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Evangelization Outreach

Welcome the stranger as a friend, writes columnist Georgene Beiriger, page 12.

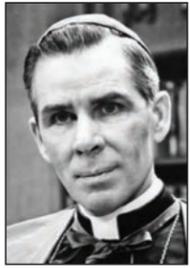
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June 15, 2018

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New York court again rules Archbishop Sheen's remains may be moved to Peoria

PEORIA, Ill. (CNS)—The Diocese of Peoria has reacted with “great joy” to a decision by a New York court in



Archbishop Fulton J. Sheen

favor of Joan Sheen Cunningham's petition to have the remains of her uncle, Archbishop Fulton J. Sheen, moved from New York City to Peoria.

“It is the hope that this process will begin immediately,” said a diocesan news release, issued on June 8 following the ruling by

Manhattan Supreme Court Justice Arlene Bluth that again clears the way for the remains of the famed orator and media pioneer to be removed from St. Patrick's Cathedral in New York and transferred to St. Mary's Cathedral in Peoria, the archbishop's home diocese.

Peoria Bishop Daniel R. Jenky said he hoped the Archdiocese of New York—which appealed Bluth's original ruling in favor of Cunningham in late 2016—will now “cease its legal resistance.” He asked all to pray “for a renewed spirit of cooperation” to move Archbishop Sheen's sainthood cause forward.

Officials in the Archdiocese of New York said on June 11 they “will review this decision carefully with our attorneys and determine what next steps might be taken.” The statement also said trustees of St. Patrick's Cathedral “have an obligation to respect the wishes of Archbishop Sheen, as clearly stated in his will and earlier insisted upon by his niece, that he be buried in New York.”

But in 2016, Cunningham, who is Archbishop Sheen's oldest living relative, filed a petition with the courts in New York asking that his body be moved to the Peoria cathedral. She said her uncle would not have objected to his remains being transferred to his home diocese from the crypt at St. Patrick's Cathedral where he was entombed following his death in 1979 at age 84.

The Peoria Diocese noted “this is the second time that the Superior Court of New York has ruled in favor of Joan Sheen Cunningham's petition. ... Earlier, the

See SHEEN, page 3

‘We need you here and now’



Archbishop Charles C. Thompson shakes hands with Nathan Cullen of St. Teresa Benedicta of the Cross Parish in Bright after conferring upon him the sacrament of confirmation. In the background, fellow parishioner Avery Daniels stands next to her sponsor waiting to receive the sacrament. Archbishop Thompson baptized the youths of St. Teresa Benedicta of the Cross and four other parishes in St. Louis Church in Batesville on April 21. (Submitted photo by Waltz Photography, LLC)

Young people are key to life and mission of the Church, Archbishop Thompson says

(Editor's note: At the direction of Pope Francis, a synod of bishops will focus on the theme of “Young People, the Faith and Vocational Discernment” at the Vatican in October.

According to the Vatican's website, the aim of the synod is “to accompany the young on their existential journey to maturity so that, through a process of discernment, they discover their plan for life and realize it with joy, opening up to the encounter with God and with human

beings, and actively participating in the edification of the Church and of society.”

Archbishop Charles C. Thompson recently met with Dr. Kimberly F. Baker, associate professor of Church history at Saint Meinrad Seminary and School of Theology in St. Meinrad, to talk about the gifts, needs and opportunities that young Catholics bring to the Church. The interview has been edited and condensed for length and clarity.)

First part in a continuing series about the Synod of Bishops

By Dr. Kimberly Baker
Special to The Criterion

Q. What is the purpose of the Synod of Bishops on “Young People, the Faith, and Vocational Discernment?”

A. “The purpose of the synod is to ask how to better engage young people
See YOUTH, page 8

Youths embrace pope's invitation to share thoughts about their lives and the Church

By John Shaughnessy

They spoke from the heart, just as teenagers often do when someone gives them the opportunity to share their thoughts—without being judged—about something meaningful in their lives.

In doing so, they embraced the invitation that Pope Francis presented in a letter to young people, “The Church wishes to listen to your voice, your sensitivities and your faith, even your doubts and your criticism. Make your voice heard, let it resonate in communities, and let it be heard by your shepherds of souls.”

Thirty youths from across the archdiocese accepted the pope's invitation to respond to a survey that will contribute significantly to the

Synod of Young People, the Faith and Vocational Discernment that will take place at the Vatican in October.

The synod is in response to a critical reality in the life of the Church. It's a reality expressed in this assessment from the archdiocese's summary of all the people in central and southern Indiana who responded to the survey, “About 25 percent of our teens and half of our young adults do not sense that our Church is adept at listening to their lived situations. This consultation process is a good step in that direction.”



Pope Francis

As the synod nears, *The Criterion* is sharing some of the feedback that was provided by youths and young adults who answered the survey. Today, we share thoughts and insights from the 30 youths who responded, feedback that was heartfelt and honest, including these individual thoughts for Pope Francis:

• “The youth of the world have something to say, and will speak up if listened to. We have ideas. We have new perspectives. We have faith in God. But we also have some issues with the Church that we believe must be resolved.

“Acceptance is key when communicating with youth, as this is a time in our lives where we are finally figuring out who we really

See SYNOD, page 9



Sun shines through a statue of Christ on a grave marker alongside an American flag on June 7 at St. Mary Catholic Cemetery in Appleton, Wis. U.S. Catholics are encouraged to pray and take action in support of religious liberty at home and abroad during Religious Freedom Week June 22-29. The theme of this year's observance, sponsored by the U.S. Conference of Catholic Bishops, is "Serving Others in God's Love." (CNS photo/Bradley Birkholz)

Religious freedom in U.S., world to be focus of June 22-29 observance

WASHINGTON (CNS)—The U.S. Catholic Church's 2018 religious freedom observance begins on June 22, the feast of two English martyrs who fought religious persecution—SS. John Fisher and Thomas More—and ends on June 29, the feast of two Apostles martyred in Rome—SS. Peter and Paul.

"Serving Others in God's Love" is the theme of this year's Religious Freedom Week. U.S. Catholics are encouraged to pray and take action in support of religious liberty at home and abroad.

"Religious freedom allows the space for people of faith to serve others in God's love in ministries like education, adoption and foster care, health care, and migration and refugee services," said Archbishop Joseph E. Kurtz of Louisville, Ky., the chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee for Religious Liberty.

"We encourage people of faith to reflect on the importance of religious freedom so that we might have the space to carry out our mission of service and mercy," he added in a statement.

Archbishop Kurtz also invited "everyone to pray for our brothers and sisters who face intense persecution in other parts of the world."

Two USCCB websites,

www.usccb.org/ReligiousFreedomWeek and www.usccb.org/freedom, have resources for observing the week and learning about current and ongoing threats to religious liberty.

For example, for each day of the special week there is a prayer and reflection in English and Spanish, plus an action item, such as a question reflecting on a religious freedom issue, and then a suggestion that reflection be shared on Twitter using the hashtag #ReligiousFreedomWeek.

There are also graphics and social media downloads, promotional bulletin inserts, "homily helps" and a variety of resources that address domestic religious freedom and others about international religious freedom. All the materials are in English and Spanish.

A USCCB news release on the observance quotes Pope Francis from his 2015 visit to the United States. In remarks to President Barack Obama on Sept. 23, 2015, the pontiff said that religious freedom "remains one of America's most precious possessions."

"And, as my brothers, the United States bishops, have reminded us, all are called to be vigilant, precisely as good citizens, to preserve and defend that freedom from everything that would threaten or compromise it," Pope Francis said. †

Pope: Small acts of kindness, not great speeches, show God's love best

VATICAN CITY (CNS)—God shows his love not with great speeches, but with simple, tender acts of charity, Pope Francis said.

"When Jesus wants to teach us how a Christian should be, he tells us very little," the pope said, but he shows people by feeding the hungry and welcoming the stranger.

Celebrating Mass in the chapel of the Domus Sanctae Marthae on June 8, the feast of the Sacred Heart of Jesus, the pope spoke about the boundless love of Christ, "which surpasses knowledge."

It is not easy to understand, he said, but God expresses his infinite love in small, tender ways.

In the day's first reading, the prophet Hosea says the Lord loved his people

like a child, taking them into his arms, drawing them in, "close, like a dad" would, the pope said.

"How does God show his love? With great things? No, he becomes small with gestures of tenderness, goodness," he said. God stoops low and gets close, he added.

In Christ, God then became flesh, lowering himself even unto death, the pope said, which helps teach Christians the right path they should take.

"What does [Jesus] say? He doesn't say, 'I think God is like this. I have understood God's love.' No, no. 'I made God's love small,' " the pope said, that is, he expressed God's love concretely on a small scale by feeding someone who was hungry, giving the thirsty something to drink, visiting a prisoner or someone who is ill. †



Public Schedule of Archbishop Charles C. Thompson

June 16-30, 2018

June 16 — 10 a.m.
Archdiocesan Pastoral Council meeting, at St. Agnes Parish, Nashville

June 16 — 5 p.m.
Confirmation of youths of Holy Family Parish, at Holy Family Church, New Albany

June 18-21
Convocation of Archdiocesan Priests, at Saint Meinrad Archabbey, St. Meinrad

June 24 — 9:30 a.m. CT
Mass at St. Isidore the Farmer Parish, Perry County, in celebration of its 50th anniversary

June 25 — 5:30 p.m.
Mass at St. Luke the Evangelist Church, Indianapolis, with the Franciscan Sisters of the Immaculate Heart of Mary (F.I.H.) of India

June 26 — 8:30 a.m.
Palliative Care Conference, at Marian University, Indianapolis

June 27 — 11:15 a.m.
Mass at Bishop Simon Bruté College Seminary, Indianapolis

June 27 — 7 p.m.
Theology on Tap presentation and discussion, at the Knights of Columbus McGowan Hall, Indianapolis

June 28 — 10 a.m.
Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 28 — 5:30 p.m.
Serra Club cookout and presentation, at St. Augustine Home for the Aged, Indianapolis

June 30 — 6:30 p.m.
Mass of Blessing and Missioning, in Sacred Heart Basilica at the University of Notre Dame

(Schedule subject to change.)

Pope accepts resignations of three Chilean bishops in wake of scandal

VATICAN CITY (CNS)—After an in-depth Vatican-led investigation into clerical sexual abuse and cover-ups, Pope Francis accepted the resignation of 61-year-old Bishop Juan Barros of Osorno, Chile, and two other Chilean bishops on June 11.

The two other bishops, who had reached the customary retirement age of 75, were Archbishop Cristian Caro Cordero of Puerto Montt and Bishop Gonzalo Duarte Garcia de Cortazar of Valparaiso.

The pope named apostolic administrators to run each diocese in the meantime: Mercedarian Father Ricardo Basilio Morales Galindo, Chilean provincial, for the Archdiocese of Puerto Montt; Auxiliary Bishop Pedro Ossandon Buljevic of Santiago for the Diocese of Valparaiso; and Auxiliary Bishop Jorge Concha Cayuqueo of Santiago for the Diocese of Osorno.

The announcement came as Pope Francis was sending his Vatican team back to Chile to promote healing from the abuse crisis.

Archbishop Charles Scicluna of Malta and Father Jordi Bertomeu Farnos were set to visit the Diocese of Osorno "with the aim of advancing the process of reparation and healing of abuse victims," the Vatican said in a statement on May 31.

Abuse survivors have alleged that when Bishop Barros was still a priest he witnessed their abuse by his mentor, Father Fernando Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

Archbishop Scicluna, who is president of a board of review handling abuse cases within the Congregation for the Doctrine of the Faith, and Father Bertomeu, an official of the doctrinal congregation, were scheduled to be in Santiago on June 12-13 before going to Osorno on June 14-17.

The resignation of Bishop Barros comes after years of accusations and questions concerning his knowledge of abuse by his mentor and protests when Pope Francis appointed the then-head of the military ordinariate to head the Diocese of Osorno in 2015.

The pope continued to defend his appointment, telling reporters: "The day they bring me proof against Bishop Barros, I will speak. There is not one piece of evidence against him. It is calumny."

A short time later, the Vatican announced Pope Francis was sending Archbishop Scicluna and Father Bertomeu to Chile to listen to people with information about Bishop Barros.

After receiving their 2,300-page report detailing the extent of clergy sexual abuse in Chile, the pope apologized.

In a letter released on April 11, Pope Francis said he had been mistaken in his assessment of the situation in Chile, and he begged for forgiveness from survivors and others he offended. He met survivors at the Vatican and has been strong in his criticism of how the Chilean bishops handled the situation. All the Chilean bishops offered their resignations to the pope in response to their handling of the crisis. †



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Benedictine Father Columba Kelly was a pioneer in renewal of liturgical music

Benedictine Father Columba Kelly, a monk of Saint Meinrad Archabbey in St. Meinrad, died on June 9 in the



Fr. Columba Kelly, O.S.B.

monastery. He was 87.

The Mass of Christian Burial was celebrated on June 13. Burial followed in the Archabbey Cemetery.

Father Columba was a jubilant of monastic profession, having celebrated 64 years of monastic profession. He was also a jubilant of

ordination, having celebrated 59 years of life and ministry as a priest.

He is best known for being a pioneer in the renewal of liturgical music for decades following the Second Vatican Council. He adapted many Latin chants used before the council for use in English, and composed nearly 2,000 new responsories and antiphons.

They continue to be used in worship at Saint Meinrad and in religious communities and parishes across the English-speaking world.

“Literally every time we go into our church to pray and to sing, he will accompany us,” said Benedictine Archabbot Kurt Stasiak of Father Columba. “It’s his music, a lot of his texts and his melodies that we’ll be singing.”

His fellow monks at Saint Meinrad also valued Father Columba’s witness of faithfulness to liturgical prayer, even

when his declining health in recent years made it difficult for him to get to the monastery’s church.

“Every time he went into the church, it was a bit of a journey for him,” Archabbot Kurt said. “He was reliant at times on a walker, a cane, a motorized chair. But that did not keep him from remaining faithful. What he began so many years ago, he wanted to continue right up to the very end.”

John Joseph Kelly was born on Oct. 30, 1930, in Williamsburg, Iowa, and grew up as a member of St. Mary Parish in Lanesville.

After attending St. Ambrose College in Davenport, Iowa, for a period, Father Columba enrolled at the former Saint Meinrad College in St. Meinrad. He was invested as a novice of Saint Meinrad Archabbey in 1952, professed simple vows on July 31, 1953, and solemn vows on August 6, 1956.

