jars have been broken.”

Strong families, he said, help build strong individuals and strong societies. They are the place where “our hearts find rest in strong, fruitful and joyful love.” Families teach people to be attentive to the needs of others and to place those needs ahead of one’s own.

“Service is the sign of true love,” he said.

When the Church asks governments to assist families, he said, it is not asking for “alms,” but rather payment of the “social debt” societies owe to families. †



The faithful await Pope Francis’ celebration of Mass in Los Samanes Park in Guayaquil, Ecuador, on July 6.



HOLY SPIRIT

7243 East Tenth St., Indpls.

FESTIVAL & MONTE CARLO

July 9th, 10th & 11th

BIG CASH JACKPOTS – 50/50 DRAWINGS
 Every Night at 8:00 p.m and 11:00 p.m.
 Buy 24 tickets for a second chance to win a 32” flat screen TV
NEED NOT BE PRESENT TO WIN

MUSIC NIGHTLY IN THE ROSE GARDEN!
“Silent Auction Booth featuring unique items and memorabilia”

Family Dinners Every Night - 5:30 p.m.–7:00 p.m.
 Thursday — Pulled Pork Dinner • Friday — Fish Fry Dinner • Saturday — La Fiesta Dinner
(Includes sides and drink. See holyspirit-indy.org/ministries/parish-festival for pricing & details)

Advance Ride Tickets May Be Purchased until 4:00 PM, July 9th
 Advance Ride or Drawing Tickets Available at Above Address. – Call 353-9404 for Details.

Special: Children’s “One-Price-Ride” Matinee – Saturday 1:00-5:00 PM
★ Games ★ Rides ★ Beer Booth ★ Prizes

★ Monte Carlo ★ 6 PM-Midnight every night ★ Bingo ★ 7 PM every night

CORN HOLE TOURNAMENT
Saturday 1:00 PM
Pre-registration by noon or call 317-341-0830 • North side of Church

No minors under 18 admitted unless accompanied by an adult. Minimum \$10 purchase required.



FESTIVAL & MONTE CARLO

holyspirit-indy.org/ministries/parish-festival

ADDITIONAL PARKING
at the Crossroads Bible College, 601 N. Shortridge Road. Or, at the south east corner of Gold’s Gym. Shuttle service available from 5:30 p.m. until close every night. Uniformed patrol in parking lot all festival hours.

LIC. #138180



Thursday, Friday & Saturday
July 16 - 17 - 18
16th & Lynhurst - Speedway
www.IndyFestival.com

~ Food ~ Rides ~ Casino ~ Movie ~ Music ~
 Friday Night: Disney’s “Frozen” on the North Lawn!
 Saturday Night: Audiodacity Live on Stage!
 Visit Our Website for All the Details!
2015 Indiana Festival License #136872

Advocates urge continued funding of adult stem-cell research, treatment

WASHINGTON (CNS)—Witnesses at a Capitol Hill hearing urged Congress to pass a reauthorization measure that would keep funding going for transplant programs that use adult stem cells from bone marrow and cord blood to treat diseases and for continued research.

“These programs are examples of how the Congress can inspire innovation to bring cures to patients across America,” said one witness, Dr. Jeffrey W. Chell, CEO of the National Marrow Donor Program.

Chell and Dr. Joanne Kurtzberg, a professor at Duke University and director of the Carolina Cord Blood Bank, were among those who testified at a hearing titled “Examining Public Health Legislation,” convened on June 25 by the House Energy and Commerce Committee’s health subcommittee.

The subcommittee included consideration of the Stem Cell Therapeutic and Research Reauthorization Act of 2015, written by U.S. Rep. Chris Smith, R-New Jersey. He and Rep. Doris Matsui, D-California, introduced the bill a week earlier with bipartisan support.

“Cord blood and bone-marrow adult stem cells have an applicability and potential that is proven and invaluable—promising life-saving cures for multiple diseases,” Smith said. “The program must be extended, and I look forward to this bill advancing quickly through the legislative process and being signed into law.”

Smith also was the author of the

2005 measure, which created the National Cord Blood Inventory program and continued the C.W. Bill Young Cell Transplantation program, which provides support to patients who need a potentially life-saving bone marrow transplant or umbilical cord-blood transplant.

The cell transplantation program is named for the late Congressman C.W. Bill Young. In 1986, he backed efforts to strengthen the National Marrow Donor Program’s “Be the Match” registry. That led to the program named for Young, who died in 2013 at age 82.

The 2015 bill would reauthorize funding from fiscal year 2016 through fiscal year 2020, with \$23 million a year for the National Cord Blood Inventory and \$30 million a year for C.W. Bill Young program.

“Both programs have made a tremendous difference in the lives of thousands of patients,” Kurtzberg testified.

The Catholic Church supports research and therapies utilizing adult stem cells, which can develop into a variety of specialized cells, alleviating degenerative illnesses by repairing damaged tissues. Adult stem cells are drawn from living human beings without harming them, as well as from umbilical cord blood or bone marrow. The Church opposes any research that harms the human embryo.

Statistics show that more than 60,000 patients around the world are receiving treatments for a variety of diseases from adult stem cells.

Smith’s 2005 measure helped push for



‘The adult stem cells found in bone marrow and cord blood provide hope not only for curing the diseases and conditions currently known, but they also set the stage for even more cures in the future.’

—U.S. Rep. Chris Smith, a member of the Congressional Pro-life Caucus for 32 years

the collection of umbilical blood-cord units from hospitals that otherwise would have discarded them, so that stem cells could be derived from them for research and treatments.

Kurtzberg noted the successes of the National Cord Blood Inventory program, including how it was providing unrelated cord-blood donations for the purpose of treating diseases such as sickle cell anemia. “Unrelated” means the cord-blood comes from one individual but is used for another patient.

She also spoke about the potential use of cord-blood cellular therapies for the treatment of brain injuries.

“Over the past six years, we have initiated trials of autologous (the patient’s own) cord blood in babies with birth asphyxia ... cerebral palsy, hearing loss and autism.”

In his testimony, Chell told the story of 11-year-old Brandy Bly, who was battling leukemia. In the 1980s, Brandy’s family was unable to find a bone-marrow donor

match for her and she died. That case led to the creation of the “Be the Match” registry, which then was expanded to include cord blood by Smith’s 2005 bill.

“Today, we are able to treat patients with cancers and pre-cancers, such as leukemia, myelodysplasia and lymphomas; bone-marrow failure disorders, such as aplastic anemia and immunodeficiency syndrome; and genetic diseases, such as sickle cell disease,” he said.

“The adult stem cells found in bone marrow and cord blood provide hope not only for curing the diseases and conditions currently known, but they also set the stage for even more cures in the future,” said Smith, a member of the Congressional Pro-life Caucus for 32 years.

It’s clear such programs will become more necessary than ever in the future.

