Pope blames ‘culture of comfort’ for intentionally childless marriages

VATICAN CITY (CNS)—Pope Francis blamed a “culture of well-being” and comfort for convincing married couples that a carefree life of world travel and summer homes is better than having children.

In his homily, Pope Francis said fidelity, perseverance and fruitfulness were the three characteristics of God’s love for his Church and should be the same three pillars of a Christian marriage.

“Just as the Church is fruitful by generating new children in Christ through baptism, marriage should be open to new life,” he said. “This culture of comfort, he said, “has be come a way of life that asks more from God than God requires.”

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Fidelity
Mass on Capitol Hill sends bishops off to lobby on immigration

WASHINGTON (CNS)—As a half-dozen bishops celebrated Mass at a church on Capitol Hill before beginning a day of lobbying members of Congress on immigration reform, the event itself gave a sense of the many layers of effort they were undertaking.

Songs were led by a multicultural choir in a half-dozen languages. The preaching was in English. The congregation consisted largely of people who work for organizations involved in advocacy for immigration reform and included three high-level White House staff members. And the majority of reporters at a news conference afterward were from religious or Spanish-language media.

The bishops were scheduled to meet with House members from their home districts, among others, and to conclude their day with House Speaker John Boehner, R-Ohio.

Boehner has said he would not bring an immigration reform bill passed a year ago by the Senate onto the House floor unless it had the support of a majority of Republicans. Advocates believe there are enough Republican supporters of the bill for it to pass, along with the votes of nearly all House Democrats, although there is not the majority Boehner seeks within the Republican caucus on its own.

In his homily, Miami Archbishop Thomas G. Wenski compared the current immigration law to the British taxation that led patriots to toss tea into Boston Harbor; to the civil disobedience of Rosa Parks, who broke the law that required her to give up her bus seat to a white man; and to Jesus’ response to those who accused him of breaking Jewish law by healing people on the Sabbath. “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27).

“When laws fail to advance the common good, they can and should be changed,” Archbishop Wenski said.

Outdated laws, ill-adapted to the increasing interdependence of our world and the globalization of labor, are bad laws,” he said. But, he warned, substitutes for bad laws are no improvement if they fail to take into account both human dignity and national interest.

Archbishop Wenski further compared the immigration situation to that in Victor Hugo’s 19th-century novel Les Misérables, which tells, the archbishop said, “how pride and neglect of mercy represented in the bitterly zealous legalism of Inspector Javert ultimately destroys him. Today, modern-day Javerts, on radio and TV talk shows, fan flames of resentment against supposed law breakers, equating them with terrorists intent on harming us.”

He continued: “However, these people only ask for the opportunity to become legal and have a chance for citizenship—to come out of the shadows where they live in fear of a knock on their door in the dead of night or an immigration raid to their work place.”

The Mass at St. Peter Church, a couple of blocks away from the Capitol, was celebrated by six bishops and another half-dozen priests. Most of the bishops had participated in a Mass at the Mexican border in April, held in support of immigration reform, in memory of migrants who have died, and in solidarity with families torn apart by deportations and immigration policies.

At a news conference after the Mass, Bishop Gerald F. Kicanas of Tucson, Arizona, talked about the kind of lesson the bishops learned from their visit to the border and what they would communicate to the members of Congress they were meeting.

In addition to the Mass at the border fence in Nogales, in Bishop Kicanas’ diocese, where they were in Arizona the bishops walked through the desert along a route used by migrants. They also met with the Border Patrol, served dinner at a soup kitchen for people who’ve been deported, met with deported women in a shelter in Mexico and toured the office of the Pima County medical examiner who tries to identify bodies found in the desert.

“The bishops were struck by the fact that when someone meets a migrant and hears his story, listens to his struggles, it has a powerful effect on changing one’s thinking,” Bishop Kicanas said.

At St. Peter Church, one question put to the bishops was, “Is it immoral to disagree with you?” The reporter suggested a different position on immigration reform was “a matter of prudential judgment.” The morality of the bishops’ approach to immigration comes from the Gospel, Archbishop Wenski said. “I was a stranger and you welcomed me” (Luke 21:14), he quoted Jesus saying. “The prudential part comes in how we act on that.”

Bishop Kicanas said the approach taken with people who disagree is key. “It’s important not to demagoge people who are fearful of what’s going on; it’s important to be with them, and to help them see the Gospel message.”

Going ahead — Be happy! 

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion? E-mail us: criterion@archindy.org

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Go ahead — Be happy!

United Catholic Appeal: Christ Our Hope

The Archdiocese of Indianapolis United Catholic Appeal supports ministries in central and southern Indiana focusing on faith formation, Catholic education, vocations, priests’ retirement, and programs that care for people in need. Reaching the annual appeal goal of $5.5 million depends on your cheerful and gracious support to respond to these many areas of ministry needs.

If you have not had the opportunity to give to the United Catholic Appeal, please make your gift now. Any small amount will make a BIG difference. If you have already made your gift to the United Catholic Appeal, thank you for your support.

Pope Francis’ prayer intentions for June

(Editor’s note: With this issue, we begin including Pope Francis’ monthly prayer intentions.)

Pope Francis’ universal prayer intention for June is: “That the unemployed may receive support and find the work they need to live in dignity.”

His intention for evangelization is: “That Europe may rediscover its Christian roots through the witness of believers.”

Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:7)
**Sponsor says aim of bill on ‘wrongful birth’ suits to protect disabled**

WASHINGTON (CNS)—U.S. Rep. Steven Palazzo, R-Miss., has introduced the Every Child Is a Blessing Act to combat "wrongful birth" lawsuits and prevent discrimination against children born with disabilities.

"Wrongful birth cases are based on the grounds that parents would have aborted their child if they knew that he or she would be born with a disability," he said. "As a Catholic and a staunch pro-life supporter, Palazzo said that after "coming across this disturbing trend of lawsuits, I created this bill in order to prevent discrimination and protect life.""

"I am doing what I can to stop wrongful birth lawsuits and societal stigma against children with disabilities from ever hearing that they should have never been born," he told Catholic News Service.

While the bill would prevent discrimination against disabled children in judicial proceedings and prohibit recovery of damages in wrongful birth and life lawsuits, Palazzo explained that it would not interfere with traditional malpractice cases or prevent cases from being brought against physicians who willfully misrepresented or withheld information from patients on other grounds.

"A ‘wrongful birth’ suit is filed in the name of the parents. A ‘wrongful life’ suit is filed in the name of the child. Besides raising concerns about discrimination of those born with disabilities, such lawsuits place costly burdens on the judicial system, according to Palazzo."

After wrongful birth lawsuits in 2007 and 2008 drew media attention because of the large sums awarded to plaintiffs—$23 million and $8.22 million, respectively—the number of suits has increased.

In 2013, a couple in Washington state won $30 million after the court concluded that the husband was "emotionally unstable." Palazzo said the woman's medical center mishandled a genetic test revealing the child's mental and physical disabilities.

"Recently, an Illinois woman sued her doctor after discovering that she was pregnant after undergoing tubal ligation and giving birth to a daughter with sickle-cell disease. "This bill is really meant to save millions of dollars by prohibiting wrongful birth cases in both state and federal courts," Palazzo told CNS. "Even though parents claim they didn't know their child would be born with a disability, it does not mean they can sue and waste both the time and the money of America's court system."

"Along with disability rights advocacy groups, pro-life organizations have endorsed Palazzo’s measure, including National Right to Life and AUL Action, the legislative arm of Americans United for Life."

"The concept that a violent prenatal death by abortion is preferable to life with a disability is incompatible with, and corrosive to, fundamental disability-rights principles," Douglas Johnson, legislative director of National Right to Life, said in a May 12 letter to Palazzo.

In a May 23 statement, the president and CEO of Americans United for Life, Charmaine Yoest, noted that "more than 90 percent of unborn children diagnosed with Down syndrome are aborted."

"This chilling slide toward eugenics—specifically the elimination of persons with certain hereditary characteristics—is deeply troubling."" This bill has been co-sponsored by 36 House members, including one Democrat. "I believe what makes America great are the Judeo-Christian principles that promote the value of the unborn and support the dignity of all human beings," said Palazzo, who was optimistic the bill would pass. "I am fighting for our children and our traditional family life, and I hope for good things.""
Stewards of freedom
servants of God

Something especially powerful is expressed in the famous saying of St. Thomas More: "I have lived in God's faithful servant, but God's first." Most of us know the story of St. Thomas' martyrdom. He was executed because he opposed King Henry VIII's decision to divorce his wife and, in the process, to declare himself head of the Church in England. Thomas More opposed this double divorce, and paid dearly for his stand.

The memory of this one man's act of civil disobedience is recalled at this time of year—along with the witness of other great religious figures who remained faithful in the face of persecution by political power. Because the Church in the United States is once again observing "The Fortnight for Freedom" from June 21 to July 4.

The Fortnight for Freedom, which this year focuses on the freedom to serve the poor and vulnerable in accord with human dignity and the Church's teaching, should be an opportunity to pray, learn and to act. No time is a better time when we grow in our awareness of the stewardship responsibility we have for the gift of freedom.

We believe that every human person has been endowed by the Creator God with an inalienable right to freedom. No government or external power has the right to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom. No government or external power has to restrict or remove the basic human right to freedom.

For many, personal freedom is no longer rooted in religious convictions or in an objective criteria for moral conduct. Too often today, freedom is seen as the right to do as we please regardless of the consequences.

Even more, freedom is recognized as the right to “go with the flow,” never to do whatever everyone else is doing, and to embrace what Pope Emeritus Benedict XVI called the “dictatorship of relativism.”