Father Columba completed his priestly formation in Rome and was ordained a priest on July 5, 1958, in Maria Einsiedeln Abbey in Einsiedeln, Switzerland, Saint Meinrad’s motherhouse.

He earned a licentiate in sacred theology at the Pontifical Athenaeum Sant’ Anselmo and a doctorate in Church music at the Pontifical Institute of Sacred Music, both in Rome.

Father Columba returned to Saint Meinrad in 1964 at the time of the start of the implementation of the renewal of the liturgy approved by the Second Vatican Council.

He was appointed the monastic

community’s choirmaster, serving in that position for 14 years, and taught in both Saint Meinrad College and Saint Meinrad Seminary and School of Theology. He also taught for periods at the former St. Joseph College in Rensselaer, Ind., the University of California Los Angeles and the University of Wisconsin in Madison, Wis.

As the renewal of the liturgy began to be implemented in the mid-1960s, Father Columba’s task was to introduce the use of English in the Eucharist and in the praying of the Liturgy of the Hours.

His studies in Rome had prepared him well to adapt the original Latin chant for use in English. Father Columba also composed many new chants on his own—nearly 2,000 responsories and antiphons.

Collections of his antiphons published by GIA Publications and Oregon Catholic Press continue to be used in parishes and religious communities across the English-speaking world.

Father Columba also directed chant scholas of Saint Meinrad that recorded CDs of chant for Advent, Christmas, Lent and Easter.

Charles Gardner studied briefly under Father Columba at Saint Meinrad and appreciated his work in renewing liturgical music after Vatican II, which was helpful in his own ministry in the archdiocese for 40 years. For many of these years, Gardner served as executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

“He was always unfailingly optimistic

and hopeful,” said Gardner of Father Columba.

Gardner said that Father Columba saw the renewal of liturgical music “as a challenge that he unhesitatingly picked up and ran with. He saw it as an opportunity, not as a limitation.”

Many others learned the principles of chant from Father Columba in two-week workshops he held each summer at Saint Meinrad for decades. After retiring from serving as a full-time member of Saint Meinrad’s faculty, Father Columba continued to offer as an adjunct faculty member independent studies and specialized courses to seminarians and theological graduate students.

Father Columba also wrote or contributed to several books on liturgical music and was a member of several liturgical music associations. In 2015, the Liturgical Institute of the University of St. Mary of the Lake in Mundelein, Ill., awarded Father Columba its *Spiritus Liturgiae* Award.

In addition to serving his community and the broader Church in the renewal of liturgical music, Father Columba served Saint Meinrad as its prior, the second in authority in the monastery, from 1978-84. He also spent many years as a commuting chaplain for Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Pope advances sainthood cause for Mexican mother and Argentine martyrs

VATICAN CITY (CNS)—Pope Francis issued decrees advancing the sainthood cause of four candidates, including a widowed mother of nine from Mexico, who founded groups for laypeople as well as two religious congregations.

At a meeting on June 8 with Cardinal Angelo Amato, prefect of the Congregation

for Saints’ Causes, the pope signed a decree recognizing a miracle attributed to the intercession of Venerable Concepcion Cabrera Arias, thus paving the way for her beatification. Another miracle would be needed for her canonization.

Born on Dec. 8, 1862, in San Luis Potosi, Mexico, Venerable Cabrera was known for

her spiritual devotions and writings. She married Francisco Armida in 1884 and had nine children before his death in 1901.

She founded the “Works of the Cross,” which includes a religious order for women, one for men and apostolates for laypeople. She died in Mexico City in 1937 and was declared venerable by St. John Paul II in 1999.

The pope also recognized the martyrdom of Argentine Bishop Enrique Angel Angelelli Carletti of La Rioja, Fathers Carlos Murias and Gabriel Longueville, and of a layman, Wenceslao Pedernera.

Bishop Angelelli was killed on Aug. 4, 1976, while returning from celebrating a Mass for the two priests who were murdered a month earlier. Pedernera was murdered one week after Fathers Murias and Longueville were murdered.

The Argentine bishop had collected evidence regarding the military’s involvement in the death of the two

priests and was targeted for assassination by the dictatorial government. The car he was riding in was forced off the road.

Although his autopsy revealed that he died to trauma from a blunt object, authorities at the time ruled that his death was an accident. In 1986, the newly established democratic government in Argentina confirmed his death was a homicide.

A recognition of martyrdom means the four can be beatified, a step toward sainthood, without a miracle attributed to their intercession.

The other decrees signed by the pope recognized miracles attributed to:

- Blessed Nunzio Sulprizio, an Italian layman born on April 13, 1817. He died in Naples in 1836.

- Venerable Guadalupe Ortiz de Landazuri, a Spanish laywoman and member of Opus Dei. She was born in Madrid in 1916 and died in 1975. †

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SHEEN

continued from page 1

Appellate Court of New York remanded the case to the Superior Court for an evidentiary hearing and issuance of a new ruling.”

Returning the prelate’s remains to Peoria “will be the next step toward bringing ‘Venerable’ Archbishop Sheen’s beatification to completion including a beatification ceremony in Peoria, Illinois,” said the diocese’s news release.

The New York cathedral trustees’ statement said they hoped “his cause is reopened without any further delay, and pray that soon, if it be God’s will, we will be able to rejoice in his being declared a saint.

“The process of beatification and canonization focuses only on where the soul of a person is, not on where an individual’s mortal remains might be,” it said. The Vatican Congregation for Saints’ Causes has said “the cause can progress without any transfer of the remains,” according to the statement.

Born on May 8, 1895, in El Paso, Ill., Fulton John Sheen was ordained a priest of the Diocese of Peoria at St. Mary’s Cathedral in 1919. A crypt has been prepared there for his reinterment.

After a brief period of priestly ministry in Peoria, the future archbishop went on to serve on the faculty of The Catholic University of America in Washington for nearly 30 years.

He began his broadcast career in radio in 1930. In 1952, his famous television show “Life is Worth Living” began airing and quickly gained a large audience with many non-Catholics becoming regular viewers. He won an Emmy for outstanding television personality for the show.

He was national director of the Propagation of the Faith from 1950 to 1966. A former auxiliary bishop of the New York Archdiocese, he served as bishop of Rochester, N.Y., from 1966 to 1969 and was given the personal title of archbishop when he retired from that diocesan post. He is the author of dozens of books, including his autobiography: *Treasure in Clay*.

In 2012, 10 years after his canonization cause was officially opened, Pope Benedict XVI announced that the Vatican Congregation for Saints’ Causes had recognized Archbishop Sheen’s life as one of “heroic virtue,” and proclaimed him “Venerable Servant of God Fulton J. Sheen.”

The first approved miracle necessary for his beatification has cleared two of the three stages necessary for Archbishop Sheen to be declared “blessed.”

In September 2015, his cause was suspended indefinitely when the Archdiocese of New York denied a request from Bishop Jenky, president of the Archbishop Sheen Foundation, to move the archbishop’s body to Peoria. In June 2016, Cunningham filed her petition on transferring his remains to the Illinois diocese. †



Archbishop Charles C. Thompson, *Publisher*
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



Women pray as Pope Francis celebrates Mass marking the feast of Corpus Christi in Ostia, a suburb of Rome on June 3. (CNS photo/Paul Haring)

Who is a 'real' Catholic?

We doubt that it will come as a shock when we say that not all Catholics think alike when it comes to politics. And that's OK. Nevertheless, we think that Catholic social teachings should be borne in mind when making political decisions.

However, as we reported in an editorial in our May 4 issue, a comprehensive survey of U.S. Catholic women, commissioned by *America* magazine, found that only 12 percent of them say that they use Catholic social teachings to help them decide how to vote. Of those who attend Mass weekly, that increases to 25 percent.

Kerry Weber, *America's* executive editor, has written that conversations about the survey on social media usually argue that the women polled are not "real" Catholics because the results showed that only 24 percent of them attend Mass weekly or more often.

That begs the questions: Who is a Catholic? Can you ever stop being a Catholic? How much of Catholic teachings must one accept to be a Catholic?

The first question is easy enough to answer: A Catholic is someone who has been baptized into the Church. The *Catechism of the Catholic Church* says, "Baptism seals the Christian with the indelible spiritual mark of his belonging to Christ. No sin can erase this mark, even if sin prevents baptism from bearing the fruits of salvation" (#1272).

Since this is an indelible mark, the saying is, "Once a Catholic, always a Catholic." So yes, those people who self-identify themselves as Catholics are "real" Catholics, and the Church has an obligation to minister to them.

There is the possibility of "defecting from the Catholic Church by a formal act," including the acceptance of that act by a competent ecclesiastical authority. But someone has to be really angry with the Church to do that. It's not what people usually do when they stop practicing Catholicism.

The fact is that 76 percent of those women who were surveyed, and said that they were Catholics, don't attend Mass weekly or more often. And 53 percent of them attend Mass only a few times a year or never. And we think the statistics may paint an even more disheartening situation for men, since this was a survey

of Catholic women and women usually practice their faith more than men.

So how much of Catholic teachings must people accept and still consider themselves Catholic? The Church teaches that there is a hierarchy of truths, and it defines three levels.

At the top level are doctrines divinely revealed and acknowledged, either by a solemn pronouncement by the pope or an ecumenical council. Some examples are the articles in the Nicene Creed recited at weekend Masses, defined dogmas about Christ and the Virgin Mary (the Immaculate Conception and the Assumption, for example), the real presence of Christ in the Eucharist, the infallibility of the pope when he teaches doctrine, and the immorality of abortion.

In the second category are teachings that have a link with revealed truth either historically or logically. The Church teaches these doctrines definitively, and anyone who denies them should consider himself or herself no longer in full communion with the Church. The rejection of the Church's teachings about sexual activity outside of marriage would fall in this category.

The third level includes teachings on faith and morals that are not proposed infallibly or definitively, but are authentic teachings of the pope or bishops. Examples are pastoral letters on social doctrine and economics, and the U.S. bishops' positions on political issues.

The Church also makes a distinction between believing a doctrine and holding and accepting a doctrine. Even if we can't believe in something the Church teaches, Catholics should accept and hold its teachings.

There's not much the Church can do about ordinary people who reject certain teachings but continue to call themselves Catholics. And, technically, they're right, even if they don't practice the faith.

When it comes to politics, we know that neither party in the United States fully embraces the teachings of the Catholic Church. As Catholics, we should be concerned about the unborn as well as those who suffer from racism, sexual harassment, threats of deportation, poverty and gun violence.

—John F. Fink

Reflection/Mike Krokos

Thank you, Jack, for your tireless commitment to our newspaper

On page 12 of this week's issue of *The Criterion*, you will read about John F. "Jack" Fink's decision to "retire" from penning his weekly column, "From the



John F. Fink

Editor Emeritus," on our Perspectives page.

We, of course, have mixed emotions about Jack stepping away from his longtime commitment to our publication, but we are more than happy to share that he will continue as a member of our editorial committee who will still pen editorials, and write other pieces on occasion as well.

It should come as no surprise to anyone that I had heard of Jack long before I became editor of *The Criterion* in late 2005.

Not to embarrass him, but he was—and still is—an icon in the Catholic press. His work with Our Sunday Visitor (OSV) publishing company, *The Criterion* and as a member of the Catholic Press Association (CPA) for decades—not years—makes him one of its most respected members. And the mention of these three organizations only offers a brief glimpse into the tremendous work Jack has done for the universal Church.

Jack's hard work was recognized when he won the St. Francis de Sales award—the CPA's highest honor—in 1981.

Though it was before my time—I was a senior in high school—my "veteran" press colleagues told me they were delighted to see Jack's outstanding commitment to the Catholic press highlighted. In their opinion, there was no one more deserving.

I still remember my introduction to Jack's work at *The Criterion*: Greg Otolski, our current director of communications who was then editor of the newspaper, told me about Jack's weekly column and his longstanding commitment to our mission as then-Archbishop Daniel M. Buechlein's primary tool of evangelization.

"Jack writes a weekly column, editorials and never misses a deadline," Greg said.

I took Greg's words with a grain of salt: Everyone occasionally misses a deadline, I thought.

Nearly 13 years later, I must sheepishly say I am again eating those words. Like

Be Our Guest/Mark Hummer

This Father's Day, thank 'dear old dad' for all his love and wisdom in life

Early on Easter Sunday morning, our family received a call from my mom Carol back home in Fenton, Mich., informing all of us that my dad Robert had passed away from a long battle with cancer. His funeral was at our hometown parish of St. Rita in Holly, Mich.

Dad kept his natural sense of humor until the very end. He also kept his positive outlook, along with his strong sense of faith, and was a strong believer in the power of positive thinking. And he held a firm conviction in the late President Ronald Reagan's belief that "character matters."

There were Friday night fish fries at Holy Redeemer Parish in Flint, Mich., and youth group gatherings at St. Rita's Parish, where he showed me the ropes to being a lector for Mass (which I continued at the University of Toledo as a student and later as a parish member).

These times, along with the recent passing of my mother-in-law from Shanghai, helped confirm for me that life definitely goes in cycles.

A few of my dad's sayings were known as "Bob-isms." They included: "When I was

Archbishop Buechlein—who never missed a deadline in his 19 years as publisher of *The Criterion*—Jack demonstrated the same commitment to our newspaper.

Beyond his column and editorials, Jack's contributions to our annual Christmas issue were a must read. He wrote Easter columns, too. And when we asked him to contribute when *The Criterion* celebrated its 50th anniversary in 2010, Jack stepped up, went to work, and wrote a well-researched piece on the history of our publication. (Yes, it easily arrived before the deadline.)

Though there are umpteen more stories about Jack's "history" with the Catholic press worth sharing, I believe this one best demonstrates his longevity. (I don't think I've shared this one with Jack.)

During the 2015 Catholic Media Conference in St. Louis, *The Criterion* was recognized with several awards for excellence in journalism.

After the awards program, people gathered to congratulate each other and pick up their awards certificates.

A gentleman, probably in his 50s, came up and congratulated me for our publication's recognition, including an award won in editorial writing by John F. Fink.

He said, "Wow, it's great to see the Fink family tradition in journalism is continuing."

He then asked, "Is that Jack's Fink son who won that honor?" "No," I replied.

"His grandson?" he asked. "Nope," I said. "That can't be the Jack Fink who was editor of *The Criterion* back in the 1980's?" he said.

"Yes," I responded, "it certainly is."