“The need for transplants is increasing, especially among older Americans. The calculated need for unrelated transplant has increased by 25 percent since 2005,” Chell testified. †

What was in the news on July 9, 1965? Experimentation in liturgy is forbidden, and a dialogue opens between Lutherans and Catholics

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the July 9, 1965, issue of *The Criterion*:

• **‘Experimentation’ in liturgy censured**

“VATICAN CITY—The Church body charged with coordinating the ecumenical council’s liturgical reforms has warned against ‘experimentation’ by persons claiming a general permission. The Consilium (commission) for the Implementation of the Liturgy Constitution, in the June numbers of its publication, *Notitiae*, which was published early in July, declared that aside from one case it has ‘never given any general indulgence to begin experimentation.’ ... ‘Likewise when rites or ceremonies or innovations of any kind seem out of harmony with today’s laws in liturgical matters, all of them are to be considered ‘personal’ innovations, arising from ‘private agitation’ ... and by that very fact disapproved by the constitution and the Consilium.’”

• **Dialogue opens with Lutherans**

“BALTIMORE—Top U.S. Roman Catholic and

Lutheran scholars assembled here for their first official theological discussions at a national level and immediately decided to probe each other’s concepts of the word ‘dogma.’ The experts—who were appointed by the U.S. Catholic Bishops’ Commission for Ecumenical Affairs and by the U.S. National Committee of the Lutheran World Federation—had in hand and had already studied specially prepared essays analyzing each Church’s view on ‘The Status of the Nicene Creed as Dogma of the Church.’ But at the start of the two-day meeting (July 6-7), it was learned, the participants agreed that they needed to pinpoint the Lutheran and Catholic interpretations of the word dogma itself before proceeding with the various clauses of the Nicene Creed.”

- Confirm possibility of papal visit to UN
- Replies to criticism of Church’s wealth
- Vatican and Lutheran body name committee
- Operation ‘Hamburg’: How Legion of Mary helped a rural pastor
- Asks second thoughts on Latin Revolution
- Catholic ‘Peace Corps’ is launched in Britain
- Communists launch ‘Atheist Thursdays’
- Family planning conference set

- Dante encyclical expected soon
- Priest brings home the bacon
- A desire for renewal: Dutch ‘welcome’ progress of the council
- Urges women to exert greater leadership
- Nuns to aid in city project
- Maryknollers care for temporal spiritual needs of slum dwellers
- Pope ‘defends’ Catholic Action
- Questions pessimism toward space flights
- Business firms hail fair employment plan
- Selma marcher is back to stay



Read all of these stories from our July 9, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

St. Augustine Church Picnic
Leopold, IN (Perry County)
Sunday, July 26, 2015
10:00 a.m. – 3:00 p.m. (CST)
Mass Time 10:00 a.m. (CST)

Quilts There will be quilts, quilt raffle, silent auction, bingo, ice cream, games for young and old, baked goods and a grand raffle of 72 prizes totaling \$3,000.

Live entertainment

- Sweetwater Band (with Jed/John Guillaume) Featuring Bud Hall on steel guitar.

Family style chicken dinners will be served by the ticket number system in the air conditioned dining room. Cost is \$9 for adults and \$6 for children. Carryouts will be available.

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Serra Club vocations essay

Prayer, advice and service help in discerning one's vocation



Matt Zinser

By Matt Zinser

Special to *The Criterion*

At the age of 14 and in the busy, noisy world, discerning a vocation can be a challenge. It's easy to get caught up with phones, iPads, computers and the Internet.

As difficult as it may be, finding some quiet time to pray, think and reflect is crucial. Learning to pray on a daily basis is important for being able to hear God's call.

In addition to individual prayer, worshipping every week with your parish is also necessary. Worshipping with a community of believers keeps you connected to your faith and provides support. All life decisions should be based on prayer.

Discerning a vocation is also done through listening to parents, teachers and coaches. These people can provide loving guidance, constructive criticism and discipline. They are people who care and are willing to help with all the things that

teenagers face.

Parents will guide you in every aspect of your life because their love is unconditional. Teachers can notice strengths and help with important decisions, such as what college to attend. Coaches will make you work to the best of your ability and develop your own talents within the team. At times, it may seem as though they are being too tough, but it's because they want the best. Through all these people in our lives, vocations can be determined.

God has placed different talents in everyone. Developing talents can lead to the vocation for which God created you. In my everyday living, just being aware of what I'm passionate about and finding Christ within those things is important. Sometimes the way to find out if you have a talent or are passionate about something is by stepping out of your comfort zone and being willing to try new things.

Finally, being of service to others will help you find who you really are and help discern a vocation.

It's often said that if you give of yourself, you receive more than you give.

Our lives don't always make sense to us or the world. We must live our daily lives to prepare for the kingdom of God. Day-to-day living can be an adventure; you never know what will happen next.

My plan is to stay focused on God in my life through prayer, listening to others who love and want to help me, developing my talents and being of service to others. Through these things, my vocation and purpose will be found.

(Matt and his parents, John and Rosemary Zinser, live in Guilford. They are members of St. John the Baptist Parish in Harrison, Ohio in the Cincinnati Archdiocese. He completed the ninth grade at the Oldenburg Academy of the Immaculate Conception in Oldenburg last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.) †

New focus for U.S. Buddhist-Catholic dialogue is poverty, social justice

VATICAN CITY (CNS)—Catholics and Buddhists from five U.S. cities have issued a joint statement expressing their commitment to work together to help lift their communities out of poverty and remedy other social ills in their neighborhoods.

This new, practical approach to interreligious dialogue marks a shift from the more traditional discussions aimed at mutual knowledge and understanding to a greater emphasis on planned collaboration for social projects.

"I see it as a reflection of a maturing of the relationship, where the dialogue shifts from verbal understanding to cooperation in community service," said Ronald Kobata of the Buddhist Church of San Francisco.

Kobata was in Rome in late June for the first national meeting of U.S. Buddhist and Catholic leaders.

The June 22-27 dialogue included 23 Buddhists and 23 Catholics, mostly clerics involved in interreligious dialogue or social action, from San Francisco, New York, Los Angeles, Chicago and Washington, D.C. The theme was "Suffering, Liberation and Fraternity." The local archdioceses supported the dialogue. They met in Castel Gandolfo, just outside of Rome.

The meeting was sponsored by the Pontifical Council for Interreligious Dialogue, and the U.S. Conference of Catholic Bishops' (USCCB) Secretariat for Ecumenical and Interreligious Affairs. The dialogue was held in Italy upon the invitation of the council, whose members thought the context would help to establish "a firm footing" for the dialogue, said Anthony Cirelli, associate director of the USCCB secretariat.

Cirelli said this meeting was significant because

previous Catholic-Buddhist dialogues were regional and focused more on "theological exchange."

