Phoenix police arrest suspect in violent attack on Catholic priests

PHOENIX (CNS)—Police in Phoenix have arrested a suspect in the violent assault at a downtown church that took the life of one priest and left a second priest critically injured.

According to an AP story, a man identified as Gary Michael Moran, 54, was being held on suspicion of first-degree murder, burglary and armed robbery, among others charges, police said on June 16.

The attack the night of June 11 left Father Kenneth Walker, 28, dead and Father Joseph W. Tobin critically injured. Walker died of a gunshot wound at the hospital. AP said Father Tobin was taken to a hospital for treatment.

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Rational liberty rally set for June 21 at State House

By Sean Gallagher

A rational liberty rally to kick off the Fortnight for Freedom in the Archdiocese of Indianapolis will take place on June 21 in downtown Indianapolis.

The rally will begin with the ordinary procession to the south steps of the Indiana State House, two blocks north of the church.

The rally at the State House will start at 11:30 a.m. It will include music, prayer and speakers who will reflect on the importance of the defense of religious liberty.

The rally is co-sponsored by the archdiocesan Office of Pro-Life and Family Life and the Abba Father Chapter of Catholics United for the Faith.

Rally participants are asked to park in parking garages adjacent to St. John the Evangelist Church, 42 W. Georgia St., in Indianapolis. Following the Mass, rally participants will pray the rosary while walking in a procession to the south steps of the Indiana State House, two blocks north of the church.

The rally is sponsored by the archdiocesan Office of Pro-Life and Family Life and the Abba Father Chapter of Catholics United for the Faith.

Religious liberty is being threatened by legislation, both local and federal, laws and policies that attempt to force us to choose between helping the least among us or adhering to our faith,” he said.

Slaughter said he hopes to see many Catholics participate in the rally.

“The rally is an opportunity to stand up and be counted. The more people who come, the more powerful the message will be,” he said.

Slaughter believes he, fellow Catholics and other people who seek to defend religious liberty are taking action in the rally.

“They are important because many people are unaware of the real and current threats to our religious freedom,” he said. “Those who are aware need to know that they are not alone. They should not be afraid to be Christians, to be Catholic, at all times.

“Whether at work, at school, in politics, in the voting booth, or while walking the streets of downtown Indianapolis, we must express our faith with joy and confidence. We must protect our religious liberty because there are those who would steal it away.”

Slaughter is especially concerned that the way in which the Catholic Church has historically served people in need will be threatened by new laws and regulations that would force Catholics to violate Church teachings.

“The Church, we serve our Lord through many organizations which are

Batesville deanery and everywhere I turn. These are the same organizations that too many in our modern culture seek to exclude from the narrow definition of “freedom of worship,” which corresponds to an entirely private understanding of the role of religion in society and is, therefore, not what we mean by the much broader and deeper concept of “freedom of religion.”

In fact, as an integral part of their mission, Catholic institutions in our archdiocese serve many who are not Catholic (the majority of Catholic Charities’ clients). And the religious, humanitarian and moral values that these organizations espouse—in practice as well as in theory—contribute directly to the health and vitality of local communities and our society as a whole.

This year, the Fortnight for Freedom reminds us that we are free precisely because of our society as a whole.

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 $5.7 million depends on your cheerful and gracious support to respond to these many areas of ministry need.

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.

Go ahead — Be happy!

Sincerely yours in Christ,

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

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Go ahead — Be happy!
Benedictine Father Gregory Chamberlin ministered in the monastic community at Saint Meinrad, its seminary and in parishes in the Archdiocese of Indianapolis and the Evansville, Ind., and Memphis, Tenn., dioceses. Father Gregory was born on Oct. 12, 1938, in Indianapolis, Ind., and was a jubilarian of profession of vows as a monk and priestly ordination.

The Office of the Dead was prayed for him on June 12. Following a Mass of Christian Burial on June 13 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad, he was buried in the Archabbey Cemetery. Throughout 54 years of monastic life and 49 years of priestly life and ministry, Father Gregory held many positions in the Criterion.

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Bishops process into St. Louis Cathedral on June 11 to celebrate Mass during the meeting of the U.S. Conference of Catholic Bishops in New Orleans. (CNS photo/Alan Holdren)

Our goal is to exclude no one from the excitement of this meeting. Our goal is to offer the beauty of Catholic teaching about marriage and the family with confidence and a spirit of invitation to every person of good will,” he said. “That’s the heart of our theme: Love is our mission; the family fully alive.”

Archbishop Kurtz spoke about the upcoming extraordinary synod on the family at the Vatican, noting that it will take its cue from responses given in surveys of Catholic families worldwide. He said while the responses remain confidential, one trend they indicate is Catholics’ eagerness to respond to questions about family life. Many have expressed a desire to hear more clear explanation of Church teaching about marriage and families.

He also said many parents indicated that they are “at a loss” for how to transmit the faith to their children, and they also face challenges from today’s economy, busy schedules and from a culture that’s they’ve described as being “hostile” to their faith.

The synod will bring together presidents of bishops’ conferences, the heads of Eastern Catholic Churches and the heads of Vatican offices to discuss “pastoral challenges to the family in the context of evangelization.”

In his presentation on June 11, San Francisco Archbishop Salvatore J. Cordileone, chairman of the USCCB’s Subcommittee for the Promotion and Defense of Marriage, noted that the redefinition of marriage is not only occurring at the state level but federally.

See BISHOPS, page 16

Members of three Indianapolis parishes make appeals to Archbishop Tobin regarding mergers directed toward him.

According to the Church’s Code of Canon Law, Archbishop Tobin has 30 consecutive days from the time he received each appeal to respond to them. If he chooses not to respond to them, they are considered by Church law to have been denied.

If Archbishop Tobin neither denies the appeals or does not respond to them, the petitioners have 15 “useful days” to appeal that decision to the Vatican’s Congregation for the Clergy.

The Code of Canon Law defines a “useful day” as that on which a person may act in defense of his or her rights. In the Archdiocese, that essentially means days when such an appeal may be filed by mail.

(For more information about the “Connected in the Spirit” planning process, including the official decrees for the decisions announced at that meeting, go to www.archindy.org/connected).
The World Cup: ‘A celebration of solidarity between peoples’

It’s not every day that you can get people around the world to focus on a singular event. But bring sports into the equation, and folks from around the globe can be drawn in like magnets.

We have the Summer and Winter Olympic games, which garner a strong global audience each time they take place. And every four years, people on all corners of the Earth are glued to TV sets to watch the FIFA World Cup, where 32 teams battle on “the pitch” to see which country comes away as the world’s best in “futbol,” or soccer, as we in the U.S. know it. This year’s matches are taking place in venues throughout Brazil.

We may call baseball “America’s pastime” and think of football, with games in London and other out-of-country venues, as a growing global sport, but ask other people around the world, and those games pale in comparison to soccer.

Leaders of the Church have often spoken of sports and all the lessons that competition can bring. We remember St. John Paul II’s playing goalie in soccer, as a youth, his love of hiking, canoeing and the outdoors, and his appreciation of athletics. While he was the Church’s universal shepherd, he created the Vatican’s Church and Sport office in 2004 just prior to the Summer Olympic Games in Athens, Greece. The office fosters “a culture of sport” that promotes athletics “as a means for bringing about well-rounded growth of the person and as an instrument of peace and brotherhood among peoples.”

Pope Francis has never been shy about rooting for their home country, and Argentina is one of the favorites this year. Think Pope Francis will not sneak a peek or two at a TV during the next month when his native country is playing? But our Holy Father, like his predecessors, also knows this global gathering presents a unique opportunity for evangelization.

Calling it “a celebration of solidarity between peoples,” Pope Francis used a video message—shared on June 11 at the inauguration of the World Cup in Brazil—to talk about how soccer is not only a game, but an opportunity for dialogue, comprehension and mutual human enrichment.

“Sport is not only a form of entertainment, but also—and above all I would say—a tool for communicating values that promote the good of the human person and help to build a more peaceful and fraternal society,” he said.