From Archbishop Charles C. Thompson and the staff of *The Criterion* and our readers, thank you, Jack, for 70 years of unwavering commitment to the Catholic press, including 30-plus years to *The Criterion*.

God willing, we hope we see your byline on our editorials and in our newspaper for years to come.

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

Be Our Guest/Mark Hummer

your age," "advice is worth what you pay for it," and "stop and smell the roses." He said that one to my wife, Siming, after she arrived in the U.S. from Shanghai in 1991.

Bob-ism's also included: "The man upstairs has always been looking out for you," "if you want to know the weather, don't watch the TV, ask me," "the oldies were really the goodies," and "they call me the answer man: ask me a question, I'll give you an answer."

At Christmas, he always made us a heart of fudge and a lobster tail. He was also always there for our children's baptisms.

This Father's Day, I encourage you to take time out to thank dear old dad, grandpa, a brother, uncle or friend who has shared their advice, knowledge, support and wisdom through the years.

Remember, we are social creatures by nature, and did not get this far in life by ourselves.

To dads, one and all, Happy Father's Day!

(Mark Hummer is a member of St. Christopher Parish in Indianapolis.) †



Christ the Cornerstone

Family and communion, the 'driving force' of human life

“Crises of different types are presently springing up in Europe, not least in the institution of the family. But crises are incentives to work harder and better, with trust and hope.” (Pope Francis, address to the Federation of Catholic Family Associations in Europe, June 2017).

A year ago, in his address to the Federation of Catholic Family Associations in Europe (FAFCE), Pope Francis said that the family is “the interpersonal relationship par excellence, inasmuch as it is a communion of persons.”

Relationships among spouses, fathers and mothers, sons and daughters, brothers and sisters, aunts, uncles and cousins make it possible for every person to find a place in the human family. The way to live out these relationships, the pope says, “is dictated by communion, the driving force of true humanization and evangelization.”

Today more than ever, the pope believes, we see the need for a culture of encounter that can enhance unity in diversity, reciprocity and solidarity among generations. This “family capital” is needed to impregnate the economic, social and political relationships locally and globally.

The way of “being family” that we want to encourage is not subject to any contemporary or contingent ideology, but is grounded in the inviolable dignity of the person. On the basis of that dignity, all peoples will be able to be truly one family of peoples (cf. Pope Francis, address to the European Parliament, Strasbourg, France, on Nov. 25, 2014).

Pope Francis outlines four crises that affect us at the present time: demographics, migration, employment and education. These crises might find positive outcomes precisely in the culture of encounter, if different social, economic and political actors were to join in shaping policies supportive of families.

In these family-oriented policies, as well as in others directly related to the legislative field, respect for the dignity of each person should always prevail.

As the pope sees it, the culture of encounter always includes an attitude of dialogue in which listening is always necessary. “May your dialogue be always based on actions, testimonies, experiences and lifestyles that speak more loudly than your speeches and programs,” the Holy Father says. “This is indispensable if families are to play the role of ‘protagonists’ to which my

predecessor St. John Paul II called them” (*“Familiaris Consortio,”* #44).

The task of individuals and groups who advocate for the family’s role in society is to enter into a constructive dialogue with the various actors on the social and political scene, without concealing their Christian identity. Indeed, that identity will enable them always to look beyond appearances and the present moment, the pope says. The Christian family adds to its societal role a specifically religious or ecclesial dimension: to evangelize each of its members—and the whole world—by living and proclaiming in words and action the Gospel of our Lord Jesus Christ.

“To carry out this demanding work, the family cannot remain isolated like a monad,” the Holy Father says. “Families need to go out from themselves; they need to dialogue and to encounter others, in order to build a unity that is not uniformity and that can generate progress and advance the common good.”

Here, Pope Francis repeats one of his most consistent themes: that we Christians have been commissioned by Jesus to get up from our comfortable couches, and to “go out to those on the peripheries of human society who are most in need of the Gospel message of hope and joy.”

Like his predecessors St. John XXIII, Blessed Paul VI, St. John Paul II and Pope Emeritus Benedict XVI, Pope Francis urges us to see the family as active rather than passive. The family is not simply to be a receiver; it is to be a giver, an agent of change in the lives of individuals, communities and the world as a whole.

In order for families to truly be “a driving force” for human development, for the common good and for peace, respect for the dignity and rights of each member—and of the family itself as a communion of love—must be paramount. Any society that trivializes the importance of the family by relativizing its value, or by trying to make it merely an instrument of “more important” state agencies or institutions, suffers a grave loss. The family—in collaboration with churches, schools and other social structures—makes us who we are. It builds up the human person, and it forms the model for all kinds of community.

Let’s pray for the family. Let’s always advocate for the kind of freedom and human dignity that true families make possible through their commitment to unity in diversity, reciprocity and solidarity among generations. †



Cristo, la piedra angular

Familia y comunión: la fuerza que impulsa la vida humana

“Crisis de diferentes tipos afloran actualmente en Europa, incluida la institución familiar. Pero las crisis son acicates para trabajar más y mejor con confianza y esperanza.” (Papa Francisco, discurso a la Federación Europea de Asociaciones Familiares Católicas, junio de 2017).

Hace un año, en un discurso ante la Federación Europea de Asociaciones Familiares Católicas (FAFCE), el papa Francisco comentó que la familia “es la relación interpersonal por excelencia porque es una comunión de personas.”

La relación entre cónyuges, padres y madres, hijos e hijas, hermanos y hermanas, tíos y tías, y primos, permite que cada persona encuentre el lugar que le corresponde en la familia humana. La comunión determina la manera de vivir estas relaciones y, afirma el sumo pontífice, “es la fuerza que impulsa la verdadera humanización y evangelización.”

Por lo tanto, hoy más que nunca el papa considera que es necesaria una cultura del encuentro en el que se valoriza la unidad en la diferencia, la reciprocidad, la solidaridad entre generaciones. Se necesita esta “capital familiar” para que permee en las relaciones económicas, sociales y políticas locales e internacionales.

Esta forma de “ser familia” que

deseamos fomentar no está supeditada a la ideología contemporánea o de moda sino que encuentra sus raíces en la inviolable dignidad de la persona. Fundamentándose en esa dignidad, todos los pueblos serán capaces de ser verdaderamente familias de pueblos (cf. Papa Francisco, discurso ante el Parlamento Europeo, Estrasburgo, Francia, 25 de noviembre de 2014).

El papa Francisco define cuatro crisis que nos afectan en la actualidad: la crisis demográfica, la migratoria, del empleo y de educación. Estas crisis quizá encuentren desenlaces positivos justamente en la cultura del encuentro, si las distintas entidades sociales, económicas y políticas unieran esfuerzos para crear políticas que apoyen a la familia.

En dichas políticas orientadas a la familia, así como en otras directamente relacionadas con el campo legislativo, debe prevalecer el respeto a la dignidad de cada persona.

Tal como lo concibe el papa, la cultura del encuentro siempre incluye una actitud de diálogo en la que escuchar es un requisito indispensable. “Que vuestro diálogo se base siempre en hechos, testimonios, experiencias y estilos de vida que hablen mejor que vuestros discursos e iniciativas”, señala el Sumo Pontífice. “Esto es imprescindible para el papel de primer plano que mi predecesor san Juan Pablo

II indicaba a las familias (*Familiaris consortio*, #44).”

La tarea de las personas y los grupos que representan y defienden el rol de la familia en la sociedad es participar en diálogos constructivos con los diversos actores de la escena política y social, sin ocultar su identidad cristiana. Efectivamente, gracias a esa identidad podrán siempre mirar más allá de las apariencias y del momento presente, según afirma el papa. La familia cristiana añade a su función dentro de la sociedad una dimensión específicamente religiosa o eclesial: evangelizar a cada uno de sus miembros —y a todo el mundo— viviendo y proclamando el Evangelio de nuestro Señor Jesucristo en palabras y acciones.

“Para llevar a cabo esta importante tarea, la familia no puede aislarse como una mónada —señala el Santo Padre— tiene que salir de sí misma, necesita dialogar y encontrar a los demás con el fin de crear una unidad que no sea uniformidad y que genere el progreso y el bien común.”

Aquí el papa Francisco repite uno de sus temas más constantes: que Jesús ha encargado a los cristianos a que se levanten de la comodidad del sofá y que “se acerquen a aquellos que se encuentran en la periferia de la sociedad humana y que tanto necesitan el mensaje de esperanza y alegría que ofrece el Evangelio.”

Al igual que sus predecesores, san Juan XXIII, el beato Pablo VI, san Juan Pablo II y el papa emérito Benedicto XVI, el papa Francisco nos exhorta a ver a la familia como algo activo y no pasivo. La familia no es sencillamente receptora; debe ser dadora, un agente de cambio, en las vidas de las personas, las comunidades y del mundo en general.

Para que la familia pueda ser verdaderamente una “fuerza impulsora” del desarrollo humano, para el bien común y la paz, deben ser primordiales el respeto a la dignidad y a los derechos de cada uno de sus miembros, así como también de la propia familia como una comunión de amor. Toda sociedad que trivialice la importancia de la familia al relativizar su valor o intentar convertirla en un mero instrumento de organismos o instituciones “más importantes” sufre una pérdida cuantiosa. La familia, con la colaboración de las iglesias, las escuelas y otras estructuras sociales, nos convierte en lo que somos; forma a la persona humana y crea el modelo para todos los tipos de comunidades.

Recemos por la familia; que siempre defendamos la amable libertad y dignidad humana que las verdaderas familias convierten en realidad gracias a su compromiso con la unidad en la diversidad, la reciprocidad y la solidaridad intergeneracional. †

Events Calendar

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

June 20

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

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **World Refugee Day Open House**, cultural villages, global breakfast foods, refugee artwork, ethnic music and entertainment, 7:30-10:30 a.m., \$20 suggested donation through June 13, \$25 after. Registration: www.helpcreatehope.org. Information: Beth Russell, 317-236-1592, erussell@archindy.org.

June 21

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 22

St. Charles Borromeo Parish, 2222 E. 3rd St., Bloomington. **Hog Roast** benefitting St. Vincent de Paul Society, 4:30-8:30 p.m., food, beer and wine, live music, silent auction, 50/50 raffle, door prizes, \$10 presale/\$12 at the door. Information: 812-336-6846.

June 22-23

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music, 50/50 raffle, food booths, kids' zone, craft beer, \$1 entrance charge. Information: 317-255-3666.

June 24

St. Isidore the Farmer, 6501 St. Isidore Road, Bristow. **50th Anniversary Celebration**, 9:30 a.m. CT Mass with Archbishop Charles C. Thompson presiding, reception to follow. Information: 812-843-5713.

St. Catherine of Siena Parish, Decatur County, St. Maurice Campus, 1963 N. St. John St., Greensburg. **Parish Festival**, 10:30 a.m.-4 p.m., chicken and roast beef dinners served inside and outside, mock turtle soup, raffles, live bands, kiddy tractor pull, adult

and children's games, silent auction, beer and wine garden. Mass at 10 a.m. Information: 812-663-4754.

June 26

Marian University, Evans Center, 3200 Cold Spring Road. **Hospice and Palliative Care Conference**, 8:30 a.m.-noon, opening prayer with Archbishop Charles C. Thompson, presentations and discussions with Franciscan Health and St. Vincent Health palliative care and hospice professionals, light refreshments, free, walk-ins accepted but online pre-registration preferred at bit.ly/2IQXbjl (case sensitive). Information: Keri Carroll, 317-236-1521, 800-382-9836, ext. 1521, kcarroll@archindy.org.

July 3

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Fourth of July Ole! Festival**,

4-11 p.m., Latino and American food, family games, beer garden, live music by "Classic Music Indy" and "Sounds of Mike Proctor," disc jockey, face painting, balloon sculpture, mimes, stilt walkers, Zumba dance exhibition, children's area, view of downtown fireworks. Information: 317-637-3983.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis.

Independence Day Mass, 9 a.m., followed by continental breakfast. Information: 317-257-4297, bulletin@saintmatt.org.

July 6

Fairbanks Park, South First St., Terre Haute. **Wabash Valley Rubber Duck Regatta**, benefiting Catholic Charities in Terre Haute, 5 p.m., ducks available at Catholic Charities, 1801 Poplar St., Terre Haute, \$5 each, 6 for \$25, 12 for \$50 and 24 for \$100, winner receives \$10,000. Information: wabashvalleyrubberduckregatta.com, 812-232-1447.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass

until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Dan Gartland presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

July 7

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. Bridget of Ireland Parish, St. Anthony Hall, 404 E. Vine St., Liberty. **Yard Sale**, new and homemade items, antiques, concession stands, 8 a.m.-3 p.m. Information: 765-458-6818.

July 8

Harrison County Fairgrounds, 341 S. Capital Ave., Corydon. **St. Joseph Tri-Parish Picnic**, 10 a.m.-3:30 p.m., chicken dinner, homemade noodles, pies, children's area, games, booths, silent auction, Granny's Attic flea market, quilts, dinner tickets \$10 adults, \$5 children, raffle for \$5,000 first, \$1,000 second, \$500 third and \$300 fourth. Information: 812-738-2742.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Chicken Fest**, 11 a.m.-5:30 p.m., chicken dinners, \$12 adults, \$10 ages 10 and younger, grand raffle, jumbo split the pot, bid-n-buy. Information: 812-537-3992.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Conference marking 50th anniversary of 'Humanae Vitae' set for July 6-7 in Cincinnati

"Families, become what you are!" is the theme of a family conference celebrating the 50th anniversary of the publishing of Pope Paul VI's encyclical, "Humanae Vitae." It will be held at the Sharonville Convention Center, 11355 Chester Road, in Cincinnati, on July 6-7.

The conference is co-sponsored by the Couple to Couple League (CCL) and the Archdiocese of Cincinnati.

Christopher West, world renowned expert in St. John Paul II's Theology of the Body, is among the featured speakers.

The conference includes workshops, children's and teen's programs,

a Spanish track, daily Mass and adoration, a family talent show and a concert.

A pre-conference day for CCL volunteers on July 5 will provide information on expanded directions the organization will take and the strategies that will be launched to get there.

The cost for two days is \$200 for families and couples, and \$100 for individuals. A Saturday-only option is available for \$150 for couples and families, and \$60 for individuals.

Pre-registration is required by June 29.

The registration link, complete speaker list and conference schedule can be found at www.cclconvention.com.