But for Kobata, interreligious collaboration in the area of social justice is not new. He said his faith community has been involved already in "providing dinners at homeless shelters" in cooperation with the San Francisco Interfaith Council.

"Moving from talking about what we'd like to do, to doing what we can to promote the well-being of our communities, we can see that compassion is not the monopoly of any faith tradition," said Kobata. "As the saying goes, 'People do not care how much you know until they know how much you care.'"

Cirelli said Buddhists and Catholics share "much common ground" in their concern to address the "relational suffering" people endure by promoting "sound relationships."

"Both the Buddhist and the Catholic traditions place much emphasis on extending mercy and compassion to the other," he said.

Buddhists, for whom mercy is "a supreme priority," said Cirelli, have taken note that mercy is being given priority by Pope Francis as well, namely in his preaching and teachings and in his proclamation of the upcoming Year of Mercy.

"This naturally translates into a common thread for more intentional collaboration and engagement between Catholics and Buddhists," he said.

Pope Francis met with members of the U.S. Buddhist-Catholic dialogue at the Vatican on June 24. In his message, he said their efforts "are seeds of peace

and fraternity" in "this historic time, so wounded by war and hatred."

Though the pope's discourse was short, he took time to greet each participant and exchange a few words with them.

Cirelli said participants felt encouraged by their meeting with the pope.

"I learned right away from the Buddhist leaders that the attention the Holy Father showed them by calling for this audience meant that he was serious about dialogue," said Cirelli.

Kobata confirmed the importance of the papal audience.

"My impressions are that Pope Francis' leadership, sincerity and dedication to promoting interfaith cooperation have inspired the participants in this dialogue to bring our communities together in cooperative efforts to promote peace, alleviate suffering, and live responsibly with our natural environment," Kobata said.

Cirelli said dialogue participants agreed on the importance of recognizing the "brokenness of human relationships," and of "intentional dialogue for bringing healing." They also agreed that interreligious dialogue can be more effective when academic dialogue at a national level is complemented by grass-roots social action at the local level.

Participants issued a joint statement at the meeting's conclusion, identifying areas for collaboration and social action projects, such as climate change, youth outreach, prison ministry, restorative justice, affordable housing, and resources for migrants and the homeless. †



St. John's - Dover An All Saints Parish Campus SUMMER FESTIVAL

Saturday, July 18

5:00-midnight

- Food Fest
- Beer Garden
- Music by "Inner Soul"

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Sunday, July 19

11 am-9 pm

Chicken Dinner 11 am-5 pm
Carry-out until 6 pm

- Country Store
- Raffle & Games
- Bingo & Kids' Area
- Beer Garden
- Music by DJ Dan Morris until 9 pm

Shroud of Turin Exhibit

All Saints Parish will host the internationally acclaimed Shroud of Turin Exhibit at all Three Summer Festivals. This exhibit has traveled through out the United States and has also been hosted in India and the Philippines. This life size 5'x16' illuminated replica allows the faithful to view the image with clarity and ease. There are also poster and 3D exhibits that delve into the science surrounding the shroud. Entrance into the exhibit is FREE to the general public. All are welcome!

Location	Dates	Times
St. John Summer Festival	Saturday, July 18	5 PM-9 PM
	Sunday, July 19	11 AM-6 PM
St. Martin Festival	Saturday, July 25	5 PM-9 PM
	Sunday, July 26	11 AM-6 PM
St. Paul Picnic	Saturday, August 8	5 PM-9 PM
	Sunday, August 9	11 AM-6PM

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From the Editor Emeritus/John F. Fink

Early Church: Affirming that Mary is the mother of God

(Fourteenth in a series of columns)

Two weeks ago, I wrote about Arianism, the heresy that taught that God the Father created God the Son, and how difficult it was to defeat it after it was condemned by the Council of Nicaea in 325. For a period, more Christian bishops were Arians than orthodox. It took another council, called by Emperor Theodosius in Constantinople in 381, to re-condemn Arianism and to revise the Nicene Creed a bit.

Soon, though, another heresy had to be dealt with. If, as the Creed said, Jesus was both true God and true man, how do you explain the union of divinity and humanity in Jesus? One school of thought, in Alexandria, emphasized the unity in Jesus while another school, centered in Antioch, stressed the two natures.

Nestorianism, named after Nestorius of Constantinople, denied that Mary could be the mother of God, insisting that she could be the mother of only the humanity of Jesus. Nestorius said that there were



two distinct persons in Christ, the divine and the human, and that Mary was the mother only of the human person.

St. Cyril, the bishop of Alexandria, convinced Pope Celestine that Nestorius was in error and the pope condemned Nestorius's views at a synod in Rome. That wasn't good enough, though, so Emperor Theodosius II convened the third ecumenical council in Ephesus in 431. The pope was invited to attend, but he did not.

Cyril was a man of action. When he arrived in Ephesus, he took charge immediately, convening the council even though Nestorius and the bishops from Antioch had not yet arrived. The 150 or so bishops who were present quickly found Nestorius guilty of "distinct blasphemy against the Son of God," and proclaimed Mary truly the God-bearer, *Theotokos*, the mother of the one person who was truly God and truly man.

Cyril wrote, "That anyone could doubt the right of the holy Virgin to be called the Mother of God fills me with astonishment. Surely she must be the Mother of God if our Lord Jesus Christ is God, and she gave

birth to him!"

Then things got a bit crazy at the Council of Ephesus. Bishop John of Antioch and the other Antiochene bishops finally arrived. Angry at Cyril for ramrodding Nestorius' condemnation through the council, Bishop John deposed Cyril and had him imprisoned. But the council was over, and Cyril was released after three months.

Cyril and John continued to have their differences, condemning each other. They finally reconciled, though, in 433, after John proposed a theological formula that he hoped would satisfy everybody, and Cyril accepted it. It stated that the "union of two natures had been achieved and because of this union we confess that the holy virgin is *Theotokos*, because the Word of God had been made flesh and been made man." The pope, who was Sixtus III by then, approved this formula.

Of course, this didn't satisfy everyone. Eutyches, a monk who lived in Constantinople, thought that Jesus' human body was different from other human bodies. This was the next heresy to be condemned. †

Cornucopia/Cynthia Dewes

Are the inmates in charge of this asylum we live in?

We've all heard that there are times when the inmates are in charge of the asylum. And I'm beginning to think that this is one of those times.



We've seen the recent TV news video of a big high school boy beating up on a female classmate while a school administrator stands by helplessly. The story claimed this was possible because school administrators are forbidden to interfere when students behave violently.

A teacher friend told me even if a kid stood right in front of her and uttered a profanity at her, she was not permitted to react except to reply in a quiet tone. She was to divert the students, not punish or reprimand them. According to the news story, this policy will be changed, but my question is, "Changed to what?"

Also fairly recent are many news stories about little children, even babies as young as 3 months, being murdered by their parents, either overtly or by neglect. They're often stuffed in a dumpster like any other piece of trash.