“Let us think of loyalty, perseverance, friendship, sharing [and] solidarity. In fact, there are many values and attitudes fostered by football that are not only important on the field, but in all aspects of life, especially in building peace. Sport is a school for peace—it teaches us how to build peace.”

The three most important lessons sports teach, he added, “are the need to train, [the sense of] fair play, and respect for one’s adversary.”

The lessons learned. Pope Francis continued, should bring us closer together.

“The secret of victory on the field—but also in life—is learning to respect not only my teammates, but also my opponents. No one wins alone, on the field or in life! No one should feel isolated or excluded. And be careful! No segregation, no racism!” And if it is true that, at the end of this World Cup, only one national team will lift the trophy as winners, learning the lessons [of sports teach us all to be victorious strengthening the bonds that unite us.]

With Rio de Janeiro’s Christ the Redeemer statue as one of the prevalent Brazilian backdrops, make time during the next few weeks to enjoy this competition.

But even more important, pray that the seeds Pope Francis has planted are used as tools of evangelization that are sorely needed for our “single family” throughout the world.

—Mike Krokos

Letters to the Editor

Are there valid reasons for couples who have ‘intentionally childless marriages’?

Pope Francis’ comment in the article “Pope blames ‘culture of comfort’ for intentionally childless marriages” is in the June 6th edition of The Criterion seems out of character for a pope who does not see a role in raising children.

I wonder how many intentionally childless couples he has talked to in order to make such a statement? To say that childless couples think that “a caretaking life in a world travel and adventure, but my home is better than having children” seems unfounded when many couples choose not to have children for a wide variety of reasons such as personal experience overpopulation. Or because they feel psychologically, emotionally or spiritually unqualified to raise children. Or because they have seen firsthand child abuse and neglect that results from people having unwanted children. Or because they see dedication to a career in medicine, research, social service or another area as incompatible with raising children.

As many married couples have learned, marriage can be “frustrating” in many different ways by sharing their income and love with others in varied circumstances other than procreation.

—Mike Krokos

Making Sense of Bioethics

Clearing the air around marijuana use

A June 2014 article in the New England Journal of Medicine (NEJM), written by researchers from the National Institute on Drug Abuse and the National Institute of Health, points out that marijuana is not the harmless drug that many imagine. Rather, he states it is associated with “substantial adverse effects, some of which have been determined with a high level of confidence.”

These negative outcomes include the risk of addiction, symptoms of chronic bronchitis, an increased incidence of fatal and non-fatal motor vehicle accidents, and diminished lifetime achievement and school performance in cases of long-term use, especially beginning in adolescence.

We can add that the decision to use a drug recreationally for the purposes of dissociating ourselves from reality through induced euphoria raises significant moral concerns, and, like all unethical human choices, can be expected to correlate with significant adverse health consequences.

Part of the unethical character of drug abuse flows from the fact that we are treating something good as if it were an evil to be avoided.

Recreational drug users seek to escape or otherwise suppress their lived conscious experience, and instead pursue chemically-altered states of mind, or drug-induced pseudo-experiences. Any time we act in such a way that we treat something objectively good as if it were an evil by acting directly against it, we act in a disordered and immoral manner.

The decision to pursue inebriation and drunkenness, similarly, is a choice directed against the good of our human conscious experience that raises serious moral concerns. The responsible enjoyment of alcohol, meanwhile, presupposes that a moderate use of the fruit of the vine can aid us in the pursuit of certain aspects of friendship and interaction by stimulating convergent with others, and by diminishing the hesitations that people may have when they interact with each other.

The moderate use of alcohol also appears to offer positive physiological effects on health. The notion of the “responsible consumption of marijuana and other mind-altering drugs,” meanwhile, is a dubious concept, given that the moderate use of these substances readily take us across a line into alternate states of consciousness, removed from reality, “getting stoned,” etc.

Whenever we look at alcohol, marijuana, or other more powerful drugs, additional moral concerns arise due to the risk of addiction, which threatens autonomy and independence.

Alcohol, of course, poses a significant risk of addiction for some people, and the responsible use of alcohol may become nearly impossible for them, necessitating complete abstinence to maintain their freedom.

Marijuana, despite some contentious debates about the matter, similarly has a significant addictive potential, as noted in the NEJM article:

“According to the 2012 National Survey on Drug Use and Health, an estimated 7.2 million people 12 years of age and older met the DSM-IV criteria for dependence on marijuana, and 5.1 million people met the criteria for dependence on any illicit drug (8.6 million met the criteria for dependence on alcohol). … Indeed, early and regular marijuana use predicts an increased risk of marijuana addiction, which in turn predicts an increased risk of the use of other drugs.”

The NEJM article also notes that adults who smoke marijuana regularly during adolescence have decreased neural connectivity (abnormal brain development and fewer fibers) in specific brain regions. Although some experts have disputed a cause-effect relationship for this phenomenon, studies of brain development in animals suggest a causal effect.

The authors summarize that the effects of marijuana may be expected to correlate with significant adverse health consequences, as noted in the NEJM article:

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See PACHOLCZYK, page 33

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As many married couples have learned, marriage can be “frustrating” in many different ways by sharing their income and love with others in varied circumstances other than procreation.

—Mike Krokos
Corpus Christi celebró el misterio eucarístico

Singo, my tongue, the Savior’s glory; 
of His Flesh, the mystery singing; 
of the Blood, all price exceeding, 
destined, for the world’s redemption, 
from a noble Womb to spring.

“Pange Lingua Gloriosi Corporis Mysterium” is a hymn text written by St Thomas Aquinas (1225-1274) for the Feast of Corpus Christi, the Solemnity of the Most Holy Body and Blood of Christ.

It is also sung on Holy Thursday during the procession from the church to the place where the Blessed Sacrament is kept until Good Friday. The last two stanzas, called separately “Tantum Ergo,” are sung at Benediction of the Blessed Sacrament.

The hymn proclaims the eucharistic mystery in which, according to our faith, the Most Holy Body and Blood of Christ are sung in the “Tantum Ergo,” “are sung in the Rotunda,” “are sung in the Most Holy Body of Christ.”

Corpus Christi, the Solemnity of St Thomas Aquinas (1225–1274) for the Solemnity of the Most Holy Body and Blood of Christ.

Santo Tomás Aquino también fue un hombre de ferviente devoción, aunque todo esto es cierto, Santo Tomás de Aquino evocamos al pensador brillante que enseñaba filosofía y teología, y de este modo también fue un hombre de ferviente oración e intensa devoción al Santísimo Sacramento.

Canta, oh lengua, 
el misterio del cuerpo glorioso 
y de la Sangre preciosa, 
que el Rey de las naciones 
Fruto de un vientre generoso 
derramó en rescate del mundo.

Para Aquino el conocimiento se adquiere a través de los sentidos de la vista, el oído, el tacto y el olfato. ¿Acaso trataba de conocer y de amar al Señor más íntimamente al sentir su presencia más intensamente? El papa Francisco llama a esta “cercañía” el tipo de intimidad que cada uno de nosotros está llamado a entablar con Jesús y con el prójimo.

Santo Tomás creía que la Eucaristía es el sacramento de la Pasión de Nuestro Señor porque contiene—real y verdaderamente—a la persona de Jesucristo quien sufrió y murió por nosotros. Por consiguiente, Aquino enseñaba que todo efecto de la Pasión de Nuestro Señor (especialmente nuestra liberación del pecado y de la muerte), también era un efecto de la Santa Eucaristía pues este sacramento no es más que la Pasión de Nuestro Señor aplicada a nosotros. Santo Tomás estaba tan convencido de ello que se decía que mientras celebraba la misa derramaba lágrimas de grato y de alegría.

