



The

Criterion

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It's All Good

Columnist Patti Lamb encourages us to use our gifts and talents to serve others and bring glory to God, page 12.

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Religious liberty concerns, charter report on tap for bishops' meeting

WASHINGTON (CNS)—With a long-standing campaign to press its concerns about infringements on religious liberty by governments and the courts, the U.S. bishops will devote a significant portion of their spring meeting on June 13-15 in Atlanta to the issue.

The bishops also will receive a 10-year progress report by the National Review Board on the "Charter for the Protection of Children and Young People," and hear recommendations from the review board stemming from the study "The Causes and Context of Sexual Abuse of Minors by Catholic Priests in the United States, 1950-2010."

Two hours will be devoted to the religious liberty discussion, which will encompass domestic and international concerns as the bishops continue to rally support for and raise awareness about infringements on religious rights in the United States and abroad.

At the forefront of the bishops' religious liberty efforts is the U.S. Department of Health and Human Services' (HHS) mandate which would force Catholic institutions to provide health insurance coverage to employees for procedures that the Catholic Church opposes, including abortion-inducing drugs, artificial contraceptives and sterilizations. The mandate was announced on Aug. 1, 2011, as part of the rules that HHS is issuing to implement the Patient Protection and Affordable Care Act passed in 2010.

Other concerns have surfaced that worry the bishops, including court rulings and policy decisions that have forced Catholic institutions out of adoption and foster care.

Archbishop William E. Lori of Baltimore, chairman of the bishops' Ad Hoc Committee on Religious Liberty, told Catholic News Service he will update the status of the series of lawsuits filed on May 21 across the country by Catholic institutions and organizations challenging the HHS mandate. He also planned to discuss the major activities around the country for the "fortnight for freedom" campaign in support of religious freedom called by the ad hoc committee for June 21 to July 4.

He said he also will review "ongoing
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'I see miracles every day'

Hope guides Jane Crady as she leads archdiocese's efforts to help disaster survivors

By John Shaughnessy

Jane Crady calls God "strange"—in an affectionate way.

She also says, "I just laugh with God now. I say, 'You have such a sense of humor.'"

It's not the reaction that some people might expect from a grandmother of eight who has dedicated most of the past six years to helping people whose lives have been devastated by one of the worst hurricanes in American history, by two floods in Indiana, and by the tornadoes that roared through southern Indiana on March 2, damaging hundreds of homes and killing 13 people.

Yet, while Crady has seen disaster and devastation in horrific ways, she has also witnessed hope and help in generous supply as coordinator of disaster preparedness and response for Catholic Charities in the archdiocese.

She believes she has also experienced the touch of God.

"I see miracles every day," says Crady, a member of St. Joseph Parish in Shelbyville. "When you go in with a servant's heart and just want to help, miracles do happen. And God sends people. He's so strange. He really is."

"One time, there was a gal, and we were pretty much done with fixing her house after Hurricane Katrina. But the tile needed to be laid on the floors. And we couldn't find anybody that had tile experience. And so she and I were sitting under a tree talking about this, and my phone rang. I said, 'Excuse me, honey.'"

"It was a call from a guy who's



As coordinator of disaster preparedness and response for Catholic Charities in the archdiocese, Jane Crady talks with volunteer Pierre Gerber about the next step in restoring a home in Henryville that was damaged by a deadly tornado on March 2. Crady says she has experienced the touch of God daily in the volunteers who have come to help restore people's homes and lives.

volunteering. He's coming from Missouri. And he's by himself. He asks if I could put him to work. I said, 'What kind of work do you do?' He said, 'I'm a tile man.' It happens all the time like that. It really does. I mean, we're praying for a bulldozer and the next thing you know someone is driving up with a bulldozer. I just laugh with God now. I say, 'You have such a sense of humor.'"

While Crady laughs with God, she also says she strives to serve as "his hands and his feet" to others. It's one of the defining qualities of her approach to helping people in desperate need, says David Siler, executive director of Catholic Charities in the archdiocese.

"When most people would become overwhelmed, she just becomes more determined," he says. "Jane is extremely resourceful and will stop at nothing to ensure that victims of a disaster are treated with dignity and respect, and are made as close to whole as possible."

He recalls how she helped two young parents and their four children after a 2008 flood in Martinsville destroyed their poorly constructed home. Crady learned about the family after they began living in a small, run-down RV that they borrowed. She helped the father, a manual laborer, find a job. Then she led the effort to rebuild the house, including

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Pope likens world to latter-day Babel, announces new doctors of the Church after Pentecost liturgy



Pope Benedict XVI sprinkles holy water during Mass on the feast of Pentecost at St. Peter's Basilica at the Vatican on May 27.

VATICAN CITY (CNS)—The modern world is a latter-day Babel, where arrogance inspired by technological progress leads people to play God and sets them against each other, a predicament from which people can escape only through divinely inspired humility and love, said Pope Benedict XVI.

The pope made his remarks during his homily on May 27, Pentecost Sunday, during Mass at St. Peter's Basilica.

Acknowledging that communications media and modern transportation have brought the world's people "closer to one another than ever before," Pope Benedict lamented that true "understanding and communion" is "often superficial and difficult."

"Imbalances remain and not infrequently lead to conflict, [and] dialogue among generations is problematic," he said. "We daily witness events which seem to show that mankind is becoming more aggressive and quarrelsome; understanding one another seems too arduous an undertaking, and we prefer to remain within ourselves and focus on our own interests. ... Men are nursing a sense of diffidence, suspicion and reciprocal fear, to the extent that they have even become a danger to one another."

The pope observed that these social pathologies come amid

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Archbishop urges people of all faiths to stand for religious freedom

WASHINGTON (CNS)—After receiving the inaugural Religious Freedom Award on May 24, Baltimore Archbishop William E. Lori encouraged people of all faiths to stand together to defend religious liberty.

“U.S. bishops and faithful Catholics in this country, numerous though we may be, cannot fight the tide of radical secularism alone,” Archbishop Lori said at the 2012 National Religious Freedom Award Dinner held at the Georgetown Four Seasons Hotel in Washington.

“I’m here to ask for your help. Together, we can achieve great things,” he said.

Speaking to a crowd of 300 people from many faith traditions who came from across the country to attend an all-day National Religious Freedom Conference,

Archbishop Lori said “fighting the tide of secularism in general, and current threats to religious liberty in particular, can seem like a daunting task, [but] we know that with God all things are possible, and we know that prayer is the ultimate source of our strength in this fight.”

The conference was titled “Rising Threats to Religious Freedom,” and was sponsored by the American Religious Freedom Program, which is part of the Ethics and Public Policy Center.



Archbishop William E. Lori

Speakers representing a range of religious backgrounds, and officials from state government and advocacy groups, spoke about threats to religious freedom and conscience rights across the United States on the federal, state and local level, and in the military.

Archbishop Lori, who chairs the U.S. bishops’ Ad Hoc Committee for Religious Liberty, warned that the U.S. Department of Health and Human Services’ (HHS)

mandate on contraceptive coverage “has now become the most critical religious liberty challenge that we face in the United States today.”

The mandate “would force virtually all employers, even those with conscientious objections, to provide health coverage for contraceptives, sterilization and abortion-inducing drugs,” he said.

It marks, he said, “the first time that the federal government has compelled religious institutions to facilitate and fund a product contrary to their moral teaching.”

Archbishop Lori noted that, earlier that week, Catholic institutions had “been forced to take action by litigation, a course no one desires, but a course that appears to be the only alternative left in order to seek relief from this unjust federal government mandate.”

On May 21, 43 Catholic dioceses, schools, hospitals, social service agencies and other institutions filed a total of 12 lawsuits in federal court around the country challenging the HHS mandate.

Archbishop Lori said an especially problematic part of the mandate is that the federal government defines “which religious institutions are ‘religious enough’ to merit protection of their religious liberty.”

When the health care legislation was being debated more than two years ago, the U.S. bishops urged that it include strong conscience protections. Congress passed the Patient Protection and Affordable Care Act on March 21, 2010, and President Barack Obama signed it into law three days later.

When the mandate was proposed on Aug. 1, 2011, thousands of comments were filed by people across the country urging that Catholic institutions not be forced to facilitate or fund services that violated Church teaching.

Archbishop Lori noted that on Jan. 19 of this year, Pope Benedict XVI addressed a group of U.S. bishops visiting the Vatican, warning of growing threats to religious freedom in

the United States. Then, he said, the next day, “as if on cue,” HHS announced religious organizations could delay but not opt out of the mandate.

“Despite numerous opportunities to avoid the train wreck,” the archbishop said, the Obama administration on Feb. 10 finalized the mandate, and also announced that religious employers could decline to cover abortion-inducing drugs, contraceptives and sterilization procedures if they were morally opposed to them, but that their health insurers would have to pay for the coverage.

Obama’s announcement about insurers paying the costs was rejected by the bishops and others.

Archbishop Lori said it addresses “only a small part of the overall problem, and does so inadequately.”

The mandate’s “unwarranted government definition of religion,” Archbishop Lori said, includes a very narrow definition of a religious employer that would qualify for an exemption—those employers would have to primarily hire and serve people of their own faith.

“This exemption attacks religious freedom by defining it away—by limiting protections essentially to houses of worship, the exemption reduces the freedom of religion to the freedom of worship,” he said.

Archbishop Lori said there has been much misinformation about the issue. “This is not about the Catholic Church wanting to force anybody to do anything; it is instead about the federal government forcing the Church—consisting of its faithful and all but a few of its institutions—to act against Church teaching.”

He emphasized that the religious freedom fight is not one the nation’s Catholic leaders sought, but instead was forced by the government’s action.

“This is not a Republican or Democratic, a conservative or liberal issue. It is an American issue,” he said. †

Official Appointments

Effective July 3, 2012

Deacon Kerry Blandford, St. Mark the Evangelist Parish in Indianapolis and Village Oaks in Greenwood for the ministry of charity, director of deacon formation for the archdiocese and catechist at St. Simon the Apostle School in Indianapolis, appointed part-time parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, while continuing as director of deacon formation for the archdiocese and Village Oaks in Greenwood for the ministry of charity.

Rev. Stephen W. Giannini, archdiocesan vicar for clergy and parish life coordinators: formation and personnel; vice chancellor; archdiocesan judge for the Metropolitan Tribunal; and priest moderator of Sacred Heart of Jesus Parish in Terre Haute and St. Nicholas

Parish in Sunman, appointed archdiocesan vicar for religious while continuing as archdiocesan vicar for clergy and parish life coordinators: formation and personnel; vice chancellor; archdiocesan judge for the Metropolitan Tribunal; and priest moderator of Sacred Heart of Jesus Parish in Terre Haute and St. Nicholas Parish in Sunman.

Rev. Gerald J. Kirkhoff, pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests, appointed director of the archdiocesan Mission Office and Society for the Propagation of the Faith, while continuing as pastor of Good Shepherd Parish in Indianapolis and archdiocesan vicar for advocacy for priests.

These appointments are from the office of the Most Rev. Christopher J. Coyne, S.L.D., apostolic administrator of the Archdiocese of Indianapolis. †

What do you love about parish festivals? The Criterion invites readers to tell us

We are entering one of the most fun seasons in the archdiocese—the season of parish festivals. In celebration of this special season, *The Criterion* invites readers to share their favorite aspects of their parish festival.

Maybe it’s a special meal or dessert. Or the expressions on your children’s faces when they have just won a prize, had their hair dyed purple or savored the first icy taste of a snow cone.

Or laughing and talking with friends while a musical group plays in the

background. Or the sense of camaraderie that comes from helping to plan the festival, cook in the parish kitchen or volunteer in one of the booths.

Submit your “favorite parish festival moment or memory” to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

BABEL

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unprecedented advances in human knowledge.

“Thanks to scientific and technological progress, we have acquired the power to dominate the forces of nature, to manipulate the elements, to fabricate living beings, almost going so far as to fabricate human beings,” he said. “In such a situation, praying to God seems outmoded and useless because we ourselves can construct and achieve anything we want.”

Pope Benedict likened these developments to the Old Testament story of the Tower of Babel, according to which men came to think of themselves as “strong enough to be able to construct on their own a path to heaven in order to open its doors and put themselves in God’s place.”

That ambition bred conflict not only with God but among men, he said, since it caused them to lose “the ability to agree, to understand each other and to work together.”

According to the biblical account of Babel, God “confused the language of all the Earth” and scattered the builders as punishment for their presumption.

Pope Benedict said the remedy for today’s strife is the same one bestowed at the first Pentecost when the “flame of the Holy Spirit descended on the gathered disciples ... and lit in them the divine fire, a fire of love with the power to transform.”

Among the consequences then, the pope noted, was that the disciples “began to speak freely, such that all were able to understand the news of Jesus Christ dead and risen again.

“At Pentecost, where there was division and estrangement, there are born unity and understanding,” he said.

The Holy Spirit “sustains and unites” mankind, the pope said, and also resolves interior conflicts within each person, between the constantly struggling impulses of the flesh and the spirit.

After the Mass, before praying the “*Regina Coeli*” at the window of his study overlooking St. Peter’s Square, Pope Benedict announced that he will proclaim St. John of Avila, a 16th-century Spanish priest, and St. Hildegard of Bingen, a 12th-century German abbess, as doctors of the universal Church on Oct. 7 in Rome.

The doctors of the Church, saints honored for particularly important contributions to theology and spirituality, come from both the Eastern and Western Church traditions. The current list of 33 doctors include early Church fathers, such as Sts. Jerome, John Chrysostom and Augustine, as well as major theologians, such as Sts. Thomas Aquinas, Bonaventure and John of the Cross. The last saint named a doctor of the Church was St. Thérèse of Lisieux, who was honored by Blessed John Paul II in 1997.