This is terribly shocking until we think about abortion. If unborn babies can be killed legally because parents want to select

the sex, or just because having a baby is inconvenient, why not get rid of them after they're born? Why not discard what is not instantly gratifying, just as we do old leftover magazines? Built-in obsolescence can extend beyond washing machines, after all.

When we come to modern methods of saving ourselves from our own carelessness or stupidity, the list of amazements continues to rise. While seat belts in cars have saved many lives, including my own, must we invent more and more ways to be secure besides using our brains? In 20 years, I'd like to read statistics about the actual value of certain restraints, cars that park themselves, and GPS devices that distract you with constant directives.

The new attitude about producing children also mystifies me. I saw a woman on TV (where else?) who clutched her guitar and said, "This is my baby right now." She had vague ideas about having an actual baby sometime in the future. She was already in her 30s, so good luck. My question, beyond worrying about the continuation of the human race, is: Will her guitar visit her in the nursing home, or assist her medication?

Now, lest we get too depressed about

all this craziness, let's remember who's in charge here. And try as we might, it's definitely not us. If we go at life as if everything that happens depends upon us, we will either fail or do something stupid, and maybe both. We need to put things in perspective.

First, I think we should remember history and heed its lessons. The old saw about ignoring history leads to repeating it often happens to be true. We need to learn from our mistakes and, on the other hand, try to repeat the ways we've succeeded.

Then, there's the social factor. We need to weigh what popular wisdom is encouraging against what is morally correct and sensible. If we're uncomfortable with something, we probably should not do it. Following our gut is more often right than wrong.

Most of all, I think we need to relax and accept God's generous grace. We can observe the craziness and kind of enjoy the silliness of it without embracing it. We can be secure in our humanity and in the knowledge that God loves us, regardless.

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

Bruised, Hurting and Dirty/George Kane

It's no coincidence seeing God at work in people's lives

After a few slow conversations, Marty and I ended up at the door of a dirty blue duplex with a piece of red string for a doorknob. This was Marty's first time going door to door with our group of People of Praise missionaries. A father of six, Marty had traveled to Evansville from Minnesota to visit us for a few days.



I jammed my fingers into the open handle-hole to keep it from opening as I knocked. A young white woman with blond hair and suspicion in her eyes came out.

"Hi! I'm George and this is Marty, we're some Christians."

"I'm Shannon, and sorry, I'm a Muslim," she said, getting ready to shut the door.

"Cool," I said quickly, "do you want to hear a miracle story?"

"Well ... sure," she said.

I told her about the healing of Ruthanne, who had become a paraplegic 20 years ago when she slipped on a ladder, dislocating her backbone. Around Christmas of 2013, Ruthanne fell from her wheelchair while alone and prayed desperately for God's help. "Then I felt these hands reach into my legs and straighten them out," she says, "and I stood up and walked!"

"Wow!" said Shannon, "that really was God!"

When asked if she'd ever seen a miracle, she replied, "Every day! Here she is." She reached down behind the door and picked up a little girl with bleach-blond hair. "Aliyah was stillborn. After four minutes, I asked God to save her. She started crying right away, and had a perfect Apgar score! Not a single complication since."

"Wow," said Marty. "Do you know what the name Aliyah means?" But Shannon didn't know. We ended by praying over Shannon's back [she had a degenerative disc disease], and thanking her for her story.

We only had time for one more conversation, and I really wanted to follow up with a mission contact in a neighborhood across town. When we arrived, however, they weren't home.

After a quick prayer, we knocked at nearby house I was moved by. A young woman came to the door and said, "Oh, I'm a Christian, too!"

"Where have you seen the Lord?" we asked her. "Right here," she said, picking up her young daughter. For the second time that day, I found myself face to face with a little blond girl. She had cerebral palsy and epilepsy, her mother told us. And like the first girl, she had been born

amidst life-threatening complications and amazingly survived.

"I love her to death, wouldn't change a thing," her mom said.

"She's beautiful!" said Marty, "what's her name?"

"Aliyah. It means 'God raised up.'"

What do I make of these stories? Of course, it's an incredible coincidence that we met these two girls on the same day, in different parts of town, both named Aliyah, and both with mothers who thanked God for raising up a beloved daughter after a tumultuous birth. I see God using these startling circumstances to encourage Marty and me.

Even though we may have many slow and difficult missionary conversations, God is there, out in front of us, already working in people's lives. It isn't the coincidence that is most amazing but God himself, who, as Pope Francis writes in "*Evangelii Gaudium*," "is at work in everyone," and "seeks to penetrate every human situation."

(George Kane is a graduate of Indiana University Purdue University Indianapolis and a former member of St. John the Evangelist Parish in Indianapolis. You can read more of his columns at georgekane.wordpress.com.) †

Twenty Something/

Christina Capecchi

Drinking with the saints

The mention of booze generates a look of horror among many of the non-drinkers living and working alongside Michael P. Foley



in Waco, Texas, where the Catholic dad teaches at a dry Baptist college. There's a "skittishness," he says.

So Michael was prepared to raise eyebrows with his new book, *Drinking with the Saints: The Sinner's Guide*

to a Happy Holy Hour, a first-of-its-kind Catholic bartender's guide pairing feast days with related cocktails. The cover alone—an image of a cardinal raising a brandy—gives locals pause. Isn't that offensive? Shouldn't I be offended?

There wasn't much to lose then, Michael figured, given the chance to present his book to the famously conservative Cardinal Raymond L. Burke between sessions at a June conference on the sacred liturgy.

"I wasn't sure how he'd react," Michael says, "but I thought, 'What the heck!' and gave him a copy, and he giggled with delight. There was such a boyish innocence to his reaction."

The marriage of faith and drink dates back to the very beginning of Catholicism, from Jesus' first miracle and the sacred offering of eucharistic wine to the medieval monasteries that gave birth to modern brewing. "The Catholic contribution to the spirits world," Michael writes in the book's foreword, "is almost as impressive as its contribution to the spirit world."

He's quick to point out that such drinking is meant to savor and celebrate, not blur or black out. It's part of an integrated Catholic worldview. "Living sacramentally means participating in the sacraments of the Church," Michael tells me over the phone, as his 12-year-old attempts to pluck out the "Doctor Who" theme song on piano, "but it also means seeing all realities as sacramental, including what one eats and drinks."

The art of Catholic merriment was on vibrant display as Michael grew up, gathering with his big French Canadian extended family for holidays, and watching Uncle Claude grab his guitar and belt out "Okie from Muskogee." This was the uncle who worked as a homicide detective for the Los Angeles Police Department and, in his spare time, mimeographed a campfire songbook for his kin, a street-smart Catholic who held fast to the healing power of family and fellowship.

Now 45 and juggling a demanding academic career while raising six kids, Michael makes it a priority to mix a martini, invoke a saint and reconnect with his wife when he gets home from work.