Aquí no vemos a un académico estruido reflexionando de forma fría y desapasionada sobre “ideas etéreas.” Se trata de un hombre amansitano que ha captado la verdad sobre la presencia real de Nuestro Señor en el Santísimo Sacramento. ¿Cómo no va a responder con un corazón abierto y lleno de alegría a Aquel que ha entregado todo por nuestra salvación? ¿Cómo no va a cantar la gloria del Salvador, del misterio “precioso” que se nos presenta—aquí y ahora—in el sacramento del cuerpo y la sangre de Cristo? ¿Cómo no va a derramar lágrimas de alegría y de agradecimiento ante el obsequio penitencial que nos han entregado “por la redención del mundo”? Al reflexionar sobre las enseñanzas y el testimonio personal de este gran santo, el papa emérito Benedicto XVI escribió una vez: “Enamorémonos de este sacramento! Participemos en la Santa misa con recogimiento para cosechar sus frutos espirituales; alimentémonos con el cuerpo y la sangre de nuestro Señor para nutrirnos incesantemente de gracia divina. Permanezcamos a menudo con un corazón abierto y lleno de alegría! Jesucristo nos invita a una comunión íntima con él a través de este maravilloso sacramento de su cuerpo y su sangre.

No wonder the familiar words of the “Tantum Ergo” urge us to “fall down in adoration” before the sacred Host. It is right to feel overwhelmed by the power of the Lord’s presence—not in an oppressive or fearful way, but with hearts full of amazement and joy.

En definitiva, Santo Tomás de Aquino sabía que el divino misterio desafía todas las formas de entenderlo. La fe por sí misma llena los espacios “donde los débiles sentidos fallan” y nos permite conocer, amar y servir a Dios de formas parciales y preliminares aquí en la tierra, pero de un modo pleno y perfecto en la alegria eterna del Cielo.

La Eucaristía, el Sacramento más precioso, la que celebramos este fin de semana, es un momento para alegrarse con el gran obsequio que hemos recibido en la Santa Eucaristía.

Enamorémonos de este precioso sacramento. Nutrímonos de gracia divina para tener la fortaleza para amar a Dios sobre todas las cosas y para enseñar y servir al prójimo como Él nos lo ha mandado. †

Traducido por: Daniela Guanipa
June 21
St. Mary Parish, 415 E.
Eighteenth. “Family Free” 6-7 p.m.
games and chicken dinner, then
“30th Annual Street Dance,”
(ages 7-1 p.m.) 10 a.m., food,
beer garden and dancing, $10
cover charge. Information:
812-944-0417.
St. Mary Parish, 629 Clay St.
North Vernon. Obstacle race,
“Tame the Terrain,” 8 a.m.
Information: 812-346-3604.
June 22
St. Nicholas Parish, 6461 E.
St. Nicholas Drive, Sunman.
Parish picnic, fried chicken
and root beer floats, 11 a.m.-6 p.m.
Information: 812-623-2964.
St. Joseph Parish, tri-parish
picnic held at Harrison County
Fairgrounds, 341 S. Capital Ave.,
Corydon. 10 a.m. 3:30 p.m., food,
games, booths, raffle, flea market.
Information: 812-738-2742.
St. Gabriel the Archangel
Parish, 6000 W. 34th St.,
Indianapolis. Pentecost
Intercultural Concert, sponsored
by archdiocesan Intercultural Office,
7 p.m., music and songs from
various cultures represented in
archdiocese, including Vietnamese,
Filipino, Hispanic, African and
June 24
Maryian University, 3200 Cold Spring Road,
Indianapolis. Adult programs
information meeting, 10 a.m.
Reservations: 317-555-7681, ext. 14 or
marian.edu/MAAP.
June 26
Favaro-Presbyterian Church,
4609 N. Capitol Ave., Indianapolis.
Charities Indianapolis, caregiver
support group meeting,
“Emotion Regulation,”
Christine Turo-Shields,
LCSW, presenter, 5:30-7 p.m.
Information: 317-261-3378
or mwoodsor@archindy.org.
St. Catherine of Siena Parish,
Decatur County, 1963 N.
St. John St., St. Maurice Parish,
picnic, 10 a.m. Mass, chicken and roast beef
dinners, mock turtle soup,
sandwiches, games, country store,
10:30 a.m.-3:30 p.m. Information:
812-663-6754.
July 2
St. John the Evangelist Church,
126 W. Georgia St.,
Indianapolis. Faithful Citizens
Rosary Procession, Mass,
12:30 p.m. procession following Mass.
Information: faithfulcitizens2016@gmail.com
Sacred Heart of Jesus Parish,
1125 S. Meridian St.,
Indianapolis. Feast of Sacred
Heart, Mass, 5 p.m. at the Church,
1530 Union St., dinner, 6 p.m.$10 per person.
Information: 317-638-5551.
July 4
St. Joseph Parish, 1175 S.
Mckley Ave., Indianapolis.
First Friday exposition of the
Blessed Sacrament, rosary and
Benediction, 4:6 p.m., Mass,
5:45 p.m. Information: 317-244-9002.
July 5
St. Michael Church,
145 St. Michael Blvd.,
Brookville. First Saturday
Devotional Prayer Group,
Mass, exposition of the Blessed
Sacrament, rosary, confession,
meditation, 8 a.m. Information:
787-625-6642.
July 8
St. Paul Hermitage,
501 N. 17th Ave.,
Beech Grove. Ave Maria
Guild, meeting, 12:30 p.m.
Information: 317-888-7625 or
vgsun@tds.net.
Sacred Heart Parish Hall,
1125 S. Meridian St.,
Indianapolis. Eucharite party,
seniors and retirees, 12:30 p.m.
Information: 317-788-0522.
July 9
St. Mark the Evangelist Parish,
541 Edgewood Ave., Indianapolis.
Hope and Healing Survivors of
Suicide support group, 7 p.m.
Information: 317-851-8344.

Events Calendar

Retreats and Programs
July 4-6
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.
“Marvelous Mozart!” Benedictine Father Mueller, presenter. Information: 812-357-6585
summeroffice@stmeinrad.edu.
July 7-11
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.
Bringing to Life the Word of God in Song,” Benedictine Father Columbus Kelly, presenter. Information: 812-357-6585
summeroffice@stmeinrad.edu.
July 11-13
Our Lady of Patina Retreat House, 3553 E. 56th St., Indianapolis.
July 13-16
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.
Peace, Prayer, Joy: Peace and Joy in the Church, 8 a.m.-4 p.m. Information: 317-788-7581 ext. 3,
or annieendris@archindy.org.
July 16
Oldenburg Franciscan Center, Oldenburg. Conventual Prayer Retreat, 3:45-30 p.m., free-will offering. Information: 812-933-6447 or center@oldenburg.edu.
July 18-20
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.
“Experiences of Prayer in the Bible,” Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585
summeroffice@stmeinrad.edu.
July 21-25
Oldenburg Franciscan Center, Oldenburg. Writing Workshop, Poet M.L. Lieber, presenter, 7-9 p.m., $20 per person. Information: 812-933-6447 or center@oldenburg.edu.
July 26
Oldenburg Franciscan Center, Oldenburg. “Transcending the Crossing Life’s Thresholds,” Franciscan Sister Olga Witek and Claire Sherman, presenter, 9:30 a.m.-5:30 p.m., $45 per person includes lunch, 565 includes CEU and lunch. Information: 812-933-6447 or center@oldenburg.edu.

Women’s Care Center will hold informational meeting on June 21
The Women’s Care Center, the nation’s largest, most successful Catholic-based pregnancy resource center, will open their new center next to the Planned Parenthood abortion facility at 85th Street and Georgetown Road in Indianapolis, where every week an average of 77 babies lose their lives.

The organization will hold an informational meeting about their plans at the Knights of Columbus Hall at 2101 E. 71st St. in Indianapolis from 10-11 a.m. on June 21.
Contact Women’s Care Center director Sarah Bardal at 219-777-7473 or by e-mail at sarahbardal@indyrr.org with questions.

Benedict Inn offers two-part spiritual writing workshop starting on July 19
The Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove, will offer a two-part writing workshop, with the first section, titled “Writing the Spiritual Autobiography,” offered from 9 a.m.-3 p.m. on July 19.
In the first workshop, participants will complete exercises to unlock memory, record experiences and form them into a spiritual journey. No writing experience is necessary.
In the second workshop, titled “Shaping the Spiritual Autobiography,” participants will develop new material and dive into different writing techniques for the soul’s story.