For information on the Couple to Couple League, visit www.ccli.org, or call 513-471-2000 or 800-745-8252. †

Fatima Retreat House to offer multiple-day silent directed retreats on July 13-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering three- to eight-day silent, directed retreats on July 13-20.

The primary purpose of a silent, directed retreat is to foster an atmosphere in which retreatants may be led to a personal encounter with God.

In meeting with a spiritual director once a day, and through the use of Scripture and the peaceful retreat house grounds, retreatants are offered the opportunity to deepen their relationship with God and grow in an awareness of the Holy Spirit working in their life.

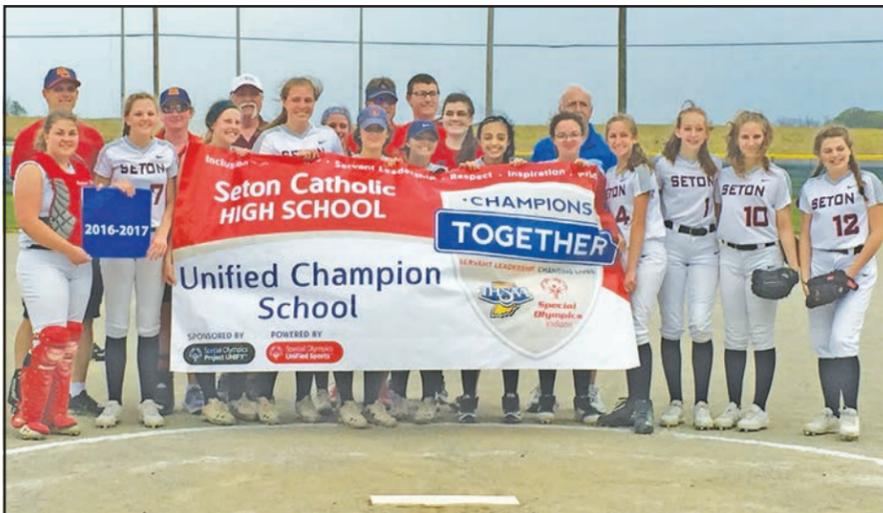
The entire retreat house is kept as

quiet as possible in order to support prayer and a growing awareness of God.

Registration varies from \$215-\$545 depending on number of retreat days. The cost includes accommodations, all meals, snacks, beverages, use of all common areas of the house, celebration of Mass each day, and a daily meeting with a spiritual director.

To register, go to bit.ly/2sU1Wj5 (case sensitive) or call Dustin Nelson at 317-545-7681.

For more information on this retreat and future opportunities, go to www.archindy.org/fatima. †



Seton softball superstars

In this May 14 photo, members of the varsity softball team from Seton Catholic High School, in Richmond, proudly display the "Champions Together" banner presented to them by the Indiana High School Athletic Association in recognition of their teamwork and fundraising efforts for the Wayne County Special Olympics last year. (Submitted photo)



Beautiful smiles on big day

First Communicants from St. Mary-of-the-Woods Parish, in St. Mary-of-the-Woods, pose on May 13 with Father Joseph Feltz, priest moderator and sacramental minister for the parish. Pictured in the front row are Emma Bennett, left, Kaitlin Wrin, Mary Maher, Reagan Wiggins, Adilynn Newton and Amelia Vest. In the back row are Michael Chambers, left, Joseph Kane, Brock Thralls, Dexter Lozier and Henry Scully. (Submitted photo)

Papal diplomat says U.S.-North Korea summit brings hope for peace

VATICAN CITY (CNS)—Talks between the leaders of the United States and North Korea are “truly historic” and bring hope for the start of a new era of peace, said Pope Francis’ ambassador to Korea.

A “very important” new page has been turned, Archbishop Alfred Xuereb, apostolic nuncio to South Korea and Mongolia, told Vatican News on June 12.

“It marks the beginning of a still long and arduous journey, but we are hopeful because the start has been very positive, very good,” he said.

North Korean leader Kim Jong Un and U.S. President Donald Trump met on Singapore’s Sentosa Island for the historic summit on June 12. It was the first

meeting between a sitting U.S. president and a North Korean leader.

Afterward, Trump said Kim would work to end North Korea’s nuclear program. Trump promised to end joint military exercises with South Korea.

After the summit, Cardinal Andrew Yeom Soo-jung of Seoul, South Korea, and apostolic administrator of Pyongyang, North Korea, celebrated Mass in Myeongdong Cathedral to pray for prompt execution of the summit agreement.

“When I heard the news that there was a meaningful agreement between the two summits in their first meeting, I deeply thanked God to remember our prayers for reconciliation and union of

the Korean people,” Cardinal Yeom said in his homily. “I sincerely wish that the agreement can be promptly executed to achieve the common good not only for Korean people but for all people on the globe.”

He also added prayers for the believers in North Korea to have the freedom of religion and be able to lead humane lives as soon as possible.

Archbishop Xuereb told Vatican News the rhetoric has gone from unleashing “fire and fury” against North Korea to more moderate language “that speaks of peace, of relations based on understanding. Therefore, we are truly full of hope and confidence.”

“You can imagine how anxiously the Korean people and the Church here in Korea are experiencing this truly historic moment,” the papal nuncio said.

“The Holy See wants to support whatever possible initiative that promotes dialogue and reconciliation” while also taking advantage of being able to take the Gospel message to everyone, he said.

Pope Francis led thousands of people in St. Peter’s Square in prayer on June 10, expressing hopes the summit would lead to lasting peace.

“May the talks,” he said, “contribute to the development of a positive path that assures a future of peace for the Korean peninsula and the whole world.” †

Catholic scientists find camaraderie when discussing faith, research

WASHINGTON (CNS)—There are few places University of Delaware physicist Stephen Barr would rather be than in a roomful of 100 or so of his science colleagues discussing quantum mechanics without having to confront the oft-perceived divide between science and religion.



Stephen Barr

Barr, president of the fast-growing Society of Catholic Scientists, was in his element on June 9 during the society’s 2018 conference at The Catholic University of America in Washington.

He delivered his talk on observing the behavior of atoms and subatomic particles to an audience of like-minded Catholic scientists from various disciplines who appreciate that their research is helping unravel creation’s mysteries.

Barr, 64, has long wanted to see such an opportunity for Catholic scientists to come together to discuss their scientific expertise, network and share their faith.

The conference was the society’s second, the first taking place in Chicago in 2017. More than 100 professional and student scientists gathered to explore “The Human Mind and Physicalism” with nearly a dozen presenters incorporating scientific findings in physics, ecology, free will and the human mind with philosophical perspectives during a weekend of reflection and discovery.

Barr told Catholic News Service (CNS) he had long suspected there was interest among Catholic scientists for a forum such as the society. It wasn’t until 2016 when the society was founded that he and others learned that the interest is deeper than they could have imagined.

“There are many religious scientists,” Barr said. “The militant atheists you read about are a tiny minority.”

As they have formed the organization, Barr and the society’s board learned

that scientists have been so receptive to recruitment pitches for joining because they felt they often were maneuvering in professions where religion and faith values are not always appreciated.

Since the Chicago conference, society membership has grown from 330 to 750, Barr said. Members are on six continents—Barr noted there are no members from Antarctica—with about 80 percent in North America.

Archbishop Charles J. Chaput of Philadelphia is the group’s bishop adviser.

Conference attendees welcomed the opportunity to mix among Catholics like themselves and to discuss their work in light of their faith.



Karin Oberg

Karin Oberg, 35, associate professor of astronomy at the Harvard-Smithsonian Center for Astrophysics in Cambridge, Mass., said she welcomed the chance to join the society’s board of directors because she wanted to support

other scientists as well as her students and did not want to leave her faith values outside of the laboratory.

“My biggest motivation is for the students so they don’t think they have to choose to live their scientific vocation separate from their faith,” said Oberg, who grew up Lutheran in Sweden and became Catholic in 2012.

Oberg said she rediscovered her Christian faith while in the United States and determined there was no conflict between the religious values she cherishes and her research into how chemistry and physics interact during star and planet formation.

Oberg, like many of the conference attendees who work in nonreligious settings, said they have not experienced outright hostility about their faith, but that they do face occasional questions or comments from colleagues about whether their beliefs conflict with the science they practice.

Barr acknowledged that a small vocal minority of critics push scientists with deeply held religious values to reconcile their work with their faith.

“The words sort of grate me because I don’t experience anything to be reconciled. It’s not like there’s a problem, and I found the solution to this problem,” he said.

“I’m a scientist and a Catholic for many of the same reasons, a sense of wonder about the world, a sense that everything makes sense at some deep level and that all things hold together in some coherent way. Both are part of what makes me a Catholic and believe in God and to do science. So what’s to reckon?”

Steve Mrenna, who has researched particle physics for 16 years at the U.S. Department of Energy’s Fermilab in Batavia, Ill., agreed. He expressed concern, however, for what he sees as a “rampant” acceptance of scientism—that science alone can render truth about the world and reality.

“When you come down to it, there’s nothing about faith that defers any scientific fact that contradicts belief in God,” Mrenna told CNS.

Overall, the scientist participants said that when confronted, even mildly, they respond by explaining that their work of discovery reinforces their faith as they better understand the natural world.

John Killackey, a member of St. Francis of Assisi Parish in Mississauga, Ontario, and a consultant in regulatory science who often works with the U.S. Food and Drug Administration on behalf of several Canadian firms, said he hopes an organization such as the society can help the scientific community understand the value of holding on to values of faith in its work.

He is concerned that without adhering to moral values, scientific research will

veer too far into unethical research that will harm human dignity.

“People are just not listening to ethical concerns. It’s just about going ahead,” he said of such research.

Margaret Schneider, who teaches biology and human anatomy at Suffolk County Community College in New York, said that seeing how a cell functions helps reinforce her faith because of the complexity of the thousands of chemical reactions occurring at once.

“We’re discovering these things, but God already has a plan,” she said.

Vanessa Chan, a doctoral student at the University of Toronto studying cognitive neuroscience, told CNS she sees no conflict between her faith and science.

“Part of why the sciences are so interesting is precisely because of the knowledge that we are created by God in his image. So when we’re talking about studying psychology or neuroscience they are the mechanism by which we understand the world, almost like we’re interacting with God’s creation. It demonstrates the awe of creation,” she said.

Membership in the Society of Catholic Scientists is limited to those who hold a doctorate and are practicing Catholics. Students in graduate and doctoral studies also can belong. Some scholar associates who have a particular expertise in fields such as theology, philosophy and ecology have been invited to participate as well.

Barr said the society planned to recruit members from other continents in the hope that the society becomes truly international in scope and that similar conferences can be convened worldwide.

(The Society of Catholic Scientists website is: www.catholicscientists.org.) †

Study: How Catholic schools foster self-discipline offers lessons

WASHINGTON (CNS)—A new study conducted by the Thomas B. Fordham Institute found that children in Catholic schools are less disruptive and have more self-control than their peers in non-Catholic or public schools.

The authors of the study said they believe that examining students’ self-discipline is particularly important in light of the ongoing debate about externally imposed discipline, such as detention and suspension, and methods of punishment used in public schools.

“Clearly, an approach that fosters self-discipline is preferable to one that relies on externally imposed discipline. So if Catholic schools have succeeded in developing such an approach, we ought to pay more attention to what they are doing and how they are doing it,” said the report, released on May 31.

Since Catholic schools generally try to both educate their students on an intellectual level and try to form their students so that they will be pious, disciplined, and have good character, the authors of the study believe that understanding the effects and possible benefits of a Catholic education requires

understanding both the intellectual education and personal formation Catholic schools set out to provide.

The study was conducted by Michael Gottfried, associate professor at the University of California-Santa Barbara, and Jacob Kirksey, a doctoral student at the same university. The study drew three conclusions:

- Students in Catholic schools are less likely to be disruptive than those in other private schools or public schools.

- Students in Catholic schools exhibit more self-control than those in other private schools or public schools. “Specifically, they were more likely to control their temper, respect others’ property, accept their fellow students’ ideas and handle peer pressure,” it said.

- Students in Catholic schools exhibit more self-discipline than those in other public schools. “There is at least some evidence that attending Catholic school may benefit all sorts of children,” it said.

The report also concludes that, if the findings reflect a “Catholic schools effect” of some kind, non-Catholic schools would benefit from placing explicit value on self-discipline, as Catholic schools do, and implicitly trying to promote it. †



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his forgiveness and his peace ...
~Saint John Paul II, The Gospel Life*

YOUTH

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[ages 16-29] in the life and mission of the Church and its leadership and service. The hope of the synod is to better proclaim the Church's message to young people so that it can be better heard, understood and appreciated in today's culture and climate."

Q. At the 2016 Women of the Church conference (in Indiana), a young woman asked how the bishops could respond to the numbers of young people, especially young women, who were leaving the Catholic Church. What struck me was the way you responded. You said that you felt you needed to hear from young people about their lives, their hopes and their struggles. And you quickly put that into action during a visit to a Newman Center when you asked questions of the students rather than making a presentation. What have you learned from young people since then?

A. "Where I have talked with young people have been places where they were coming out of a love for the Church already, places such as NCYC [National Catholic Youth Conference] and at Newman Centers [on college campuses]. They already have enthusiasm for the faith and a sense of Catholic identity. I'm impressed with their sincerity, with their knowledge of the faith.

"Where I get to see a broader perspective is at confirmation. I have the young people write me letters. I'm fascinated by the depth of their theological sense of confirmation and of the Church. There's a true depth of seeking and longing to belong. It's amazing how some of them open up their confirmation and apply it to their lives, their brokenness and their struggles.

"They're linking their lived experience with their saints and the witness of their sponsors. I think with all the social media today how much we live in isolation, almost in silos. I think that has had an effect on young people, but they're searching for more."

Q. Are there any models where you've seen parishes and others giving young people opportunities for true engagement in a way that is meaningful and authentic for them?

A. "In the Diocese of Evansville, there is a small parish in a county that is not highly Catholic. It is a small community, but youths are doing the



Indiana University students crowd in for a photograph with Archbishop Charles C. Thompson at St. Paul Catholic Center in Bloomington on Feb. 25. This was the archbishop's first visit to the parish as shepherd of the Archdiocese of Indianapolis. (File photo by Katie Rutter)

music and lecturing; youths are the [extraordinary] ministers [of holy Communion]. There's a lot of life, a lot of energy among these young people and in their engagement.