Pope Francis has challenged this view—not by using the Church's moral teaching as a club to drive people away, but by giving strong personal witness to the values that underlie the human dignity, charity and the freedom to serve (rather than be served).

Real power is found in service,” the Holy Father says. “It's with this path that the Church moves forward. For the Christian, getting ahead, progress, means humbling oneself. If we do not learn this Christian rule, we will never, ever be able to understand Jesus’ true message on power.”

Through the ages, religious leaders and civil authorities have both abused their power, forgetting that the possession of authority exists for the sake of others. As Pope Francis says, “When exercised correctly, authority implies creating a space to grow. … It does not mean to order and impose; it means to serve.”

Jesus clearly taught his disciples to be stewards of the gift of freedom, to use it wisely as a form of humble service, and to return this precious gift to God with increase by building up human society and making it better.


While the particular focus of concern remains the government mandate that compels employers to cover contraception, sterilization and drugs that cause abortion in their health plans, the signers make it clear that freedom of religion goes beyond the freedom of worship—as essential as this is—and extends to each person’s freedom to live his or her religious principles as ordinary citizens and as employers and workers.

Responsible stewardship requires that we nurture, protect and care for the gifts God has given us. As stewards of the gift of freedom, we are challenged to live simply and with integrity and to prune humble service more than “doing whatever we please” or “following the crowd.”

During this Fortnight for Freedom, let’s pray for the grace of Christ who humbled himself taking the form of a servant so that each and every one of us might be free to serve others as he did. Let’s remember to be faithful servants of our nation and society—but God’s first.

—Daniel Conway

Marian University: A seat of wisdom, the heart of the Church

The official motto of Marian University is “Sedes Sapientiae” (“Seat of Wisdom”). This image of the Blessed Virgin Mary, who provided the lap on which Jesus (the Truth) sat and learned, inspires everything we do at Marian.

Mary is considered wise because her deep faith allowed her to embrace the Church's moral teaching for her without fully understanding it. She is also called wise because she continually reflected on her experiences, “living in her heart” both the joys and sorrow she experienced during her lifetime (Lk 2:19).

At Marian University, we believe that the human heart is the seat of all wisdom. Wisdom integrates faith, reason and human experience. It allows us to make mature decisions and to act responsibly (even courageously) as women and men whose hearts are shaped by what we know, experience and believe about God, ourselves and the world we live in.

Especially today, we believe that leaders need to be wise. Smart, by itself, is not enough. Practical experience, all by itself, can't provide us with the kind of wisdom that transforms lives, society and the world. The university’s Franciscan sponsorship values the role of the Heart as revealed to its founders, the Sisters of St. Francis of Oldenburg, are informed by prayer. They include in their prayer life: “Wisdom for a New American Economy and the U.S. Conference of Catholic Bishops—the supply of low-skill jobs remained steady between 1990 and 2010, but the number of U.S. working willing to fill them has dropped about 1 percent each year.

Therefore, business leaders say, it’s essentially U.S. economy’s challenge to engineer our immigration rules. Randell K. Johnson, a senior vice president for the U.S. Chamber of Commerce, said, Immigration reform would create a means to bring in more workers to carry the load created by demographically realities.

Yes, that’s one reason for the need for immigration reform. But it seems a bit selfish. Wouldn’t a better reason be that it’s essential to bring justice to immigrants who might have entered the United States illegally, but who were almost forced to do so because of economic conditions in their former country.

That’s what Jeb Bush, former governor of Florida, believes. On April 6, he said that those who entered the country illegally “because they had no other means to work” for food “have their life in this country, not in their country of origin” (#2241).

Children brought here at an early age, and who are now adults, certainly should be given a path to citizenship so they can contribute to our society as well as to their own.

It’s not too late for Congress to pass an immigration reform bill this year. The Senate has already passed a bill, but the process is stuck in the House of Representatives where some members seem to be captivated by the xenophobic views of their constituents.

Our representatives need some prodding.

John F. Fink is editor emeritus of The Criterion.

Reflection

Immigration reform is essential for both business and justice reasons

Please bear with me as I set the scene for this reflection. I’ll eventually get to the point.

With my wife, Connie, I was part of the pilgrimage, led by Mgr. Bill Smith, that came in Rome with the canonsigners of Sts. John XIII and John Paul II. Afterward, we spent a day at Assisi, made famous by Sts. Francis and Clare. Then we boarded a cruise ship for 12 days that took us, among other things, to the shrine of Our Lady of Fatima, the Cathedral of St. James at Compostela, and the D-Day landing beaches of Normandy.

Of course, we also enjoyed the amenities of modern cruise ships, ours being the Eurodam, part of the Holland America line. The ship had room for 2,104 passengers plus 800 crew members, including, of course, all the workers in its restaurants.

It happens that many of those workers, including our waiters but excluding our wine steward, were Filipinos. Four days of wine stewards, and all the bartenders and waitresses in the lounges, were from the Philippines. The reason for this is that many Indians are Muslims who aren’t supposed to have any connection to alcohol.

However, the point is that Holland America hired Indians and Filipinos for these jobs because they can’t get Americans or Europeans to take them. The workers sign on to work 11 hours a day, seven days a week, for a salary of $10 a day. Young people from Western countries don’t want to do that, but our waiter, from Bali and the Blessed Virgin Mary, was in his sixth year as an employee of Holland America ships.

I thought about this when I saw a story that American businesses are urging immigration reform in this country because they can’t get Americans to fill low-skill jobs. A report by the Partnership for a New American Economy and the U.S. Conference of … Continued

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John F. Fink is editor emeritus of The Criterion.
Come, Holy Spirit, bring us joys that never end

La soledad de Pentecostés completa nuestra celebración de la alegría de la Pascua. En las imágenes que nos encontramos en la maravillosa Secuencia de Pentecostés, “Veni, Sancte Spiritus,” invocamos a la tercera persona de la Santísima Trinidad para que acuda a nuestros corazones e ilumine de luz nuestra escuriedad, consuele nuestra angustia, cure las enfermedades de nuestras almas, caliente nuestros corazones helados y nos llene de alegría eterna.

¿Por qué le pedimos al Espíritu Santo el don de la alegría eterna? Sabemos que nuestras vidas estan llenas de dolor y desesperanza. Sabemos que incluso después de recibir la gracia salvadora de Dios y de habernos reconciliado con Él en el santuario de la penitencia, pecaremos nuevamente. Sabemos que todos aquellos a quienes amamos y nosotros mismos, estamos destinados a sufrir y morir algún día. ¿Qué sentido tiene entonces pedir por la alegría eterna?

Nuestra fe es debil, ¿no es cierto? Hace tan solo seis semanas celebramos el Rostro de Pentecostés y el fuego de Pentecostés, “Cristo resucitado en la Pascua.” En las imágenes que se encuentran en la maravillosa Secuencia de Pentecostés, “Veni, Sancte Spiritus,” invocamos a la tercera persona de la Santísima Trinidad para que acuda a nuestros corazones e ilumine de luz nuestra escuriedad, consuele nuestra angustia, cure las enfermedades de nuestras almas, caliente nuestros corazones helados y nos llene de alegría eterna.

Así que, oremos: Santo Espíritu de Dios, el Evangelio y curar a los enfermos en su nombre. No estuvieron exentos de sufrimiento y desesperanza, pero sirvieron al Señor con alegría por la facultad que les había conferido el espíritu Santo y porque los servicios ardía el amor de Dios. Cuando llegaban los días oscuros, tanto en nuestra vida conjunta como discípulos, invocamos al Espíritu Santo en un himno de oración:

Ven, Espíritu Santo y cónolmas de alegría eterna

La esperanza cristiana no es una ilusión. Tal como nos asegura la carta a los Hebreos, “tenemos como firme fundamento para el mundo: “La Pascua no consiste en las transformaciones y las convierten en algo similar a la pasión y muerte del Señor: una participación en la dolorosa peregrinación del sufrimiento humano hacia la alegría plena de la vida eterna.” La esperanza y la esperanza no eliminan nuestro dolor y nuestras angustias; las transforman y las convierten en algo similar a la pasión y muerte del Señor: una participación en la dolorosa peregrinación del sufrimiento humano hacia la alegría plena de la vida eterna.

Así que, oremos: Santo Espíritu de Dios, ven y riega lo que es árido, dales el germen de vida, ilumina a los que están en la oscuridad y envía desde el cielo un rayo de luz. Cuando llegan los días oscuros, tanto en nuestra vida personal y en nuestra vida en común como discípulos, volvamos al Espíritu Santo: para infundirnos valor y fortaleza, para alentarnos en la prueba y nos enclenque en el esfuerzo de la vida cotidiana. Sabemos que necesitamos la ayuda de la gracia de Dios para enfrentar el dolor y el agotamiento de la vida cotidiana. Sabemos que necesitamos las enseñanzas de la Epístola de los Hebreos (1:3-4) para que nos apoyen en la fe de la vida eterna. ¿Cuál es la razón del Espíritu Santo que desembocaron en los discípulos de Jesús? ¿Cuál fue la esperanza y la esperanza en la historia de su vida, muerte y resurrección?

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Events Calendar

June 6
St. Joseph Parish, 1375 S. Main St., Indianapolis. First Friday exposition of the Blessed Sacrament, rosary and Benediction, 4-6 p.m. Mass: 5:45 p.m. Information: 317-244-9002.

June 6-7
St. Augustine Home, 2345 W. 86th St. in Indianapolis. Rummage Sale, 10 a.m.-4 p.m., includes furniture, household items, glassware, kitchen items, books and more. Information: 317-415-5767.