St. Hildegard will become the fourth woman doctor of the Church, joining Sts. Therese, Catherine of Siena and Teresa of Avila. †



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May 20 liturgy marks final Mass at St. Ann Parish in Terre Haute

By Mary Ann Garber

TERRE HAUTE—For nearly 140 years, St. Ann parishioners in Terre Haute have been “faithful witnesses to God’s goodness,” Bishop Christopher J. Coyne, apostolic administrator, noted in a letter of thanks to members of the Terre Haute Deanery parish.

His letter was read to parishioners during the final liturgy on May 20—the solemnity of the Ascension of the Lord—at St. Ann Church, which was closed by the archdiocese as part of the future parish staffing plan for the deanery.

Also as part of the Terre Haute Deanery plan, St. Leonard of Port Maurice Parish in West Terre Haute was closed on Nov. 19, 2011, and St. Joseph Parish in Universal celebrated its final Mass on Easter Sunday, April 8. Holy Rosary Parish in Seelyville will close on Oct. 12.

“The prayers of the entire archdiocese are with you today as you celebrate the final Mass at St. Ann Parish,” Bishop Coyne wrote. “The closing of your parish brings some pain and sorrow, and I thank you for the dignified manner in which you have carried out this difficult task. I especially thank Providence Sister Connie Kramer and Father Rob Hausladen for their ministry and care for you.”

Sister Connie ministered as St. Ann’s pastoral associate and director of religious education from 1991 until 1993 when she was named parish life coordinator. Father Hausladen has served as the sacramental minister since 2010.

“Formed by the Word of God and the sacraments,” Bishop Coyne noted, “you have faithfully lived out your parish mission statement of providing life-giving spiritual experience and social programs for yourselves and your neighbors.

“During my short time in the archdiocese, I’ve learned about the many different ways you have blessed the Church and the people in the Terre Haute area with your food basket ministry, dental program and medical clinic,” he wrote. “I am grateful that you want to see these important ministries continue, and that you are welcoming Catholic Charities and allowing them to make the church building the new home for the Christmas Store.”

Bishop Coyne said he also is grateful to St. Ann parishioners for their “care and generosity to the greater Church” through donations of sacred art and liturgical furnishings to surrounding parishes as well as the Bishop Simon Bruté College Seminary in Indianapolis and St. Luke Parish in Salyersville, Ky., in the Diocese of Lexington, which lost their church on March 2 when it was destroyed by a tornado.

Nearby St. Joseph University Parish in Terre Haute has been designated by the archdiocese as the receiving parish for St. Ann parishioners. Members of other area



parishes are also welcoming them.

“It’s terribly painful to close a vibrant parish,” Sister Connie said on April 22 about the closing of the 240-member faith community dedicated to serving the poor.

“There are 14 parishes in this deanery and 10,000 or so Catholics,” she said. “We have too many parish structures for too few people. Our churches are only 40 percent or 50 percent occupied.”

St. Ann parishioners have “asked God for the gift of acceptance,” Sister Connie said. “... We are happy that all of our ministries will continue.

“St. Ann’s medical and dental clinics, which will now both be ministries of the Sisters of Providence, will continue to serve people in the same building,” she said. “The parish food ministry will be absorbed into the Catholic Charities food ministry at Bethany House. We made our last food baskets in April after 37 years. In May, we gave people certificates for food with a list of where they can go for help with groceries.”

St. Ann parishioners have helped poor people in Vigo County since the parish was founded in 1876 at 1440 Locust St.

On July 1, 1894, the first church was destroyed by a fire, but was rebuilt within a year. In 1906, the church was moved to the second floor of the school building. St. Ann’s present church was constructed in 1953, and recently served about 120 households.

“The parish was formed out of a social justice need because the first families rallied around the [Providence sisters’ former] orphanage [for girls],” Sister Connie said. “The bishop recognized that the people deserved the nourishment of a faith family and sacramental life. The school, which was a very strong ministry, was built in 1906.”

After the school was closed in 1976 due

to low enrollment, she said, parishioners worked with the sisters to found the St. Ann Clinic in that building.

“In 1975, a parishioner came to the pastor at the time and said, ‘My neighbors are hungry, and we need to get them some food,’” Sister Connie said. “That was the beginning of the parish food basket ministry, which has lasted until now.”

In 2002, St. Ann Parish received a \$50,000 grant from the St. Francis Xavier Home Mission Fund, which was made possible by donations from archdiocesan Catholics to the United Catholic Appeal, to help renovate the second floor of the former school and operate it as a free parish emergency dental clinic serving the poor.

A \$20,000 gift from St. Elizabeth of Hungary Parish in Cambridge City, \$3,000 donation from St. Monica Parish in Indianapolis and \$360,000 grant from the city of Terre Haute also helped fund the dental clinic, a \$500,000 project which opened on Jan. 12, 2005.

The St. Ann Clinic, also located in the former school, provides primary health care services and referrals to low-income people as a project of Providence Self-Sufficiency Ministries Inc.

Sister Connie’s pastoral ministry at the parish continues a longtime relationship with the Sisters of Providence of Saint Mary-of-the-Woods, who started the former school and provided teachers for many years.

St. Ann parishioners generously support many Church and community projects, Sister Connie said. “We made our goal for the United Catholic Appeal 21 years in a row, including this year when the people knew that their parish was closing. That’s more than amazing.

“Our parishioners know the poor, and they care for the poor,” she said. “They know what meaningful liturgy is, and they create it. They



Above, Gavin and Trenton Woelfle walk with their mother, Amanda Woelfle, as they ring bells during the procession from St. Ann Church in Terre Haute to the parish hall following the closing Mass on May 20. The church was full for the final liturgy. Parishioners enjoyed a dinner at the parish hall.

Left, St. Ann Church in Terre Haute is now the home of the Catholic Charities Christmas Store, which serves the poor in Vigo County. The parish was founded in 1876 at 1440 Locust St. The parish’s fourth worship space was completed in 1953.

know what good relationships are with each other, and they build them. ... The pastoral leadership over the years has empowered the people in many ways, and I am very grateful for that. They will take their gifts and talents that they have generously shared at St. Ann Parish, and enrich the other parishes with their presence and their gifts.”

Parishioners Martin and Jody Thomas of Terre Haute joined St. Ann’s faith community in 1976. On April 22, they said the parishioners have become their family.

“I feel like one of the reasons why it is so hard for us to give up our family home here is that ... these are the people that were here when our babies were born,” Jody Thomas said. “Our children have come back to the parish to be wed here, our grandchildren were baptized here and we just had our granddaughter’s first communion here.”

St. Ann Church was full during the final Mass on May 20, Sister Connie said, and the parish’s talented music ministers helped lead the people through the vibrant and emotional liturgy with favorite songs.

“We had a lovely concluding rite then went outside and rang bells on our way to the school to tell the neighborhood that we are still here for them in our outreach services,” she said. “We had a lovely dinner for 200 people and did a champagne toast to the parish, and simply had a wonderful, wonderful time.”

On May 21, Sister Connie began the administrative task of giving away the religious artwork and liturgical furnishings to local parishes, Bishop Bruté seminary and St. Luke Parish in Salyersville, Ky.

Parishioner Martin Thomas, who was active in the music ministry for many years, said St. Ann parishioners will receive a CD of their favorite songs recorded at Masses during the last year as a special way to remember their beloved faith community. †

BISHOPS

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efforts to educate Catholics and the general public on the Church’s teaching on religious liberty and religious heritage as Americans.”

Bishop Richard E. Pates of Des Moines, Iowa, chairman of the bishops’ Committee on International Justice and Peace, will address religious liberty concerns internationally during the two-hour discussion. Two speakers will join Bishop Pates during the session to offer ways that Americans can be in solidarity with the Church abroad.

Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad, who serves as president of Caritas Iraq, will describe the situation facing Christians in the Middle Eastern country.

Thomas F. Farr, director of the Religious Freedom Project at the Berkley Center for Religion Peace and World Affairs at Georgetown University, will provide an overview of challenges to religious freedom around the world.

“Our view is that the two [sides of religious liberty] are very much interrelated,” Archbishop Lori said. “It’s

important for us to keep the torch of religious liberty burning brightly at home so we can be a beacon of hope for people everywhere, particularly for people who are suffering real persecution.”

Representatives of the National Review Board will look at the progress made on preventing incidents of clergy sexual abuse since the adoption of the charter in Dallas in 2002, and offer recommendations on how to strengthen its implementation for the future, said Mary Jane Doerr, associate director of the bishops’ Secretariat of Child and Youth Protection.

The report will examine the accomplishments under the four sections of the charter—healing, effective response, accountability and protecting the faith.

The National Review Board also will offer a series of recommendations to the bishops stemming from the “causes and context” study conducted by the John Jay College of Criminal Justice of the City University of New York released in 2011. The study found “no single identifiable ‘cause’ of sexually abusive behavior toward minors” by clergy and encouraged steps to deny abusers “the opportunity to abuse.”

The recommendations will encompass the main factors identified in the study—

education, situational prevention, and oversight and accountability, Doerr told CNS.

“They want the recommendations to broaden the audience, not just to members of the Church, but to the community at large. We’re all responsible for protecting children,” Doerr explained.

Carolyn Woo, the new president and CEO of Catholic Relief Services, will address the bishops for the first time. She began her position as head of the bishops’ international aid and development agency in January.

The bishops will hear from Bishop David L. Ricken of Green Bay, Wis., chairman of the bishops’ Committee on Evangelization and Catechesis, on activities planned for the Year of Faith declared by Pope Benedict XVI, which will run from October 2012 to November 2013. His report will include an overview of the resources the U.S. Conference of Catholic Bishops is developing for use in dioceses and parishes.

A discussion on a proposal for a special message on “Catholic Reflections on Work, Poverty and a Broken Economy” also is planned.

Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the bishops’

Subcommittee on the Promotion and Defense of Marriage, will deliver a report on the subcommittee’s work.

Bishop John C. Wester of Salt Lake City, who chairs the bishops’ Committee on Communications, will report on the work of the Task Force for Communications.

On internal matters, Bishop George V. Murry of Youngstown, Ohio, USCCB secretary, will update the bishops on the development of the conference’s 2013-16 strategic plan. USCCB staff have spent months developing plans to carry out conference-wide priorities under the theme of “New Evangelization: Faith–Worship–Witness.”

The update is expected to identify strategies to tackle the priorities of faith formation and sacramental practice, life and dignity of the human person, religious liberty, and strengthening marriage and family life.

Finally, the National Advisory Council, which includes bishops, men and women religious, diocesan priests, deacons and laypeople representing the 15 geographical regions of the bishops’ conference, will give its regular report to the bishops. †



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Editorial



CNS photo/Eric Thayer, Reuters

A man holds a rosary during a prayer vigil as he joins demonstrators against Arizona's tough immigration law in Phoenix on April 25. That day, U.S. Supreme Court justices peppered attorneys with questions about how certain provisions of Arizona's immigration law might apply to people in a variety of circumstances.

The Court and immigration

On April 25, the U.S. Supreme Court heard the second of the two most important cases before the court this year. The first was about the constitutionality of President Barack Obama's health care initiative, what is often referred to as Obamacare, about which we editorialized in our April 20 issue.

This time the issue was immigration. Specifically, it was whether the state of Arizona's tough crackdown went too far. The Obama administration argued that the federal government has responsibility for immigration laws, not state governments.

The U.S. bishops opposed the Obama administration in the first case mentioned above because of the religious freedom issue.

This time, the bishops are on the federal government's side. The bishops have long called for comprehensive immigration reform that would include pathways to citizenship for undocumented migrants.

Before the Court's oral arguments, the U.S. Conference of Catholic Bishops submitted a "friend of the court" brief. It argued that the federal government is in the best position to balance competing goals of enforcing immigration laws while upholding long held American values, such as family unity and human dignity.

Furthermore, Archbishop Jose Gomez of Los Angeles, chairman of the bishops' Committee on Migration, had an op-ed piece published in *The Washington Post*.

Among other things, he wrote, "Upholding Arizona's law would change our American identity as a welcoming nation, which has served us well since our inception.

"The goals of Arizona-type laws are to discourage immigrants from coming, and to encourage those who are here to leave. We must carefully consider whether that is the signal we want to send to the world, given that immigrants and their ancestors—all of us—built this country and continue to renew it."

The Arizona law, among other things, requires police to check the immigration status of anyone detained and suspected of being in the country illegally.

The case reached the Supreme Court after a federal judge and a U.S. appeals court ruled in favor of the Obama administration and blocked the Arizona law from taking effect.

Only eight of the nine justices heard the case. Justice Elena Kagan recused

herself because she worked on the case while she was Obama's solicitor general. In her absence, if the Court ends in a 4-4 tie, the appeals court ruling for the federal government would be affirmed.

Regardless of the decision, both the case and the immigration issue in general are sure to have implications for November's election. Republican Mitt Romney has voiced support for the Arizona law. President Obama has vowed to push for immigration reform if he is re-elected, a promise that he also made four years ago.

The issue is particularly important for the Republican Party because its support of laws like Arizona's is hindering its efforts to attract Hispanics and Latinos. States with heavy Hispanic populations are considered vital in the election.

An article in the April 28 issue of *The Economist* described the issue as "the nativist millstone" because "Republican policies on illegal immigration are annoying Latinos and becoming a serious handicap in the presidential election."

As the article points out, Hispanics would seem to be natural conservatives, and Republicans—religious, hard-working and with close family ties—but the immigration issue is overriding.

Meanwhile, a report from the Pew Hispanic Center has revealed that Mexicans are now leaving the United States in greater numbers than they are entering it, whether because of tougher state laws or because they cannot find jobs here as they once did.

In his op-ed piece in *The Washington Post*, Cardinal Gomez wrote, "In recent years, we have witnessed an alarming rise in the number of undocumented parents being seized, and forcibly removed and separated from their U.S.-citizen children. Arizona-type laws will only increase the circumstances of a child waiting at home for a parent or parents to care for them, only to never have them arrive."