"I think the parishes that are making the best progress in energizing youths are those that engage youths on all levels—the liturgical level, the administrative level such as parish councils, and also on the service level. I know parishes that have active youth groups with outreach, such as spring break trips to the Appalachian Mountains or a summer trip to Haiti."

Q. I have always been impressed because *The Message*, the diocesan newspaper in Evansville, has youth columnists. It impresses me that space was made where they could share their insights. As a reader of the newspaper, it keeps their stories and their faith in front of me.

A. "One of the things I was really impressed with in Evansville was the [annual] March for Life. The director of youth and young adults there, Steve Dabrowski, scheduled speakers for the trip up and back [to Washington, D.C.] to address a variety of life issues so that these young people were getting a holistic sense of the Church's respect life teaching. I always thought that was a good way to enrich the lives of these young people.

"I think, also, of One Bread, One Cup [a liturgical leadership conference] at Saint Meinrad. I hear the difference that's making in the lives of young people in the Church.

"[The Archdiocese of] Indianapolis has a lot of good things happening, and I'm still learning about them. At my press conference here [when I was introduced in June 2017], I was asked about young people. I said, the key thing is that they need to know, we need you today. You're not the future Church; you're the young Church of today. We need you here and now."

Q. Do you think as Church, we do recognize young people as the Church of today?

A. "I think we've done it in some places better than others. Certainly Pope Francis is calling young people, 'Get

involved now. We need you now. We need you now to step up, to speak up. Make your voice heard; make your opinion known.'

"Look at what young people have done after the [school] shooting in [Parkland] Florida, and how they've been able to come together with the March for Our Lives. That was young people's energy and their focus and their initiative. I think in the Church, too, people will step up.

"At World Youth Day a couple of years ago in Krakow, [Poland], Pope Francis said, 'Don't be afraid to leave your mark on the world.' I use that at confirmations. I encourage young people, 'Leave your mark.' While you have your own particular gifts and talents, you won't be nearly as effective as an individual as you will be with the gifts of the Spirit and carrying out the mission of the Church as entrusted to us by Jesus, as mandated by Jesus.

"When I was in [the Archdiocese of] Louisville, there was a program for youths called the Catholic Leadership Institute. I was chaplain for seven years. It was a profound week of teaching them how to be engaged in the life of the Church through liturgy and pastoral activities and getting involved in decision-making in the life of the Church. They'd get this high, and then go back to their parishes. Some would stay engaged, but some didn't have a place to get involved in their parishes. They'd tell me, 'Father, I went back and there was no place for me to plug in.' And that was kind of sad."

Q. Some of our work might be to help parishes to know how to welcome all the gifts in the community.

A. "And also asking, how do we go to their turf? Not to wait for young people to come in, but to go out to them. One of the most powerful experiences I had as a newly ordained priest was as a chaplain of a high school in Bardstown. I started playing basketball with some of the young men. Six or seven of them came to me, and these were guys who weren't coming to church, but they came to me and said, 'Father, we've enjoyed playing basketball with you. We're playing in a basketball league and would you be our coach on Saturday mornings?'

"I remember thinking, is that where I ought to be? And I thought, well, they're not coming to church; maybe I need to be on their turf. They saw a way to connect with me; I needed to try to meet that connection, so I coached these guys in basketball. I don't know where they are today. I'd like to think that going out to them somehow led them to have some positive experience that

would eventually reconnect them to the Church.

"One thing I hear from young people, they're looking for authenticity. They're really moved by people's passion and compassion, sometimes as much or more so than the words. I think that young people, even if they don't agree with you, they appreciate that you are sincere and mean what you say."

Q. How would you respond if a young person asked, "Archbishop Thompson, what meaning does the Catholic faith give to your life?"

A. "I have said before that that being Catholic is like breathing for me. It's my life. It permeates everything about my life. I'm not perfect, but I would like to think that even when I fail, I'm driven by the principles of my faith. It's what gives me energy and strength. It's what allows me to go through all I do each day. It's asking how am I giving my life to God.

"The Catholic faith, it reminds me that there's something bigger than myself and that I'm not alone. And the Catholic faith, first and foremost, teaches me that it's about Jesus Christ; it's not about Chuck Thompson. If people are looking for energy and purpose in life, I don't know of anything that can provide that more than the faith, and for me the Catholic faith.

"Also, the Catholic faith is a reminder that life isn't about immediate gratification. We take up our cross. True happiness is not without its sacrifices and its crosses and its challenges. Catholic faith certainly helps us to center on that reality."

Q. What are your hopes for young Catholics?

A. "I would hope that young Catholics would take the time to really learn their faith, the richness of it and all that the Catholic Church provides. I think the more they would know, the more they would fall in love with the Church.

"And I would hope that young people would embrace their place in the mission of the Church. Find how God is calling them to be a part of this Catholic faith, this mission. I would hope that each young person would learn enough and understand enough about their Catholic faith to grow in enthusiasm and desire to embrace their place in that mission."

(Dr. Kimberly F. Baker is an associate professor of Church history at Saint Meinrad Seminary and School of Theology in St. Meinrad.) †



Archbishop Charles C. Thompson offers a blessing on Nov. 16 in Lucas Oil Stadium at the end of the first evening of the National Catholic Youth Conference in Indianapolis.

(File photo by Natalie Hoefler)

Young adult ministry leaders discuss 'unique moment' in Church

WASHINGTON (CNS)—About 130 leaders of young adult ministries from more than 60 dioceses across the country gathered at the St. John Paul II National Shrine in Washington on May 15-17 for the National Young Adult Ministry Summit to talk about the best ways to reach out to young adults.

The summit, coordinated by the U.S. Conference of Catholic Bishops' (USCCB) National Advisory Team on Young Adult Ministry, was described by one young adult leader as "a unique moment in the history of the Church" leading up to the October Synod on Young People, the Faith and Vocational Discernment at the Vatican.

Jonathan Lewis, the event's chair and the executive director of evangelization, young adult ministry and chaplaincies in the Archdiocese of Washington, said there has historically been a strong culture of youth ministry in the life of the Church, but there hasn't been the same investment in professional ministry to young adults.

With recent cultural, social and economic shifts in society, young adults are often "living in an unstable season of life," where they are managing debt, discerning their vocation and moving frequently, said Lewis.

The summit alternated between large plenary sessions and smaller breakout sessions on various topics such as digital outreach, the current realities in understanding and reaching Gen Z, just getting started with young adult ministry, intercultural competency and reaching young adults through current events.

The summit's emphasis on sharing ministry stories and "what we're doing that's working" stood out to Madison Kinast, associate director for young adult and college campus ministry in the Archdiocese of Indianapolis.

"As we gathered together at the national shrine of St. John Paul II—a man who had such a heart for and invested deeply in young people—and as we await the Synod on Young People, the Faith and Vocational Discernment, there was a feeling of hope," Kinast said. "I left so hopeful and inspired by my brothers and sisters who are being innovative in how they are reaching out to my generation

who are often missing in the pews."

She returned from the summit even more convinced that the Church needs to reach out to young adults through social media.

"The reality is that the new 'continent' where missionaries need to go is the digital 'continent,'" she said. "My generation and the ones following spend so much time online, scrolling through news feeds, and if the Church isn't there, we aren't in their lives."



Madison Kinast

"Since I do all the marketing and social media for our office, I was really inspired to come up with consistent content that will breathe life, truth, goodness and beauty into the newsfeed of our followers, instead of only trying to get them to come to an event we're doing. It's pushed me to re-think content."

Other dioceses across the country are facing the same challenge concerning young adults.

"We were bleeding out the young Church severely in Nevada," said Christina Davis, the director of youth and young adult ministries in the Diocese of Reno. "When I went in our parishes, I rarely saw young people at all."

After holding listening sessions in her diocese, they found that many young people felt unwelcome and did not think there was a place for them in the Church.

While much of the conversation around young adult ministry centers on how to get those people to return to the Church, one of the participants pointed out that "we need to have the same conversation about what to do to prevent them from leaving in the first place."

The summit participants serve a wide variety of populations, with one priest coming from Fairbanks, Alaska, and serving native populations in his diocese, a few leaders from the Archdiocese of Military Services who serve young adults all across the world, and participants from cities such as Chicago and Boston, who serve a variety of cultures in an urban setting.



Sarah Yaklic, director of Grotto Network at the University of Notre Dame in Notre Dame speaks during a breakout session on May 16 at the National Young Adult Ministry Summit at the St. John Paul II National Shrine in Washington. (CNS photo/Tyler Orsburn)

Even though the landscapes of their ministry look very different, Norbertine Father Graham Golden, from the Archdiocese of Santa Fe, N.M., said: "As diverse and different as all the communities we work in are, the kind of lens we bring is similar."

"It really reinforced to me, as unique as the population you work with is, ministry is still ministry," he said, adding that they all share the framework "to meet people where they are at" and then "to empower them to go out and share what they've encountered."

Alejandra Bravo, a Hispanic youth and young adult ministry specialist from the Archdiocese of Denver, said the summit showed her that there is a need for integration and collaboration between leaders and that it is possible.

"I'm very excited and hopeful," she said. "Although we have different realities, we have similarities. ... We all have that desire to have an encounter with God. All young adults, regardless of race or ethnicity, have that same desire."

Washington Auxiliary Bishop Mario E. Dorsonville, who celebrated Mass for

the group on May 17, said in a homily: "You have in your hands not the future of the Church; you have in your hands the present of the Church."

Many of the participants discussed the critical importance of strengthening young adults, so when they get married and have families they are prepared to pass the faith onto their children.

"If you strengthen young adults, you have stronger marriages, stronger families, more baptisms," and ultimately a stronger Church, said Gabriela Karaszewski, from the Archdiocese of Galveston-Houston.

Christina Hannon, a young adult engagement officer for the Coalition With Young Adults from Cleveland, said since she is the only employee of her organization, the summit's collaboration was helpful.

"It is amazing to see all the people across the country working on this in such diverse ways and such passionate ways," she said. "It is encouraging to know I am not alone."

(John Shaughnessy contributed to the reporting of this story.) †

SYNOD

continued from page 1

are. Throughout this process, we crave guidance and support. Be that guidance. Be that support. Reach out to the youth of the world, and we will grasp you."

• "The youth and teenagers of today are desperate for Truth, for beauty. They long to know Christ though they may not quite admit that completely."

• "I have kept the faith very well through all tribulations of high school because of my parents and one grade school teacher. As a result, I think it is crucial for the Church to train its theology teachers to communicate with kids and have active conversations rather than incessantly crowding their minds with information."



Pope Francis greets young people after celebrating Mass with youths on Nov. 30 at St. Mary's Cathedral in Yangon, Myanmar. Foreign trips, a focus on the rights and needs of migrants and refugees and a Synod of Bishops dedicated to young people all are on the 2018 calendar for Pope Francis. (CNS photo/L'Osservatore Romano via Reuters)

• "Do not lose the traditions, but rather show the youth how to use these amazing traditions to deepen their relationship with God and others. Allow teenagers to be teenagers, and accept that not all will stay, but rather rejoice in the few that do."

"Most importantly, do not stop trying! Youth want to be a part of the Church. The outside world is just becoming more and more tempting. Going to Mass sounds so much more boring with the modern-day church rapping next door. Do not copy them, but rather show the youth how, deep inside, the Church is cool!"

The youths also responded to a series of questions posed in the survey. Here are some of the questions and some of the youths' responses.

What are two of the biggest life changes youth/teenagers in our area are currently facing?

- "The extreme presence of peer pressure through social media."
- "Divorce of their parents. Several people I know personally have had to deal with this major change in their life, and it can sometimes bring about negative emotions."
- "The media making them feel bad about themselves (particularly body image), leading to depression and, in some cases, drug use and suicidal thoughts."
- "The pressure from people outside the faith to 'be cool,' and the struggle between what

are considered Catholic values and what modern society values."

• "The transition from adolescence to being an adult. Becoming a young adult carries its own major responsibilities which can seem daunting to the typical teenager who has never really had to deal with such matters before."

What are one or two positive things that youth/teens can offer the Church or society today?

- "Their joy and their energy. Give them a specific and actual task, and they almost always will accomplish it."
- "Their ideas and youthful being. I find the youth reaching out to help others and looking for meaning in their lives."
- "Our vitality and our willingness to be educated on many different matters to make informed, independent decisions."
- "Teens in general typically have a fresh, new view on life which allows us to see things in a new way. We are the future of society and the Church, and I think our new ways of thinking can help in the betterment of both."

Why do some youth/teenagers drift away from the Church?

- "We are at a stage in our lives where things are changing, and we begin to question everything. Also, growing up and changing isn't easy. Sometimes it seems like one bad thing happens after the next. At times like this, we begin to doubt God's existence and turn to even more sin."
- "They have been influenced by the media and believe that the Church is 'gayist' or 'sexist.' Teens with common sense like myself know that that is not the case."
- "I think they see the Church as a

waste of time, too strict, not fun, not engaging, rather than a place to welcome God into their lives and embrace the joy that comes along with that."

• "Most of the Church is made up of older members or youth who are very into their faith. More average people who love God but love hanging out with friends need to become more involved for it to seem more inviting."

What do youth/teenagers want from the Church?

- "They want a sense of acceptance and community. They want to belong."
- "They most importantly want more ways to relate God to their own lives and how to live out the sacraments without looking like a monk every day at school."
- "To be recognized as something more than 'the young people of the Church.' We've been told our whole lives that we are the future, but what happens when we are the present?"
- "Youth want the Church to promote love for people of every walk of life, no matter gay, liberal, conservative, etc. Today's youth is very accepting of all these people—or at least from my perspective. I think that's what they want to see the Church model as well."
- "A place of refuge, a place to worship a higher power that aligns with their visions, hopes and dreams. They want to establish a sense of community. They want to volunteer and share laughter. They just want to have fun and want to practice their faith."

(Thoughts and insights from the 91 young adults of the archdiocese who answered the survey will be shared in an upcoming issue of The Criterion.) †

Circle of Giving recognizes donors for building up kingdom of God

By Patricia Happel Cornwell

Special to *The Criterion*

STARLIGHT—It was coincidence, but it couldn't have been better planned: the Mass readings for May 24 were all about stewardship, which was the theme of the Circle of Giving Mass and dinner at St. John the Baptist Parish in Starlight that evening.

The archdiocesan Office of Stewardship and Development held the second annual event to thank its generous donors to the United Catholic Appeal (UCA) and the Catholic Community Foundation (CCF). The program was titled "Make Your Legacy About Creating a Culture of Giving."