Bring your favorite writing tools to both workshops: a journal or laptop, a special pen, etc.
The first workshop is a prerequisite for the second workshop.
The July 19 section, led by Susan Yanos, is $45.
For questions or to register, contact Anne Endris at 317-788-7581 ext. 3, e-mail programdirector@benedictinn.org, or log on to www.benedictinn.org.

Angels at work
Volunteers for Angels From the Heart, a ministry of Sacred Heart Jesus Parish in Indianapolis, pose for April 26 during their annual community service day in which parishioners and others partner with the residents of the parish’s neighborhood to celebrate and serve one another.
This year, the group focused on a particular property, with one team painting the house and garage while another group worked on landscaping. (Submitted photo by Jeff Davis)
**Phenomenal Community**

“We ask that people offer prayers for both priests, the religious community, their families and the parish,” the diocese said in a statement on June 12.

The priests, members of the Priestly Fraternity of St. Peter, served at Mater Misericordiae (Mother of Mercy) Mission, where they were attacked during a nighttime burglary.

Father Walker was pronounced dead at the hospital. A police spokesman described Father Terra’s injuries as serious, and said that it appeared he was beaten by intruders.

At a news conference at the Phoenix Police Department the morning of June 12, Police Chief Daniel Garcia asked the community for assistance in solving the crime. He remained tight-lipped about the attack, and would not comment as to whether the murder took place in the church itself or the rectory.

Father Terra made the 911 call, Phoenix police say, shortly after 9:30 p.m. on June 11.

“We have an extensive investigation underway as of last night,” Garcia said. “The Phoenix Police Department will exhaust its resources to bring to justice the individuals who have committed this crime.”

“Our city lost a young priest,” said Mayor Greg Stanton. “Although we don’t know who did this, be assured that our legal system, our police department, our community and the community of faith stands with you in this tragic time.”

Father Terra was pronounced dead at 7:55 a.m. on June 12.

**Agencies scrambling to care for unaccompanied minor migrants**

**WASHINGTON (CNS) —** As the federal government struggles to care for an unprecedented influx of children caught trying to cross the border without a parent, a dozen dioceses and private charities are scrambling to provide assistance.

A surge in such children being detained at the border — more than 48,000 since October, double the number apprehended in all of the 2012 fiscal year — has caused both governmental and private agencies short of the resources needed to care for the children, explained participants in a June 10 teleconference. As recently as 2011, the annual number of unaccompanied minors was 6,000 or 7,000 a year.

President Barack Obama on June 2 designated the Federal Emergency Management Agency (FEMA) to deal with the surge as “an emergent humanitarian situation.”

The vast majority of the unaccompanied children are from El Salvador, Honduras and Guatemala, where crime and threats by drug cartels and gangs are rampant.

The number of unaccompanied minors caught trying to cross the border without a parent has been more than 48,000 since October, double the number apprehended in all of the 2012 fiscal year, according to data from the Department of Health and Human Services, which is responsible for their care through its Office of Refugee Resettlement, manages longer-term arrangements.

That can include turning the children over to the custody of parents or other relatives in the United States while the government pursues deportation.

**Valleymedical.com**, a Brownsville, Texas-area news outlet, reported on June 13 that two Catholic parishes in the Rio Grande Valley area would provide food, clothes and supplies and toiletries to offer the young migrants. The Río Grande Valley has seen the bulk of the influx of children who cross the border every day.

Several Tucson, Arizona, news outlets quoted Bishop Gerald F. Kicanas discussing meetings he was in with community leaders and federal and state authorities about how to deal with the thousands of migrants being moved to Arizona to make room for the continuing influx in Texas.

Tucson and Phoenix were receiving buses of young migrants from Texas daily, he said. Families with few belongings and no food or money were dropped off at bus stations with instructions to show up for future deportation-related hearings.

South of Tucson, in the border city of Nogales, unaccompanied minors were literally being warehoused, sheltered in a Border Patrol warehouse with no indoor plumbing while more permanent housing is arranged.

Bishop Kicanas said the Tucson community groups were discussing opening a shelter for the children.

She noted that the U.N. Office of Drugs and Crime reported that Honduras and El Salvador were among the five most violent countries in the world. “In huge areas of the capital cities and many rural areas, the gangs are calling the shots,” Dahl-Bredine said. “There are far more gang members than police officers in El Salvador and Honduras.”

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**St. Joseph’s Annual Picnic and Famous Chicken Dinner**

Harrison County Fairgrounds · Corydon, Indiana

**SUNDAY, JUNE 22**

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

**Kids Games**

**Chicken dinner served country style!**

**$10.00 Adults · $5.00 Children**

**Dinners served by numbers under shelter · Ample Seating**

**Carry-Out Available!**

**Grandma’s Attic (Gigantic Yard Sale)**

**Hand Made Quilt booth!**

**Many other booths**

**Unique Silent Auction**
Marriages meet God in ‘best and most beautiful celebration of all’

By John Shaughnessy

A wedding on a beach, in a park or on a mountaintop sometimes seems like the perfect choice to a Catholic couple preparing to marry.

When he is approached by couples seeking these venues for their weddings, Father Patrick Beidelman knows that a couple who wants to hold their wedding in another place other than a church needs to get permission from the archbishop—and that such permission is usually only granted for serious reasons.

At the same time, he often starts his conversation with the couple by asking them some questions: “What brought you to make that choice? And did God get a chance to chime in?”

“If God didn’t get the chance to chime in, the process of discernment was flawed,” says Father Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship.

“Sometimes, what influenced them is something that has been with them for a long time—a dream that was informed by a movie or what they’ve seen on TV that gave them a sense of what would be the best and most beautiful celebration that they could attain.”

“And often they come with good motives. They’re not coming in a way that is against God or against the Church. In fact, many folks will acknowledge, ‘I feel God in nature. It reminds me of the beauty of God’s creation.’”

Church’s blessings shared across different cultures, religions

By John Shaughnessy

As communities increasingly become more diverse, the opportunity to get married and marriage across different cultures and faith backgrounds naturally increase, too.

For which the idea that the Catholic Church recognizes when Catholics prepare to marry a person who isn’t Catholic or Christian. In fact, a Catholic might marry somebody from another religion altogether, a non-Christian religion,” says Father Patrick Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship.

“A lot of times, what influenced them is something that was important, too.”

What often though is at the heart of it is a lack of understanding that our marriage isn’t about us, it’s about our relationship with God and our understanding of God’s activity in our lives.

Father Beidelman says that commitment “would happen in another place, but with the Church’s blessing. It is our understanding of God’s activity in our lives.”

“But it seems that many people who choose non-Catholic marriage miss an opportunity to give gratitude to the Church for their marriage.”

“At the same time, we recognize the centrality of being with your faith family in the context of the celebration of Mass week after week, and how we celebrate our most important events—the events that mark the transitions in our lives, our growth with God and our understanding of God’s activity in our lives.”

“What often though is at the heart of it is a lack of understanding our marriage as a sacrament. It’s a very visible sign of the invisible reality of God’s love—the unifying love between a man and a woman that God has for all creation.”

Celebrating a commitment

For Jessica Sullivan and Brad Smith, there was no hesitancy about getting married or getting married in the Church. Both in their early 30s, they were engaged nine months after their first date.

“We’re a little bit older. As we dated, we were looking for a commitment,” says Jessica, who at 33 is one year younger than Brad. “We met each other’s parents within two weeks of us meeting.”

While Jessica is Catholic and Brad is a non-denominational Christian, they found common ground in their faith—and helping each other to deepen their faith.

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What often though is at the heart of it is a lack of understanding our marriage as a sacrament. It’s a very visible sign of the invisible reality of God’s love—the unifying love between a man and a woman that God has for all creation.”
A year ago, Father Dustin Boehm was frustrated. Ordained in 2011, he had served as associate pastor of St. Monica Parish in Indianapolis. But for the first two years of his priestly life and ministry he felt cut off from half of the population of that large faith community. His knowledge of Spanish was so poor that he couldn’t communicate with the parish’s burgeoning Hispanic population.

“I had been a priest for this community for two years, without ever really getting a chance to know them,” Father Boehm said. “They’re half of our parish.”