Cardinal Roger M. Mahony, retired archbishop of Los Angeles, was among religious leaders at the Supreme Court on the day of the oral arguments. He said that many children had told him they start each morning in fear because they are worried that their parents might be picked up because of their immigration status and never come back.

"We can't have that kind of fear," he said.

—John F. Fink

Reflection/Sean Gallagher

When it comes to life, 'leave nothing undared for the kingdom of God'

The last two Indianapolis 500 races have featured wild finishes. In both, drivers with a chance to win have crashed on the final lap.



Last year, leader J.R. Hildebrand was within sight of the finish line when his car slammed into the fourth-turn wall. That allowed Dan Wheldon to take the lead for the first time that day and

also take the checkered flag.

This year, it was Japanese driver Takuma Sato who crashed while trying to pass leader and ultimate winner Dario Franchitti in the first turn of the 200th and final lap of the famous race.

After last year's race, I reflected on the spiritual lessons of humility and hope found in it. In the finish of this year's race, there is a challenge to many people of faith—myself very much included—to be daring for the kingdom of God.

Sato wasn't going to settle for second place. He wanted to win and made a daring move to do so. As a result, he crashed and ended up finishing 17th. But he could have just as easily pulled off one of the greatest passes and victories in the history of the 100-year-old race. If he would have sat back and finished second, his performance would likely have been forgotten.

After the race, Sato gave a simple analysis for his hard driving in the last several laps, including his decision to try to pass Franchitti for the lead on the last lap. "I was going for the win," he said.

That should be the concise analysis of the life of faith of each one of us. With the help of God's grace, so much lies within our grasp. The question is, are we willing to make the commitment to cooperate with that grace and reach for greatness? Or are we content with mediocrity?

The 19th-century French saint

Eugene de Mazenod once said that we should "leave nothing undared for the kingdom of God."

That applies both in our interior lives and our relationships with other people. When we are honest with ourselves and with God, we will see aspects of our lives that are in need of improvement. It might be a deeply ingrained bad habit that we have lived with for many years. We might, therefore, think that there is nothing to be done, especially if we have tried in the past to change, only to ultimately meet with failure every time.

Such a conclusion, though, shortchanges the power of God's grace, and the great hopes and plans that he has in store for us.

Likewise, we should be daring in our hopes and prayers to bring others into God's kingdom. We may have friends or relatives who have been away from the Lord for years and years. It might appear on the surface that they are set in their ways on matters of faith and there is simply nothing to be done.

But God's grace can accomplish more than we could ever imagine, and we should always be daring in our hopes and dreams for such people. Pray for them daily with the firm conviction that God can bring them closer to him. And never stop giving them a good example of just how joyful a life of faith in God can be.

In the end, our daring cooperation with God's grace might end up being a failure, like Takuma Sato's efforts to win this year's Indianapolis 500. In such a case, the words of Blessed Teresa of Calcutta ring true once again, "God hasn't called me to be successful. He has called me to be faithful."

So be like Sato and go for the win. For even if we seem to fail in this life, in God's eyes we will still drink the milk in the ultimate Victory Lane—heaven.

(Sean Gallagher is a reporter and columnist for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Letter to the Editor

What are the things that you love in life?

When the will of God and our hearts desire are at odds, life becomes a wrestling match with God. There is much in life that is opposed to our "own peace," and also opposed to the "will of God."

I believe that love is a direction and not a state of the soul. We hold to the direction rather than the feeling of love.

True love is independent of the feeling. If I abide in love, I come to new feeling, and if I do not abide in love, I lose even the feeling I have.

St. Thomas Aquinas said, "To love is to will the good of another."

Love is a sustained choice and not founded in the emotions. Love's direction guards us not against grief, but against a darkening of the heart. Love, by its very nature, makes us vulnerable to grief.

When we love someone or something, when we dare to care, we are exposed to sorrow. We can come to grief that we would never feel if we did not love, if we did not dare to care.

But if we abide in love, even in our grief and suffering, we can learn the wisdom that comes of suffering instead of surrendering to the darkness that can also come upon the heart.

We cannot love without death. We cannot have death without love. Those who will not die cannot get through loneliness, and those who will not love cannot get through death. Living is a series of daily deaths of the "false self." That "self" is created in our own image, rather than the image of God.

St. John of the Cross said, "At the end of life, we shall be judged by love."

Meister Eckhart said, "Love is of such a nature that it changes us into the things we love."

Love is changing us over time into the things we love, and this begs the question, "What are the things that I love?"

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Letters Policy

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

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

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

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

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

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

Poll finds most value religious freedom even when it conflicts with law

NEW HAVEN, Conn. (CNS)— Nearly three-quarters of Americans in a Knights of Columbus-Marist poll said freedom of religion should be protected in this country even if it conflicts with other laws.

The survey of 1,606 U.S. adults was conducted by telephone on May 10-14, shortly before 43 dioceses and Catholic organizations filed suit in 12 federal courts against the Obama administration's mandate that contraceptives, some abortion-inducing drugs and sterilizations must be provided free of charge in most health plans even by employers that have religious objections.

Results of the survey were released on May 22, a day after the lawsuits were filed.

In the poll, respondents were asked to choose which of two statements "comes closer to your view"—"Freedom of religion should be protected even if it goes against government laws" or "Government laws should be observed without exception even if it restricts freedom of religion."

Overall, 74 percent of the respondents agreed with the first statement, and only

26 percent agreed with the second. Support for the first statement was highest among Republicans—86 percent—and those who described themselves as conservative or very conservative—84 percent—but even 60 percent of those who said they were liberal or very liberal said freedom of religion should be protected.

Strong majorities also said health professionals and organizations should be permitted to opt out of participating in procedures they oppose for religious reasons. By a margin of 58 percent to 38 percent, poll respondents said these individuals and groups should be able to opt out of providing abortions. A smaller majority, 51 percent to 46 percent, said they should be allowed to opt out of prescribing or dispensing birth control.

But 88 percent of the survey respondents—and 77 percent of the self-described practicing Catholics who took part in the survey—said it was morally acceptable to use contraceptives to prevent pregnancy.

More than half of the respondents also

said individual health care providers and organizations should be able to opt out of providing abortion-inducing drugs, 51 percent; *in vitro* fertilization treatments that could result in the death of an embryo, 52 percent; and medication to speed the death of a terminally ill patient, 55 percent.

"This survey reveals that the American people are fundamentally dedicated to protecting the First Amendment conscience rights of everyone," said Carl Anderson, supreme knight of the New Haven-based Knights of Columbus.

"Allowing people to opt out of these procedures or services—which violate their faith—is the right thing to do," he added. "It is also key to protecting the First Amendment rights of all Americans and enjoys strong public support as well."

The survey also asked whether respondents think U.S. laws in the past few years have "made it easier or harder for people to live according to their religious beliefs." More than half—52 percent—said it had become harder, 31 percent said it was easier and 17 percent were unsure.

A large majority, 72 percent, said it was morally wrong to require medical professionals to perform legal abortions against their religious beliefs. Only 27 percent said it was morally acceptable, and 1 percent said it was not a moral issue.



Carl Anderson

Asked about the abortion issue in general, 58 percent said it was morally wrong, 40 percent said it was morally acceptable and 2 percent said it was not a moral issue.

Opinion was more closely split on the issue of same-sex marriage, which 52 percent said was morally wrong, 45 percent said was morally acceptable and 2 percent said was not a moral issue.

The margin of error for the survey was plus or minus 2.5 percentage points, but it was larger for subgroups. †

Vatican pledges to restore trust and transparency in search for truth

VATICAN CITY (CNS)—The Vatican said it is committed to restoring a sense of trust and transparency as it seeks the truth behind leaks of letters written by Vatican officials to each other and Pope Benedict XVI.

Paolo Gabriele—the pope's private assistant accused of having a cache of illicitly obtained Vatican documents—was still under arrest and would face his first round of formal preliminary questioning by Vatican judges "later this week or early next week," Jesuit Father Federico Lombardi, Vatican spokesman, said on May 29.

The spokesman confirmed that an unspecified number of other individuals also had been questioned by Vatican police recently, a process that could be expected to continue, but no one else had been charged or arrested.

Gabriele has been able to meet and speak with his lawyers and his wife regularly, and is "very serene and calm," said his chief counsel, Carlo Fusco, in a written statement released on May 28.

Father Lombardi said on May 28 that the Vatican "is committed to seeking to restore as soon as possible a climate of transparency, truth and trust."

"The pope is informed about everything and can't help but be saddened. However, he remains serene" concerning the latest crisis, Father Lombardi told journalists.

Gabriele, the dark-haired assistant often pictured sitting in the front seat of the popemobile next to the driver, was arrested on the evening of May 23 by Vatican police after private Vatican documents were found in his home, which is on Vatican territory.

Gabriele, who had been serving Pope Benedict since 2006, had performed his regular duties the morning of the day of his

arrest, suggesting perhaps that Vatican police did not find enough evidence until later in the day, Father Lombardi said.

Gabriele's arrest was part of a Vatican investigation into a series of document leaks, popularly referred to as "VatiLeaks" in the media.

The leaks began in January with the publication of letters written by Archbishop Carlo Maria Vigano when he was secretary-general of the Governor's Office of Vatican City State. The archbishop, who now is nuncio to the United States, warned of corruption, abuse of power, a lack of transparency in awarding Vatican contracts and opposition to financial reforms.

Later leaks included a letter from a Vatican official questioning the current reform of the Vatican's finance laws.

Father Lombardi told journalists on May 28 that the leaks' scandal and the recent dismissal of the president of the Vatican Bank were "distinct and separate" cases. Bank president Ettore Gotti Tedeschi was fired on May 24 by the bank's board of supervisors, who censured him for neglecting his duties amid worsening management problems.

"The only thing the vote of no-confidence of president Gotti Tedeschi and the arrest of Gabriele have in common is the fact that they happened around the same time," the Vatican spokesman said.

Meanwhile, Fusco, Gabriele's lawyer, said in a written statement on May 28 that his client told a Vatican judge that he "will offer his utmost collaboration."

However, Gabriele's formal testimony will only come after his two lawyers have completed studying the case, the statement said.

"Therefore, Paolo [Gabriele] will respond as soon as

possible to every question and will collaborate with investigators in order to ascertain the truth," wrote the lawyer, who added that he and his client have been friends from childhood. Fusco said he holds his friend in "great esteem."

Father Lombardi said on May 29 that in the next few days Piero Antonio Bonnet, a Vatican magistrate, would begin the second stage of the formal inquiry, questioning Gabriele in the presence of his two lawyers and Nicola Picardi, another Vatican magistrate, who conducted the preliminary investigation.

Father Lombardi said the investigation would continue until enough evidence has been collected and then Bonnet would either call Gabriele to stand trial or would acquit him, Father Lombardi said.

In April, Pope Benedict appointed a committee of three retired cardinals to investigate the document leaks. The cardinals turned to the Vatican gendarmes for assistance.

Dozens of private letters to Pope Benedict and other confidential Vatican correspondence and reports, including encrypted cables from Vatican embassies around the world, were leaked to an Italian journalist, Gianluigi Nuzzi. He published the documents in a book, *Your Holiness*, which was released on May 17. While some of the leaked letters are gossipy, others include allegations of serious financial misconduct.

In a statement two days later, Father Lombardi called the publication of the letters for commercial gain a "criminal act," and said the Vatican would take legal action. The publication, he said, violated the right to privacy and the "freedom of correspondence" of Pope Benedict, the letter writers and the pope's closest collaborators. †

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Events Calendar

June 1

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass, Sisters' Place, 215 S. Terrace Ave., Indianapolis. Information: rhumper69@yahoo.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Charismatic Mass**, praise and worship, 6:30 p.m., Mass, 7 p.m. Information: 317-846-0705.

June 1-2

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Rummage sale**, 8 a.m.-4 p.m. Information: 317-357-8352.

June 1-3

St. Therese of the Infant Jesus (Little Flower) Parish,

1401 N. Bosart Ave., Indianapolis. **"Summerfest,"** Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rides, games, food, entertainment. Information: 317-357-8352.

June 2-3

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Society of St. Giana Beretta Molla, presentation of holy relics of St. Gianna**, following Masses, Sat. 5:30 p.m., Sun. 7:30 a.m., 9 a.m. and 11 a.m. Information: 317-784-5454 or Karen.Alley@ocemiller.com.

June 3

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Mass**, 3 p.m. Information: 317-632-9349.

June 6

Archbishop O'Meara Catholic

Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **"Rediscover Catholicism-Summer Series,"** session one, 7-9 p.m., free-will offering. Information: 317-283-5508 or mrivelli@sjoa.org.

June 7-9

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, rides, games, entertainment, food, \$10 cover charge includes food and tickets. Information:

317-826-6000.

June 8-9

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Summer Festival,"** food, rides, games, 5:30 p.m.-close. Information: 317-636-4828.

June 7-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children's games, food. Information: 317-888-2861.

June 8

St. Charles Borromeo Parish, 222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast**, 4:30-8:30 p.m., food, music, silent auction. Information: 812-825-0634.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Music Festival,"** music, games, Fri. 5-10 p.m., Sat. 3-10 p.m. Information: 317-926-3324.

June 8-10

St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-7 p.m., Sat. 8 a.m.-4 p.m., half-price sale, noon-4 p.m., Sun. 8:30 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 9

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

June 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Paul Parish, 824 Jefferson St., Tell City. **Parish picnic**, 11 a.m.-5 p.m., chicken and roast beef dinners, games for all ages. Information: 812-547-7994.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., Terre Haute. **"Sunday with Sinatra,"** dinner and silent auction, noon, \$25 per person. Information: 812-466-1231.