Immaculate Conception Parish, 502 N. 5th St., Lafayette. KY. Kentucky Catholic Homechool Conference featuring Archbishop Joseph Kurtz, president of the USCCB. Fri. noon-8 p.m., Sat. 8 a.m.-5 p.m. Information: 502-417-8755 or ky catholic homeschoolconference.com.

June 6-8
St. Louis School, 17 St. Louis Place, Batesville. Rummage sale, Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-6 p.m. with half-price sale noon-4 p.m., Sun. 8 a.m.-1:30 p.m., $1 bag sale. Information: 317-934-3204.

June 7

June 8
St. Malachi Church, 983 E. County Road 750 N., Brownstown. Mass in French, 5 p.m., confession, 4:45-4:45 p.m. Information: 317-556-4282.

St. Mark the Evangelist Parish, 553 E. Edgewood Ave., Indianapolis. Parish festival, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food, music, yard sale. Information: 317-356-5667.

St. Susanna Parish, 1210 N. Main St., Plainfield. Parish Festival, rides, food, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 4 p.m.-11 p.m. Information: 317-839-3333.

June 13
St. Augustine Home, chapel, 2345 W. 86th St., Indianapolis. Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

June 13-14
Holy Angels Parish, 740 W. 28th St., Indianapolis. “Music Festival,” music, games, food, children’s activities, raffle. Fri. 5-11 p.m., Sat. 3-11 p.m. Information: 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Annual Amish Country Street Festival. Bounce House tournament, food, music, 5-10 p.m. Information: 317-636-4787.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. “International Festival.” Fri. 7 p.m.-midnight. Sat. 3 p.m.-midnight, food, games, rides, information. 317-281-7014.

St. Anthony of Padua Parish, 316 N. Sheppard Ave., Clarksville. Community-wide picnic, Fri. 5 p.m., Sit and eat with dinner, children 16 and under no charge with parent entry, food, music. Information: 317-632-0619 or clooneyanationalimmaculata.com.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd’s Knobs. “4th Annual Knobfest,” music, booths, quilts, homemade fried chicken dinner, noon-6 p.m., live band 6-10 p.m. Information: 812-923-3011.

St. Roch Parish, Family Life Center, 1340 E. Bates Ave., Avon. Hog Fest, 11-10 p.m. Sat. 5 p.m., Admission $10, with dinner, children 16 and under no charge with parent entry, food, music. Information: 317-632-0619 or clooneyanationalimmaculata.com.

June 15
St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd’s Knobs. “4th Annual Knobfest,” music, booths, quilts, homemade fried chicken dinner, noon-6 p.m., live band 6-10 p.m. Information: 812-923-3011.

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June 16
Evansville Catholic School in Indianapolis. Senior Day Luncheon, noon. Information: 317-688-5625 or vlgemp@att.net.

Sacrred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Alumni, class of ‘57, class reunion, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. Hope and Healing Survivors of Suicide support groups. 2 p.m. Information: 317-851-8344.

St. Nicholas Parish, 646 E. St. Nicholas Drive, Sunman. Holy hour of adoration and healing service, 3 p.m. Information: 317-466-4329.

St. Mark the Evangelist Parish, 553 E. Edgewood Ave., Indianapolis. Parish festival, 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Parish festival, Thurs. 5-10 p.m., Fri. and Sat. 5 p.m.-midnight, games, rides, food, music, yard sale. Information: 317-356-5667.

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June 15
At St. Gabriel Church. (Submitted photo)

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KnobsFest 2014

The Piecemaker’s Quilting Group at St. Mary of the Knobs Parish in Floyd County pose with the quilt they made that will be raffled off during the 4th annual Knobfest at St. Mary-of-the-Knobs Parish, 3033 Martin Road in Floyd’s Knobs, on June 14. The festival runs from noon-midnight. Posing with the quilt are Marietta Gesenhues, left, Judy Kraver, Vivian Lugn, Regina Philipp, Martha Fessel, Ruth Deitsch, Mary Frances Buckman and Mary Silva. Not shown: Vonda Hardin and Vivian Bishop. For more information on Knobfest visit, visit your www.SBYK.org. (Submitted photo)
Pope, at charismatic rally, invites participants to Vatican in 2017

ROME (CNS)—Meeting more than 50,000 Catholic charismatics in Rome’s Olympic Stadium, Pope Francis admitted he was not always comfortable with the way they prayed, but he knelt onstage as they prayed for their love of and familiarity with the Scriptures. The pope said:

“I expect all of you, charismatics from around the world, to celebrate your great jubilee with the pope at Pentecost 2017 in St. Peter’s Square,” the pope said.

The celebration in Rome’s Olympic Stadium began with the song, “Vive Jesus, El Señor,” (“Jesus, the Lord, Lives”) a Spanish-language song which Pope Francis, who claims he is tone deaf—joined in singing with his hands open like many in the crowd. The pope said he likes the song, which Argentina also sings.

“When I celebrated the holy Mass with the charismatic renewal in Buenos Aires cathedral, after the consecration and after a few seconds of adoration in tongues, we sang this song with such joy and strength,” he said.

At another point, when the crowd prayed that the Holy Spirit would fill Pope Francis, he knelt on the bare floor of the stage, while they sang with their hands raised toward him. After the song, many in the crowd kept their hands raised as they prayed in tongues, speaking in unfamiliar languages.

Responding to a married couple, who spoke about the renewal’s positive impact on their family life, Pope Francis said the family is the “domestic Church,” the place where Jesus’ presence grows in the love of spouses and in the lives of their children. This is why the enemy attacks the family so hard; the devil doesn’t like it, and tries to destroy it.

“May the Lord bless families and strengthen them during this crisis when the devil wants to destroy them,” the pope prayed.

In a speech, Pope Francis told the charismatics that their movement was begun by the Holy Spirit as “a current of grace in the Church and for the Church.” He pleaded with charismatic groups not to try to organize everything or create a bureaucracy that attempts to tame the Holy Spirit.

The temptation “to become ‘controllers’ of the grace of God” is a danger, the pope said. Group leaders, sometimes without even meaning to, become “administrators of grace,” deciding who should exercise which gifts of the Holy Spirit. “Don’t do this anymore,” Pope Francis said. “Be dispensers of God’s grace, not controllers. Don’t be the Holy Spirit’s customs agents.”

From the beginning, he said, charismatics were known for their love of and familiarity with the Scriptures. The pope asked those who lost the habit of carrying their Bible with them everywhere to “return to this first love, always have the word of God in your pocket or purse.”

**Elsener continued from page 4**

of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors.”

At Marian University, we take these words to heart. In fact, we just completed a year-long process initiated by our board of trustees to articulate our vision for the future. There is strong consensus among all our constituencies—trustees, faculty, students, staff, alumni, donors, community leaders and friends that Marian should continue, and strengthen, our identity as a Franciscan Catholic liberal arts university distinguished in its ability to “educate and form transformative leaders for service to the world.”

Pope Emeritus Benedict XVI once said that the preservation of a university’s Catholic identity “enables much more than the teaching of religion or the mere presence of a chaplaincy on campus.” We wholeheartedly agree. One of the unique features of a Catholic university is the ability to integrate “who we are and what we believe” into all aspects of campus life.

As Marian University we celebrate our Catholic identity, and we invite everyone who becomes part of our university community—regardless of their religious, ethnic, racial, social or economic backgrounds—to grow in their understanding and appreciation of what it means to be truly wise in mind and heart.

As a sign of our commitment to continue, and strengthen, the Catholic identity established by our founders, I am pleased to announce the appointment of Daniel Conway to the newly established position of senior vice president for mission, identity and planning. He is a nationally known leader in the Catholic Church who has served the Church with distinction in the key areas of planning, communications, stewardship and development.

For many years, he has served as an editorial writer for TheCriterion and other Catholic newspapers. Dan’s organizational abilities combined with his knowledge of (and love for) the Catholic Church will help guide Marian University as we plan for the future, and work to strengthen all aspects of our service to parishes, schools and Catholic institutions in Indiana and beyond.

In the spirit of St. John Paul II’s apostolic exhortation, “Ex Corde Ecclesiae” (“From the Heart of the Church”), Marian University seeks to continue, and grow, its ability to provide leaders for the Church and for society who are women and men of wisdom and integrity.

To be successful, we rely on the intercession of our patrons, the Blessed Virgin Mary, Seat of Wisdom, and Saints Francis and Clare of Assisi. We also give thanks for our collaboration with Archbishop Joseph W. Tobin and the pastors, Catholic school leaders, and agency directors of the Archdiocese of Indianapolis. May we do God’s will always.

(Daniel Elsener is president of Marian University in Indianapolis.)†

**Our Lady of Fatima Retreat House**

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**What’s in a Name:**

St. Francis of Assisi and the 21st Century

Presented by: Sr. Olga Wittekind, OSF and Br. Bob Baxter, OFM Conv June 16th * 9 am - 4 pm

This day of reflection will explore themes from the life of St. Francis that point the way for living a dynamic, faith-filled life. Sr. Olga and Br. Bob will reflect on Pope Francis’s embodiment of Franciscan Values & the Franciscan Charism.

• **Brother Bob Baxter, OFM Conv** is the Director of Mount St. Francis Center for Spirituality at Mt. St. Francis, Indiana and is a spiritual director and retreat director.

• **Sr. Olga Wittekind, OSF** is the Director of Oldenburg Franciscan Center in Oldenburg, Indiana and is a Jungian psychoanalyst and spiritual director. Both are Franciscans living the Franciscan charism!