"All it takes is one toast to make your amorphous get-together an event," he writes in *Drinking with the Saints*, sharing a handful of tongue-tickling toasts, including Latin, Italian and Spanish phrases.

Here, he suggests, young Catholic foodies could take note. "While I'm impressed with the discerning palette of the upcoming generation, the one area where they could use some work is the toast." The best ones elicit additional words of public praise and storytelling.

Besides creating 28 original drinks for his book, which contains nearly 350 cocktails in total, Michael was exhaustive in his research of the saints. They speak to him daily and call him to his better self.

He has great affection for St. Philip Neri, the zany 16th-century priest who would shave half his beard for comedic effect. "He knew how to get his ego out of the way, and let the Holy Spirit guide the situation," Michael says. As a father of teenaged girls, that means resisting the urge to be an expert in their complicated social dramas and instead offer support by simply listening and loving.

"The Christian life is the life of joy," he says. "This book is not for partiers. It's for people to be joyful. We Catholics have a great deal to be joyful about."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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

Sunday Readings

Sunday, July 12, 2015

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

The Book of Amos is the source of this weekend's first reading. Amos is one of the relatively few prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few.



By contrast, it is known that Amos was from Tekoa, a small village about 10 miles south of Jerusalem

in Judea. He herded sheep and tended fig trees. He was intelligent and knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah, between the years of 783 and 742 B.C. It was a time of prosperity and national security.

Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was evident.

Amos saw himself as an authentic prophet. The other prophets of his time, he thought, were hired by the king ultimately to strengthen his rule over the people. Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God.

This weekend's reading reports a clash between Amos and a priest in the Jerusalem temple. Amos reasserts his role, insisting that he was called by God to be a prophet.

St. Paul's Epistle to the Ephesians provides the second reading. Ephesus was a major commercial center in the Roman Empire in the first century, and was an important port on the Mediterranean Sea. (Shifts in the soil and collections of sediment have left the ruins of Ephesus, in present-day Turkey, at a distance from the seashore.)

Ephesus was a center for the vices and the fast business usually associated with such ports.

In addition, it was one of the most popular religious shrines in the empire.

Its great temple, dedicated to Diana, the goddess of the moon, was one of the marvels of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus. Paul sought in his letter to reinforce the Christian commitment of the followers of Christ in the city. This reading serves this purpose by reminding the Christian Ephesians that Jesus died for them, and that in faith they are one with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons the "Twelve," the Apostles whom the Lord called by name. Jesus sends them out into the highways and byways. He tells them not to burden themselves with supplies or provisions. God will supply.

They obediently went into the countryside, and they preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick, using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible, and they cured the sick.

Reflection

The reading from St. Paul's Epistle to the Ephesians is key to understanding this weekend's Liturgy of the Word. It was originally written for a group of believers surrounded on all sides by paganism and by hostility.

Paul reassured them, and this weekend through the readings he reassures us. We have been redeemed. Our knowledge of Christ is neither accidental nor coincidental. God has chosen us. Christ is with us.

Still, we need nourishment and guidance as we continue to live on Earth. God did not abandon the Chosen People in ancient times. He sent prophets to them.

This divine concern endures. God sent messengers, in the person of the Twelve, and the messengers now are the bishops in the Church who bring us the words of the Gospels even now.

Through the Apostles and their successors, God heals us in Christ. Healed and renewed, we move forward to eternal life. We will not die. †

Daily Readings

Monday, July 13

St. Henry
Exodus 1:8-14, 22
Psalm 124:1-8
Matthew 10:34-11:1

Tuesday, July 14

St. Kateri Tekakwitha, virgin
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 15

St. Bonaventure, bishop and doctor of the Church
Exodus 3:1-6, 9-12
Psalm 103:1b-4, 6-7
Matthew 11:25-27

Thursday, July 16

Our Lady of Mount Carmel
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 17

Exodus 11:10-12:14
Psalm 116:12-13, 15, 16bc, 17-18
Matthew 12:1-8

Saturday, July 18

St. Camillus de Lellis, priest
Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 19

Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. Kenneth Doyle

Focus on one's own worthiness for Communion, not another person's

QI am very concerned about those who receive Communion when they are living outside the bounds of Church law. I see people every Sunday taking the body and blood of Christ who are on their second (or even third) marriage. As a devout Catholic, what am I supposed to do? Look the other way and pretend that it's all right? I feel as though I am sinning by saying nothing, yet I don't want to be an "informant." Is the reality that this is simply between them and their Lord?



One is from another country, and I understand that he left a wife and a son there. I know that he has been married twice here in the States, with a child each time; right now he is on another wife from his own country and has two children by her. I have been told that this habit is tolerated in other countries. What advice can you give me? (South Carolina)

AMy advice would be for you to focus on the state of your own soul, not on that of others. You may not be privy to all of the circumstances, e.g., whether someone might have received a declaration of nullity (commonly known as an annulment) from a Church tribunal regarding a previous marriage.

But I do agree that not enough attention is given to the worthiness required for receiving the wondrous gift of the Eucharist.

So I think that an occasional reminder is in order—either from the pulpit or in a Sunday bulletin.

A priest could preach or write about how good it is for all Catholics to examine their consciences daily and to avail themselves of the sacrament of penance on a regular basis. Regarding people who are in marriages that may be invalid, he could preach or write about the various ways that they can be helped by the Church to return to its full communion, including the reception of its sacraments.

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

My Journey to God



Faithfulness

By Linda Abner

Steady, steady pours the rain
Sending blessing all around
Caressing in its sound.

Healing, healing is the breeze
That lifts my soul in grateful bliss;
Its coolness is God's kiss.

Gentle, gentle sway the leaves
Whispering of eternity
Wordless gift for all to see.

Wondrous, wondrous is our God
Ever constant to be found
Signs and wonders all abound.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A verdant garden of trees and plants overlooks the Valley of Jezreel at a Carmelite monastery on Mount Carmel in Israel. Archdiocesan pilgrims visited the monastery on Feb. 6 during their pilgrimage to the Holy Land.) (Photo by Natalie Hofer)



Aquila and Prisca

first century
feast - July 8

Aquila and Prisca, also called Priscilla, were among the Jews forced to leave Rome by imperial edict around 50. In Corinth they met and became disciples of Paul. Aquila also was a tentmaker, and he and Paul worked together in Corinth, where Paul lodged with them. They left Corinth together, with Prisca and Aquila stopping in Ephesus and Paul going on to Syria. The couple seems to have lived two different times in both Rome and Ephesus, where house churches met in their homes. They are mentioned in Acts of the Apostles and several Pauline letters. Paul calls them "co-workers in Christ Jesus, who risked their necks for my life." Separate traditions put their martyrdom in Asia Minor and Rome.