June 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day picnic**, noon. Information: 317-885-5098. †

Retreats and Programs

June 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**, 1:15-6 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

June 7

Oldenburg Franciscan Center, Oldenburg. **"Cultivating a Garden of Grace,"** Franciscan Sister Bridget Arnold, presenter, 6:30-8 p.m., \$15 per person or two people for \$25. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

June 8-10

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Forgiven and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Pain Management Vitality Sculpting-Healthy Mind Set,"** session five of five, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 15-21

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual-An Artist's Six-Day, Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran, presenters. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pray All Ways,"** day of reflection, Father James Farrell, presenter, \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

June 18-19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Finding God in the Garden,"** 10th annual garden retreat, 9 a.m.-4 p.m., \$45 per person each session includes breakfast and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 24-30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Monastic Retreat-Let Us Set Out on This Way with the Gospel for Our Guide,"** Benedictine Abbot Jerome Kodell, presenter, 6:30-9 p.m., \$425 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

June 29-July 1

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Birth of the Church According to the Acts of the Apostles,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 2-6

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 9-13

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session two, Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

July 15-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Silent Directed Retreat,"** Information: 317-545-7681 or marcia.johnson@archindy.org.

July 17-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Midweek retreat, **"Tools for Good Works,"** Benedictine Brother Luke Waugh, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs



Edward and Sandra (Lucas) Gehrlich, members of St. Rose of Lima Parish in Franklin, will celebrate their 50th wedding anniversary on June 2.

The couple was married on

June 2, 1962, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

They are the parents of three children: Ed, Dave and Mike Gehrlich. They also have six grandchildren. †



Thomas and Jeanne (Mayer) O'Gara, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 2.

The couple was married

on June 2, 1962, at Our Lady of Lourdes Church in Indianapolis.

They are the parents of five children: Mary Jeanne Burger, Karen Hartnett, Kathleen Johnson, John and Tom O'Gara. They also have 11 grandchildren. †

Vocations office to sponsor service day in Henryville

On June 30, the archdiocesan Office of Priestly and Religious Vocations will sponsor a day of service in Henryville, which was devastated by a tornado on March 2.

The day will start with Mass at 7:30 a.m. at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis.

Following the Mass, volunteers will travel by car to Henryville, where they will work to repair homes damaged by the tornado.

People who live in southern Indiana and

would like to participate can come to St. Francis Xavier Church in Henryville for a 7:30 a.m. Mass or arrive at the parish at 8:30 a.m. to learn about service assignments.

Volunteers must be 18 years old to participate and need to register at www.HearGodsCall.com by June 25.

For more information, call 317-236-1490 or 800-382-9836, ext. 1490, or send an e-mail to Elizabeth Jamison, archdiocesan associate director of vocations, at ejamison@archindy.org. †

Franciscan friar to celebrate 50 years of priesthood



Fr. Leon Reuter, O.F.M.

A reception to celebrate the 50th anniversary of the priestly ordination of Franciscan Father Leon Reuter will take place after the 5 p.m. Mass on June 16 and the 10 a.m. Mass on June 17 at St. Joseph Church, 125 E. Broadway, in Shelbyville.

Father Leon, who grew up as a member of St. Joseph Parish, will be the principal celebrant for both Masses.

He is a member of the St. Louis-based Sacred Heart Province of the Franciscan Order of Friars Minor.

For more information, call 317-398-8277. †



'Mini 500'

Mary Jo Pennington, from left, Jackie Cooper, Indianapolis Mayor Greg Ballard, Peggy Karress, Pat Ittenbach and Adele Shultz prepare to participate in the "Mini 500" on May 23 at the St. Augustine Home for the Aged in Indianapolis. The women standing with the mayor are all residents of the home, which is operated by the Little Sisters of the Poor. During the annual event, residents walked laps around the circular entrance to the St. Augustine Home and competed for prizes.

Increasingly on their own, women migrants face special dangers

ROME (CNS)—Increasing numbers of women are migrating alone, a situation that makes them vulnerable to violence and exploitation, but one that often shows their courage and commitment to making a better life for their families, said speakers at a conference in Rome.

About 214 million people live outside their country of origin, and half of all migrants are women, said Miguel Diaz, U.S. ambassador to the Holy See, which sponsored a panel discussion about migration and women on May 24.

The global economic crisis has increased the danger that migrant women and children will fall prey to traffickers as they flee violence and poverty to seek a better life for themselves and their families, the ambassador said.

Cardinal Antonio Maria Veglio, president of the Pontifical Council for Migrants and Travelers, said in the experience of the Catholic Church, its ministers and aid agencies, women who have been forced to migrate, “despite everything that has happened to them in their lives, respond to their situation with remarkable courage, resourcefulness and creativity.”

“They believe wholeheartedly that the future offers change and possibilities,” he said.

At the same time, the cardinal said, women migrants need special protection. They may be the targets of ethnically motivated rape during times of civil strife; their safety often isn’t ensured even in refugee camps; and many become the head of their household in a land where they do not speak the language or understand the culture.

Martina Liebsch, policy director for Caritas Internationalis, told conference participants that strong myths are believed by both migrants and people in the countries they hope to enter.

Migrants, she said, “often believe in the myth of a better life somewhere else, in developed countries, whereas in fact they often end up undocumented, doing precarious work, with little or no access to rights.”

The people who make the most money out of migration—traffickers and smugglers—“exploit this myth and the dreams.”

She said a police officer told a recent Vatican conference that “it is easier nowadays to traffic a person than to traffic drugs or weapons.”

People in the world’s richer countries “have their own myth—that they are being invaded by migrants,” she said. But, in fact, research has demonstrated there is more migration in the developing world because most migrants want to stay as close as possible to their homelands.

In addition, she said, the developed countries rely heavily on migrants for semi-skilled and unskilled labor in construction and domestic work, including caring for the elderly and children.

In fact, Liebsch said, while poor countries have long lamented a “brain drain” with the emigration of their highly skilled, highly educated citizens, today many are experiencing a “care drain” with the departure of nurses, and those who traditionally have cared for children and the elderly.

National laws, international policies and nongovernmental agency efforts to assist migrants must become more sensitive to the fact that women and men migrants often face very different threats and challenges, she said.

In particular, the fact that so many women migrants end up doing domestic work means they are employed in the least regulated sector of most countries’



Women warm themselves inside a room of a refugee guest house in Thessaloniki, Greece, on Jan. 14, 2011. A recent conference in Rome sponsored by the U.S. embassy to the Holy See discussed the dangers faced by women migrants.

economies and face the most potential exploitation.

Farah Anwar Pandith, the U.S. State Department special representative to Muslim communities, said whether they are first-generation or fourth-generation immigrants, Muslim women in Europe often are raising their children surrounded by “shrill voices” debating immigration and cultural diversity.

New Muslim immigrants face isolation because of language barriers, but they also face the physical barrier of being forced to live in poorer neighborhoods. Outreach to promote literacy is important, she said, but emotional support is even more crucial.

“We do not want mothers raising children to tell them that they will never belong to the country, society, communities in which they live. We want mothers to be able to promote opportunities for their children, to give them the opportunity to live up to their God-given potential,” she said.

“The bottom line is to listen to what the women are saying about what’s happening to their families, to their children and in their environment,” she said. †

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MIRACLES

continued from page 1

the construction of an addition to it.

Siler also recalled how Crady rushed to Henryville shortly after she learned that the small Indiana community had been devastated by the tornadoes on March 2.

"She kicked right into action and has not stopped yet—and she won't until the last person in the area, who wants to be, is back in their home," he says. "It is almost as though Jane looks at a tornado or flood and tells it, 'You can knock us down, but we will get right back up!'"

"What motivates Jane is the hundreds of people she has helped move back into their homes and get on with their lives. She understands that our work following disasters is a visible sign of God's care and concern for us."

The Criterion recently interviewed Crady—a mother of three grown children who also helps to care for her 90-year-old mother—about her work as the archdiocese's coordinator of disaster response and preparedness. Here is an edited version of that conversation.

Q. How did you become the archdiocese's coordinator for disaster preparedness and response?

A. "My brother belonged to St. Bartholomew Parish [in Columbus]. Right after Hurricane Katrina in 2005, he went down to a place called Waveland, Miss., where the eye of the hurricane hit. My brother kept calling me and said, 'We have to help these people, but we need somebody to coordinate the volunteers coming in with the work that needs to be done. We need somebody with people management background and construction skills. And I said, 'I'll do it.' I grew up in a construction family."

"The next thing I knew, I was down in Mississippi. This was in 2006. We thought I'd be down there for three months. I ended up being down there for 10 months. I started out in a tent on the beach in early spring. I went back and forth between here and there, coordinating people from all over the country. One time, it just so happened I was walking off a plane in Mississippi when David Siler called me and said, 'Can you get home? Indiana is under water.' This was in 2008."

"I worked mainly in Martinsville after the floods in 2008. I was there for about two years. In 2011, after the spring floods hit Bloomington, I worked there, too."

Q. Talk about how much it means to people when they've been affected by a natural disaster and Catholic Charities comes to help.

A. "If it turns out they are Catholic, their reaction is, 'Oh my God! I'm just so grateful you're here.' When we help people who either have no Church or are a member of another denomination, their reaction is, 'I never knew Catholics did this type of thing.' I had a 92-year-old lady who told me, 'If I wasn't so old, honey, I'd join the Church over this.'"

"The communities we're working in now are not highly Catholic. To see us there, number one, is shocking to a lot of people. But they're just so grateful."

"We do things differently from most other organizations. A lot of them come

and go really quick. They do debris clean-up or they pass out food, and they're gone. We're one of the very few organizations that will stay clear to the end. This will probably take two years. We get heavily involved in the case management process and make sure everyone is treated fairly, and we're not duplicating services."

Q. When you first get to the scene of a disaster, such as Henryville, and see the devastation, what's it like for you to be in the midst of that situation?

A. "Your first reaction is just total pure heartbreak. Because you know what those families are going through, and what they're going to go through. But then there's also the adrenaline part that says, 'Get in there and help.'"

"With Hurricane Katrina, I probably spent the first three hours crying. It was so devastating. I did the same thing with this one. To get down there, I drove in the direction of Osgood and Holton. And Holton was just wiped out. But you have to make a quick transition. I can fall apart driving between the towns, but the minute you're in the heart of it, as heartbreaking as it is, you have to become professional and introduce yourself to the first response teams and especially the officials of the town, and make connections with all the churches."

"The first reaction from the people you're trying to help is that they're in shock. They don't know what they need. And they don't know who you are or what help you can give them. You just reassure them you're there to help them with everything from food, water and medical supplies clear to the rebuilding. You tell them, 'We will be here, no matter what, until the end.'"

Q. What motivates you to do this work?

A. "I see the hope we can give. The biggest thing we can give anybody is hope. But we have to be very careful. There are people who come in right away to help and promise things, and then they are gone. People give false hope, and that's very, very hurtful."

"So when you can offer hope and know that you can deliver it, it makes the difference. You never promise anything. You always say, 'I can't promise you anything, darling, but I will do everything in my power to give you the help you need.' That's what people say when they're asked, 'What did Catholic Charities bring to you?' They say, 'They brought me hope, and then they followed through on it.'"

Q. Have you ever struggled with your faith when you've arrived upon the scene of a disaster?

A. "No. I struggled with my faith many years ago, and got way past it. I know why I am there, and I know who we're representing. And I truly know we are the hands and feet of Jesus on the ground. And that's the way it is. I know that."

Q. Share a specific moment or two when you remember feeling good about helping a family or an individual.

A. "There are so many. I think of one family, and what our Catholic Charities counselors have been able to do. The family has a little boy who just turned 4 and started having



After the 2008 floods in Martinsville damaged numerous homes, Jane Crady led the archdiocese's efforts to give hope and help to people, staying until the last homes were restored. Here, she discusses the restoration of a home with Darren Coppock, then construction manager for Monroe County Long-term Recovery.



'What motivates Jane is the hundreds of people she has helped move back into their homes and get on with their lives. She understands that our work following disasters is a visible sign of God's care and concern for us.'

— David Siler, executive director of Catholic Charities in the archdiocese

emotional problems from the tornado. We were able to get counseling help for him. The father came into the trailer we have set up at St. Francis Xavier Parish in Henryville. He was just in tears. He said, 'Yeah, the house is destroyed, and we lost a lot of our stuff, but I don't care about that. But my son can't sleep at night.' Our counselors have worked with the boy, and we've seen great strides there."

"The spiritual part is huge, too. A lot of people do blame God: 'Why did he do this to me?' When you can sit and be with them and guide them through, it helps. And when you're about halfway through the rebuilding, you start to watch the transformation of these people. You start to see them smile again, shine again and go back to church again. When you can give people something they've waited for, and to see their eyes light up for the first time since the disaster, it's so rewarding."

Q. Talk about your efforts to train parishes to develop teams for disaster preparedness and response.

A. "I've been trying to get parishes ready. What if your church is hit? Do you have an evacuation plan? While the schools have that in place, the churches don't. We started with, 'Let's prepare

your family and your parish. Once you're secure, what do you do to help the community?' When I started the training, a lot of people said, 'This is something we've always wanted to do, but we didn't know how to do it.'

"Last year, the parishes weren't ready to respond. But this year, they have, especially the New Albany Deanery, bless their hearts. They've done some amazing things in helping the people hit by the tornadoes. It really touches me to see what they're doing. I've had about 50 people help constantly. They're doing everything from intake to helping with the food distribution. It really gets to me to see how well they've done."

Q. What keeps you going?

A. "It's the support of my family. And it's being able to serve people and know that I have a way to help. Since I started helping after Hurricane Katrina, this has been the most rewarding six years of my life, other than raising my children. I've loved every minute of it."

"You just form these wonderful relationships with people you've helped. It's heartbreaking for sure, but you know as long as the hope is there, the rewards and the little miracles are going to happen. That's what keeps you going." †

Wanted: Skilled volunteers to help with next phase of rebuilding process

By John Shaughnessy

Three months after tornadoes unleashed a devastating trail of death and destruction across southern Indiana, skilled volunteers are now desperately needed to continue the process of rebuilding lives and homes.