So during last summer and fall, he spent three months in Mexico studying Spanish intensely for several hours a day with a private tutor and immersing himself in the culture of the people there. He came back a changed priest.

“The biggest blessing in this is one of the simplest,” Father Boehm said. “I now get to be more of a priest to the other half of our parish.”

The blessing of the immersion program in which Father Boehm participated will now be shared with the seminarians of the Archdiocese of Indianapolis.

In the past, such programs were an option that they could choose to do. Starting this summer, it is a requirement, in most cases, for seminarians to complete before they can be ordained.

Getting outside of comfort zones
Archdiocesan vocations director Eric Augenstein was ordained in 2004 when the program was a requirement. He studied Spanish in a limited fashion at Saint Meinrad Seminary and School of Theology in St. Meinrad, but soon learned that it was inadequate to carry on effective pastoral ministry to the large number of Hispanic Catholics spread across central and southern Indiana.

“Since I did not have an opportunity in the seminary to do an immersion [program], I’ve lost most of what I’ve learned,” Father Augenstein said. “Immersion, the highest priority for where we’re at in the archdiocese in the need to minister to the Hispanic community. It’s the best way to learn [the language].”

During the 10-week program, seminarians will live with host families and spend half the time in Cuernavaca in the mountains of central Mexico and half at Cuernavaca, along the southern Pacific coast in Mexico.

The tutors and instructors of group classes who will work with the seminarians are prepared for whatever level of knowledge of Spanish they have at the start of the program.

Although seminarians will travel to Mexico at least two at a time, they will live with their own host families. And Spanish will be the only language spoken by their host family and in the school where they will work as a tutor and participate in group classes.

“It takes them outside of their comfort zones,” Father Augenstein said. “It stretches them to learn and to grow in areas they didn’t necessarily think they could.”

That stretching took a while for Father Boehm, who said that he didn’t experience himself progressing in his knowledge of Spanish for his first two months in Mexico.

“It was very isolating,” he said. “It was very lonely at times because of that. But after about two months, I had my first conversation without stopping someone and saying, ‘Could you repeat that?’ or ‘I’m sorry. I didn’t understand that.’ I was blown away. I was like, ‘holy cow. This is working.’”

Cultural immersion
Transitional Deacon Michael Keucher participated in an immersion program in Guatemala during the summer of 2012.

For him, learning about the way in which Hispanics experience the life of the Church in the midst of their own distinct culture was arguably as important as learning to speak Spanish.

“There in Guatemala, I saw a whole different side to our Church,” said Deacon Keucher, a member of St. Charles Borromeo Parish in Bloomington. “It was so neat to be immersed in the devotions and processions. Church life is so rich there.”

Seminarian Kyle Rodden, a member of Most Sacred Heart of Jesus Parish in Jeffersonville, did the immersion program in Guatemala during the summer of 2013.

“It’s really amazing just to know how big of an impact Christ has had on this world through his Church and to know that the way that we do things isn’t all that the Church is,” Rodden said. “There’s so much more. The primary reason the archdiocese is now sending seminarians to Mexico instead of Guatemala has to do with culture.”

According to Franciscan Brother Moses Gutierrez, director of the archdiocesan Office of Intercultural Ministry, about 80 percent of Hispanic Catholics in the archdiocese immigrated to Indiana from Mexico, which has its own culture distinct from those in other Latin American countries.

For Father Boehm, spending three months in Mexico helped him understand the importance of Our Lady of Guadalupe to the Mexican people, something he had little appreciation of in the past.

“She’s the mother of Mexico,” he said. “There would be no Mexico... without Our Lady of Guadalupe. Everyone [in Mexico] has Guadalupe in their blood. And they can’t take Guadalupe out of it or they would cease to be.”

Celebrating the feast of Our Lady of Guadalupe at St. Monica Parish last December was a special moment for Father Boehm.

“I really felt proud to be a part of it,” he said. “I really felt proud that she’s ‘La Mexicana.’ She’s the Mixed One. She’s the one that brought two worlds together. She encompasses everything that we hold up as Catholics, of evangelizing this world and getting lost on it forever.”

The now nearly 500-year-old image of Our Lady of Guadalupe on the cloak of St. Juan Diego shows her as a person of mixed race, tied to both the indigenous people of Mexico and the Spanish conquerors.

This deep love that Father Boehm gained for Our Lady of Guadalupe opened up his mind and heart to a special way of proclaiming the Gospel.

He calls it “the Guadalupe school of evangelization,” and it involves lovingly meeting people “where they’re at,” something that Our Lady of Guadalupe did by showing herself to be a part of the indigenous people of Mexico.

After she appeared to St. Juan Diego in 1531, indigenous Mexicans by the millions embraced the Catholic faith.

Before then, the Spanish conquerors had little success in their evangelization efforts. Father Boehm said his new perspective on Our Lady of Guadalupe “awoke within me a greater conviction for setting the world on fire and seeing just how important empathy is in that project of evangelization.”

Beginning on July 2, Father Boehm will start reaching out and ministering to the Hispanic community in Richmond where he begins his service as administrator of the nearby parishes of St. Gabriel in Connersville and St. Bridget of Ireland in Liberty.

Opening doors
Deacon Keucher and Rodden foresee the time they spent in Guatemala as having an effect on their future service to the Church as well.

“I think it’s a huge asset,” Rodden said. “With our situation of having communities that speak primarily or only Spanish, it’s not enough to just be able to read the Mass or say a formula for absolution.

“People really need a pastor. People need someone who is able to meet them where they are, and walk with them in their faith.”

And like Father Boehm, Rodden sees the cultural element to his immersion experience as vitally important.

“In order to walk with them and get to know them, you want to know about where they came from, how they lived before, what their values are, how they celebrate and be able to share with them in all of that,” Rodden said.

Deacon Keucher is eager to help expand the ministry of the Church in central and southern Indiana.

“There are so many opportunities for Hispanic ministry in the archdiocese,” Deacon Keucher said. “I’m excited that I might have a part to play in that ministry. So much of our Church’s growth—and we are growing quite nicely—is from Hispanics.”

Brother Moises appreciates the fact that the future priests of the archdiocese will spend time in his native Mexico.

“With understanding of the Vietnamese, of the Burmese—whoever. Your heart becomes more compassionate about diversity. It goes beyond just learning Spanish and learning Latino culture. It’s a door that you open for much, much more.”
Learning from other churches: Ecumenists find hope in Pope Francis

FAIRFIELD, Conn. (CNS)—Supporters of a new method for promoting Christian unity hailed the election of Pope Francis as presenting new opportunities for the Catholic Church to do what they believe all Christians must do: honestly face their internal problems, grow in fidelity to Christ and ask what their ecumenical partners can teach them.

In a message to the third International Receptive Ecumenism conference, Anglican Archbishop Justin Welby of Canterbury said, "This is a period that represents grace and trust."

Addressing about 150 Christian leaders, ministers and theologians attending the conference on June 9-12 at Fairfield University, Archbishop Welby said, "We now know each other well enough to show our wounded hands to each other, asking that the other will minister to us from their particular gifts so that we each might be drawn close to the teachings of Christ and grow more deeply into Christ in the way we each need, so that we can in turn grow more closely together in the communion of the Trinity."

"The papacy of Pope Francis," he said, "provides us, as I see it, with a time of grace-filled opportunity, where there is confidence, humility, Spirit-filled spontaneity, and recognition of the strength of symbol and gesture for greater commitment to learn from each other's traditions and see the potential in the other in a way that can transform us as Church."

Paul D. Murray, professor of theology at Durham University in England, convener of the receptive ecumenism conferences and a member of the Anglican-Roman Catholic International Commission, has described receptive ecumenism as a method in which the churches stop asking what the other needs to learn from them and begin asking what they need to learn from the other. It includes taking action to make visible what the churches have said, in 50 years of ecumenical dialogue, that they hold in common.

Receptive ecumenism is "a call to conversion, to grow, to learn more about the Lord’s call to us, not just learning about the other, but from the other," he said at the conference's opening session.

Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, also sent a message to the Fairfield conference.