$39 includes continental breakfast, lunch, Mass and the program.

If you have not had the opportunity to attend a retreat with either of these very special people, please consider joining us. They are wonderful examples for each of us in living out their Christian values through the Franciscan way of life. And they both have a terrific sense of humor! We hope to see you June 16th.

To register or find out more about these programs, visit us at: www.archindy.org/fatima

**Marriage Announcement**

Be a part of our Fall Marriage Edition

July 18, 2014, issue of The Criterion

If you are planning your wedding between June 30, 2014 and Feb. 1, 2015, we invite you to submit the information for an announcement on the form below.

**Pictures**

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

**E-mailed photos**

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

**Deadline**

All announcements and photos must be received by 10 a.m. on Wednesday, June 25, 2014. (No announcements or photos will be accepted after this date.)

**Use this form to furnish information**

City and state: INDIANAPOLIS, IN, 46220 Phone number: (317) 545-2147 Deadline: Wednesdays, June 3, 2015, at 10 a.m.

Please print or type.

**Name of bride**

**Name of groom**

**Mailing Address**

City State Zip Code

**Name of Bride (first, middle, last)   Daytime Phone**

The Criterion  Friday, June 6, 2014  Page 7
Pope's Holy Land trip raises hopes, questions

VATICAN CITY (CNS)—Given the Holy Land’s long and complex history of religious, military, and cultural conflict, the run-up to Pope Francis’ May 24-26 pilgrimage was inevitably marked by fears it would be marred by controversy—or worse.

Now that the pope’s second international trip is over, so are those fears. The suspense is not, however, with a number of surprising gestures and remarks over three busy days, the pope left Catholics and others around the world wondering what comes next on a range of important questions.

The pope and the peace process

Pope Francis made headlines on the second day of his trip by inviting Palestinian President Mahmoud Abbas and Israeli President Shimon Peres to join him at the Vatican to pray together for peace. Most observers have set low expectations for the event, scheduled for June 8, in part because Peres’ position is largely ceremonial and, in any case, his term is set to expire in July.

Pope Francis would not do say pessimism underestimates the power of prayer. He could point to his efforts last fall against U.S. President Barack Obama’s plans to use military force in Syria, which culminated in an unprecedented prayer vigil for peace that drew some 100,000 to St. Peter’s Square. The U.S., of course, did not strike Syria after all.

Practical results aside, Pope Francis’ bold initiatives have earned him the role of pre-eminent voice for peace in the Middle East. That distinction could have more symbolic importance for local attitudes toward the region’s fast-diminishing Christian minorities.

During his trip, the pope told Abbas and Peres that Christians contribute to the “common good” in their countries and deserve to be treated as “full citizens.”

No speech could make that point more eloquently than news photos of Jewish and Muslim political leaders praying for peace, side by side in the Vatican.

Eumcumenism

The original reason for Pope Francis’ Holy Land trip was a meeting with Ecumenical Patriarch Bartholomew to mark the 50th anniversary of a historic encounter between their predecessors. They met at their earlier meeting in the Holy Sepulcher Church in Jerusalem on May 25, and opened the major period of ecumenical dialogue.

Not surprisingly, this year’s event did not yield any concrete breakthroughs. Yet the Orthodox leaders in the Holy Land have as a more realistic goal. (Catholic and Orthodox leaders in the Holy Land have already begun that process by agreeing that, beginning next year, they will celebrate Easter on the same date.)

Vatican reform

During an inflight news conference on the way back to Rome, the pope was asked about reports that Cardinal Tarcisio Bertone, a former Vatican secretary of state, mishandled 15 million euros in funds held by the Institute for the Works of Religion, commonly known as the Vatican Bank.

Without naming the cardinal, the pope said the matter was “being studied, it’s not clear. Maybe it could be true, but at this moment it’s not definitive.”

The results of the investigation, if it finds the cardinal at fault, would have implications beyond the case itself. Few actions by the pope could do as much to show his seriousness about reforming the Vatican bureaucracy as publicly disciplining or rebuking the man who, until just last October, served as the Vatican’s No. 2 official, after the pope.

Priestly celibacy

The pope told reporters the door is open to allowing married men to serve in the Catholic Church, in the Latin Rite as well as the Eastern Catholic Churches, where the practice is already established.

“Celibacy is not a dogma of faith,” he said, which should not have surprised anyone familiar with the Church’s discipline. But he added pointedly: “Not being a dogma of faith, the door is always open.”

Given how controversial this issue already is in parts of the Catholic world, the pope’s comment is likely to prompt only more discussion.

CAROLINE
continued from page 1

‘In the final paragraph, the feeling is, ‘I’m empty now. I have nothing to hold onto.’ So it’s asking God to fill me with faith once again. It’s about prayer, and holding on to faith in God and trust in God.’

—Caroline Caito

‘I started with the church bells to show they’re going to choir every Sunday, and they have plenty of faith,’ says Caroline, now 12. ‘In the second paragraph, it’s almost saying that maybe a relative has passed away, and they’re thinking, ‘How could you do this, God? How could you let this happen?’”

“In the third paragraph, they hear sirens. ‘They’ve gotten in some trouble with the law. The metal bars have slammed. The image of God is dwindling away.’

“In the final paragraph, the feeling is, ‘I’m empty now. I have nothing to hold onto.’ So it’s asking God to fill me with faith once again. It’s about prayer, and holding on to faith in God and trust in God.”

“Not being a dogma of faith, the door is always open.”

Given how controversial this issue already is in parts of the Catholic world, the pope’s comment is likely to prompt only more discussion.†

“This has been great for our family,” her mother says. “We’ll focus on prayer more now. This is a nudge from God for our family.”

Writing “Full” reflects the importance that prayer and faith have in her own life, Caroline says. “Prayer is a huge thing in my life. God forgives everything a person could do. Without prayer, I couldn’t relate to God. I continue to pray at school, at home and church to have that special relationship with God. I trust God a lot.”

As part of winning the national contest sponsored by Family Rosary, Caroline received $100. She plans to donate the money to The Thirst Project, an organization that raises funds to build freshwater wells in developing countries.

“It’s so mothers and children don’t have to walk for five miles in the scorching sun to get water,” she says. “I really don’t need anything for myself right now.”

Caroline shared another thought, a prayer in itself.

“God has really blessed me.”†

Above, Pope Francis kisses the hand of a man during a ceremony in the Hall of Remembrance at the Yad Vashem Holocaust memorial in Jerusalem on May 26. The pope honored the 6 million Jews who perished at the hands of the Nazis during the Holocaust. (CNS photo/Abir Sultan, EPA)

Left, Pope Francis walks with Ecumenical Patriarch Bartholomew of Constantinople at Jerusalem’s Church of the Holy Sepulcher on May 25, the 50th anniversary of the meeting between Pope Paul VI and Patriarch Athenagoras. (CNS photo/Aliy Sultan, EPA)
New grave for babies miscarried offers “way to bring closure”

By Natalie Hoefer

The slightly overcast skies seemed to reflect the somber scene as the two families gathered around the grave on May 20. Following a burial rite for infants, the remains of each family’s loved one were buried in separate, small receptacles. After the service, the families introduced themselves to each other—a friendly gesture, since their miscarried children will share a common grave.

Theodore Sixtus Egan and Frankie Roller are the first two children in a single grave at Our Lady of Peace Cemetery in Indianapolis that will eventually hold 16 more babies lost to miscarriage prior to 20 weeks gestation.

The common grave came about through recent events involving two families, a priest and a cemetery director.

“The worst of them, we never knew we had anything going on at home. We wanted to have it somewhere. We knew there was a cemetery that I was the administrator of,” he said. “Father McCarthy made some phone calls and discovered that the state of Indiana does not consider a baby miscarried prior to 20 weeks to be ‘legal remains.’”

“After 20 weeks, you have to get a death certificate and go through those formalities,” he explained. “The gap is more difficult in (miscarriage prior to 20 weeks), because the Catholic Church can do whatever we want, especially, to burial services for these children without having to worry about the state regulations.”

That allows us to use one grave for several [children], but still do something respectful and reverent to provide the family with closure,” said Elson. “A priest [or deacon] can come out and they can do an individual burial for each child. It’s a healing step and obviously a benefit for the family.”

The plot will have a marker listing each child buried in the grave. When one grave is full, a new one will be started.

The only cost involved, said Elson, will be the cost of engraving the child’s information on the marker.

“How Catholics honor end of life”

“But we’re grateful,” said Roller after the service. “Look how pro-life this whole process has been. It is just a pro-life statement that these babies [miscarried under 20 weeks] are not considered by the state to be human remains.”

Her husband, Rob, agreed.

“It’s a statement about when life begins,” he said. “These are human lives from the moment of conception, and we honor them in burial in the same way we would with any child who came through the womb, or any adult who lived to old age.”

Tim and Rose Egans, who lost their child at nine weeks, also appreciated the opportunity to recognize the short life of their baby with a Christian burial.

The Egan’s, members of St. Matthew the Apostle Parish in Indianapolis, turned to Father McCarthy, Tim’s close friend since grade school, when they lost their baby.

“When we were talking to Father McCarthy, he mentioned this idea. We thought that’s something that we would really be interested in. That’s how Catholics honor the end of life. We felt like for Teddy, that’s how we wanted to honor the end of his life.”

Although it was too early to determine their baby’s gender, Rose said she and Tim were “pretty sure” they were going to have another boy.

“In our hearts, he was a boy, but maybe we’ll find out differently when we get to heaven,” Rose said.

The Rollers also named their unborn child.