"The area is still devastated," says Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese. "The debris is cleaned up. Now, we need skilled volunteers. When I say skilled, they don't have to be professionals. They can have home experience where they've remodeled a room or helped to build an addition."

"We have to have groups that have at least one skilled person for every four to five unskilled workers as long as

that one skilled person is willing to work with and teach the others."

A number of youth groups have already registered to help with the rebuilding—enough to cover the month of June. Crady appreciates their volunteer spirit and the skilled workers who have signed up to direct them.

"A lot of our college and high school kids don't have the skills yet, but we've still done some wonderful things with them as long as they have good skilled leaders," Crady notes. "After the floods of 2008 [in Martinsville], I took groups of mostly high school girls, and we dry walled, mudded and taped an entire house. Once they were shown how, they did a nice job. That's what we're ready for now."

Volunteer skilled workers will be needed in the area for

the next two years, Crady estimates.

Expertise in plumbing, drywall and electrical work is needed. So are volunteers to paint, landscape, install kitchen cabinets and help with other projects to aid people in returning to their homes.

Volunteers can register to help at www.archindy.org/cc/disaster/.

Catholic Charities officials also say there are many ways for people to help the rebuilding effort even if they are unable to volunteer. They suggest holding fundraisers to purchase gift cards from home improvement stores. They also ask people to continue to pray for families whose lives have been uprooted by the tornado damage.

"Volunteers are our lifeline," Crady says. "Without volunteers and donations, we couldn't do anything." †

Religious freedom issues at heart of HHS lawsuits, legal scholars say

LEVITTOWN, Pa. (CNS)—The mass media have done the public a disservice by consistently referring to health reform law regulations so narrowly as the “contraceptive mandate” because it leads people to think the regulations are a matter of interest only to Catholics, according to Harvard Law professor Mary Ann Glendon.

Rather, she said, the regulations that would require employers to provide free health insurance coverage for contraceptives, abortion-inducing drugs and sterilizations are a violation of religious freedom, “and that’s everybody’s business.”

Legal experts interviewed by Catholic News Service said the lawsuits filed on May 21 by 43 Catholic entities in 12 federal district courts—as well as those filed separately by other organizations and concerned individual employers—are based on three principles.

The first is the free exercise clause of the First Amendment to the U.S. Constitution.

Helen Alvare, a law professor at George Mason University in the Washington suburb of Arlington, Va., said the Supreme Court has ruled that statutes may breach religious freedom if a law is neutral with regard to religion and of general applicability, that is, applied across the board without exemptions.

But she said that the Department of Health and Human Services (HHS) regulations to implement the Patient Protection and Affordable Care Act contain numerous exemptions affecting thousands of people—unions, for example, and grandfathered programs—and so cannot be considered generally applied.

A second reason cited for the lawsuits is the 1993 federal Religious Freedom Restoration Act. The law says that if the government is going to place a substantial burden on religious practice, the government must have a compelling interest to do so and must use the least restrictive means available.

The HHS regulations do not meet that test, the scholars agreed.

Finally, enforcing the regulations’ narrow definition of religiously exempt entities would, Glendon said, require a searching government inquiry into what is and isn’t religious activity, “intruding into religious affairs in an unprecedented way.”

To be exempt, the religious employer must meet four criteria—that it “has the inculcation of religious values as its purpose”; primarily employs people “who share its religious tenets”; primarily serves people “who share its religious tenets”; and is a nonprofit organization under specific sections of the Internal Revenue Code.

Alvare said she thinks the case being made in the lawsuits is really strong, but expects that however district courts rule the matter is likely to be appealed to higher courts unless the Supreme Court rules the whole health Affordable Care Act unconstitutional in a case currently under consideration.

Ned Dolejsi, executive director of the California Catholic Conference, said no California diocese was among those bringing the current batch of lawsuits, but he said that was not a decision the bishops made together nor does it indicate that they disagree with the dioceses bringing suit.

Rather, he noted that the bishops of California went through a similar process in challenging California state law, but the U.S. Supreme Court ultimately declined to hear their appeal.

The California statute, like the proposed HHS regulations, has a very narrow religious exemption for any employer offering insurance for pharmaceuticals. But he said the Catholic dioceses have been protected from it by federal and state laws that allow them to self-insure in a variety of ways.

However, that protection would be lost if the federal law goes into effect with its current regulations.

“We [in California] share the angst [of other U.S. Catholics] over allowing this definition of religious employer to remain” in force, he said, but different bishops are using different strategies.

Richard Garnett, professor of law and associate dean at the University of Notre Dame Law School, said that with respect to the district court suits filed by various Catholic entities, it is entirely possible that there will be different decisions in different jurisdictions.

He said that at least some of the plaintiffs will probably be successful, and in those cases the court may issue an injunction on enforcement of the HHS regulations within the area of the court’s jurisdiction.

Garnett also said the Obama administration may just decide to change the regulations.

The Catholic Health Association, which has not joined in any of the lawsuits, told CNS its only statement on the lawsuits could be found in a May 21 blog post by E.J. Dionne of *The Washington Post*. In it, Michael Rodgers, CHA senior vice president for public affairs and advocacy, was quoted as saying in an interview that the association “was not made aware that lawsuits were being filed now.”

Rodgers is quoted as adding that CHA is working with the administration to “broaden the exemption by broadening the definition of what a religious institution is.”

Julie Billmeier, who serves in young adult ministry in the Diocese of Dallas—which is among the groups suing the government over the regulations—said the definition in the regulations “would completely change our Catholic approach to what it means to serve others.”

She sees accessible health care for all as an important social justice issue, but says, “It can’t happen at the expense of us being able to live out what we believe.” †



Helen Alvare



Mary Ann Glendon



Richard Garnett

Timeline of key events related to health reform and contraceptive mandate

WASHINGTON (CNS)—Here is a timeline of key events related to the health reform law and the Department of Health and Human Services’ (HHS) requirement that contraceptives, including some abortion-inducing drugs, and sterilizations be covered free of charge in most health plans.

- Feb. 22, 2010—President Barack Obama releases his proposal for health reform.
- March 23, 2010—The Patient Protection and Affordable Care Act is signed into law.
- Jan. 19, 2011—The House of Representatives votes 245-189, mostly along party lines, to repeal the Affordable Care Act.
- Feb. 2, 2011—The Senate vote on repeal bill fails, 51-47.
- July 19, 2011—An Institute of Medicine panel recommends that sterilizations and all contraceptives approved by the Food and Drug Administration be included free of charge among mandated preventive services for women in all health plans.
- Aug. 1, 2011—HHS Secretary Kathleen Sebelius announces that the federal government has accepted the panel’s recommendations and outlines as an “interim final rule” a narrow, four-pronged religious exemption to the contraceptive mandate.
- Sept. 30, 2011—A 60-day comment period on the mandate and religious exemption ends.
- Nov. 8, 2011—Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, has a private meeting with Obama at the White House.
- Nov. 10, 2011—Belmont Abbey College in North Carolina becomes the first Catholic institution to file suit against the mandate.
- Jan. 20, 2012—Sebelius announces that nonprofit groups that do not provide contraceptive coverage because of their religious beliefs will get an additional year “to adapt to this new rule.”
- February 2012—Then-Bishop William E. Lori, now archbishop of Baltimore, testifies before Congress twice in his capacity as chairman of the USCCB Ad Hoc Committee on Religious Liberty.
- March 14, 2012—The USCCB Administrative Committee issues “United for Religious Freedom,” a statement on various threats to religious liberty in the United States.
- March 16, 2012—HHS issues an “advance notice of proposed rulemaking” offering an “accommodation” that would allow nonexempt religious employers to contract with a “third-party administrator” or “independent agency” that receive funds from other sources, such as rebates from drug makers, to provide free contraceptives to covered employees.
- March 26-28, 2012—The Supreme Court hears oral arguments on various aspects of the health reform law, but not on the mandate.
- May 15, 2012—In comments filed with HHS, USCCB attorneys say the proposed “accommodation” does not change the Obama administration’s fundamental position on the mandate and religious exemption.
- May 21, 2012—Forty-three dioceses and Catholic organizations file suit in federal courts around the country against the contraceptive mandate.
- June 19, 2012—HHS comment period on the proposed accommodation ends.
- Aug. 1, 2012—The contraceptive mandate takes effect for new health plans and those that undergo significant changes unless the narrow religious exemption or the one-year “temporary enforcement safe harbor” for organizations that do not provide contraceptives for religious reasons applies.
- Aug. 1, 2013—The “temporary enforcement safe harbor” period ends.
- Jan. 1, 2014—The U.S. government begins imposing penalties on individuals not covered by health insurance and employers that do not offer coverage. †

What was in the news on June 1, 1962? Priest-historian warns of anti-clerical sentiment in the U.S., and bishop hits distortion regarding role of laity

By Brandon A. Evans

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

Here are some of the items found in the June 1, 1962, issue of *The Criterion*:

• **Priest-historian sees peril of anti-clericalism in U.S.**

“HELENA, Mont.—A top authority on U.S. Catholic Church history warned here ‘of symptoms that suggest an anti-clerical sentiment hitherto unknown to American Catholics’ spreading within the ranks of ‘the strongest laity

within the universal Church.’ Msgr. John Tracy Ellis, professor of Church history at the Catholic University of America in Washington, D.C., suggested four of ‘the most effective weapons with which to combat anti-clericalism.’ ‘First, the exercise by both clergy and laity of extreme sensitivity and forbearance in their relations to each other so that nothing be said or done that may exasperate or

give cause for needless irritation of offence.’ ... ‘Secondly, a steady and deliberate opening up of new channels for apostolic action to the layman ...’ ‘Thirdly, I think of the Catholic press as an area which ... is peculiarly fitted for the laymen ...’ ‘And last, but by no means least, are the varied good works of the National Council of Catholic Men and the National Council of Catholic Women, which for approximately 40 years have been doing yeoman work in activating the laity to a more intelligent and organized service to the Catholic cause.’

- Not enough leadership: Bishop hits distortion regarding role of laity
- Encyclical at work: Spanish Church gives support to strikers
- Franco assails Catholics who back up strikers
- Latin America workers seek bloodless revolt
- Music liturgy workshop scheduled at St. Meinrad
- Peace Corps a two-way street
- Argentine ambassador to U.N. sketches blueprint for hemispheric relations
- Lauds president’s parley on economic problems
- Hungary persecution still rages, paper says

- House passes bill to aid bus riders
- Cincinnati hikes salaries of nuns and lay teachers
- Lay leaders in the Dominican Republic are playing a major rehabilitation role
- Texts of winning essays in annual Serra contest
- Board ruling on classes in public schools upset
- Urge ban on teenage drivers
- Saint’s birthplace a shrine
- Breach in Christianity healing, Father Weigel says
- New Orleans paper raps new segregation group
- Bill would change present quota rule for immigration
- Children schooled in atheism
- Asks lay members for school boards
- Pope John: Respect for priesthood best spur to vocations
- New papal policy on cardinal rank goes into effect
- Louisiana K.C. backs integration
- Spanish in Mass

(Read all of these stories from our June 1, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †





Permanent Deacons
Archdiocese of Indianapolis

Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

Jeffrey Powell



Age: 56
Wife: Sadie
Home Parish: Our Lady of Perpetual Help Parish in New Albany
Occupation: Small business owner

Who are the important role models in your life of faith?

My mother has always been so faith-filled, and made sure I was raised in the Church. Sadie is my spiritual guide and companion. And many priests and religious have influenced me, including Bishop Paul D. Etienne; Fathers Kent Biergans, Jim Sweeney, Larry Voelker, Eric Augenstein; Franciscan Fathers Tom Smith and John Elmer; Conventual Franciscan Brother Angelo Catania; Franciscan Sister Agnes Wilhelm; and Benedictine Sister Karen Byerley.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verse is Philippians 1:20-21. My favorite saints are St. Francis of Assisi, St. Lawrence and St. Joseph. Among my favorite prayers are Thomas Merton's prayer for discernment, the Liturgy of the Hours and the Prayer of St. Francis.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing

in the future?

I have had several opportunities to minister to others in the workplace, and I would expect that to continue. However, the future is in the Lord's hands. I hope and pray to minister wherever he leads me.

Why do you feel that God is calling you to become a deacon?

I seemed to have always had a longing to serve, and always knew God had something else in mind for me. Once I discerned to become a deacon, I have felt a peace and a sense of purpose that is difficult to put into words. I am certain that I am now where God wants me to be.

How will being ordained a deacon have an impact on your life and family?

I know that my call to serve will bring on challenges and conflicts. My family has already begun to understand that my time will not always be my own. Adjustment and sacrifice are simply part of the bargain. However, I know my family, friends and co-workers know that many blessings will come along as well! †

Richard Renzi



Age: 53
Wife: Julie
Home Parish: St. Malachy Parish in Brownsburg
Occupation: Chaplain at St. Vincent Hospital in Indianapolis

Who are the important role models in your life of faith?

The most important role models in my faith formation have been my parents, who stayed true to their baptismal promises by teaching me the Catholic faith. Spiritan Father Adrian van Kaam was a friend and wonderful teacher of formative spirituality. Benedictine Father Bede Cisco facilitated me recognizing my call to the permanent diaconate and responding to it.

What are your favorite Scripture verses, saints, prayers and devotions?

Among my favorite Scripture verses are Matthew 25:34-37, Psalm 25:5, Isaiah 41:10. My favorite saints are St. Augustine and St. Elizabeth Ann Seton. My favorite prayers are the Liturgy of the Hours and *Lectio Divina*.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

Hospitals are filled with people who are broken and suffering—and not just people

who are physically ill. I am called to enter into that, and stand with them as a person of faith and hope.

Why do you feel that God is calling you to become a deacon?