Archbishop Charles C. Thompson was principal celebrant for the Mass. About 80 people attended the event, including members of the Legacy Society, who have established or contributed to an endowment or designated a planned gift through the foundation, and Miter Society members, those who have given \$1,500 or more to the UCA.

Archbishop Thompson pointed out the appropriateness of the day's assigned readings. A passage from the Letter of James warned the rich against "storing up treasures [on Earth] for the last days" (Jas 5:3), and the refrain of Psalm 49 from the responsorial psalm was, "Blessed are the poor in spirit; the kingdom of heaven is theirs."

In the day's Gospel reading from Mark, Jesus urged his followers to be the salt of the Earth and says, "Anyone who gives you a cup of water to drink because you belong to Christ, amen, I say to you, will surely not lose his reward" (Mk 9:41).

In his homily, the archbishop noted, "Everything we have, every gift, every blessing is given to help us glorify God and serve others. You are those people who have used your blessings and gifts to help the Church serve others. Our witness goes beyond the boundaries of the archdiocese.

"In Pope Francis's most recent [apostolic exhortation], 'Rejoice and Be Glad,' he reminds us that it is the mission of every Christian to become holy. It's not just for priests and bishops and nuns," Archbishop Thompson said. "So do we see God as someone near, or someone at a distance? So many people think of God as being at a distance, which is so contrary to our Catholic faith. Jesus became man; he is intimately present in our lives, so each of us is capable of being holy."

The archbishop continued, "We come here tonight knowing holiness is within our grasp. Tonight, we celebrate the ways you demonstrate holiness in your lives—as good stewards, as the salt of the Earth. We

recognize how we build up the kingdom of God here in the archdiocese, all by the grace of God."

During a buffet dinner following Mass, a video was shown in which Archbishop Thompson and longtime archdiocesan supporter Jerry Semler shared their thoughts on stewardship. Jolinda Moore, executive director of the Secretariat for Stewardship and Development, and Elisa Smith, CCF director, gave remarks regarding the importance of parishioners' generosity to the work of the Church in central and southern Indiana.

Becky and Paul Banet of St. Mary-of-the-Knobs Parish in Floyd County were among those in attendance. "We've both been lifelong Catholics," Becky said, "and we see the good work that the Church does throughout the world and throughout Indiana, so we like to share our gifts with others who are less fortunate."

Terrence and Peggy Cody are members of St. Mary Parish in New Albany. Peggy worked at the parish's school until it closed. Terrence, a Floyd County circuit court judge, grew up in the former Holy Trinity Parish in New Albany and attended Our Lady of Providence High School in Clarksville. As a judge, he oversees St. Elizabeth Catholic Charities' Court Appointed Special Advocates (CASA) program for Floyd and Washington counties.

"From our standpoint," Terrence said, "we want to ensure that Providence High School will be here for a long time to come, that St. Elizabeth Catholic Charities and CASA will be ongoing, and also help ensure the propagation of the faith. I have an endowment that will come into existence at my passing—it's planned giving."

Nick Nicol and Barbara Renn attended the event from St. John Paul II Parish in Sellersburg. Barbara cited, as motivation for giving generously, supporting "Catholic education, Catholic Charities and the seminaries. We both volunteer at Marie's Ministry," the community distribution center of St. Elizabeth Catholic Charities in New Albany.

Mark Casper, executive director of St. Elizabeth, supports the work of the archdiocese personally in addition to managing the delivery of its services to his agency's clientele.

"The importance of the event tonight," he said, "is that it's the strength of the greater Church, whether you're ministering to the sick or to priests in retirement, to Catholic education or, in our case, to Catholic Charities. Some are blessed, and we can provide for others. As a global community, we take care of everybody. I see a lot of good people here."

Robert Jones, who is a member of St. Michael Parish



Catholic Charities employees talk with donors during a Circle of Giving dinner in Starlight on May 24. Pictured are Joan Hess, left, director of Catholic Charities in Tell City; Jane and Tom Huber of St. Michael Parish in Cannelton; Dawn Bennett, development director of St. Elizabeth Catholic Charities in New Albany, and Mark Casper, executive director of St. Elizabeth Catholic Charities. (Photos by Patricia Happel Cornwell)



Archbishop Charles C. Thompson greets Paul Kiesler of St. Mary Parish in Navilleton during the Circle of Giving dinner in Starlight on May 24.

in Bradford, said, "It's a good feeling to know that your money gets put to good use. It's well distributed throughout the archdiocese."

His wife Shirley added, "Our motivation is to keep our young people in the Church. We want to keep our Church active and thriving."

If a prize were given to those who traveled the farthest for the event, it might have gone to Tom and Jane Huber, who attended from St. Michael Parish in Cannelton. Jane explained their reason for giving generously is because of the work of the archdiocese: "They teach us that we're all one. We can't just support our own parish. And we have a very active Catholic Charities agency that we want to support."

The director of that Catholic Charities entity, based in Tell City, is Joan Hess, who said hers is the smallest of five Catholic Charities agencies serving the Church in central and southern Indiana.

"People ask me, 'Don't you have a hard time asking for help?'" Hess noted. "I tell them, 'How can I deny someone the joy and blessings of giving?'"

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

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'So do we see God as someone near, or someone at a distance? So many people think of God as being at a distance, which is so contrary to our Catholic faith. Jesus became man; he is intimately present in our lives, so each of us is capable of being holy.'

—Archbishop Charles C. Thompson

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Parishes are learning to help ethnic groups grow in faith

By Brett C. Hoover

In Dallas, a speaker at a Catholic ministry conference asks the assembled crowd how many people attend parishes with Mass in more than one language. Almost the entire room raises their hands. In the early 21st century, this is a snapshot of the Roman Catholic Church in the United States.

Catholicism in the U.S. has always included substantial cultural diversity, but more than a half century ago, when the Rev. Martin Luther King Jr. described Sunday morning as the most segregated hour of the week, Catholic parishes also operated as separate (but unequal) communities.

By the 1980s, however, in the so-called “gateway cities” where immigrants began their journey in the United States, many Catholics had begun to worship in parishes with multiple cultural groups, often known as “shared parishes.” By the 1990s, as new immigrants from Latin American and Asia settled across the nation, such parishes proliferated everywhere.

According to a 2014 study of Catholic parishes with Hispanic ministry across the United States, 43 percent of parishioners in parishes with Hispanic ministry are actually Anglo Catholics. In places like Los Angeles and Miami, up to three-fourths of parishes in a diocese celebrate Mass in more than one language; in midwestern and southern dioceses, often one-fifth to one-half of parishes do.

After decades of cultural, ethnic and racial groups sharing parishes, we might ask how things are going.

On the one hand, the number of ministries for underserved groups and the number of Catholic parishes serving multicultural congregations has steadily increased. On the other hand, research shows that most of the nation’s parishes still primarily serve white and English-speaking Catholics; a smaller percentage do what could be described as “multicultural heavy lifting.”

On the one hand, for many Catholics in the U.S., journeying alongside other cultural groups has begun to feel normal.

On the other hand, many nonimmigrant Catholics complain about the signs of cultural diversity in their midst, about Masses in Spanish or Vietnamese, about Day of the Dead “*ofrendas*” or the smell of unfamiliar food in the parish kitchen.

Political polarization and forms of opposition to the presence of undocumented immigrants has exacerbated these tendencies in our time. Sensitive to such divisions, Church authorities sometimes downplay the overwhelming reality of demographic change, so much so that many Catholics have unrealistic ideas about the size or influence of groups other than their own.

Even where parishes have embraced the diversity of their communities, parishioners routinely avoid one another. In one parish, parishioners would park on the street just to avoid negotiating the parking lot between the English and Spanish Masses. Eventually, however, groups must negotiate the details of parish life—sharing meeting rooms, planning multicultural liturgies, even navigating the parking lot between Masses.

Societal tensions and inequalities intrude on these negotiations. People come to church carrying hurt from discrimination. They assume that difficulties, for example, in securing a job or a favorable home loan will translate into difficulties in obtaining meeting space for their ministries.

Recent immigrants often feel intimidated and powerless trying to negotiate parish life with longtime residents. Aging ethnic or racial communities, including many white Catholics, feel outnumbered and therefore aggrieved, leading them to hold on to privileges within their parishes.

Even so, not a small number of communities have found relative success in sharing parish life. Among those which have, there appear to be four factors that make a difference.

First, such parishes learn to balance the need for space for particular ethnic groups with opportunities to experience parish life together. They do not insist on quick assimilation (which is not possible anyway).



Hispanic parishioners bow their heads during a Mass at Mary Immaculate Church in St. Anthony, Idaho. After decades of cultural, ethnic and racial groups sharing parishes, trends in effective ministry in such contexts have begun to emerge. (CNS photo/Chaz Muth)

Parishioners regularly pray and minister according to their own language and culture, but they also work together selling tamales or hamburgers at the parish festival.

Second, successful shared parishes work to be fair and just in the relationships between communities. In one parish, a white member of the Knights of Columbus was the one who noted that the Christmas decorations, as beautiful as they were, were arranged by an all-Anglo committee according to Euro-American Christmas traditions; that had to change.

Third, successful shared parishes make room for people’s grief over demographic and other changes, but they do not resist change.

Finally, research on shared parishes shows that the vision and authority of the parish’s pastor makes a real difference. In one parish, for instance, the pastor never missed an opportunity to talk about the parish as a community of communities, and he (or his

staff) would intervene when a group tried to dominate or needed more attention.

While the pastor’s role matters, research suggests that Catholics should be wary of placing too much on pastors and their authority to adjudicate multicultural tensions. Many priests are already overburdened, and Pope Francis reminds us that all the baptized have a responsibility for parish life.

Especially in these more contentious times, Catholics need to work together to form parish communities where every person, regardless of race, ethnicity or culture, has a place at the eucharistic table.

(Brett C. Hoover teaches pastoral theology and directs the graduate program in theology at Loyola Marymount University in Los Angeles. He is the author of *The Shared Parish: Latinos, Anglos, and the Future of U.S. Catholicism.*) †

Black Catholics bring many spiritual gifts to the universal Church

By Kathleen Dorsey Bellow

From the first Pentecost until now, the Holy Spirit has guided the body of Christ in its mission to evangelize, blessing it with diverse charisms geared toward bringing all creation into full communion with the triune God.

All God’s people share equally in this legacy; cultural and ethnic groups over time have brought their particular giftedness to the Christian mandate to make disciples of all nations, teaching as Christ did.



An altar server processes toward the sanctuary at the beginning of the annual Black History Month Mass at St. Patrick’s Cathedral in New York City on Feb. 4. (CNS photo/Gregory A. Shemitz)

Quite invisible in the historical and theological record of the Church, however, are disciples of African descent. The lack of identifiable African or black presence in the standard Church history reflects a bias that diminishes the contributions of some while exaggerating the importance of others.

Systemic blindness to the contributions of black Christians deprives the Church of an important part of its authentic history and discounts black agency, for the Holy Spirit has richly endowed black people for service to the body of Christ.

African scholars suggest that, notwithstanding the long history, cultural complexity and size of the continent, faith in God is a foundational and core belief across most African societies. Despite the interferences of colonialism and modern-day influences, reliance on a pre-eminent God remains deeply rooted in the cultures of black people on the continent and throughout the African diaspora.

Traditional African spirituality sees community as God’s great creation plan that upholds the sanctity of life; family and kinship; the interdependence of God, the individual and the community; and the role of ancestors—to name but a few guiding principles that persist in a variety of black cultural institutions and form the

basis of a sturdy moral compass by which human behavior is to be critiqued.

In “What We Have Seen and Heard: A Pastoral Letter on Evangelization from the Black Bishops of the United States,” published in 1984, the movement of the Holy Spirit in African-Americans is likewise characterized as communitarian, contemplative, joyful and holistic, encouraging God’s beloved in their ongoing struggle for liberation and conversion to holiness.

There is a reason that the spiritual gifts of God’s black people do not mirror those of other cultural groups. The particularity is attributable to African heritage—at once resplendent, sorrowful, exquisite and horrible, like that of any other human group.

In even this briefest discussion of black spirituality, one discerns that a unique genius and godliness has heartened black humanity through centuries of brutal injustices—from the horrific Atlantic slave trade to the violent situations featured in today’s headlines that demand the existence of Black Lives Matter movements.

The same black spirituality that sustains the people through everyday life—the national movements, besieged inner-city parishes, neighborhood

initiatives, struggling families, successful professionals unfairly hassled for “living while black”—is also available wholesale to the Church.

In ecclesial settings where unity is valued over uniformity, black Catholic spirituality has been fruitful in areas of evangelization, pastoral ministry, social justice, Christian initiation and community-building initiatives that respond to the particular needs of the black faithful and others seeking God.

Given the hidden, yet provocative, history of black Catholics in the United States, it seems that it will take a supernatural intervention of the Holy Spirit to bring black culture into earnest dialogue with the Catholic faith such that the Church can incorporate black spirituality and other gifts in the conduct of its evangelizing mission while bringing to bear the moral authority of the Gospels to challenge and uplift the lives of black members of the body of Christ.

(Kathleen Dorsey Bellow earned a doctor of ministry degree in 2005 from Catholic Theological Union in Chicago. She is adjunct professor at Xavier University of Louisiana in New Orleans and serves the Church in the areas of liturgy, culture and faith, and pastoral ministry.) †

From the Editor Emeritus/John F. Fink

My final column trying to teach aspects of Catholicism

This is my 1,695th column in *The Criterion*—five issues short of 34 years, 50 issues in each year, beginning with the July 20, 1984 issue.



I've decided that it should be my final column.

As I wrote in last week's column, I have now worked continuously for the Catholic press for 70 years. I'm 86 now, so maybe I should retire before people

think I'm completely senile.

I thank the editors who have allowed me to continue to write the column after I stepped down as editor at the end of 1996. I've always said, only half-jokingly, that I left that job so I'd no longer have to go to meetings, keep a budget or have personnel problems. All I've had to do is read and write, which is what I most enjoy doing.

I also appreciate the fact that the editors have kept me on the editorial committee, so I could continue to express a Catholic

opinion about the affairs of the Church and the world. That meant that I didn't have to do that in this column. Rather, I tried to use the column to teach various aspects of Catholicism.

Many of the columns, especially at the beginning, were about the saints as we honored them in the Church's calendar. Later, I wrote about the doctors of the Church, all 33 of them. (Today there are 36 with the addition of SS. John of Avila, Hildegard of Bingen and Gregory of Narek.) I wrote about the American saints, and those on the road to canonization, and I did a series on married saints. All of those series eventually became books.