“We named the baby Frankie because we didn’t know if it was a boy or a girl,” said Caris. “So Frankie would be for St. Francis or St. Frances.”

A way to bring closure

Caris and Rose have both miscarried babies before, but in a hospital rather than at home.

St. Francis Hospital operates in Indianapolis’ south side and St. Vincent Hospital on the city’s north side both have free cremation programs and this new service, said Elson, is the new service allows for individual burial services at any time of the year, and the inclusion of each baby’s name on the grave’s marker.

The service is only offered at the north side cemetery but is open to anyone, said Elson.

“Our Lady of Peace has the best setting for it,” he explained. “It’s more private and quiet.”

For Tim, this service is “a way to bring closure for that event of experiencing the joy of finding out you’re pregnant, and then the disappointment” of losing the baby.

“I know, and my children and my husband know, we had a life growing inside of me from the day we conceived until we miscarried,” said Tim’s wife, Rose.

“I think this is a really powerful and strong pro-life statement for families who miscarry a baby at home.”

Above, flowers laid by a child rest atop a single dug grave for children miscarried under 20 weeks. The new grave was created at Our Lady of Peace Cemetery on the north side of Indianapolis.

Left, Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, says a rite of burial for infants at Our Lady of Peace Cemetery in Indianapolis for two babies miscarried in six and nine weeks. A new common grave there allows for individual burial of such children to honor their lives and bring closure to grieving families.

Burial options for children miscarried prior to 20 weeks

Here are different options for burying the remains of children miscarried—at home or in a hospital—prior to 20 weeks gestation.

For other hospitals, contact your doctor or nurse to see what options are available.
Congratulations, Cathedral High School Class of 2014
You earned more than $29.4 million in scholarships and awards!
Class of 2014 grads reflect on their Catholic education

By Briana Stewart

High school seniors across the archdiocese are taking a monumental life step during this graduation season. While many are ready to move on, many are just beginning the process of letting go. Wondering how Catholic education has had an impact on this year’s graduates, The Criterion asked five seniors from different Catholic high schools to reflect on their time as a student and reminisce on the ways that their respective schools have changed their lives.

Here are their stories.

Helping develop a faith in God

As she looks back on her four years at Father Michael Shawe Memorial Jr./Sr. High School in Madison, Taylor Grote believes that Catholic high schools impact their students with more than just a substantial education. They also provide a way to connect with God.

“There are definitely a lot of advantages of having a Catholic education,” says Taylor, the daughter of Dominick and Patti Grote. “I have learned a lot of discipline and responsibility here [at Shawe] that I know I would not have learned anywhere else.

“Receiving a Catholic education has also helped me expand my faith in God and truly understand what he wants from us and for me. This will help me with all the tough challenges that lie in my future. And it will help me reach my number one goal in life, which is to become a successful woman engineer and raise a great family.”

Taylor will attend Purdue University in West Lafayette, Ind., and major in mechanical engineering technology.

A solid foundation’

Mitch Etchason appreciates how his experience at Bishop Chatard High School in Indianapolis has given him the confidence to live his faith.

“A having Catholic education has helped me to resist temptations that I encountered in high school because it gave me a solid foundation to resist peer pressure,” says Mitch, the son of Edmond and Lisa Etchason.

Bishop Chatard helped him to continue to follow the right path by providing a variety of clubs and activities for all students.

“I have participated in cross country, Model United Nations, Trobotics, National Honor Society, Summa Cum Laude degree program, Comedy Sportz, and theatre,” Mitch says. “My time on the stage through theater and Comedy Sportz has given me confidence. And all of these activities have made me the man I am today.”

Mitch will continue his education at Indiana University in Bloomington, where he plans to major in international studies.

A favorite memory

Olivia Page doesn’t hesitate when she shares the one thing she will miss most at Father Thomas Scecina Memorial High School in Indianapolis.

“The thing I will miss most about Scecina is the family environment that you receive here,” says Olivia, the daughter of Hal and Sandy Page. “Everyone has your back no matter if they are your friends or they barely know you. I will carry that attitude with me at DePauw University. I will always attempt to be a friend to anyone who needs it.”

Olivia has already experienced this special type of friendship at Scecina during her time as a member of the varsity swimming team, one of her many extra-curricular activities at the school.

“My favorite memory at Scecina is singing in the locker room with the swim team. It felt like we were closer than friends and more like sisters,” says Olivia, who also ran track and cross country while participating in student council, National Honor Society and the Promise to Keep mentorship program.

Olivia plans to study English and creative writing at DePauw University in Greencastle.

“They saved me from my sadness’

As co-viceclassiﬁer and a three-sport athlete, Kaylee Cox has made the most of her four years at Seton Catholic High School in Richmond. Yet what stands out the most to her is how the Seton “family” made her understand the importance of God in her life.

“During my freshman and sophomore years, my family fell upon some hard times; I had missed a lot of school due to illness and being in the hospital,” says Kaylee, the daughter of Brian and Suzanne Cox. “I began to question my faith.

“When I got back to school, I was welcomed with huge cards that my class had made me. Seton and the people there helped me, constantly reminding me of the love God has for all of us, and that he never gives us more than we can handle. They [Seton] picked me up when I was down. They honestly saved me from my sadness during that scary time. I will continue to grow in my faith every day because of Seton.”

Kaylee will attend Indiana University East in Richmond where she plans to study biology.

“A universal community of faith’

When Conner Johnson recalls his favorite memories at Our Lady of Providence Jr./Sr. High School in Clarksville, it’s one that is both painful and inspiring.

“One of my favorite memories at Providence followed one of my least,” says Conner, the son of Michael and Lisa Johnson. “A fellow student’s father passed away suddenly one evening. The whole Providence community was struck hard.

“That next morning before school, only about 10 hours after the incident, the chapel was so full of students and faculty members that many people were standing in the hallway. We had gathered together before school to pray for our fellow classmate and his family.”

That moment revealed the power of faith when it is lived and shared, Conner says.

“That is what it means to be Catholic, to be a universal community of faith. I’ve never seen so much love in one room overcome so much sadness and grief that God present that day in the face of every student that came early to show respect and pray for that family.

“I will never forget that love and sense of community. Providence has allowed me to grow as an individual and a child of God, and has given me all the tools to be successful as a vibrant Christian spreading the word of God.”

Conner will continue his education at the University of Louisville where he plans to study biology pre-medicine with an emphasis on genetics.

(Briana Stewart, an intern for The Criterion, is a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis. She will attend Indiana University in Bloomington in the fall.)

131st Anniversary Sale

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We are happy to congratulate Saint Meinrad graduates Rev. Dansey Bedel, Rev. Dave Marcotte, Rev. Ben Syberg and Rev. Tim Wyciskalla on their ordination to the priesthood.

Very Rev. Dennis Robinson, OSB, and the students, faculty, monks and staff of Saint Meinrad Seminary & School of Theology
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Utah bishop advises students: Keep sense of humor, don’t forget to pray

Salt Lake City (CNS)—In a wide-ranging conversation via teleconference with students at Utah’s three Catholic high schools, Salt Lake City Bishop John C. Wester had three pieces of advice and a prayer for those graduating this year:

- “Keep your perspective, maintain your sense of humor and don’t forget to pray,” he told them. “God always is there for us. Jesus never abandons us.”
- The teleconference gave students at Juan Diego in Draper, Judge Memorial in Salt Lake City and St. Joseph in Ogden the opportunity to ask Bishop Wester about issues such as how they could keep their faith while attending college.
- The students also posed some personal questions to the bishop, such as how his family impacted his faith while he was growing up, and what was the craziest thing he had ever done.

It was the second teleconference that Bishop Wester has had this year with students at the Catholic high schools. These sessions are a chance for him to chat with the students, and they also strengthen the bonds among the three high schools, he said. In response to a student’s concern about attending Mass but not being able to put money in the collection basket, Bishop Wester said that shouldn’t be an issue.

“Remember that you’re there to give glory and praise to God,” he said, adding that rather than donating money, perhaps the students could volunteer in ways that would put their faith in action. If their faith is shaken, “don’t give up,” the bishop advised, recommending continued prayer and study.

“Doubts with the faith and struggles are good things because that’s going to make your faith stronger,” he said. “Even if there are elements of the Church you can’t agree with, don’t ever give up your relationship with Jesus Christ. That is a living, real relationship.”

Pope Francis’ comments on gay rights and same-sex marriage don’t reflect a change in Church doctrine on marriage, Bishop Wester said in response to another question, but “I think what Pope Francis is trying to teach us is … God loves us all.”

In an impromptu news conference on a papal flight last July the pope said: “If a person is gay, seeks God and has good will, who am I to judge? They should not be marginalized. They are our brothers.”

If Bishop Wester were elected pope—“I don’t have to worry about that,” he said when the question was asked—he would choose the name Francis because of his own devotion to St. Francis of Assisi. He recommended that the students read Saint Francis by Nikos Kazantzakis.

He also asked the students to pray for comprehensive immigration reform legislation because “regardless of your position [on immigration reform], I think all of us can agree that the system is broken, people are suffering and we need to pray for them, that we can find a solution that will help our immigrants and that will help our country.”

In response to the personal questions, the bishop said his family had a “huge impact” on his faith while he was growing up because they attended Mass and prayed the rosary regularly. “I credit my folks for my vocation,” he said. “I’ve never done anything really crazy, like jumping out of a perfectly good airplane,” he told the students.

He thought that driving a cab would be a good experience during the summer of 1972, while he was in the seminary in San Francisco. “It showed me a different side of life … that you don’t see in a seminary,” he said. “It helped me to realize where people are really at, that none of us are perfect.”