My desire to become a permanent deacon is how God has called me to live the call to holiness in my life. It has been part of an ongoing response to an invitation from God that happened more than eight years ago that neither was self-invented nor self-invited. It began with an inner call and my response to it that draws me to a life of service.

How will being ordained a deacon have an impact on your life and family?

My wife and children have been behind me 100 percent throughout this formation process. Their love, encouragement, support and understanding have been a great blessing. I already see how my ministry and formation have also benefited my family members in their own faith formation. †

Each human being is a miracle loved by God the Father, pope says

VATICAN CITY (CNS)—Addressing God as “Father” is an acknowledgement that God is the one who created, supports and guides humanity, Pope Benedict XVI said.

“Maybe people today do not understand the beauty, greatness and deep consolation” that comes from recognizing God as Father “because the paternal figure is not sufficiently present today,” the pope said on May 23 during his weekly general audience.

Addressing an estimated 20,000 people gathered in St. Peter's Square, Pope Benedict continued a series of audience talks about prayer in the letters of St. Paul.

Focusing on St. Paul's assertion that it is the Holy Spirit that enables people to pray and to address God as “Abba, Father,” the pope said, “the absence of one's father or the lack of a father's presence in a child's life today is a

big problem that always makes it difficult to understand fully what it means to say that God is our Father.”

From the beginning of Christianity, believers adopted Jesus' form of addressing God as Father, especially in the Lord's Prayer, the pope said.

“Christianity is not a religion of fear, but of trust and love for the Father who loves us,” he said. †

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Monasteries are places where we can be alone with God

By Marcellino D'Ambrosio

I once was invited to a Trappist abbey for a retreat. As I approached the door of the guesthouse, I was struck by the words chiseled in stone above the door—"God Alone."

The word "monastery" comes from the Greek root "*mono*" meaning "alone." A monastery is a place where men or women live "alone," apart from the hustle and bustle of secular life, to pursue God "alone."

When Jesus went to Bethany to visit Lazarus and his sisters, Martha fussed while Mary listened. Those who live in monasteries opt for Mary's approach and focus on the "one thing necessary" (Lk 10:42)

From the first days of the Church, some men and women remained unmarried so as to be more available to focus on the Lord (1 Cor 7). But generally in the New Testament, we see these people, like St. Paul, living a very active life of ministry.

By the third century, many celibates had left the city to live in the desert following the example of a rich

young Egyptian man named Anthony. Some of these individuals pursued the Lord by praying, reading the Scriptures and doing manual labor in solitude, coming together only occasionally for liturgy. These people were called hermits. Other monks formed groups that lived, prayed and worked together on a daily basis.

Near Rome in the early sixth century, a monk named Benedict saw the need to provide a more structured community life for monks, and wrote his *Rule* for monks, which became the main inspiration for monastic life in the Roman or Latin rite of the Church and remains so today. Most places called monasteries in the United States look to St. Benedict's *Rule* for direction.

It seems that few monks have ever been truly left alone, however.

Benedict's idea was that monasteries would be established in the countryside, away from cities, where monks could support themselves through simple, humble, manual labor and devote the rest of their time to prayer.

But the needs of the Church frequently demanded monasteries to do more. They became, during the early Middle Ages, the primary place where reading and writing were preserved.

They served as the first Christian publishing houses where copies of the Bible and writings of the saints were produced. They were the first seminaries and Catholic schools. They were hospitality and retreat centers where young men and women, such as

St. Francis of Assisi, would come to discern their vocation. They even were the first missionary outposts for the evangelization of places such as Ireland and Germany.

Benedictine and Cistercian monks—of the common observance—now live near population centers, and often

operate schools and universities. Trappists, formally known as the Order of Cistercians of the Strict Observance, live in the countryside and generally avoid active ministry outside the monastery. Camaldolese monks are hermits who live alone for most of the week, coming together for Mass on Sundays.

All have something important in common—the focus and basis of the life of all monks is the life of contemplative prayer, a life of listening to the Lord. The rhythm of life for the monk revolves around the prayer of the Church—the Liturgy of the Hours, which, in addition to the office of readings, sanctifies each part of the day—morning, midday, evening and night—with praise, intercession and the reading of sacred

'The focus and basis of the life of all monks is the life of contemplative prayer, a life of listening to the Lord.'

File photo by Sean Gallagher



The message "God Alone" is carved in stone above the entrance to a monastic courtyard and adjacent to the entrance of the guest house at Gethsemani Abbey, a Trappist monastery near Bardstown, Ky. Monasteries are places where people can get away from the busyness of their secular lives to spend time alone with God in prayer.

Scripture, especially the psalms. And, of course, the very center of monastic life is the Eucharist.

Monks and contemplative nuns, in their personal prayer time, also practice "*lectio divina*." This is a form of meditation that takes a short excerpt of Scripture, often drawn from the liturgy of the day, and ponders it slowly, using it as a springboard for contemplation, intercession or examination of conscience.

Eucharistic adoration also can be an important focus for monks and nuns, depending on the charism of their particular community.

But when it comes right down to it, contemplatives only do to a greater degree what we are all called to do. Even if our vocation is like the active life of Martha, we need to avoid her fussing and fretting, and do our best to maintain the listening ear of her sister, Mary.

The Liturgy of the Hours is not just for

monks and nuns. We can and should participate in clothing the day with prayer, even if we can say only a few of the psalms of morning and evening prayer. All of us can and should spend a few minutes per day meditating on Scripture and, of course, participating in the Eucharist at least every Sunday.

Prayer is like breathing. All Christians need to do it continually to survive. But every once in a while, everyone needs to pause and take a really deep breath. For me, that is what a visit to a monastery is like.

Whether it be for a morning, day, weekend or full week of retreat, entering into the rhythm of the monks' prayer and solitude helps me restore my focus and energy. It helps me catch my breath.

(Marcellino D'Ambrosio is co-founder of Crossroads Productions—www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.) †

Early medieval monks brought the faith to northern England



An artist's depiction of St. Aidan and the Lindisfarne Gospels is seen in a stained-glass window at Lichfield Cathedral in Lichfield, England.

By Nancy de Flon

If you want to visit Lindisfarne—an island off the northeast coast of England also known as Holy Island—and soak up its holiness, be prepared to meet ghosts.

The original Irish-style monastery, a collection of wooden buildings erected by its founder in the swirling mists of the early Middle Ages, is long gone, and its replacement, a Benedictine priory established in the 12th century and suppressed during the 16th-century Reformation, is a ruin—but an intriguing, hauntingly beautiful ruin.

The limited access to Lindisfarne adds to the sense of mystery. At low tide, a causeway enables people to leave and return, while high tide cuts the island off from the mainland.

Use your prayerful imagination, and you will sense the blessed spirits of St. Aidan, St. Cuthbert and the monks who formed their communities—a monastic communion of saints from the days when Celtic Christianity held sway in Ireland and the British Isles.

We think of monasteries as places of stability and permanence, as, indeed, they came to be in the course of history. In the seventh century, however, many Irish monks were itinerants, wanderers who traveled to

wherever they were called to spread the Gospel.

One of those intrepid travelers was St. Aidan. When King Oswald sent for monks to evangelize northern England around 635, Aidan arrived from the monastery on the island of Iona, off the west coast of Scotland.

Aidan and his monks established their base of operations on Lindisfarne. As missionaries, they walked tirelessly throughout the territory, talking with the people and gradually interesting them in Christianity. They also established a school to train English boys to ensure English leadership for the future.

The Irish believed staunchly in the value of education, and one enduring product of this was the *Lindisfarne Gospels*, a beautifully illuminated manuscript of the Gospels, now preserved in the British Library.

After St. Aidan came St. Cuthbert. He served as bishop of Lindisfarne and later became the patron saint of Northumbria, a region in northern England.

The sanctity of both men was such that many miracles were attributed to them while they were still living. When Cuthbert's remains were exhumed 11 years after his

death for transfer to a pilgrim shrine, they were found to be incorrupt—a sign of a holy person.

Cuthbert requested that if the monks were ever to leave Lindisfarne, they should take his bones with them. In the ninth century, Viking raids spread terror in northern England and forced monks to flee, taking Cuthbert's bones with them. They are now buried in the magnificent Durham Cathedral.

In the 12th century, Benedictine monks from Durham returned to Lindisfarne and re-established a priory there. This continued until Henry VIII came along and did what even the fierce Vikings couldn't manage—he suppressed Lindisfarne and the other English monasteries completely.

Now, as then, Lindisfarne is a place of rugged beauty. To that, the monk-missionaries added peace and holiness. If you visit it today, you will find that beauty, peace and holiness—the legacy of those early missionaries.

(NancyDe Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Concluding the Book of Job

Next week, the Office of Readings finishes the Book of Job, which we



began this week. It picks up the story with Chapter 28, which is Job's meditation about the inaccessibility of God's wisdom, reflected in the order and majesty of his creation. We humans, though, can participate in this wisdom by fearing the Lord and avoiding evil: "Behold, the fear of the Lord is wisdom; and avoiding evil is understanding" (Jb 28:28).

Chapter 29 is the first of three chapters in Part V of the book, called "Job's Final Summary of His Cause." He protests his innocence of any wrongdoing, and believes that God is unjust to be punishing him by making him suffer.

Like his three friends who assumed that he must have done something wrong, Job believes that, since God is the architect of the order in the universe, he is also the one who decides who will be rewarded and who will be punished. Therefore, it

would seem that a just God would have to reward Job, not punish him.

After Job finishes speaking, we hear another voice. It is from a young man named Elihu, who was angry because Job's three friends haven't condemned him. He tells Job, "God is greater than man. Why, then, do you make complaint against him that he gives no account of his doings?" (Jb 33:12-13).

Elihu speaks for six chapters, but his theological point of view is about the same as that of the other characters in the book.

Finally, in Chapters 38-41, God speaks to Job, out of a storm, with two discourses. A storm is frequently the background for God's appearances in the Old Testament. However, God doesn't defend himself against accusations of having been unjust. You might say that he takes the offensive.

He asks Job a series of questions, challenging him to consider his place while God was creating the universe: "Where were you when I founded the Earth?" "Who determined its size?" "Have you ever in your life commanded the morning?" "Have you entered into the sources of the

sea?" (Jb 38:4, 5, 12, 16) and more.

Job replies that he couldn't answer those questions, but God continues with more: Could Job create the animals? Could he exercise dominion over Behemoth (the hippopotamus) or Leviathan (a sea monster)?

Job agrees that he had been dealing with great things that he didn't understand, and he repents. Then God tells Job's friends that he is angry with them because they did not speak accurately about him, and demands sacrifices from them.

Job prays for his friends and God accepts his prayers. He then restores Job's prosperity so his latter days are even better than his earlier days. He dies at the age of 140.

Obviously, the question of why Job suffered is never answered. All we know at the end is that the innocent and the guilty both can be afflicted for no apparent reason and it has nothing to do with retribution.

The New Testament's Letter of St. James calls blessed those who persevere, saying, "You have heard of the perseverance of Job" (Jas 4:11). †

It's All Good/Patti Lamb

Use your gifts, talents to serve others and bring glory to God

Last month, I helped my 4-year-old daughter, Margaret, clean her bedroom.



We found one of her favorite books that she loved as a baby. We didn't get much cleaning done, but we read that book four times in a row.

Titled *That's Not My Train*, the book is basically about recognizing objects by

appearance and texture. Each page shows a different train, and explains why that particular one is "not my train." The final page reads: "That's my train—its engine is so glossy."

Quite frankly, I never really understood why my daughter was fascinated with this book as a baby and why she was delighted upon rediscovering it. But as we started reading it for the fourth time, it struck me that it has a meaningful message for any reader, no matter what age.

The message is simple, but often life's simplest messages are the ones about which we need to be reminded. The book's lesson—sometimes it's easiest to recognize things by what they are *not*.

Days later, I found myself quoting the book to a friend when she asked me to

lead a meeting at school. "That's not my train," I said. She didn't understand, and I had to reword my response.

"That's not my gift," I told her, explaining that I am not comfortable speaking in front of a large audience, especially when I am not well-versed on the topic. I offered to help with behind-the-scenes preparations for the gathering, but I was not comfortable leading it.

It worked out. I baked the refreshments, set up the room and took notes at the meeting. The meeting planner found a dynamic speaker who had a gift for facilitating assemblies. Everyone employed their gifts to make the event fruitful.

If only we would all seek to recognize our gifts then use them to bring glory to God. Seeking our natural, God-given talents will sometimes entail disappointment, however, because there are times when life clearly illustrates those gifts we do not possess.

Those gifts we lack may become evident when we work hard at something and repeatedly come up short, yet others around us seem to sail right through the same waters.

While I may never excel at running marathons or keeping the cleanest house on the block, I must recognize that God has given me some gifts. I comfort myself

with the words of St. Paul: "There are different kinds of gifts, but the same spirit" (1 Cor 12:4).

Temptation creeps in when I find myself surrounded by others who possess gifts that I find superior to my own. But I must be content with my own abilities—and let others use the gifts that God has generously bestowed on them without harboring resentment.

Once, when I confided to my aunt about how I was disappointed in myself for not being a certain way, she said, "But that's not how God made you." She encouraged me to spend less energy focusing on how I don't measure up to those around me, and to direct my efforts at developing the gifts that God provided to me.

I'm beginning to understand why my daughter squeals at the last line of the train book. After repeatedly recognizing things—trains, in this instance—which are not yours, it is a celebration to finally find the one that is uniquely yours.

How the state of our world would change if we would simply recognize and employ our unique gifts and talents to serve others and reflect the beauty of God's creation.

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

Faithful Lines/Shirley Vogler Meister

Joy and sadness during a visit to our hometown

For weeks, Paul and I looked forward to an extended weekend in our hometown. We know the blessings of enjoying the company of extended family.



Staying with my sister, Beverley, and her husband, John, was well worth the drive to Belleville, Ill. It was

good to be there again, and sit on the porch swings to visit with extended family members.