CNS Saints



Henry II

972 - 1024
feast - July 13

After succeeding his father as duke of Bavaria in 995, he succeeded his cousin, Emperor Otto III, in 1002. To defeat a rival for the imperial crown, Henry led his army into Italy. In 1014 he was crowned holy Roman emperor by the pope in Rome. Local German bishops opposed Henry's efforts to extend his power by establishing new monasteries and cathedrals, but his authority was upheld by Rome. Henry drew more criticism for warring with Christian Poland, and for not forcing pagan tribes under his control to convert to Christianity. But he and his wife, St. Cunegund, are seen as generous church patrons who supported Clunaic monastic reform. He was canonized in 1152 and is the patron saint of Benedictine oblates.

CNS Saints

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.

ABELL, Thomas D., 27, St. Jude, Indianapolis, June 28. Son of Raymond Abell. Brother of Laura Carr, Jessica Watson, Daniel and Michael Abell.

BEAUDIN, Yvette, 95, St. Charles Borromeo, Bloomington, June 29. Mother of Jacquest Gleyze. Grandmother of two. Great-grandmother of six. Great-great-grandmother of two.

ELLIS, Pauline May, 87, St. Agnes, Nashville, June 20. Mother of Rebecca Schwantes and Pamela Skinner. Grandmother of 14.

FOX, Evelyn R., 91, All Saints, Dearborn County, June 20. Mother of James and Robert Fox. Sister of Alma Anderson. Grandmother of 11. Great-grandmother of 16.

FURNISH, Thomas Eugene, 57, St. Bartholomew, Columbus, June 30. Husband of Julie Furnish. Father of Chelsae, Erin, Jacob and Matthew Furnish. Son of Mary Jane Furnish. Brother of Chris, David, Steve and Tim Furnish.

HANCOCK, Doris G., 91, Our Lady of Perpetual Help, New Albany, June 29. Mother of Judith Dupre, Sarah Garner, Paula Hancock, Dodie Lamm and Mary Sue Olson. Sister of Theresa Hulsman, Mary, Edwin, Joseph and Robert Soergel. Grandmother of 12. Great-grandmother of seven.

HOEING, Roselyn C., 83, St. Mary, Greensburg, June 25. Wife of Maurice Hoeing. Mother

of Barb Bullard, Nancy Fogg, Ron and Wayne Hoeing. Sister of Dorothy Scheidler and Hubert Raver. Grandmother of eight. Great-grandmother of two.

HOLUBAR, Kenzie Susanne, infant, SS. Francis and Clare of Assisi, Greenwood, June 16. Daughter of Bart and Angela (Lelenko) Holubar. Sister of Ajay, Avery, Brevin and Brody Holubar. Granddaughter of Marlene Holubar and Nancy Lelenko.

HUBLER, Emmett, 92, St. Mary, New Albany, June 25. Brother of Irene Board.

MAYFIELD, William E., 81, St. Mary, Lanesville, June 27. Husband of Grace Mayfield. Father of Martha McRae, Rena Phillips, Janet Philpot, Thelda Smith, Daniel, Dennis, Terry and William Mayfield. Brother of Pauline Chaffin and George Mayfield. Grandfather of 24. Great-grandfather of 27.

MILTO, Angeline Ann, 85, St. Barnabas, Indianapolis, June 6. Mother of Joanna Milto-Bergin, Jodi, Rose, Philip Jr. and Tony Milto. Grandmother of eight.

MUELHAUSEN, Elizabeth, 50, St. Bartholomew, Columbus, June 18. Wife of Frank Muelhausen. Mother of Samantha and Erick Struble, Elizabeth and Garrison Muelhausen. Daughter of Paul and Marilyn Trotta. Sister of Martha McGillivray, Sarah, Mike and Paul Trotta.

PERIGO, Mary, 90, St. Jude, Indianapolis, June 29. Mother of Gregory and Michael Perigo. Grandmother of five. Great-grandmother of one.

REED, Mary Ann, 62, St. Mary, New Albany, June 23. Wife of Steve Reed. Mother of Kelly Osting, Kevin and Steve Reed Jr. Daughter of Wilbert and Rose Block. Sister of Patty Geswein, Nancy Miller, Rosie Shannon, Janie Spitznagel, Susan, Billy, Danny and David Block. Grandmother of 12.



Praying for Africa

Cardinal Timothy M. Dolan of New York, right, greets Bishop David of the Coptic Orthodox Diocese of New York and New England prior to a special evening prayer service at Holy Family Church in New York City on June 29. The liturgy, organized by the Archdiocese of New York's Office of Black Ministry, was celebrated to draw attention to the ongoing persecution and killing of Christians in Africa. (CNS photo/Gregory A. Shemitz)

REYNOLDS, John Charles Edward, 60, Mary, Queen of Peace, Danville, June 22. Father of Jennifer Wheelock, Elijah and Josh Reynolds. Son of Eloise Reynolds. Brother of Kathleen Baker, Mary Ellen Cannon, Susan Lavenau and Samuel Reynolds.

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

SCHOTT, Henry, 61, St. Jude, Indianapolis, June 16. Husband of Patti Schott. Father of Allison Bidtah, Tara Cox, Krista and Adam Schott. Brother of Mary, Joseph, Norbert, Richard and Ted Schott. Grandfather of three.

SHEEHAN, Bernard, 81, St. Charles Borromeo, Bloomington, June 13. Husband of Janian Sheehan. Father of Many Sheehan Baile, Jessica

Haines and Neil Sheehan. Brother of John Sheehan. Grandfather of four.

SHEPARD, Alan D., 53, St. Mary-of-the-Knobs, Floyd County, June 28. Husband of Maria (Semones) Shepard. Father of Elizabeth, Daniel, David and Jacob Shepard. Son of George and Patricia Shepard.

STAHL, Linda (Miller), 62, St. Mark the Evangelist, Indianapolis, June 27. Daughter of Charles Miller. Sister of Wanda Jarvis, Joyce McGrew, Marcia Reed, Don and Tim Miller. Aunt of several.

STARIKA, Juanita L., 64, Mary, Queen of Peace, Danville, June 21. Wife of Wayne Starika. Mother of Sheli Zeunik and Matthew Starika. Sister of Sandra Hill. Grandmother of 10.

STEPHENS, Thomas A., 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 26. Father of Kathleen Ducote and Kimberly Quispe. Brother of Joanne Board and Janet McCully. Grandfather of three.

VANCE, John, 64, SS. Francis and Clare of Assisi, Greenwood, June 25. Husband of Linda

Vance. Father of Jeff and Matt Vance. Brother of Linda Stinson. Grandfather of five.

WILBUR, Mary Frances, 97, St. Charles Borromeo, Bloomington, June 23. Mother of MariElena Bumpass and Donald Wilbur. Sister of Ruth Cowden, Bernard and Paul Goodman. Grandmother of 11.