Another question was about what place that he has traveled to is his favorite. Personally, he loves Rome and New York City, he said, but “some of my refugee trips have … helped me to grow more and helped me to see people’s reality more.”
Natural family planners cautious about new fertility monitoring apps

WASHINGTON (CNS)—As new fertility monitoring apps such as Clue and Glow make news, specialists in natural family planning (NFP) caution that any technological application is only as good as the expertise behind it and the comfort level of its users.

“The caveat with any app is: Who designed it? Is it a real NFP educator?” said Theresa Notare, assistant director of natural family planning in the Secretariat of Laity, Marriage, Family Life and Youth at the U.S. Conference of Catholic Bishops. “Is there concrete, clear information folded into the app?”

Notare acknowledged that she does not have personal experience with new smartphone apps such as Glow, marketed by PayPal co-founder Max Levchin and aimed primarily at those trying to achieve pregnancy, or Clue, which helps women trying to avoid pregnancy, or achieve pregnancy, he added.

Natural family planning involves the monitoring of certain physical signs and symptoms such as basal body temperature and cervical mucus to help a woman track the fertile and infertile phases of her menstrual cycle. It requires couples to abstain from sex during the woman’s fertile days if they are seeking to avoid pregnancy. It is the only method of avoiding pregnancy supported by the Catholic Church.

But Ida Tin, the developer of Clue, said her ultimate goal is “to replace the birth control pill, or at least give an alternative” to the use of hormonal birth control, which the Church opposes. Clue adds self-measurements of such categories as sex drive, mood, pain levels and skin problems to its algorithm that determines fertile days.

Although they may not be getting the national media coverage given to Glow and Clue, several fertility apps with ties to Catholic universities or to the Couple to Couple League, a natural family planning organization with Catholic roots, are on the market now or will be soon. These include:

• MU Fertility, developed by the Marquette University College of Nursing Institute for Natural Family Planning and used in connection with the Clearblue Easy fertility monitor, which measures hormonal levels in the urine to determine fertility.
• iCycleBeads, which uses the “standard days method” of family planning and originated at the Institute for Reproductive Health at Georgetown University in Washington.
• CycleProGo, offered by the Couple to Couple League in Cincinnati, “allows couples to chart electronically, record symptoms, confirm their fertility status, and share charts with their teacher or friends,” the organization’s website says. Charts and data can be accessed from multiple devices, so husband and wife can both be involved in charting. CycleProGo can also be used to determine peak fertility as an aid to achieving pregnancy.
• Some 6,000 women have been

The caveat with any app is: Who designed it? Is it a real NFP educator? Is there concrete, clear information folded into the app?

—Theresa Notare, assistant director of natural family planning in the Secretariat of Laity, Marriage, Family Life and Youth at the U.S. Conference of Catholic Bishops

for free are Woman Calendar, iChartMe, myNFP, MenFern, NFP Manager: Sympto, FemCycle, Ovulation, Nurture, FemCal: Period and Ovulation Calendar, My Cycles and Infertility Log.

Prices range up to about $9.99, although many offer additional services or notifications for an additional fee.

Some work only with a specific form of natural family planning—Creighton, Billings or Marquette—while others, like myFertilityMD, work with all three methods.

Kippley, who helped found the Couple to Couple League in 1974 but split with the organization in 2003, said the danger in relying on an app for natural family planning is that it may overestimate the number of fertile days, requiring couples to abstain from sex for longer than necessary.

Only couples that understand the scientific basis behind the natural family planning method they are using will be fully successful in their efforts to avoid or achieve pregnancy, he added.

Notare said that as a couple first begins to use natural family planning, it is especially important that an NFP educator be available to answer their questions so such access should be built in to every app.

“This is the way of the current generation of young adults” to want information available on their smartphones and laptops, she said, adding that a distance learning course in natural family planning is in the works. Richard Fehring of

Smartphone applications such as Clue monitor fertility cycles, helping inform couples who practice natural family planning. Specialists in natural family planning caution that any technological application is only as good as the expertise behind it and the comfort level of its users.

Marquette University hopes that his MU Fertility app will be on the market in June, and said it will offer more research-based science than the new apps do.

Some 6,000 women have been charting their menstrual cycles on the Marquette site for years, and “there is a lot of research behind our method,” he said. “Glow doesn’t have that kind of research behind it.”

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IN THEATERS JUNE 13
Faithful Parishes help God’s people draw closer to Christ, each other

By David Gibson

My wife and I participate in the same parish community today that we joined 41 years ago. To be sure, 41 years is a long time. Not surprisingly, our parish is important to us. Our three children were baptized here. We celebrated all their weddings here, too.

One reason we value this community highly is because of the support received from others. A period of more than four decades encompasses many moments of wonderful celebration and some moments of real-life challenges. Supportive, loving bonds with others in the community always serve us well.

The life of a parish is important to so many Catholics for so many reasons. If you doubt that, just read the Sunday bulletin distributed by a parish of average size today and consider the astonishing range of events on its agenda for the week ahead.

These events pull together individuals, parents and families, groups with special shared interests and needs, and young adults, to mention just a few. However, statistics suggest that a significant percentage of baptized Catholics do not consider parish life essential in their lives, at least for the time being. For a wide variety of reasons, they do not join a worshiping community most Sundays.

Some tell of not feeling in a parish, others speak of not feeling understood by the Church. Yet others say they neither felt recognized nor respected in their parish, no one spoke to them.

As much as possible, people want to be known by name in places that are important for their lives. In a homily on the second Holy Thursday of his pontificate, Pope Francis pointed out that all the people of a parish—the sick, the poor, family members, the young—make up “the living Church” and have “a first name and a last name.”

Many people who experience a sense of belonging, welcome and support in their parish think of it as something like a home. That is as it should be, the newly canonized St. John Paul II suggested in his 1988 apostolic exhortation on the mission of the laity in the Church and the world. “The parish is not principally a structure, a territory or a territory.” (CNS photo/Karen Callaway, Catholic New World)

In a real home, though, no one remains anonymous. Families gather to celebrate their lives and enjoy time together, but home life also mandates family members to hear each other and to recognize each other’s gifts. Parish life is like this.

A family is a place where people assemble to celebrate faith, above all the Eucharist. It is a place, too, where they are mandated to welcome others, to do their part in making the parish a home by helping to lift others out of anonymity.

This mandate is not always easy to fulfill. Like so many other parishioners, I am not always certain how to welcome people I do not know or am seeing for the first time in our parish. But it sure helps to smile, say hello and ask, “How are you?” Perhaps a conversation will ensue, and the opportunity to learn each other’s names will arise.

This mandate in parish life is a big challenge. But lots of Catholics welcome the many challenges to grow that they encounter in parish life.

Perhaps a seminar or retreat group invites parishioners to grow spiritually. Perhaps they discover how enriching it can be to collaborate with others on projects serving teens in the parish, or preparing engaged couples for marriage, or finding new ways to make the poor a priority. In the parish, they discover how true it is that we grow by giving to others.

The parish is a eucharistic gathering place that marks every moment in the Church’s liturgical year, focusing the community’s attention on what is most important about life and faith. The Eucharist invites the community together around Christ, its center. Then the worshiping community sends its celebration and some moments of real-life challenges.

The life of a parish is important to so many Catholics such as this extend from helping to renew hope among people who suffer to clarifying the presence and action of God in the daily lives of ordinary people—people who often feel they barely have time to think, let alone pray.

In this vein, Msgr. Philip Murnion once said that “we all need new and repeated experiences where we stand before God and discover anew who we really are.” This U.S. priest, whose expertise on contemporary parish life was consulted widely, died of cancer in 2003.

Parishes fulfill an important role, Msgr. Murnion thought, by “inviting people into new opportunities to experience the presence of God” in worship and work. A parish, he said, is “a place where one goes to be renewed in the vision,” and equipped with strategies for carrying out the mission of Christian life “in the worlds of family, work and community.”

(Contributed photo)

The New Testament gives a clear blueprint for vibrant parish life

By Daniel S. Mulhall

When people think of the Church, their thoughts often turn first to a parish and not a diocese or the universal Church. It is in parishes where Christianity is lived on a daily basis, or, as some pastors like to say, “where the rubber hits the road.”

From the earliest days of Christianity, followers of Jesus have gathered together on a weekly basis to read and discuss the sacred Scriptures and celebrate the Eucharist.

In the beginning, the membership of the Church was so small that believers could gather in someone’s home. The first mention of such a small church is found in the Acts of the Apostles: “All who believed were together... breaking bread in their homes” (Acts 2:46). These “house churches” were the forerunners of today’s parishes. House churches were common until Christianity was made an official religion of the Roman Empire in 313, although long before that date separate church buildings came to be used across the Mediterranean world.

House churches still exist in small communities around the world.

All of St. Paul’s letters in the Bible were written to small communities of believers, most of whom he knew personally. These were usually house churches. Paul could write to them with such enthusiasm, and have no problem correcting people’s behavior and their understanding of Christianity in part because of the relationship he had with them.

In parishes, we get to know people well. We become friends.