"In all parts of the world," he wrote, "receptive ecumenism is seeking to provide a road map for further progress along this path of dialogue aimed at full Christian unity."

"Receptive ecumenism proposes that, in a dialogue of truth, we are honest about our weaknesses and allow them to become ‘a bond of union,’" the cardinal wrote. Christian communities face so many common problems that openness and honesty about those challenges can provide a new opportunity for their relationship to grow.

Father Anthony Currer, an official at the pontifical council, told conference participants that all Christian communities in Europe and North America share the challenge of smaller congregations, difficulty in communicating the faith to a new generation and to secular societies, declining numbers of clergy and, very often, internal differences that strain the denomination’s unity.

Calling the current time the "middle miles of the marathon" of work toward full Christian unity, Father Currer said receptive ecumenism seems to provide a response to those disappointed in the pace of ecumenism by recognizing how much has been accomplished and building on the relationships that have been established.

Bishop Donald Bolen of Saskatoon, Saskatchewan, Catholic co-chair of the International Anglican-Roman Catholic Commission for Unity and Mission, noted that since the last receptive ecumenism conference in 2009 both the Roman Catholic Church and Anglican Communion have elected new leaders and that both Pope Francis and Archbishop Welby have incorporated ideas from the method into their speeches and writing.

For example, in his apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel"), Pope Francis wrote, "If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another. It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us."

—Pope Francis in his apostolic exhortation “Evangelii Gaudium” ("The Joy of the Gospel")

"Receptive ecumenism proposes that, in a dialogue of truth, we are honest about our weaknesses and allow them to become “a bond of union.”"

—Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity

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Volunteering in parishes involves sacrifice and benefits

Faith

By Fr. Lawrence Mick

Every week, our local newspaper carries a column of volunteer opportunities in our area. They run the gamut from one-day stints to long-term commitments, and I’m sure the column leads many people to find a place to give of themselves and help others.

People who engage in such volunteer work often speak of how rewarding it is. They often say it gives them as much or more than they give to others.

For those who follow Jesus, volunteering is more than just being kind and helpful to others. It is also a way of imitating Jesus.

As St. John describes the Last Supper, Jesus took the role of a servant and washed and dried the disciples’ feet. Then he said to them, “I have given you a model to follow, so that as I have done for you, you should also do” (Jn 13:15).

Of course, this was not the first time that Jesus taught his followers to engage in service to others. The parable of the good Samaritan insists that caring for our neighbor must extend to all people in need, not just those like ourselves. On that occasion, too, Jesus called for action: “Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise” (Luke 10:30-37).

An even more challenging parable is found in St. Matthew’s Gospel, when Jesus describes the Last Judgment. He says that the Son of God will say to the righteous, “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill or in prison, and not minister to your needs?” And he answers them, “Amen, I say to you, what you did for one of these least ones, you did not do for me” (Mt 25:35-45).

Our motivation should go beyond avoiding punishment. Repeatedly in John’s Gospel, Jesus reminds us of the standard for our lives: “I give you a new commandment: love one another. As I have loved you, so you also should love one another” (Jn 13:34).

To those who are condemned, he notes that they did not care for him. They protest: “Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?” And he answers them, “Amen, I say to you, what you did not do for one of those least ones, you did not do for me” (Mt 25:44-45).

Our motivation should go beyond avoiding punishment. Repeatedly in John’s Gospel, Jesus reminds us of the standard for our lives: “I give you a new commandment: love one another. As I have loved you, so you also should love one another” (Jn 13:34).

The First Letter of St. John spells out the implications of this on an even deeper level: “Beloved, let us love one another, because love is of God, everyone who loves is begotten by God and knows God” (1 Jn 4:7).

When we love one another, we are sharing in the very life and love of God. Can you think of a better reason to offer our help to those in need around us?

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

By David Gibson

People give something up when they assume an active role in a parish ministry. Undoubtedly, the eyes of some, this element of sacrifice is the downside of serving as a parish volunteer.

Parishioners surrender valuable time that might be used in other ways. The energy and talent they expend sometimes leaves them feeling fatigued.

But the upside of parish volunteering is born of finding oneself deeply involved in a faith community. The parish’s needs and strengths both come into clearer view for those in active in parish ministries. People encounter opportunities not only to use their gifts and talents in ways needed, but to be strengthened personally by doing so.

In other words, the sacrifice of time and energy in a parish ministry comes with benefits. That, undoubtedly, is why so many people volunteer their musical talents to a choir, or conclude that their gift for public speaking indicates they might well serve as a lector at Sunday Masses. Others choose to accompany parish teens to a summer work camp, or carefully prepare themselves to prepare second-graders for their first confession and first Communion.

Some parishioners volunteer to work in a food pantry or soup kitchen, attempting to assure that healthful food reaches poor adults and children. There are parishes where volunteers put their experience to work helping unemployed people find jobs, or assisting immigrant families trying to survive in a new land. Some nurses and doctors share their medical expertise with those who cannot afford medical care.

A sign of the Church’s commitment to serving people in need is witnessed when a parish dispatches extraordinary ministry teams in the wake of Hurricane Sandy to bring the Eucharist to sick parishioners unable to get to church.

Ministers to the sick are a statement in themselves that people in trouble and people who suffer are kept high in mind by the Church.

Parishioners who assume an active role in any of these kinds of parish ministries typically announce later that they received more than they gave in the process, even if it did consume valuable time and energy. Pope Francis talked about this in “The Joy of the Gospel,” an apostolic exhortation on evangelization that he released in late 2013.

“When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord’s greatest and most beautiful gifts,” the pope wrote (#272).

He said, “Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith.” So, in order “to advance in the spiritual life,” just as St. John says, “be constantly missionary” (#272).

Numerous voices attest that it is possible for lay volunteers to become involved in parish ministries. When that happens, a father or mother may spend so much time in the parish community that too little time is left for the family community at home. There is wide agreement that parish volunteers must seek a balance.

But the gifts of a balanced involvement in a parish ministry are fairly well agreed upon as well.

People can expand as persons by working alongside others in a parish. Insights and experiences get shared.

People help to open each others’ eyes and hearts. And encountering the poor or the sick firsthand, or looking into the eyes of people who feel hopelessly at a loss about what steps to take next in life can prove surprisingly rewarding for them and for you.

“In the gaze of others, and particularly of the person who needs our help, we experience the concrete demands of Christian love,” Pope Benedict XVI said during a 2007 meeting in Austria of volunteer organizations. “The gaze of Jesus, what his ‘eyes’ teach us, leads to human closeness, solidarity, giving time, sharing our gifts and even our material goods.”

Father Ronald Lewinski, pastor of St. Mary of the Annunciation Parish in Mundelein, Ill., incisively described four steps leading to closeness and solidarity with people in need in a 2011 speech on the need to rekindle a spirit of mission in parishes.

“The first step into mission for some may be taking a box of groceries to a food pantry. The second step may be talking to a recipient at the food pantry,” Father Lewinski said. “The third step may be working one night at the food pantry or adjacent soup kitchen. The fourth step may be answering the question of a guest at the soup kitchen who asks, ‘Why are you doing all of this?’

“Initially there may be a sense when serving people profoundly in need that “we” are there for “them.” But gradually, these encounters can transform. The seeds of human relationships and respectful conversations sprout.

When that happens, the truth of something that Pope Francis told an interviewee becomes apparent. “God attracts us looking at the complex web of relationships that take place in the human community,” the pope commented. God participates in “the web of human relationships.”

(Rev. David Gibson served on Catholic News Service’s editorial staff for 37 years.)