WILSON, Theresa M., 90, St. Vincent de Paul, Bedford, June 24. Mother of Susie Bailey and Joseph Wilson. Grandmother of six. Great-grandmother of eight. †

Providence Sister Alexa Suelzer taught in high schools and universities in Indiana

Providence Sister Alexa Suelzer died on June 26, 2015, at Mother Theodore Hall at St. Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on July 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Alexa Suelzer was born on June 19, 1918, in Fort Wayne, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 14, 1938, and professed final vows on Aug. 15, 1946.

Sister Alexa earned a bachelor's degree in English at Saint Mary-of-the-Woods College, a master's degree in English at Marquette University in Milwaukee, and a doctorate in sacred doctrine from The Catholic University of America in Washington.

During her 77 years as a member of the Sisters of Providence, Sister Alexa ministered in high schools in Illinois and Indiana for 17 years.

In the archdiocese, she taught at the former St. Agnes Academy in Indianapolis from 1946-50, and at Saint Mary-of-the-Woods College from 1962-65 and from 1982-2002.

Sister Alexa also taught at The Catholic University of America and Duquesne University in Pittsburgh and served as vicar for religious and director of the Office of Ecumenism for the Archdiocese of Oklahoma City. Within the Sisters of Providence, she ministered in formation of sisters in the first two years of profession of vows and in general administration.

After she retired in 2002, Sister Alexa ministered in a variety of ways at the motherhouse.

She is survived by several nieces and nephews.

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

Oklahoma archbishop says court's ruling on Ten Commandments statue is 'deeply concerning'

OKLAHOMA CITY (CNS)—By ordering the removal of a Ten Commandments monument from the state Capitol grounds, the Oklahoma Supreme Court is ignoring the historical significance of the moral code "in the formation of our state," said Archbishop Paul S. Coakley.

The justices in their 7-2 ruling also disregarded "the ancient law code having prominence at the place where lawmakers work to enact wise and just laws," Oklahoma City's archbishop said in a statement.

"The court's dismissal of these established facts is deeply concerning and disappointing," he added.

The state's high court ruled on June 30 that the Ten Commandments chiseled into the 6-foot-tall granite monument are "obviously religious in nature and are an integral part of the Jewish and Christian

faiths" and therefore violated the state constitution.

The decision overturned a state district court that said the monument could stay. It was erected at a cost of \$10,000, which was paid for by Republican state Rep. Mike Ritze and his family. The current monument was put up in January after the original statue was destroyed last fall when a driver crashed into it.

Attorney General Scott Pruitt said in a statement: "Quite simply, the Oklahoma Supreme Court got it wrong. The court completely ignored the profound historical impact of the Ten Commandments on the foundation of Western law."

He said his office planned to file a petition with the court for a rehearing "in light of the broader implications of this ruling on other areas of state law. In the interim, enforcement of the court's order cannot occur." †



PROGRAM ANNOUNCEMENT/POLICY STATEMENT SPONSORS USING SCHOOL/CENSUS DATA

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The 21st Century Community Learning Centers Program today announced plans to participate in the Summer Food Service Program (SFSP). Free meals will be made available to all children 18 years of age and under and to persons over 18 years who are enrolled in a state-approved educational program for the mentally or physically disabled. Free meals will be provided to all children without charge and are the same for all children. There will be no discrimination in the course of the meal service.

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Girl Scout hopes project helps unite faith communities

By John Shaughnessy

Theresa Bridge knows the challenges that can arise when two people or two faith communities are asked to come together in the hope of creating a connection that has the potential to be even more special.

So the 16-year-old student at Roncalli High School in Indianapolis decided to become “part of the solution” when she realized there would be growing pains as Holy Cross Parish in Indianapolis merged into St. Philip Neri Parish in Indianapolis as part of the archdiocese’s “Connected in the Spirit” plan.

“I really like these people from Holy Cross and St. Philip Neri,” Theresa says. “The parishes are different in their cultures and ethnicities. I hope they can grow to like one another and unite in times of need or want.”

Theresa has even chosen to make that hope the focus of her project to achieve the Girl Scout Gold Award, which is the equivalent of the Boy Scout Eagle Award.

She began the project earlier this year when she invited the children of Holy Cross Central School and St. Philip Neri School to create art work that showed their love of their faith and their pride for the east side of Indianapolis. She then organized an art show that was held at Holy Cross Central School on April 26 and the St. Philip Neri Youth Center on May 2-3.

“There were 245 students who participated,” Theresa says, noting that about 200 people attended the shows. “The parishioners were impressed by the art show, the students’ creativity and how the art show was put together.”

She’s now ready to start the second part of her project, which is focused on storytelling.

“I want to get people to share their stories of the two parishes that are now merged as one. I love hearing and learning more about history. I saw that people had stories they wanted to share about the parish.”

Theresa is inviting parishioners to write and submit



Theresa Bridge, right, invited the students of Holy Cross Central School and St. Philip Neri School to create art work that showed their love of their Catholic faith and their pride for the east side of Indianapolis. She then organized an art show as a way of creating another connection between the two faith communities after Holy Cross Parish was merged into St. Philip Neri Parish. Theresa poses in this photo with Emily Schenkenfelder, the art teacher at St. Philip Neri School. (Submitted photo)

their stories to StpnStoryShare@hotmail.com. The same e-mail address can be used by people who want to sign up to have their stories recorded by Theresa in late summer or early fall.

She also hopes parishioners will share historic photographs of their parishes and “old letters from family members that talk about parish history.” All the stories,

letters and photos may eventually appear on the parish’s website “to promote understanding and cooperation.”

Theresa wants her project to be another step toward uniting two special faith communities.

“I hope the two parishes that merged into one can learn more about each other, add future history together, and grow as one.” †

Pope Francis to Guides: Educate girls for big responsibilities in Church, world

VATICAN CITY (CNS)—Girls must be educated in preparation for great responsibilities in the Church and the world, said Pope Francis.

“Today, it is very important that women are sufficiently valued, and can take their rightful place in the Church and in society,” he said on June 26 during an audience with a delegation of the International Catholic Conference of Guiding.

Girl Scouts of the USA leaders Anna Maria Chavez and Kathy Hopinkah Hannan were among the delegation.

While faith has been a part of Girl Guiding, called Girl Scouting in the United States, since its inception more than 100 years ago, the international Catholic conference was only formed in 1965. It marked its 50th anniversary in Rome, with an international conference on June 25-30 under the theme “Live as a Guide the Joy

of the Gospel.” More than 200 women attended.

In a world where ideologies contrary to God’s design for marriage and family are spreading, the pope said, “it is not only about educating young girls in the beauty and greatness of their vocation as women” in a right relationship with men and respecting the differences between men and women. But it is also to educate them “to take on important responsibilities in the Church and in society,” he said.

The pope said Guiding has a “notable role” to play in the promotion and education of women in countries where women “are still in a position of inferiority, even exploited and treated badly.”