The history of the Catholic Church was a frequent theme. I turned two different series into books, one of them being *100 Important Events in Catholic History* and the other *How Could This Church Survive?*

Both the Old Testament and the New Testament were covered pretty thoroughly. I wrote a series of 17 columns just on the Psalms, and 41 columns on women in the Bible. I wrote another 31 columns that became my book

Introducing the Old Testament.

Obviously, I wrote a lot about Jesus, including a series of columns that presented him as the evangelists did. That became my book *Jesus in the Gospels*, telling the story of Jesus in just 205 pages. Having visited the Holy Land 10 times, including for three months of study in 1997, I also wrote a lot about the Holy Land.

A series of 43 columns became my book *Mere Catholicism: What the Catholic Church Teaches and Practices*. It was based on C. S. Lewis's book *Mere Christianity*, which taught the basic truths of Christianity. I did the same with Catholicism, putting the Church's basic teachings in only 98 pages—much shorter than the *Catechism of the Catholic Church*.

As noted, many of my 17 published books began as series of columns here. Some of the books are out of print, but those that aren't are available from Amazon.

It was a great privilege to be able to write this column. Thank you for reading it. †

Worship and Evangelization Outreach/Georgene Beiriger

Hospitality: the heart of evangelization

Each morning when I walk into the lobby of Our Lady of Fatima Retreat House in Indianapolis, I am greeted by



a rather large and beautiful painting depicting Mary and Martha as they are serving Jesus in their home (Lk 10:38-42).

I pause for a few moments and wonder if today I will take on the attentiveness of Martha, or the listening

presence of Mary. To be honest, most days it's a little—sometimes a lot—of both.

True hospitality to our guests requires the busyness of preparation before they arrive and attentive service during their stay. But it also requires us to be open to receive the unique gift that each person is. Welcoming our guests and showing them hospitality requires us to be both Martha and Mary.

The ministry of Fatima Retreat House includes not just serving the archdiocese as its retreat and renewal center, but welcoming people of all faiths and in all life situations to come away and rest in a peaceful setting with a supportive environment for reflection. Providing great food and a comfortable, quiet building on beautiful grounds where our guests can rest, reflect, learn and pray, that isn't all there is to hospitality. Sorry Martha, there is more. Much more.

Hospitality is the heart of evangelization. In Matthew's Gospel, Jesus tells his disciples: "Whoever receives you receives me" (Mt 10:40). St. Benedict stressed in his *Rule* the importance of welcoming the stranger as one would welcome Christ (Chapter 53). In so doing, we witness to our belief that every human being is beloved by God and is worthy of respect, dignity and compassion.

Henri Nouwen, author of *Reaching Out: The Three Movements of the Spiritual Life*, tells us, "Hospitality means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines."

At Fatima, we open our doors and strive to meet people where they are. We welcome in the seekers and the doubters, the lost and the found, the rich and the poor, the joyful and the sorrowful, the young and the old, the comforted and the afflicted.

Whether they come for a personal retreat, for one of our spiritual renewal programs or for spiritual direction, to work as a part of our volunteer community, or come with a group that simply rents our space to do their own program, we prepare to welcome each person as Christ and to help them—and us—be more aware of the great love he has for us. At its best, hospitality means being patient and open to hear others tell their stories, in their own time and in their own way, of how God has made his love and presence known to them in their lives.

Hospitality is a Christian virtue and a way of life for all of us—at all times and everywhere. It's an attitude, a disposition of heart, and a sacred duty. We can strive to be both Mary and Martha in spirit and in service. Making physical and heart space for others is truly a gift to both the guest and the host.

(Georgene Beiriger is director of Our Lady of Fatima Retreat House in Indianapolis. For more information on Fatima and program opportunities or to donate to support its ministry, go to www.archindy.org/fatima, or call 317-545-7681.) †

That All May Be One/Fr. Rick Ginther

The root of ecumenical efforts is Jesus' command to love

What is the root of ecumenism? We know of Jesus' longing in the Gospel of John:

"I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (Jn 17:20-21).

Such compelling words! Yet, the root of ecumenism is even deeper. In verse 26, Jesus continues: "I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them" (Jn 17:26).

I believe that the root of ecumenism is Jesus' command to love.

In Chapter 13 of John's Gospel, he says:

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

The love of which Jesus is speaking is not just "friendship." It is more than human attraction, affection or familiarity. It is "agape" (pronounced uh-GAH-pay).

One of eight words used for "love" in the ancient Greek world, agape speaks of selfless love. Its equal in Hebrew is "hesed," or faithful love.

These two Old and New Testament verses describe the very reality of God.

1 John 4:8 states: "God is love."

Psalm 63:4 states: "Your love is finer than life." What a powerful statement, shocking in its simplicity, and so very profound: God's love is finer than life itself!

It was Jesus' who revealed such love: faithful, sacrificial, selfless.

St. Paul, in the great kenotic (emptying) hymn, describes this selfless outpouring: "He emptied himself, taking the form of a slave ... humbling himself ... becoming obedient to death, even death on a cross" (Phil 2:7-8).

Such selfless, faithful love is the focus of why one pursues unity.

To work toward unity requires a sacrificial love, a "costly love," as John H. Armstrong stresses in his book *Costly Love: The Way to True Unity for All the Followers of Jesus*.

Agape love is a decision to seek the highest good of the one loved, even if the person is undeserving, according to New Testament scholar Leon Morris.

Agape love is also at the heart of a passage from St. Paul's First Letter to the Corinthians—which has been read

at more than half of the weddings which I have witnessed—which states with stark clarity: "love is patient ... kind ... not jealous ... not self-seeking ... never rude ... does not brood over wrongs ... rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7).

Such behaviors are not emotional responses. They are not reactions. They require intentional decisions to act in a steadfast, faithful manner. They are other-centered.

Yes, and they are costly.

Unity, said Pope Francis in 2016, is not a destination. It is a journey.

The journey of ecumenism is long. There is much to be healed, much to be forgiven, much to be understood between the many splinters which are the body of Christ.

As in any relationship, the give and take calls for sacrifice, keen attention to the other, and embracing of the truth.

The command to love is before us. Shall we be of like mind with Jesus, who emptied himself? Shall we love the way to unity?

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

We should use the power of courtesy to make life beautiful

"Be known for your courtesy: It alone can make you worthy of praise. Courtesy is the best part of culture, a kind of enchantment, and it wins the goodwill of

all, just as rudeness wins only scorn and universal annoyance. "When rudeness comes from pride, it is detestable; when from bad breeding, it is contemptible. Better too much courtesy than too little. ... Treat your enemies with courtesy, and you'll see how valuable it really is. It costs little but pays a nice dividend: Those who honor are honored."

The above lengthy quote by Spanish Jesuit Baltasar Gracian was written more than 300 years ago. Although it is centuries old, it speaks especially to our times.

Courtesy is the will to give others room—and space. It avoids oppressive

closeness, embarrassment and the sting of painful circumstances.

During my ministry, most divorces I witnessed resulted in one spouse restricting the space of the other. No longer was there breathing room to live together peacefully. Restrictions had choked the life out of their marriage. An open atmosphere that encourages mutual sharing and uplifts the human spirit was nonexistent.

Theologian Father Romano Guardini further points out, "Courtesy requires time. In order to exercise it, we must stop and wait; we must make a detour; and we must be considerate and defer our own affairs." Patience and courtesy go hand in hand.

Little, if any, time is allowed in our "headline media age" to have decent conversations. On some talk shows, it is common to see a person interrupted in midspeech and to hear ideas flying here and there and never land. Some consider this good old-fashioned bantering. A

closer look often reflects rudeness for the sake of rudeness and dialogue with no true discourse.

Courtesy's ultimate purpose is making life beautiful. Why say this? It is because dignity is at its heart. When we act dignified, graciousness is at its best.

St. Paul lists another essential dimension of courtesy in encouraging us: "Anticipate one another in showing honor" (Rom 12:10). In other words, continuously be on the alert to promote the goodness and talents in those you meet.

There is the saying: "You can attract more bees with honey than vinegar." Would that those who influence our society use courtesy's power to sweeten our life more. How wise the Psalms are in using the image of honey to symbolize a community in harmony.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, June 17, 2018

- Ezekiel 17:22-24
- 2 Corinthians 5:6-10
- Mark 4:26-34

The first reading for this weekend's liturgy is from the Book of Ezekiel, who is regarded as one of the great Hebrew prophets. Not interested in themselves, but only in imparting the revelation of God, the prophets rarely left any biographical details about themselves. This does not mean, however, that utter mystery surrounds them all.

For example, it is clear that Ezekiel was active as a prophet during the Hebrews' captivity in Babylon. Apparently born in Judah, he was in Babylon as one of the original exiles rather than being descended from an exile who came earlier while he himself was born in Babylonia.

It is interesting to imagine the psychological state in which the exiles lived in Babylon, and how their mental frame of mind affected the fervor of their religious belief and practice. Since they were humans as are we, despite all the difference between their time and our own, basic human feelings pertained for them as they would for us.

Ezekiel encountered great faith, without doubt, but he also most surely met despair, anger and disbelief in the power and fidelity of the God of Israel.

The prophet in preceding verses bemoans the unfaithfulness of the kings of Judah and their people, never God's infidelity or indifference. In this reading, he insists that God will restore the people to security. God is faithful. People must be faithful as well to God.

St. Paul's Second Epistle to the Corinthians is the source of the second reading. In the background is an obvious interest in earthly death and its consequences. By the time Paul wrote and preached, Christians already were being held in suspicion by the culture and, even more ominously, by political authorities.

The Apostle urges the Corinthian Christians to see heaven as "home," and

to prepare for an end of earthly existence when they will have to answer before the judgment throne of Christ (2 Cor 5:8).

For the last reading, the Church presents a parable from St. Mark's Gospel. It is familiar. It is the story of the mustard seed. The Lord likens the kingdom of God to the growth of a plant into a mighty bush. The implication for us is that we may grow in our place in the kingdom of God if we follow Jesus.

This story confronts us with our own potential and with our responsibility as disciples. The growth of the mustard seed from the moment of being planted, to budding, to full maturity, is inevitable. It is God's will and God's plan unfolding in nature. Belonging to God, planted by God, it will become the greatest of all plants even though it started out as such a tiny seed.

In our humanity, we are small and limited. Still, God wills us to be great and mighty in our holiness, to grow into the strength and majesty of the fully developed bush. This is God's will and God's plan. With the help of God's grace, though, we must make of ourselves the rich produce to be gathered by God in the great harvest that will come at the Last Judgment.

Reflection

The Church in these readings brings us to face that event common to all things living, but rarely acknowledged and always feared by humans: death, loss of life on this Earth, the source of ultimate dread.

Never denying death or belittling the will to survive, the Church, as the teacher of genuine truth, places life, death and survival in their proper context. It presents this teaching in these readings.

Earthly life is not the be all and end all, whether we believe it or not. Life shall endure after physical death. What will this mean? It is a question to be answered personally, deep from within each heart. It will mean everlasting life—if we live now with God. The choice quite simply belongs individually to each of us. †



Daily Readings

Monday, June 18

1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 19

St. Romuald, abbot
1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 20

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 21

St. Aloysius Gonzaga, religious
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 22

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 23

2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 24

The Nativity of St. John the Baptist
Isaiah 49:1-6
Psalm 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Question Corner/Fr. Kenneth Doyle

The Church offers many options for Scripture readings for funeral Masses

Are there restrictions as to which Scripture readings may be used at a Catholic funeral Mass? My dad has told me that he wants Matthew 25:31-40 to be read when he dies. He has always liked that reading and has lived his life accordingly. Is there any reason this passage could not be used at his funeral? (Pennsylvania)



The *Order of Christian Funerals* is the ritual book approved

for Catholic funerals in the United States. In it is offered a selection of 45 Scripture passages for the first and second readings of the Mass and for the Gospel.

In most parishes, it is customary for the pastor or a member of the parish staff to meet with the family of the deceased to decide which of the readings will be selected for the funeral Mass. Often, the family also has input as to what musical pieces will be played and sung. Many parishes publish a booklet containing some of the more popular Scripture passages, so that the family can read and reflect before making their selections.

The passage that your father favors—in which Jesus welcomes into heaven those who have been kind to the needy, saying, "I was hungry and you gave me food" (Mt 25:35)—is, in fact, one of the suggested readings.

Other Scripture passages that are frequently chosen include: Wisdom 3:1-9 ("The souls of the righteous are in the hand of God."); Romans 6:3-9 ("Just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life."); Romans 8:31b -35, 37-39 ("If God is for us, who can be against us?"); and the Gospel of John 14:1-6 ("In my Father's house, there are many dwelling places.").

I have often found that, in planning a

funeral, sensitive attention to the desires of the family can go a long way to comfort people in their time of sorrow.

I am a sports professional and have various opportunities for endorsement deals. Can you tell me whether it's acceptable to be sponsored by a brand whose stores are open on Sundays? (I know that Sunday shopping is a grave sin.) (Florida)

First, I admire the question. It shows a special sensitivity to the importance of spiritual values. The morality of Sunday shopping depends, in my mind, on what you are shopping for. I can see how you might need a carton of orange juice, a newspaper or a bottle of Advil on a Sunday, but skis or a new tennis racquet don't seem to present the same urgency, and they could well wait until Monday.

A sporting goods store (which I presume is what you're talking about), by staying open on Sunday, could be forcing its employees to forfeit a day of worship, family time and suitable relaxation. I would be hesitant, though, to say that Sunday shopping is necessarily a grave sin. If you were to skip Mass in order to shop, that might indeed be a grave sin—and I would question those who spend several hours every Sunday doing the family shopping for the week when a different day could work just as well.