By David Gibson

Volunteer Shauna Shaltry places a prayer in a bag of groceries at a food pantry operated by parishioners of the Cathedral of St. John the Evangelist in Boise, Idaho. Such volunteers find that their efforts in parish ministries require sacrifices, but also give great benefits to themselves and those they serve. (CNS photo/Paul Haring)

Being motivated by love to help others draws us close to God

Red Cross volunteers serve hot meals to those affected by Hurricane Sandy in 2012 at St. Gianna Beretta Molla Church in Northfield, N.J. Catholic Charities worked jointly with the American Red Cross at the church to assist residents suffering power outages and other effects of the superstorm. (CNS photo/Rob Foldy)

More than science, Earth’s salvation lies in our selflessness

In May, two notable reports on global warming were released. One was released by the White House and the other by the Vatican, which is populated by 300 scientists over four years, the National Academy of Sciences. Assessment focused on “actions science scientists and social scientists can take to reduce global warming.” Despite the consensus and projected impacts on current and future generations, only 19 percent of those polled said they were “very concerned” about climate change. However, Carolyn W. Smith, professor of radiology at Pennsylvania State University, says, “The duty to care for the earth is a moral responsibility. It is our duty to protect the planet that sustains us.”

Our Global Family

Carolyn Woo

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More than science, Earth’s salvation lies in our selflessness.
Feast of the Most Holy Body and Blood of Christ, Corpus Christi / Msgr. Owen F. Campion

Sunday Readings
Sunday, June 22, 2014

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the Feast of the Most Holy Body and Blood of Christ, as it is traditionally known by its Latin translation, Corpus Christi.

Feasts in the Church have dual purposes. They call Catholics to celebrate with faith the person, or event, called by the feast. They are also opportunities for the Church to instruct its members in a point of belief considered particularly important, as drawn from the experience of Jesus, the saint commemorated or from a doctrine held by the Church.

In this weekend’s feast, the Church invites us to celebrate in a special way the gift of the Eucharist as we participate in the Mass and receive Communion. The Church also instructs us about the Eucharist.

In its first reading, the Church presents a reading from the Book of Deuteronomy. One of the five books of the Torah, and heavy with references to the Exodus, Deuteronomy recalls the passage of the Hebrews from Egyptian slavery to the Promised Land.

Moses, the central figure of the book, speaks in this reading, reminding the people that they owe their survival and life itself to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. God guided them through the wilderness.

For its second reading, the Church gives us a selection from St. Paul’s First Epistle to the Corinthians. The Synoptic Gospels, Matthew, Mark, and Luke record the Last Supper in detail. This reading from First Corinthians also records the institution of the Eucharist.

Parallel accounts among these biblical sources tell us about the Lord’s providing the Eucharist, but their similarity and repeated presence in the New Testament tell us how important the Eucharist was for the first Christians. St. John’s Gospel furnishes the last reading. It is among the most profound and lovingest, passages in the entire Scripture. In this reading, Jesus declares, “I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world” (Jn 6:51).

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years, and despite the translations, it is clear that Jesus spoke of the Eucharist as we understand it today. He used no symbolic phrases, no vague suggestions that the Mass merely memorializes the sacrifice of Calvary. He said, “I am the living bread come down from heaven” (Jn 6:51).

The Eucharist is the flesh and blood of the risen Lord. The link between the Eucharist and the Lord’s sacrificial gift of self on Calvary is clear from the text. The Eucharist is the flesh of Jesus given “for the life of the world” (Jn 6:51).

Reflection

The Church has for many centuries called the physical consumption of the Eucharistic species “holy Communion.” Of course, it is holy. It is Jesus, the Son of God, and the Savior.

“Communion” is a further, more deeply descriptive term. This term’s incorporation of “union” is clear. In receiving the Eucharist, we are united with Jesus. We receive the “body, blood, soul and divinity” of Christ into our very body and soul. It is the most complete of unions.

The first syllable recalls the Latin preposition “cum,” or “with.” In the Eucharist, we are united with Christ. Catholic piety has always celebrated this fact. We also are united with other believers, with the “community” of believers, or the Church.

God has given us the Eucharist, as manna was God’s gift to the Hebrews. We rejoice that in Communion we are united with the Lord. It is important to remember that we are united with the whole Church, and we act as part of the Church.

Question Corner / Fr. Kenneth Doyle

Music should foster the participation of the congregation at the Eucharist.

The music at our parish’s Sunday Masses has become very heavy—and problematic for many people. We have a very friendly and inspiring priest and a talented music minister. Now, however, we are hiring singers, and there is a lot of changing. The songs that are accompanied by the organ are also very sad and slow.

Our attendance is down, and I think it’s the music that is a good part of the problem. Different people like different styles, I know, but this overbearing sadness at all our Masses is too much! It doesn’t leave us with a sense of celebration. (City of origin withheld)

The style of music, even at Mass, involves personal taste. For that reason, opinions will vary widely as to what is suitable and helpful. Accordingly, many parishes try to accommodate the range of parishioners by offering different musical formats.

One Mass on the weekend, for example, may feature a choir; another may highlight congregational singing of traditional hymns; while still a third may offer music and instrumentation that is more contemporary.

Yet there are some overarching principles that must be observed, the most fundamental is to achieve consecration and full participation of the congregation in the liturgy. As the General Instruction of the Roman Missal says, the entrance chant’s “purpose is to … foster the unity of those who have been gathered” (§847).

Surely, a cantor and a choir can do much to enhance and ennoble the liturgy, but they should not dominate. The Mass is not a concert. It is a public prayer.

You are correct in saying that liturgy should leave the worshipper with a “sense of celebration” rather than an “overbearing sadness.” What we are celebrating, of course, is the very joyful fact that the Redemption of Jesus offers us the promise of heaven.

Your options are these: to convey your concerns to the parish music director, the prayer and worship committee (if there is such a group), the parish council or the pastor, or any combination of these. As a point of strategy, I would recommend gathering a few other people of like mind to accompany you.

According to a pamphlet I received from our parish, confession was not made obligatory until the Lateran Council in A.D. 1215. This was decided by man on earth and not by God, how can it be a serious sin if we don’t go to confession at least once a year? (Cedar Rapids, Iowa)

According to another pamphlet, the Lateran Council in 1215 advised that Catholics should confess their sins at least once a year. But notice how that obligation is worded in the Church Code of Canon Law. “After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year” (§499).

Notice that it says “grave sins,” and here I would use “grave,” “serious” and “mortal” interchangeably. So technically, one only has to confess when conscious of a mortal sin—although certainly I recommend regular confession even for venial sins, as a way to stay focused on the path to holiness.

But beyond that, I think that I disagree with your major premise, which seems to be that only a direct oracle from God can determine what is objectively grave. I don’t remember Jesus ever using the specific words, “Missing Mass on Sunday is a serious sin.” But I’ve always understood that it is a serious sin because Jesus himself said, “Do this in memory of me” and because I believe that the Church, under the influence of the Holy Spirit, has the right to establish basic teachings on faith and morals.
If you remember when classic rock was just “rock,” it’s time for a colonoscopy.

A colonoscopy is the best way to prevent or detect colorectal cancer, the third most diagnosed cancer in African American men and women. So if you’re over 50, do your family a favor and get screened.

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Carry out $9.00 (not all you can eat) 10:30-1:00

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Everyone Welcome!!! Our Mass is at 10 am

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Franciscan Sister Kathleen McMahan ministered for 48 years in schools, parishes and hospitals

Franciscan Sister Kathleen McMahan died on June 4, 2014, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 79.

The Mass of Christian Burial was celebrated on June 6 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Rosalee McShay was born on May 9, 1935, in Indianapolis and grew up as a member of Our Lady of Lourdes Parish in Indianapolis. She entered the Sisters of St. Francis on Sept. 8, 1953, and professed final vows on Aug. 12, 1959.

During 60 years as a Sister of St. Francis, Sister Kathleen ministered for 48 years as a teacher in parish schools, director of religious education, home health care worker, hospital chaplain and pastoral associate in Indiana, Missouri and Ohio.

In the archdiocese, Sister Kathleen ministered in the following parishes: Holy Family Parish in Richmond, the former Holy Guardian Angels Parish in Cedar Grove, and St. Michael Parish in Brookville. In Indianapolis, she ministered in Nativity of Our Lord Jesus Christ Parish, St. Bernadette Parish, St. Lawrence Parish and St. Mark the Evangelist Parish.

She served in home health care in Franklin and as a chaplain at Community Hospital in Indianapolis, Margaret Mary Health in Batesville and Richmond Hospital in Richmond.

She is survived by her sister, Mary Ellen McMahan Barnes, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100.