He noted the importance the movement places on the environment and on being in contact with nature. He said his recent encyclical on the environment, “*Laudato Si*”, on Care for Our Common Home,” speaks of how “education is essential in transforming mentalities and habits in order to overcome the worrying

challenges facing humanity regarding the environment.”

The Guiding program is “well armed” to contribute to this goal, he said. He urged Guiding members to continue to be “awakened to the presence and the goodness of the Creator in the beauty of the world.”

“It is a new lifestyle, more in line with the Gospel,” which they can then convey to others, he said.

He also asked the movement “not to forget” to include the possible vocation to consecrated life in its program, noting that many vocations to religious life came through Guiding in the past.

He also urged leaders to consider meetings with the wider international Guiding movement, comprised of women of different faiths and cultures, as valuable opportunities for “sincere and true dialogue, with respect for each other’s convictions,” and “in the serene affirmation” of their Catholic faith and identity. †



‘Today, it is very important that women are sufficiently valued, and can take their rightful place in the Church and in society.’

—Pope Francis

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German priest builds churches and communities in Bolivian city

EL ALTO, Bolivia (CNS)—Belfries and spires poke the sky in this ramshackle city of impromptu developments, rutted roads and brick buildings, billed by locals as one of the highest in the world at more than 13,000 feet above sea level.

In the Villa Adela neighborhood, an onion dome towers over the Cuerpo de Cristo Parish—easily visible from the runway of the nearby international airport, where Pope Francis was scheduled to land on July 8 for a brief visit to El Alto and nearby La Paz.

The church towers were “what people wanted,” said Father Sebastian Obermaier, the parish’s German pastor and the man responsible for constructing churches across El Alto. “The people said, ‘Father, we want a nice church. A nice church is older.’ So I looked for designs that the people wanted.”

Father Obermaier, 80, arrived in El Alto 37 years ago, when it was a settlement with few services, five priests—all foreign—and 80,000 souls, mostly indigenous Aymara who had abandoned subsistence agriculture in search of improved economic opportunities.

As the city’s population mushroomed to roughly 1 million people, Father Obermaier started building churches, putting a technical drawing course from secondary school to use.

“I was pretty naive at first,” he said between baptisms at one of the parishes he built.

But Father Obermaier persisted and constructed more churches than he can remember. He believed buildings were vital for attracting and retaining new residents, along with offering an identity for impromptu neighborhoods.

Without a building, he said, “Two people will show up. If I build a church on the corner, I’ll have 250 people; this is the issue.”

A missionary priest originally sent by the Archdiocese of Munich—Pope Emeritus Benedict XVI was his archbishop for a time—Father Obermaier never planned on putting such an emphasis on church building. He figured, “I’m going to build a community of God, not temples.”

His superiors showed skepticism and convinced him otherwise. “(They) said, ‘You’re crazy. Where are people going to go?’” he recalled. “Construct first, then you see the impact of having a temple, and having a tower.”

His current superior, Bishop Eugenio Scarpellini of El Alto, said the priest’s penchant from construction is based in the European experience.

“What is his idea? In Europe, churches

have always been landmarks in their communities. Every town has a church in the center,” said Bishop Scarpellini, who came to El Alto from Italy. “He says, ‘When a new urban development is built, the people who are Catholic will come and ask for me.’”

Father Obermaier, who has snowy white hair, bright blue eyes and seemingly endless energy—“I’m 80 years old, but feel like a young man of 20,” he said—is best known for his buildings. But he’s built an expansive social ministry, too, managed through the Fundacion Cuerpo de Cristo, which has opened youth centers, schools and health clinics. He also started a Catholic TV station which collects more than 50,000 toys in its annual Christmas telethon.

It’s an example of how the Catholic Church has historically provided services such as health and education in areas where the state has been absent.

He has criticized President Evo Morales, who clashed with Church leaders and changed the constitution to make Bolivia a secular state, but he has also been called to mediate in civic disputes, such as conflicts between public transport drivers and the local authorities.

And in preparation for the papal visit, he performed collective baptisms and confirmations.

“He is a priest who rises very early, works well into the night, and gets involved in everything,” said Bishop Scarpellini. “He’s a very austere man. He will not accept any luxury, not even a glass of wine with a meal. He would drink water instead.”

Father Obermaier expressed bemusement with the attention and takes no credit for any accomplishments, saying the church is still small and not adequately serving a large city.

“Parishes are big,” he said. “A parish in Germany has maybe 6,000 (parishioners). My parish has 80,000.”

Still, Father Obermaier sees signs of hope. Incomes have increased in El Alto over the past decade, and he now has a vicar at his parish for the first time.

“It’s good because an old fellow learns from the young,” he said. “A young priest has new ideas, another dynamic. It’s positive to have some youth.”

He said he also is encouraged by the number of Bolivian-born priests, who now make up the majority of clergy in the diocese.

“We now have 70 priests. Of those priests, maybe 13 are foreign priests,” he said. “They don’t need me here. Times have totally changed.” †



Father Sebastian Obermaier baptizes a boy in El Alto, Bolivia, on July 4. (CNS photos/David Agren)



Father Sebastian Obermaier poses for a photo with three children and their families after a baptism in El Alto, Bolivia, on July 4.

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Florida’s abortion waiting period goes into effect; viewed as a law that empowers women

TALLAHASSEE, Fla. (CNS)—A new Florida law establishing a 24-hour waiting period for women seeking an abortion went into effect on July 1.

A day earlier a state circuit court judge had issued a temporary injunction one day before the law was scheduled to go into effect. Florida Attorney General Pam Bondi’s office appealed the injunction, and the 1st District Court of Appeals stayed the ruling, allowing the law to go into effect.

The measure, known as H.B. 633, was signed into law on June 10 by Gov. Rick Scott. The bill had major support in the state legislature, passing 77-41 in the

House and 26-13 in the Senate.

Almost immediately the Center for Reproductive Rights, the American Civil Liberties Union, the ACLU of Florida and Richard Johnson of Tallahassee filed a lawsuit challenging it on behalf of the Bread and Roses Women’s Health Center.

Opponents said it would restrict women’s access to abortion, but Rep. Jennifer Sullivan, House sponsor of the bill, said, “This isn’t changing access; it’s not shutting down clinics. The purpose of this bill is to empower women to make an informed decision, versus a pressured, rushed, unexpected one.

“It’s just common courtesy to have a face-to-face conversation with your doctor about such an important decision—especially for such an irreversible procedure as an abortion.”

She said with passage of H.B. 633 “women will be empowered to make fully informed decisions.”

During debate in the Senate, Sen. Anitere Flores, one of the bill’s sponsors, called the waiting period appropriate.

“One day to reflect upon the risks of abortion, one day to view an image of the unborn child’s ultrasound image, and one day to consult with friends, family and faith are minimal considering the effects that will remain for a lifetime beyond that irreversible decision,” she said. †

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