Paul and I were born in Belleville and privileged to have had Catholic educations there. We were married there, too.

Through the years, we've made countless trips to Belleville for countless reasons, unfortunately many times because of family deaths.

This time, we happily attended the McKendree University graduation ceremony in Lebanon, Ill.

My niece, JoAnne, a nurse at

Belleville Memorial Hospital, earned a master of science degree in nursing education. She and her husband, Ron, have a son and daughter, Jonathon and Allison, who both have worthy educational goals for their futures, too.

Besides spending time with our family, Paul and I also planned to visit with his only cousin left on the Meister side, Antionette Koesterer. Her husband, Ed, preceded her in death. Paul phoned her repeatedly from Indianapolis then again in Belleville, but never received a response.

The next morning, as Paul read the *Belleville News-Democrat*, which hired me as "social editor" after I graduated from The Academy of Notre Dame, he was shocked to find his cousin's photo in the obituary section of the newspaper. She died on the day that we drove into town. Paul is now the last living Meister.

Gratefully, we were able to visit some of Antionette's family at the funeral home before returning to Indianapolis. We also prayed with them and a priest.

Unfortunately, we were unable to attend the Mass of Christian Burial at

St. Peter's Cathedral in Belleville.

We are now praying for her extended family. St. Peter's, by the way, was for a long time the place of worship for both of our families.

The lesson we have learned from this is that we must continually stay in close touch with our extended families.

If we had written a letter to find out why our calls weren't being answered, we might have been there more.

Then again, she may have been in a nursing home or hospital for a long time. We don't know the details, but we do know the pain of not having visited her before her death.

Hindsight is always better than foresight. If nothing else, I hope that readers will take to heart the lesson we sadly learned.

May Antionette forgive us for not being in touch more often, and may God bless all extended families.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/

David Siler

'I'll be going with them'

Catholic Charities' new women and children's homeless shelter, Becky's Place, opened three months ago in Bedford. It didn't take long for the staff at the shelter to face one of their ministry's most difficult circumstances—asking a mother with a baby to leave.



One of the shelter's first

residents arrived with a 3-month-old infant but, after just a few days, the staff discovered that the mother was keeping recreational drugs and drug paraphernalia in her room—a major breach of the rules with the consequence of immediate expulsion from the program.

Cami Pritchett, shelter director, knew that she would face these kinds of situations. She just didn't think that it would be within the first couple of weeks of opening.

Pritchett realized that the other residents knew what had happened and that she needed to enforce the rules, but her heart was heavy knowing that she would be putting the mother and her infant back on the streets. And she was filled with regret that they would only spend a couple of days at the shelter because there was so much for them to gain if they stayed longer.

Pritchett realized that facing such a dilemma required a higher authority. So she sat in her office and began to pray. She prayed that God would give her a clear answer. As she sat in the stillness of her office, she said that she received a very clear message—quickly pointing out that it wasn't an audible voice, but a "knowing."

She felt God tell her, "Cami, you can relax. When that mom and baby leave, don't you realize that I'll be going with them? Jonah spent just three days in the belly of a whale, and it completely turned his life around, so don't you underestimate what good will come from her short stay here."

Pritchett told me that she was engulfed in a feeling of peace.

I think it is human nature for us to want to see the finished product, the finish line, the goal. But for whatever reason, so much of the time we get to witness just a small part of the process. God brings people into our lives for a very particular reason then sends them on their way for the next installment along their journey.

Much of the work of our Catholic Charities' programs is the planting of seeds. Sometimes we water the seeds or nurture a maturing plant. Once in a while, God allows us to see the germination or harvest.

So just like Pritchett experienced, we have to learn to accept the part that we are asked to play and know that we are not the Creator, but rather the gardener.

When we are faced with those circumstances where we are at the end of our rope, or we don't have a clue about the next step to take, I think that we can learn from Pritchett and pause in the stillness to seek the wisdom of God, who sees the big picture and knows the end product.

As the late Archbishop Oscar Romero wrote in his prayer, "A Future Not Our Own," "We are workers, not master builders; ministers, not messiahs."

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Feast of the Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 3, 2012

- Deuteronomy 4:32-34, 39-40
- Romans 8:14-17
- Matthew 28:16-20

The Book of Deuteronomy furnishes the first reading.

Deuteronomy is one of the five books of the Pentateuch, to use the Greek term, or of the Torah, to use the Hebrew name.

These five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—as they appear in sequence in present translations of the

Bible constitute the basic law and beliefs of the Jewish religion.

In Jewish theology, they proceeded from Moses, to whom God revealed the ultimate realities of both divinity and creation.

This reading extols the majesty of God. It attributes creation itself to God, who alone creates life and sustains life.

Furthermore, the reading insists, God is not aloof. He is not beyond human communication. He is mighty and supreme, but chooses to speak to his people. He protects them in their lives. He brought the Hebrews from Egypt, where they were slaves, to the Promised Land.

For its second reading, the Church offers us a passage from St. Paul's Epistle to the Romans.

The reading, although brief, clearly expresses a theme that was one of Paul's theological favorites. Each true believer is linked with Jesus, the Son of God, and therefore with God. Each person, regardless of belief or personal conduct, is a creature of God. In this sense, each person is a child of God.

It is a relationship that is so fundamental and encompassing that the believer, as a brother or sister of Jesus, is with Jesus an heir to the very life of God, which is eternal peace and joy.

St. Matthew's Gospel is the source of the third reading.

It is a Resurrection Narrative. The Apostles, reduced to 11 in number since the defection and subsequent suicide of Judas, obviously have been in communication with Jesus.

The Lord has summoned the Apostles to a mountaintop. Mountain summits were highly symbolic in the Old Testament.

Often, on such peaks, God spoke to mortals as was the case on Sinai when God spoke to Moses.

On this mountain, the Apostles encounter the Lord. Jesus again states that God has bestowed "full authority" on the Redeemer. He has invested the Apostles with this power. He now sends them into the world, commissioning them to baptize any and all people.

The salvation achieved by the Redeemer was not in any sense restricted to those persons alive in the first third of the first century A.D. in the Roman province of Palestine.

Salvation and eternal life are for all people everywhere and at any time.

This reading is important in that it makes clear that the Apostles possessed the most sublime of the powers reposing in Jesus, the Savior and Son of God. They could forgive sins.

Supremely important is that Jesus revealed to them, and through them to humanity, the most intimate of revelation—the fact that God is one in three, the Holy Trinity.

Reflection

This weekend, the Church celebrates the feast of the Holy Trinity, bringing us face to face with the reality of God.

For some 20 years, except in the anachronistic lands of China, Cuba, North Korea and Vietnam, atheism as a specified, organized state policy has passed from the scene, and the tyranny seems to be waning in Cuba and Vietnam. Still, it is not as great of a victory for religion as might be assumed.

Even in the highly developed, vigorous democracies, belief in God and a sense of obedience to God are dangerously eroding. Secularism, being content just with the things of this Earth and ideas formed only by human conjecture, is gaining significant strength.

True, in the American society, the majority of people still tell public opinion samplers that they believe in God. Just as truly, the consequence of this belief for all practical purposes is very distant and inconsequential.

The Gospel this weekend informs us not only that God lives, but also that God lives here and now, in our midst, through the Church instituted by Christ and formed by the Apostles. God's power lives with us. Salvation lives with us.

If God lives, God's will lives as well and people are subject to it. Living any other way is as foolhardy as trying to put a square peg in a round hole.

God protects us from the death produced by our sins. God is perfect love. He unites with us in Christ, and in this we have strength and wisdom. †



Daily Readings

Monday, June 4

2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, June 5

St. Boniface, bishop and martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10
Mark 12:13-17

Wednesday, June 6

St. Norbert, bishop
2 Timothy 1:1-3, 6-12
Psalm 123:1-2
Mark 12:18-27

Thursday, June 7

2 Timothy 2:8-15
Psalm 25:4-5, 8-10, 14
Mark 12:28-34

Friday, June 8

2 Timothy 3:10-17
Psalm 119:157, 160-161, 165-166, 168
Mark 12:35-37

Saturday, June 9

St. Ephrem, deacon and doctor of the Church
2 Timothy 4:1-8
Psalm 71:8-9, 14-17, 22
Mark 12:38-44

Sunday, June 10

The Most Holy Body and Blood of Christ (Corpus Christi)
Exodus 24:3-8
Psalm 116:12-13, 15-18
Hebrews 9:11-15
Mark 14:12-16, 22-26

Go Ask Your Father/Fr. Francis Hoffman

Church does not permit lay Catholics to have monstrance for adoration at home

Q The question I have is about the body of Jesus that I was given as an extraordinary minister of holy Communion at my parish.



I was to give it to a sick, elderly woman when she could not attend Mass. I never had the opportunity to give Jesus' body to her because each

time we visited her either she was too sick to eat anything or she was well enough to go to Mass.

I have kept the Blessed Sacrament in the special case and bag that was given to me, and I have felt honored to carry Jesus with me every day in my purse.

Is it allowed for a parishioner to have a monstrance in his or her home?

Would we be able to place the Blessed Sacrament in this and have a sacred adoration altar in our home?

A Thank you for your question, your care and concern for the elderly, and your interest in treating the Most Blessed Sacrament with the greatest respect and veneration.

When anyone brings the holy Eucharist to the sick or shut-ins, they are to go directly to that place in a prayerful and recollected manner without stopping to do errands along the way.

In the event that the homebound person cannot receive the Eucharist, then the minister—extraordinary or not—should return to the church as soon as possible and put the sacred Host back in the tabernacle.

Outside of absolutely extraordinary circumstances, you should avoid carrying Our Lord around in your purse even though you consider it an honor and his presence helps your connection to God and others.

I can well understand your desire to have a sacred adoration altar in your home. However, you would need the express permission of the bishop of your diocese for that, and such permission is rarely given to lay Catholics.

Q My sister had a wake with a rosary for her dead husband then a Mass while his body was in a casket.

His body was then cremated as he had requested. He wanted his ashes sprinkled around near a lake.

I do not think this is permissible. My sister said the priests she has talked to about this disagree. My pastor said the ashes must be buried.

I looked up Catholic cremation on the Internet. One website said the ashes cannot be sprinkled around, but must be buried in a proper place or in a container buried at sea.

It also said the ashes must not be kept for long periods of time without burial. My brother-in-law died a month and a half ago, and my sister still has his ashes in an urn in her house.

My sister has a burial plot next to mine where she could put her husband's ashes, but she thinks she should do the sprinkling as her husband requested.

Do you know what the Church teaches about this?

A Cremated remains should be **A**piouly buried, not sprinkled around.

They are to be treated with the same respect given to a dead body so it is fitting that they be buried within a reasonable period of time.

Although canon law does not specify the amount of time, common sense suggests that burial should take place "without delay."

According to an official document from the Congregation for Divine Worship and the Discipline of the Sacraments—"Order for Funeral, Liturgical Norms on Cremation, Appendix 2"—the accepted practice is this:

"The cremated remains of a body should be treated with the same respect given to the human body from which they come. This includes the use of a worthy vessel to contain the ashes, the manner in which they are carried, the care and attention to appropriate placement and transport, and the final disposition.

"The cremated remains should be buried in a grave or entombed in a mausoleum or columbarium. The practice of scattering cremated remains on the sea, from the air or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires.

"Whenever possible, appropriate means for recording with dignity the memory of the deceased should be adopted, such as a plaque or stone which records the name of the deceased" (#417). †

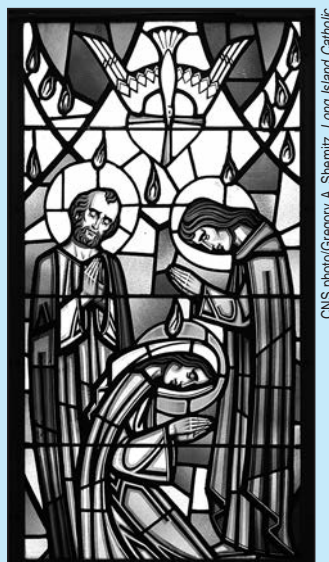
My Journey to God

Fruits of the (Pentecost) Spirit

Soft embers of complacency fanned into flames intense ... consuming ... burning within ... permeating my whole being, so real it actually hurts, creates a heartache not previously known. My heart aches for YOU, God. It leaps within me, fueled by the beauty of Your creation, Your creatures, Your Word ... and of my own beauty which You continue to reflect back to me.

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

(Benedictine Sister Susan Marie Lindstrom is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She teaches religion, chairs the religion department and serves as co-sponsor of the senior class at Bishop Chatard High School in Indianapolis. A scene from Pentecost is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y., in 2009.)



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.

ANDERSON, Louise, 67, St. Joseph, Clark County, May 16. Wife of Robert Anderson. Mother of Kimberly Freudenberg, Kevin and Kristopher Anderson. Sister of Ellen Cooper, Kathy Harris, Betty Kerr, Barbara Underwood, Hilbert, Marion and Tom Webb. Grandmother of seven.

BERGER, Dorothy, 89, St. Nicholas, Sunman, May 14. Mother of Linda Jackson, Norma Newton, Pauline Rodmaker, Mary Sapp, Chuck, Dan, Jim and John Berger. Sister of Alberta Tieves. Grandmother of 23. Great-grandmother of 27. Great-great-grandmother of two.

BERTKE, Cledia F., 87, St. Paul, Tell City, May 16. Mother of Karen Keyler, Cheryl Rosenfeld and Mildred Troesch. Sister of Lucille Jones and Cletus Foster. Grandmother of 10. Great-grandmother of nine.

CLARK, Norman R., 81, St. Barnabas, Indianapolis, May 17. Husband of Margaret Clark. Father of Mary Barnhart, Robbie Cahill, Susie Dennis, Jackie Hudman, Karen Kidwell and Tracy Smith. Grandfather of 17. Great-grandfather of 13.