House churches established the foundation upon which today’s parishes are built. In parishes, Christians continue to support each other and share their faith in Christian fellowship. The biblical record shows that in parishes, Christians are to:

• Devote themselves to the teaching of the Church, to prayer and to the breaking of bread (Acts 2:42).
• Engage each other in conversation so as to better understand the meaning of the Scriptures, which is the purpose of the homily (1 Cor 14:26 and Col 3:16).
• Greet people warmly, welcoming them into the Lord’s presence and making them feel at home (1 Cor 16:19, Rom 16:5, Col 4:15 and Philm 1:2).
• Maintain a connection to the wider Church—parishes do not stand alone, they are part of a diocese, a broader local Church (Acts 15:36).
• Care for those in need and serve others—“The community of believers was of one heart and mind... There was no needy person among them” (Acts 4:32-35; 6:1-2).
• Participate in fraternal correction—my behavior is influenced by others (Acts 20:20).
• Experience the Lord’s presence, both in gathering with other Christians (“For where two or three are gathered in my name, there am I in the midst of them,” Mt 18:20), and in the sharing of the Lord’s body and blood (Lk 22:19-20, Mk 14:22-24, Mt 26:26-29 and 1 Cor 11:20-34).

Parishes today are vital communities of faith. There, believers continue to support each other in faith through prayer, study, fellowship, caring for others and breaking bread.

(Daniel Mulhall is a catechist and writer. He lives in Laurel, Md.)
I've never felt so refreshed. Momentarily, I have loved my favorite Italian proverb, “l’arte di non fare niente,” or “practicing the art of doing nothing.”

I concur! Guilt, urgency and restlessness conspired against me that day, giving me the juste raison of anything, which was extremely difficult to stop with everything in me desiring to rush off.

One consequence of hyperactivity has spawned countless books on ways to counter its damaging effects, making us wonder whether it’s worth the trouble. The point is why so many celebrities die from drug overdoses. Were they searching for the peace of mind that toil beside too much talent generates? Did they choose the wrong means for achieving it? And what might be the right means to achieve this desired stillness?

First, let’s identify the culprits: depreciation of success, for example. Are we on the Internet or texting nonstop? Are we glued to the news, not knowing when to stop, or do we have a problem saying “no”? Have these practices become our addiction? If so, admit the addiction. Humility adores practice - it has been, the first step to recovery. Second, take the offensive. Kristin Armstrong, an Olympic gold medalist in cycling, points out, "When everything is at stake, it is very hard to maintain mental and physical control. It's not a counteract chaos is stillness. When things feel extraordinary, strive for ordinary. When the surface is wavy, dive down for quieter waters.

In other words, concede that you have a problem. Bitter is the taste of defeat, but sweet is the flavor of victory.

To achieve stillness, give it a supernatural context. This is nothing that a God of stillness Calcula said well by stating, “We cannot find God in noise or agitation. In nature, we find silence—the trees, flowers and grass grow in silence. The stars, the moon and the sun move in silence... What is essential is not where silence is, but where God tells us and what he tells others through us. In silence, he listens to us; in silence, he speaks to our souls. In silence, we are granted the privilege of listening to his voice.”

(**Father Eugene Hemrick writes for Catholic News Service**)
**Pentecost Sunday/Msgr. Owen F. Campion**

**Sunday Readings**

**Sunday, June 8, 2014**

- Acts 2:1-11
- 3 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Solemnity of Pentecost, one of the most important feasts of the Church’s liturgical year. It is richly biblical in its background, and it is profoundly educational both in its own message as well as in its place alongside the theology of events commemorated these past weeks: Good Friday, Easter, and the Feast of the Ascension being the most important.

Once, Christians chiefly were of Jewish origin, and Christians therefore observed the Jewish holy days. This fact changed in the earliest days of the Christian church. Missionaries such as St. Paul himself took the Gospel far and wide, winning converts from paganism. Then, as a result of rebelling against the Romans in 70 A.D., the Jews themselves almost were annihilated.

Consequently, Christians stopped celebrating the Jewish holy days. An exception is Pentecost, although the Christian observance centers upon the distinctly Christian character of the day. Nevertheless, the Christian character heavily draws upon the Jewish context of the day. Over time, Pentecost became a celebration of Jewish identity, rejoicing in the collective role of the Chosen People.

For Christians, Pentecost commemorates the ultimate formation by God of the Church. The process reveals the divinity of Jesus, and the perfect union of the Holy Trinity not just in essence or being, but also in mission.

Important in this reading is the observable community of the Apostles and of believers with them. Together, as one, they received the power of the Holy Spirit, promised and sent by Christ.

The Holy Spirit comes as God. The imagery is strong with Old Testament associations. The divine Spirit comes by side. In the Spirit, they share one source of life. Thus, Christians act in communion—ideally.

In 1943, Pope Pius XII masterfully told us in his encyclical “Mystici Corporis” (“Mystical Body”) that the Church is the Mystical Body of Christ, no mere human institution. Holiness is not automatic, however, for its members. They must perfect themselves through the aid of God’s grace to be in fact part of this Mystical Body. 

**My Journey to God**

Come Holy Spirit, come!
Make your home in my soul,
Keep me from all harm,
From me, never depart.

Lead me and guide me.
From truth let me not stray,
Teach me how to love.
Come, fill me weep this day.

(Sandy Biery is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of St. Meinrad Archabbey in St. Meinrad. A scene from Pentecost is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y.)

(CNS photo/Gregory A. Shemitz, Long Island Catholic)

**Daily Readings**

**Monday, June 9**

St. Ephrem, deacon and doctor of the Church

- 1 Kings 17:1-16
- Psalm 121:1b-8
- Matthew 5:1-12

**Tuesday, June 10**

- 1 Kings 17:7-16
- Psalm 4:2-5, 7b-8
- Matthew 5:13-16

**Wednesday, June 11**

St. Barrabas, Apostle

- Psalm 98:1-6
- Matthew 5:17-19

**Thursday, June 12**

- 1 Kings 18:41-46
- Psalm 65:10-13
- Matthew 5:20-26

**Question Corner**

Fr. Kenneth Doyle

Legionaries of Christ continue after undergoing Vatican-sponsored reforms

Recently, some new priests were ordained for the Legionaries of Christ. I had thought that this order was being dissolved due to the scandals created by its founder, Father Marcial Maciel, who committed everything from sexual abuse to pedophilia.

Why is the order continuing when its founder was a sociopath whose life was a lie to everyone? (May God have mercy on him.)

I have read that the order is in a process of “healing,” but what does it mean? (Terre Haute, Indiana)

Q

On the Confiteor prayer, which we often recite at the beginning of Mass, contains these words: “Blessed Mary, ever-virgin.” Yet in New American Bible (translated especially for Catholics) we read in the Gospel of Matthew: “[Joseph] did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus” (Mt 1:24-25).

Wouldn’t this indicate that Joseph and Mary did have sexual relations after Jesus’ birth, meaning that she was no longer a virgin? (Terre Haute, Indiana)

A

The perpetual virginity of Mary has been held by the Church since its earliest centuries. It was perhaps most strongly expressed by St. Augustine in 411, namely, that Mary was “a virgin confirmed by the word of a virgin, a virgin pregnant, a virgin bringing forth, a virgin perpetually.”

As to the argument you raise from Matthew 1:24-25, you have imposed a modern meaning upon an ancient word.

The use of the word “until” in biblical times (Matthew’s Greek word was “hymous”) simply meant that some action did not happen up until a certain point. It did not imply anything about what happened after the time indicated.

A good example is a reference in the Second Book of Samuel, which is sometimes translated, “Michal the daughter of Saul did not come to the bed of her father until the day of her death” (2 Sm 6:23).

Are we to understand that she had children later? (Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hoppewell St., Albany, N.Y. 12208.)

**Legionaries of Christ continue after undergoing Vatican-sponsored reforms**

**The Criterion Friday, June 6, 2014 Page 17**
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obligations 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.


DOEGER, Chris E. Mother of Andi Hedricks and Evan Doege. Brother of Laurie Doege.

EDWARDS, Ruth Cole Blackburn and Brian Doege. Grandmother of four.

DOEGER, Charles H. Father of Laurie Doege.

DOEGER, Robert W. Great-grandfather of six. Great-grandmother of one.


STIECHEN, James B., Dr. 72, St. Luke the Evangelist, Indianapolis, May 22. Husband of Joan Steichen. Father of Nicks and Steve Stiechen.


WETHERING, Helen M., 85, St. Louis, Batesville, May 25. Wife of Leo Wethering. Sister of Mary Ann Siefert.†

God loves you,' archbishop tells death-row inmates as he confirms them

SALEM, Ore. (CNS)—Portland Archbishop Peter S. Sartain told death-row inmates that God loves them May 28 in a ceremony in the maximum security prison in Salem.

The Democratic governor has halted all executions for Oregon inmates plus an accomplice with Haugen in the December 2011 murder of Williams. Haugen's sponsor.

Haugen stood in the chapel by correctional officers, no longer called guards.

The inmates received Communion kneeling as the archbishop reached through the small opening. There were no chairs or pews, so Haugen stood throughout the entire Mass with a peaceful, gentle expression on his face.

“Though only a few feet from the archbishop, a sturdy crossbar of iron kept them apart. Death-row inmates are forbidden to touch anyone, so it was unusual when the archbishop reached to anoint the inmate’s head gently. Haugen was baptized earlier this year, Tiner, who has written letters to the editor to support Catholic causes, is Haugen’s sponsor. During his homily, Archbishop Sample told Haugen and the other men that Jesus experienced being a criminal. He reminded the men they are not alone.

"God died on that cross because he loves you," the archbishop said.

Archbishop Sample explained the holy oil used for confirmation. It is infused with sweet-smelling balsam. He told Haugen that now he is to be "the fragrance of Christ in this place."

The inmates received Communion kneeling as the archbishop reached through the small opening.

"I have seen confirmations all spring and there was nothing like this one," said Deacon Tom Gornick, who was Haugen's sponsor.

"It was a small opening. There were no chairs or pews, so Haugen stood through the entire Mass with a peaceful, gentle expression on his face.