In your own situation, the ideal would be to tell the company trying to recruit you that you find their policy of Sunday openings objectionable; coming from a professional athlete, that might have an impact. Alternatively, I suppose, you could take the job and work from the inside to change the company's business practice—but I see that as being unlikely.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Rather

By Cathy Lamperski Dearing

Jesus didn't live
A life concealed
Rather Jesus preached
And he healed

Jesus didn't hold
Onto a grudge
Rather Jesus forgave
And he loved

Jesus didn't want
For material things
Rather Jesus espoused
Detachment and generosity

Jesus didn't shun
Or was conditional
Rather Jesus invited
And was all-inclusive

Jesus didn't stay
In the fray
Rather Jesus went
Alone to pray

Jesus didn't run
Or give up
Rather Jesus drank
From the cup

Jesus didn't say
"It's the end"
Rather Jesus rose
From the dead

Jesus didn't stay
In heaven above
Rather Jesus himself
Lives in us



(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Photo: Christ the Good Shepherd is depicted in tile outside St. Anne Catholic Church in Gilbert, Ariz., in this March 3, 2017, photo.) (CNS photo/Nancy Wiechec)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

Rest in peace

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

BIEDENHARN, Thomas, 73, All Saints, Dearborn County, May 28. Father of Shelley Fricke and David Biedenharn. Brother of Jeri Ann Timon and Bob Biedenharn. Grandfather of two.

BRABENDER, Keith, 62, St. John the Baptist, Osgood, May 18. Father of Frank Borger. Brother of John and Wayne Brabender.

DESJEAN, Cyril W., 96, St. Mark the Evangelist, Indianapolis, May 31. Father of Jeanne Goedde, Denise Hunter, Colette Tellmann, Jeffrey, Lawrence, Philip, Robert and Stephen Taylor, John, Mark, Matthew, Phillip and Thomas DesJean. Brother of Joan Laurent. Grandfather of 29. Great-grandfather of 42.

DURAN, Nancy, 71, Holy Family, New Albany, May 27. Wife of Richard Duran. Mother of Bernadette Munoz, Susan and Joe Duran. Sister of Alberta Dawson, Ann Gunter, Lynn Masticola, Frances Piotrowski, David and William Dawson. Grandmother of eight.

EASTRIDGE, Jessica B., 88, St. Luke the Evangelist, Indianapolis, May 31. Mother of Milicent Ciresi, Ann Eastridge Ray, Gerry, Nicholas and Timothy Eastridge. Sister of Milicent Nuebel, Alexa O'Neil and Patricia Scherer. Grandmother of seven.

GOODMAN, Betty J., 75, St. Martin of Tours, Martinsville, May 28. Wife of Samuel Goodman. Mother of Linda Butler, Diana Dillon, Jeff and Scott Hedges, Christine and Richard Goodman. Sister of

Patsy Morgan. Grandmother of four. Great-grandmother of five.

GRANGIER, Raymond, Jr., 80, St. Mary, New Albany, May 23. Father of Stephanie Furnish, Anthony and Raymond Grangier III. Brother of Anna Anderson and Virginia Curtis. Grandfather of 13.

HAUPT, Kenneth R., 76, St. Roch, Indianapolis, May 20. Husband of Judy Haupt. Brother of Patty Evans, Ken and Tim Haupt. Grandfather of six.

HAVELY, Gary L., 74, St. Agnes, Nashville, May 30. Husband of Debra Havely. Father of Mia Havely. Brother of Patti Bramlett, Peggy VanderVelde and Skip Havely. Grandfather of three.

JOHNSON, Ralph, 73, St. Teresa Benedicta of the Cross, Bright, May 24. Husband of Irene Johnson. Father of Tracey Jones and Ralph Johnson. Brother of Beverly Wollum. Grandfather of four.

LUELLEN, Rita A., 89, Holy Spirit, Indianapolis, May 29. Mother of Karen Causey, Debbie Huxley, Nancy West, Jim, Ronnie and Steve Luellen. Grandmother of 17. Great-grandmother of 40. Great-great-grandmother of two.

MOHR, Barbara L. (Clark), 89, St. Teresa Benedicta of the Cross, Bright, May 24. Mother of Pam Zoller, Clark, James and Richard Mohr. Sister of Franklin and Ken Clark. Grandmother of 11. Great-grandmother of four.

MURPHY, Leo B., 90, St. Lawrence, Indianapolis, May 26. Husband of Elizabeth Murphy. Father of Lisa,



Meeting migrants

Pope Francis greets migrants during his general audience in St. Peter's Square at the Vatican on June 6. (CNS photo/Paul Haring)

Maureen, Sheila, Michael, Patrick and Robert. Brother of Francis. Grandfather of 20. Great-grandfather of 16.

PRICKEL, Raymond W., 68, St. Anthony, Morris, May 29. Husband of Joyce Prickel. Father of Shawna Lytle and Shelley Prickel. Brother of Joe and Steve Prickel. Grandfather of two.

SCHELLER, Al J., 86, St. Ambrose, Seymour, May 29. Husband of Ginny Scheller. Father of Cathy Schneider and Patty Scheller. Brother of Ruth Diekhoff, Edna Parris and Ralph Scheller. Grandfather of four. Great-grandfather of eight.

SCHULER, Edward, 90, St. Michael, Brookville,

May 16. Husband of Fanny Schuler. Father of Gayle Bolduc, Patricia Cooley, Hilda Johnson, Sharon and James Schuler. Brother of Josephine Stenger. Grandfather of 20. Great-grandfather of 34. Great-great-grandfather of eight.

WEST, Joanne, 97, Christ the King, Indianapolis, May 27.

Mother of Paula Shaw and David West. Grandmother of eight. Great-grandmother of two.

WOODS, Naomi, 86, St. Joseph, Shelbyville, May 21. Mother of Jeanne Borja, Mary Glass, Martha Nuhn, Ruth, John, Paul and Stephen Woods. Grandmother of 10. Great-grandmother of 13. (correction) †

Panel sees return to respect for institutions as antidote to polarization

WASHINGTON (CNS)—Catholic social teaching might be an antidote to the coarsening and polarized national political discourse, but first, people will have to return to respect for essential institutions such as the Church and the government.

That was one of the conclusions of a June 5 panel discussion at Georgetown University for a conference convened by the university's Initiative on Catholic Social Thought and Public Life along with other organizations. The three-day conference was titled "Though Many, One: Overcoming Polarization Through Catholic Social Thought."

"Our politics is far less forgiving and far less fun," said commentator and columnist Mark Shields, who moderated the evening of polite discussion. "One sign of the health of an institution is whether you're looking for converts or for heretics. It's a sign of weakness when you're looking for heretics."

"Our sense of identity has grown unfortunately political," Cherie Harder, president of the evangelical Trinity Forum, said in agreement. "Our politics is growing increasingly apocalyptic," and as a result, people feel "fear or contempt" for those with differing views or party affiliation.

That means opponents are not viewed merely as "the other," but as "the enemy," regardless of whether the divide is created through race or sexuality.

"People are really disappointed in the institutions around them," observed Michelle Boorstein, a religion reporter for *The Washington Post*. "The way they are organized is completely shuffled.

"As a result, it's become more difficult to identify moral leadership in the culture, she said. "Is it [NFL quarterback] Colin Kaepernick? Is it Oprah? Who are the people who are really inspiring America?"

New York Times columnist David Brooks thinks the problem of growing tribalism is rooted not in politics, but in "cultural sociology."

He thinks tribal politics is the result of leaving people "naked and alone," and cited Catholic social worker Dorothy Day's memoir, *The Long Loneliness*, which advocates for self-sufficient religious communities, as especially popular with students he teaches in seminars at Yale University.

Catholic social teaching is "basically all we've got" to combat tribal politics, and that also applies to the concept of subsidiarity, which directs decision-making away from large centralized institutions such as government, Brooks added. It consists of "somehow taking success down and turning it upward."

Terrence Johnson, a professor of theology and government at Georgetown, acknowledged that millions are "very fearful" about others who look different from themselves. During the day, "we don't talk to each other" about those differences, making the divide even worse. "We assume that the [ecumenical] Council of Nicea is not happening right now."

The Black Lives Matter movement, Brooks said, is "part of a truth-telling that's not comfortable for everybody," adding that his conversations with college students have expanded his sensitivity

to the national conversation on race. He called the movement an "unfurling of moral pain in ways that are good and bad."

"Mere truth-telling," he pointed out, "is not incivility."

"One of the truths we do not tell," said Johnson, has to do with "when we look at our priorities and how we live our lives. I think people are very diverse religiously," but have trouble expressing that "in public spaces." †

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Does attending Mass regularly make you a more charitable person?

According to a recent report, "Giving USA Special Report on Giving to Religion," the answer to the above question in the headline is "yes."

In an age where church attendance and religious affiliations are falling nationwide, this study makes me hopeful that the values we continue to embrace as part of our Catholic faith will help sustain our archdiocesan parishes, Catholic schools and ministries in the future.



The report, researched and written by the Lake Institute on Faith & Giving at the Indiana University Lilly Family School of Philanthropy, with support from the Giving USA Foundation™, showed that 62 percent of religious households give to charity (both religious as well as nonreligious causes) versus 46 percent of households with no religious affiliations.

In fact, frequent attendance to religious services

makes someone 11 times more likely to give to a religious congregation, and those who give to religious causes give at steady rates.

Clearly, the lessons we learn each week at Mass about loving one another, sharing what we have with others and embracing our roles as stewards—not owners—of God's creation continue to take root in our hearts. This is wonderful news.

The data also implies that, as they mature, younger generations will give to parishes, schools and ministries in our archdiocese at nearly the same rate as their parents and grandparents. Yet, as Catholics, we must not become complacent about our giving.

According to another research organization, the Pew Research Center, the number of millennials will surpass that number of baby boomers next year. Yet only the first millennials will reach the prime giving age (between 40 and 64) three years from now in 2021. The peak of the millennials' wave won't occur until 2036.

This means finding ways to fund the long-term

needs of parishes, schools and ministries of the Church in southern Indiana until these younger generations are able to give at the same rate as the baby boomers is worth considering. One of the most wonderful methods of accomplishing this is to make a legacy gift through the Catholic Community Foundation.

If this is something you feel called to do, my colleagues and I are always happy to tell you more about legacy giving and explain all of your options. You're welcome to contact me at ccf@archindy.org or by phone at 1-800-382-9836, ext. 1482. Our website, archindy.org/CCF, also has lots of helpful information about legacy giving.

(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Serra Club Vocations Essay

Priest helps St. Mary students grow in faith and 'turn to God' in prayer

By Sophia Curry

Special to The Criterion

"My command is this: Love each other as I have loved you. Greater love has no one than this; to lay down one's life for one's friends" (Jn 15:12-13).



Sophia Curry

Father Jerry Byrd joined the St. Mary family [in North Vernon] in 2014. He has helped St. Mary School in so many ways, and the students and staff are thankful in countless ways.

Father Jerry leads and acts as a good shepherd to each and every student at St. Mary. He is a great role model, and I consider myself lucky to be helped and taught by him.

"God will meet your needs" (Phil 4:9). A couple of years ago, my parents were going through a divorce. I tried to handle it the best I could, but ended up feeling as though I had no one to turn to.

Father Jerry calmly talked me through it all and helped me see that God was always there for me. Since then, I have been inspired to pray more and turn to God.

Through it all, God has accompanied me through the good and bad times. He has answered more prayers than I'm sure I deserved. And I owe it all to Father Jerry for helping me turn to God.

Sitting in Mass may seem boring to some, but you really do learn something every day. The points and opinions Father Jerry has and makes really hit home. He includes his own personal experience so all can understand.

His homilies touch our hearts and minds so that we might understand that everything God has planned and has done has a purpose. Father Jerry treats every single beautiful individual with respect, kindness and charity. He treats us as family.

Younger children may not understand it yet, but every little thing Father Jerry teaches us is so important. Every ounce of faith in us is crucial if we wish to reach the

gates of heaven.

Father Jerry makes sure that faith is our number one priority and it shows. Everyone who Father Jerry teaches has a handprint on their heart. It comes from the outstretched hand of God. God lives in all of us.

God's plan is greater than we can even wrap our minds around. He sends priests and consecrated religious to help him achieve that plan. Some may think they know better, but it always comes back to God.

Sometimes we might not be able to see that, but God gave us Father Jerry to bring us back to himself. "And Jesus answering, said to them, 'Have faith in God'" (Mk 11:22).

(Sophia and her parents, Nicole and Ryan Curry, are members of St. Mary Parish in North Vernon. She completed the seventh grade at St. Mary in North Vernon last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2018 John D. Kelley Vocations Essay Contest.) †

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Scrap metal drive at St. Roch Parish leads to unusual donation

This photo depicts children at St. Roch Parish in Indianapolis aboard a coal truck that was donated to the parish school for a scrap metal drive in October 1942. The truck was donated to St. Roch by the Oeftering-Litzelman Coal Company. The caption accompanying the original photograph, which was published in *The Indianapolis News*, states that the truck weighed 8,275 pounds, and that a total of 19,000 pounds of scrap metal were collected. The purpose of the scrap metal drive was to purchase new equipment for the school library.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Space station crew members give pope custom-made blue flight suit

VATICAN CITY (CNS)—If Pope Francis ever plans an apostolic trip to space, he's all set after receiving a custom-made blue flight suit with patches of the Argentine flag, his papal coat of arms and a pair of angel wings with his crew name, Jorge M. Bergoglio.

The outfit also came with an add-on white mantle, or short cape, just so there would be no mistaking he was still the pope.

The gifts were presented to the pope on June 8 by Italian astronaut Paolo Nespoli and four other astronauts who returned from the International Space Station in two groups, one in December and one in February.

The delegation from the Expedition 53 Mission also included Commander Randy Bresnik from Fort Knox, Ky.; Joe Acaba from Inglewood, Calif.; Mark Vande Hei from Falls Church, Va.; Sergey Ryazanskiy from Moscow; and some of their family members.

They had requested an audience with the pope during their post-flight tour of

Italy, so they could meet him face to face after speaking with him via satellite last October, Bresnik told Catholic News Service.

Recalling that conversation from space, Bresnik, who is a Baptist, said, "It was interesting seeing the Catholics on our crew, the Eastern Orthodox crew members, to see everybody energized by talking with the pope, with what he represents."

It was wonderful to have been able to tell the pope during the link-up what it was like to see "God's creation from his perspective, and how beautiful and fragile it is," Bresnik said.

The view of Earth from space also shows a world without borders, he said. "There aren't any clashes. You just see this little tiny atmosphere that is the difference between life and death on this planet."

"It touches people in their soul, I think. I think nobody comes back without a sense of a higher being. Most come back thinking, 'Hey, God did an amazing job,'" Bresnik said. †



Pope Francis accepts a gift of a flight suit from Italian astronaut Paolo A. Nespoli during a meeting with astronauts from Expedition 53 of the International Space Station at the Vatican on June 8. In October, the pope spoke via a live link to the astronauts on the space station. (CNS photo/Vatican Media)

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