GETTELFINGER, Elizabeth M. (Kemel), 91, Our Lady of Perpetual Help, New Albany, May 20. Mother of Karen Book and Steve Gettefinger. Sister of Buddy Kemel. Grandmother of five. Great-grandmother of four.

GRUBE, Patricia A., 75, St. Bartholomew, Columbus, May 17. Mother of Sharon Fisher, Penny and Scott Grube. Grandmother of five. Great-grandmother of five.

MALLALEY, Gregory Lee, 54, St. Mary, New Albany, May 11. Husband of Melody Mallaley. Father of Chelsea Cole, Elizabeth Conard and Michael Mallaley II. Brother of Gary Mallaley. Grandfather of five.

MARLMAN, Brittany Ann, 30, St. Joseph, Clark County, May 2. Mother of Rhyley Spencer. Daughter of Steve Marلمان and Penni Johnson. Sister of Samantha Wheeler. Aunt of one.

MAY, Judith A., 59, St. Bernadette, Indianapolis, April 11. Mother of Rachel Neubauer. Sister of Karen DePari,

Teresa Reckley, Mary Lynn, Donald and Stephen May. Grandmother of three.

MITCHUM-KREMER, Kathleen, 89, Our Lady of the Greenwood, Greenwood, May 18. Mother of John and Michael Mitchum. Grandmother of six. Great-grandmother of three.

MURPHY, Michael Donald, 64, St. Barnabas, Indianapolis, May 14. Husband of Carolyn Murphy. Father of Bridget Murphy. Son of Mary Murphy. Brother of Mercy Sister Phyllis Murphy.

SCHMELZ, Francis J., 86, Holy Family, New Albany, May 21. Father of Linda Patton and Stephen Schmelz. Brother of Edward and Benedictine Father Damian Schmelz. Grandfather of two. Great-grandfather of two.

SGRO, Joe P., 89, St. Bernadette, Indianapolis, May 8. Husband of Ida (Mercurio) Sgro. Father of Denise Ehret, Gina Horton and Tina Waugh. Brother of Antoinette Dietz. Grandfather of four. Great-grandfather of six.

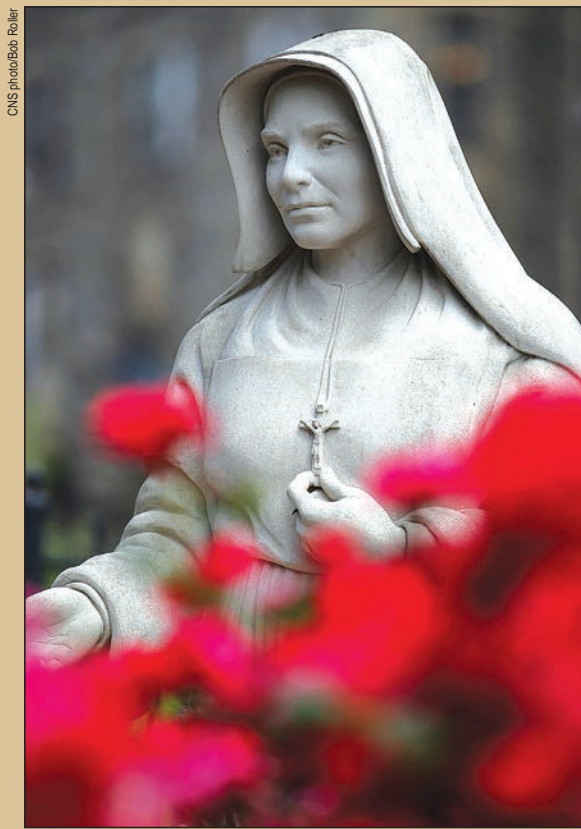
SHIREMAN, Stella Mae (Lewis), 86, St. Martin of Tours, Martinsville, May 16. Mother of Jo Anne Sighting, Mary Ellen Smith, Phillip Gregory, George and Robert Shireman. Sister of John Lewis. Grandmother of nine. Great-grandmother of 13.

SNYDER, Forest D., Jr., 53, St. Mary, Navilleton, May 14. Husband of Cynthia (Strange) Snyder. Father of Evan and Jordan Snyder. Brother of Terrie Korte, Donna Pierce, Barbara, Daniel and David Snyder.

SNYDER, John, 63, St. Gabriel the Archangel, Indianapolis, May 15. Brother of Myrna and Rodney Snyder. Uncle of one. †

St. Theodora Guérin

A statue of St. Theodora Guérin is surrounded by roses in Mary's Garden on the grounds of the Basilica of the National Shrine of the Immaculate Conception in Washington on May 23. The 19th-century French-born nun is the foundress of the Sisters of Providence of Saint Mary-of-the-Woods.



Franciscan Sister Therese de Lourdes Galm ministered as a teacher and principal

Franciscan Sister Therese de Lourdes Galm died on April 27 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 99.

The Mass of Christian Burial was celebrated on May 1 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

She was born on May 5, 1912, in Indianapolis. She entered the Oldenburg Franciscan community on July 13, 1932, and professed her final vows on Jan. 6, 1938.

Sister Therese ministered as an elementary and secondary school teacher as well as a principal and parish organist.

For 55 years, she ministered as a secondary teacher and principal at Oldenburg Academy of the Immaculate Conception and a Catholic high school in Ohio.

Sister Therese also taught history and mathematics and ministered as a guidance counselor at Father Thomas Scecina Memorial High School in Indianapolis.

After retiring, she served as motherhouse minister and later assisted with pastoral care before beginning her full retirement in 2001 and moving to St. Clare Hall.

Surviving are several nieces and nephews. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Saturday, June 9th 5 p.m. - Midnight
Sunday, June 10th Noon - 9 p.m.

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Italian Dinner
Thursday 5:00—7:30 pm

Fish Fry
Friday 5:00—7:30 pm

Pork Chop Dinner
Saturday 4:00—7:30 pm

Fried Chicken
Sunday Noon—3:00 pm

Children 6 and under eat FREE when accompanied by an Adult

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'Save Syria,' urges Melkite patriarch of Damascus

BEIRUT (CNS)—Syria's 2.5 million Christians are being pushed into an exodus from the country out of fear of chaos and crime, said Melkite Patriarch Gregoire III Laham of Damascus.

In a report from the Melkite Archdiocese of Homs, Syria, distributed by the patriarchate, the patriarch urged the international community to "save Syria."

"Save Syria's exemplary coexistence of Muslims and Christians," Patriarch Laham said in the report. "To the ones who care, I cry out, 'Save the presence of the Christians in Syria.'"

Armed gangs are kidnapping Syrian people and demanding ransom, according to the report, "An Experience of Current Life in Syria." Ransoms demanded are typically \$20,000 to \$40,000 for a Christian and \$1,000 to \$5,000 for a Muslim.

The report recounted the May 11 attack on a Melkite priest

in Qara, southeast of Damascus.

Two armed, masked men came into the priest's residence, demanding his keys. He refused, fearing the intruders would enter the church. The men then tied up the priest, struck his head and slashed his head with a broken glass bottle.

One of the attackers said to the priest, "We carved a cross in your head," the report said.

They then beat the priest, tied him to a toilet seat and began to strangle him with a pipe. Abruptly, the assailants left, taking the priest's keys, computer and phone. The priest freed himself two hours later.

"Such an incident was unthinkable only a few months ago. In Syria, Christians were formerly respected along with all minorities," the report said.

"We see that blind acts of violence are everywhere and we have nowhere to take refuge. The mutilations, bombings and threats have a psychological aim—to bring the population to its knees. At every

moment, we are in total insecurity," it said.

"Today in Syria, we can no longer speak of a government-opposition division. There is a third element—the criminals who roam freely, taking advantage of the situation. They hide behind the opposition, and they exploit both the lack of armed forces and the absence of U.N. observers."

In a separate statement recounting the twin bombings in Damascus on May 10 in which at least 55 people were killed and 300 injured, Patriarch Laham said he was praying at the Cathedral of Bab Sharqi, about a mile and a half from the site, at the time of the blasts.

The patriarch called the attack "an act of cruelty without precedent in Syria, which has shown the true face of the forces at work behind this absurd propaganda war," and said the world "is not listening to the Syrian people's cries of distress." †



Melkite Patriarch Gregoire III Laham of Damascus holds up a Book of the Gospels for veneration during a Palm Sunday liturgy at the Melkite Catholic cathedral in Damascus, Syria, on April 1. In a report from the Melkite Archdiocese of Homs, Syria, Patriarch Laham urged the international community to "save Syria."

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1400 N. Meridian St.
Indianapolis, Indiana 46202
317-236-1544
rrash@archindy.org

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At least a bachelor's degree is required and some catechetical experience is preferred. In addition, a candidate needs to be certified or eligible to be certified as a Parish Administrator of Religious Education.

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CREsearchcommittee_stb@yahoo.com or send to
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St. Bartholomew Parish, 1306 27th St., Columbus, IN 47201



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Bishop Chatard High School is seeking to fill the position of Executive Director of Development. The Executive Director of Development for Bishop Chatard High School is directly responsible to the President for the development and maintenance of the ongoing, comprehensive program of fund raising and the coordination of the efforts of the offices of Alumni Affairs, Communications and Marketing, Enrollment Management and Special Events. These efforts are designed to promote understanding, acceptance and support among the various publics (alumni, parents, alumni parents, prospective students, parishes, businesses, foundations and friends) for the mission of Bishop Chatard High School. The ideal candidate for this position must possess a strong commitment to his or her Catholic faith and the mission of Bishop Chatard High School. A background in fund raising and communications and marketing is preferred.

A position description may be found on the school website at BishopChatard.org/aboutUs/Employment. All resumé's should be sent to Margaret Ruffing at mrruffing@BishopChatard.org. The deadline for submission of an application is June 15, 2012.

Vatican publishes rules for verifying Marian apparitions

VATICAN CITY (CNS)—To help bishops determine the credibility of alleged Marian apparitions, the Vatican has translated and published procedural rules from 1978 that had previously been available only in Latin.

The “Norms regarding the manner of proceedings in the discernment of presumed apparitions or revelations” were approved by Pope Paul VI in 1978 and distributed to the world’s bishops, but never officially published or translated into modern languages.

However, over the past three decades, unauthorized translations have appeared around the world, according to U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith.

The doctrinal office “believes it is now opportune to publish these ‘Norms,’ providing translations in the principle languages,” so as to “aid the pastors of the Catholic Church in their difficult task of discerning presumed apparitions, revelations, messages or, more generally, extraordinary phenomena of presumed supernatural origin,” the cardinal wrote in a note dated December 2011.

His note and the newly translated norms were published recently on the congregation’s website at www.doctrinafidei.va.

Cardinal Levada wrote that he hoped the norms “might be useful to theologians and experts in this field of the lived experience of the Church, whose delicacy requires an ever-more thorough consideration.”

More than 1,500 visions of Mary have been reported around the world, but in the past century only nine cases have received Church approval as worthy of belief.

Determining the veracity of an apparition falls to the local bishop, and the Vatican’s doctrinal congregation established the norms to guide the process.

Granting approval is never brief, with some cases taking hundreds of years. Visionaries and witnesses must be questioned and the fruits of the apparitions, such as conversions, miracles and healings, must be examined.

According to the norms, the local bishop should set up a commission of experts, including theologians, canonists, psychologists and doctors, to help him determine the facts, the mental, moral and spiritual wholesomeness and seriousness of the visionary, and whether the message and testimony are free from theological and doctrinal error.

A bishop can come to one of three conclusions: He can determine the apparition to be true and worthy of belief; he can say it is not true, which leaves open the possibility for an appeal; or he can say that at the moment he doesn’t know and needs more help.

In the last scenario, the investigation is brought to the country’s bishops’ conference. If that body cannot come to a conclusion, the matter is turned over to the pope, who delegates the doctrinal congregation to step in and give advice or appoint others to investigate.

The alleged apparitions at Medjugorje in Bosnia-Herzegovina are an example of a situation in which the country’s bishops requested the Congregation for the Doctrine of the Faith to intervene.

In that case, the congregation established an international commission in 2010 to investigate the claims of six young people who said Mary had appeared to them daily beginning in 1981.

The apparitions purportedly continue and thousands travel to the small town each month to meet the alleged seers and to pray.

Pope Benedict XVI has reaffirmed that the Church never requires the faithful to believe in apparitions, not even those recognized by the Church.



Members of the Knights of Columbus lead a rosary procession around the grounds of Our Lady of Good Help Shrine in Champion, Wis., on May 29, 2011, the first major event held at the shrine since Green Bay Bishop David L. Ricken in December 2010 announced that the Marian apparitions to Adele Brise in 1859 are worthy of belief. The Vatican’s Congregation for the Doctrine of the Faith recently published translations of norms established in 1978 to help local bishops determine the credibility of alleged Marian apparitions.

In his note, Cardinal Levada quoted the pope, saying that, “The criterion for judging the truth of a private revelation is its orientation to Christ himself,” in that it doesn’t lead people away from Jesus, but urges them toward closer communion with Christ and the Gospel.

The cardinal also quoted from the writings of St. John of the Cross, who emphasized that God said everything he had to say in Jesus Christ—in his one and only son and Word.

“Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior, but also of offending him, by not fixing his eyes entirely on Christ and by living with the

desire for some other novelty,” the saint wrote.

Church approval of a private revelation, in essence, is just the Church’s way of saying the message is not contrary to the faith or morality, it is licit to make the message public, “and the faithful are authorized to give to it their prudent adhesion,” the pope said in his 2010 Post-Synodal Apostolic Exhortation, “*Verbum Domini*” (“The Word of the Lord”).

(Editor’s Note: The text of the Vatican norms in English is available online at www.doctrinafidei.va/documents/rc_con_cfaith_doc_19780225_norme-apparizioni_en.html.) †

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