In 2007, Gary Haugen was convicted and sentenced to death for murdering a fellow inmate while serving a life sentence for the murder of his former girlfriend’s mother. In November 2011, Haugen gained notoriety for dropping his appeal and asking to be executed.

A second death-row prisoner, Steven Jones, is also seeking to be executed.

The Democratic governor has halted all executions for Oregon inmates plus an accomplice with Haugen in the December 2011 murder of Williams.

Haugen, who said his heart was too, arguing that pursuing appeals was too slow and that the state capital is known—houses only a few inmates for eventual re-entry into civilian life.

His next series of prison ministry visits will be to women's prisons.
What was in the news on June 5, 1964? Retired priest for the archdiocese remembers tending to his flock on horseback.

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the June 5, 1964, issue of The Criterion:

- Statements on pill hit by cardinal
- Retired priest, 91, once made his parish calls on horseback
- No early ruling on pill seen from pope, council
- Men will visit Episcopal church
- Men will visit Episcopal church
- Cardinal protector title, rank dropped
- Cardinal declines to run
- Pope speaks on relation between Mary, Church
- Pope leads Marian prayer service at a replica of the grotto of Our Lady of Lourdes in the Vatican Gardens on May 31. The pope told Vatican employees and other guests that Mary is a mother who never makes her children wait for a response to their prayers. (Cathol. News/Flavio Harig)

VATICAN CITY (CNS)—Standing before a replica at the Vatican of the grotto of Our Lady of Lourdes in France, Pope Francis told Vatican employees and other guests that Mary is a mother who never makes her children wait for a response to their prayers. “She is the virgin of readiness, Our Lady of Haste,” the pope said on May 31 at the end of a rosary procession and prayer service marking the feast of the Visitation and the end of May, a month traditionally devoted to Mary.

As darkness fell and those participating in the procession held candles in the Vatican Gardens, Pope Francis noted how in the Gospel of Luke’s description of Mary visiting her cousin Elizabeth, it says Mary went “in haste.”

“She did not lose time; she went right away to serve,” the pope said.

Mary is always “ready to come to our aid when we pray to her, when we ask her help, her protection over us,” Pope Francis said. “In the many moments of life when we need the help of her protection, remember that she will not make us wait: she is Our Lady of Haste.”

Closing Marian month, pope says Mary is always ready to help

VATICAN CITY (CNS)—Standing before a replica at the Vatican of the grotto of Our Lady of Lourdes in France, Pope Francis told Vatican employees and other guests that Mary is a mother who never makes her children wait for a response to their prayers. “She is the virgin of readiness, Our Lady of Haste,” the pope said on May 31 at the end of a rosary procession and prayer service marking the feast of the Visitation and the end of May, a month traditionally devoted to Mary. As darkness fell and those participating in the procession held candles in the Vatican Gardens, Pope Francis noted how in the Gospel of Luke’s description of Mary visiting her cousin Elizabeth, it says Mary went “in haste.”

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This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the June 5, 1964, issue of The Criterion:
For his part, Archbishop Tobin is grateful for his predecessor’s decision to found Bishop Bruté at a time when college seminaries were closing at a much higher rate than they were being founded.

“This is part of the fruit of the vision of Archbishop Daniel,” Archbishop Tobin said. “I frequently say that I grow more grateful to Archbishop Daniel every day. And I know that I’ll be particularly grateful in ordaining those four men, simply because his vision made it possible for us to begin a very profound process of formation here in Indianapolis and then continuing at Saint Meinrad.”

“A loving, fatherly heart”

Father Robert Robeson has been Bishop Bruté’s rector from its beginning, and he continues to see the ongoing influence of Archbishop Buechlein on the seminary.

“At the heart of things, with Archbishop Buechlein, you always knew (as a seminarian) that he loved you,” said Father Robeson, who was ordained a priest by Archbishop Buechlein in 2003. “You always knew that he was there to support you and wanted to see you become a priest.

“That’s really the whole mentality of our formation staff here at Bruté. Even though sometimes we have to challenge the guys out of love, they understand that they’re loved. They trust the formation staff because they know we love them.”

That love-driven formation occurs in four spheres as defined by the U.S. bishops’ “Program for Priestly Formation” — intellectual, human, spiritual and pastoral formation.

The first of those spheres takes place at Marian. The other three are overseen by the formation staff at Bishop Bruté.

Father Robeson may be guided by the principles of Archbishop Buechlein in leading the formation process at Bruté. But the seminarians there over the past decade have primarily experienced it through Father Robeson and give him much credit for the success of the seminary.

“I think, more than anything, we knew that Father Bob had our best interest at heart,” said Deacon Bedel. “He did everything with a loving, fatherly heart.”

“The success of Bruté is really because of Father Bob,” said Deacon Wyciskalla. “I think Father Bob’s leadership from the beginning is really why it is where it is right now.”

Better than the ‘good old days’

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, is a former member of the staff of the Pontifical North American College in Rome and currently sits on Bishop Bruté’s advisory board.

He chuckles when today’s seminarians ask him about “the good-old-days” when he was going through priestly formation in the 1960s and early 1970s.

“I keep on saying that seminaries now are doing a better job than when I went,” said Msgr. Svarczkopf with a laugh. “It really looks like what’s going on at Bruté. The direction that Father Bob Robeson gives to the seminarians…is just really excellent.”

Benedictine Father Denis Robinson agrees. As the president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad, he has seen many dioceses send Bruté graduates on to their final four years of priestly formation at the southern Indiana seminary.

“What we’ve found with our Bruté men is that they’re very well prepared,” Father Denis said. “They’re academically prepared. But they’re also personally and socially prepared. They stand out. They become real leaders at Saint Meinrad.

The groundwork for this leadership is accomplished at Bruté through its focus on human formation, helping recent teenage boys develop into maturing adult.

“The whole idea is not to try to conform them to a particular ideal of the priesthood,” said Father Robeson. “We’re trying to help guys become holy in their own way, through their own gifts and personality. It’s the whole idea that grace builds on nature.

“The best way for these guys to become saints is by becoming the fullness of the person that God created them to be.”

Looking back, Father Denis said the four years at Bishop Bruté on the eve of his priestly ordination, Deacon Bedel has a deep appreciation for this challenging mission that Father Robeson has led over the past decade.

“Really can’t imagine his job,” said Deacon Bedel. “He’s taking these high school boys, really, as they come into college and trying to train them to be men of God. That’s an incredible task. But I feel that he’s done a great job because he is a caring, fatherly figure that we all look up to.”

Lasting, influential friendships

Although Father Robeson has been a constant at Bishop Bruté as it has changed and grown, he says the fostering of a “deep sense of community” among the seminarians has been an unchanged goal from the start.

Archbishop Tobin sees the friendships that form among the seminarians at Bruté as growing in importance as they move forward into priestly ministry.

“In a Church of communion, where cooperation among the vocations and among the ministers themselves is increasingly more important, I think that the friendships that are begun at Simon Bruté are going to continue to enrich the presbyterate for years to come,” Archbishop Tobin said.

The four transitional deacons to be ordained on June 7 have been in priestly formation together for eight years, the first four of which took place at Bishop Bruté.

“We started, there were only 12 of us at Bishop Bruté,” Deacon Bedel said. “You got to know guys pretty well. You were with them every evening.

Deacon Bedel said the friendships that began at the college seminary will be a means to overcome the challenges of priestly ministry in the years to come.

“My relationship with Ben, Dave and Tim is really close.” Deacon Bedel said. “We know each other really well. Whatever lies in our future, we know that we’ll be able to face it together like we have in the past. We’ve already faced some challenges and overcome them. We’ll keep doing it.”

“God bless this house very much”

Bishop Bruté has an effect on the seminarians enrolled there. It also helps the Church in central and southern Indiana as a whole by encouraging vocational discernment in more young men, according to Father Eric Augenstein, archdiocesan vocations director.

[The seminarians] are visible in our parishes, schools and archdiocesan events,” Father Augenstein said. “We’re able to see the seminarians more regularly in the archdiocese.

“That has had an increased role in promoting vocations because the more young people see seminarians and young men who are open to the call of the priesthood around them, often they’re more likely to consider that vocation for themselves.”

This outreach in the broader archdiocese from Bishop Bruté is likely to be strong into the foreseeable future, said Father Robeson.

“We have a good, strong formation program,” he said. “We’re in a good place in regard to the facilities and the resources that we have to help the seminaries grow. We’re financially stable in a way that we weren’t a few years ago.

Archbishop Tobin gives credit for the seminary’s solid financial footing—and its very existence—to a host of Catholics across central and southern Indiana, from religious sisters like the Carmelites and the Sisters of St. Francis in Oldenburg to lay Catholics who support the seminary in various ways, including through their participation in “United Catholic Appeal: Charitable Gifts.”

“This high-quality institution would not be possible without the generosity of a lot of folks,” Archbishop Tobin said. “In celebrating that, we celebrate not just the priests that are coming out, but a generous love among the disciples of Jesus in all sorts of vocations that make it possible.

When a new dormitory and dining room at Bishop Bruté were dedicated last fall, Archbishop Buechlein was on hand for the occasion, partly because the dining hall was being named after him.

At the time, he had a message for the seminarians, one that could well apply to the seminarians who walk through Bishop Bruté’s doors for years to come.

“Fellows, you have good support. Don’t disappoint. We need you,” Archbishop Buechlein said. “God bless this house very much. He loves you, and I love you, and so do a lot of people. So be grateful tonight.”

(For more information about Bishop Simon Bruté College Seminary in Indianapolis, log on to www.archindy.org)”