Brazil welcomes soccer fans to the World Cup

Rio de Janeiro’s Christ the Redeemer Statue glows green to help kickoff the 2014 FIFA World Cup, which began on June 12 and is set to conclude on July 13. (CNS photo/Daniel Coelho, RICLTV)
Pope Francis holds up a pamphlet for the Red Card to Child Labor campaign as he leads his general audience in St. Peter’s Square at the Vatican on June 11. One day in advance of the World Day against Child Labor, the pope appealed to the international community to help safeguard children from forced labor, highlighting the plight of an estimated 160 million child workers worldwide.

Pope Francis condemned those responsible for human trafficking, slave labor and arms manufacturing, saying people producing weapons of war are “merchants of death.”

“Holding up a bright red leaflet, which had, in Italian, “All together against child labor,” the pope said, ‘a sense of fear of the Lord is also an “alarm bell” that warns people of sin in their lives and reminds them that they will be held accountable.’

“The pope said many people don’t feel any fear of the Lord because their hearts have been hardened by corruption.

‘I think of those who live [promoting] illegal trafficking and slave labor. Do they think these people have the fear of God in their hearts?’ the pope asked.

‘No, they have no fear of God and they’re not happy,’ he said, just like ‘those who manufacture arms to fuel wars.’

He said he was sure that people in the square was involved in the arms industry because such people “do not come to listen to the word of God. These people manufacture death, they are merchants of death!’

Pope Francis invited people to join in the cry of those in distress and accept the Holy Spirit’s gift to recognize the love and mercy of God, our Father.

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

Pacholczyk continued from page 4

of marijuana on brain development may help to explain the association between frequent marijuana use and significant declines in IQ, as well as poor academic performance and an increased risk of dropping out of school. These deleterious effects speak to us of

the fundamentally unethical nature of inhaling, injecting or otherwise ingesting harmful chemical substances into our bodies.

The litany of marijuana’s adverse health effects raises major doubts about the wisdom of promoting its legalization for recreational purposes. The author note that the health effects of a drug—whether legal or illegal—are related to its “availability and social acceptability.”

They conclude, “In this respect, legal drugs (alcohol and tobacco) offer a sobering perspective, accounting for the greatest burden of disease associated with drugs not because they are more dangerous than illegal drugs, but because their legal status allows for more widespread exposure,” leading to more abuse and more harmful effects.

It’s critical for us to acknowledge these negative effects rather than seeking, like drug addicts, to dissociate ourselves from this reality.

(Father Tedosek Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.)

Classified Directory

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

Employment

Parish Coordinator of Youth Ministry & Religious Programs

St. John the Baptist Catholic Parish in Newburgh, Indiana, seeks a dynamic, highly motivated individual for the position of Parish Coordinator of Youth Ministry & Religious Programs. St. John the Baptist, established in 1896, is comprised of more than 1,500 families and is located in a growing, progressive community.

The position includes the development and coordinate a comprehensive youth ministry and be responsible for the development, training and support of parish youth teams and youth leaders. The candidate will also work with and assist the Parish Commission Leader, and coordinate the development of youth programs and events within the parish and diocese.

Excellent computer and communication skills and the ability to work in a collaborative team environment are a must.

Contact: Steve Rapp, Rector, 726 Frame Road, Newburgh, In 47630, or email to pkeller@evdio.org.

Youth Ministry Coordinator

St. Mary Catholic Church, Lanesville, Indiana

St. Mary Catholic Church, Lanesville is seeking someone to fill a part-time position for youth ministry. The ideal candidate will be a faith-filled, energetic person who not only relates well to the youth but also has excellent communication skills to relate with both parents and staff as well. This person will also be able to direct and organize programs and events for the youth that have excellent knowledge of the Catholic faith and doctrine. Past experience with youth is a plus.

St. Mary is a rural parish of 500 families looking for someone to continue to build their youth ministry and to work with the Director of Religious Education and staff to increase the faith of their youth. Education and experience will be considered as a part of the selection process.

Please submit all resumes to St. Mary Catholic Church, 250 St. Mary’s Dr., Lanesville, IN 47136, Attention search committee, by July 5th 2014.

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Qualified applicants will have experience in administration and accounting and high skill level working with Microsoft Office software, including data base and spreadsheet management as well as ability to lay out and design newsletters, brochures and other promotional materials. A bachelor’s degree in accounting is preferred but not required. Applicant must have a proven ability to work with people in a wide variety of situations in a friendly and professional manner and handle confidential information. Success in this position requires working independently and taking initiative when appropriate.

www.archindy.org/layministry

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Address

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

317-236-1548 or 800-382-9836, ext. 1548

www.archindy.org/layministry
Pope Francis says world economic system inevitably leads to war

VATICAN CITY (CNS)—Pope Francis said the world economic system inevitably promotes military conflict as a way to enrich the most powerful nations.

He also condemned the teaching of fundamentalism, defended the controversial record of Pope Pius XII and said that the world economic system inevitably promotes military conflict because “at my age I don’t have much to lose.”

Pope Francis’ words appeared in a wide-ranging interview published on June 12 in the Spanish daily La Vanguardia.

"Are we in a world that is not that good," Pope Francis said. "A system that in order to survive must make war, as great empires have always done. But since you cannot have a Third World War, you have regional wars. And what does this mean? That arms are made and sold, and in this way the idiotal economies, the great world economies that sacrifice man at the feet of the idol of money, obviously keep their balance sheets in the black.

"Yet the pope reiterated one of his signature themes, that globalization’s failings are not only material but cultural, since it produces differences. He called for an economic system that preserves each person’s “particularity, richness, and beauty.”

The pope also addressed the question of religiously inspired violence, noting that Christianity cannot be accused of religious violence in the past, for example during the 17th-century Thirty Years’ War.

"When I see that everybody has it out against the Church, and all we have our fundamentalist groups, small in relation to the rest," he said. "A fundamentalist world...and we don’t want this to happen and afterward the Iper I grew."nquence.

The pope had every reason to be worried about his 6th trip with YMT. Paul Proto-Cathedral. He also serves as a Chaplain for other communities and hospitals. This will be Your Chaplain is Monsignor Steffen, from Alton, IL. He is the Pastor of The Historical Saints Peter and Paul Proto-Cathedral. He also serves as a Chaplain for other communities and hospitals. This will be Your Chaplain is Monsignor Steffen, from Alton, IL. He is the Pastor of The Historical Saints Peter and Paul Proto-Cathedral. He also serves as a Chaplain for other communities and hospitals. This will be Your Chaplain is Monsignor Steffen, from Alton, IL. He is the Pastor of The Historical Saints Peter and..."nquence.

This week, we continued 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 19, 1964 issue of The Criterion.

**Socialization** norms outlined by Vatican

**BARCELONA—The Holy See, in a letter to the 23rd Spanish Social Week, has recognized the growing ‘socialization’ in religious life while warning of dangers. If the process is left to “exclusive state power or deformed ideologies.” The letter, written in the name of Pope Paul VI by a Cardinal Amleto Cicognani, called this phenomenon ‘socialization’ and defined socialization as ‘the progressive multiplication of the relations of coexistence with the consequent shaping of many modes of life and of social activity which are recognized for the most part in public and private law. Modern man, the letter continued, is ‘more and more surrounded and integrated by social relations. His well-being depends more and more on the social bodies which were created for this purpose.’"nquence.

**Home for the Aged drive passes $1.3 million**

**Final ordination for six at Westminster**

**Protestant asks stand on liberty**

**American Mass ‘plan’ supported**

**Commission will take final look at schemata**

**Theological opinion: Killing self is held permissible for spies**

**Announce Carmel novices**

**The council and the priesthood**

**Understanding Church an ecumenical ‘must’**

**Bachelor of Sacred Theology admission**

**Sees South Africa ‘explosion’**

**Philippine Islands to send missionaries**

**An airborne army in the news**

**Unique university is lay-administered**

**Memory打印s stress on Pontiff**

**Priest critical of Cardinal McIntyre**

**Mindszenty hearings set**

**Volcanoes National Park, Orchid Gardens, Black Sand Beaches, Wailua River Boat Cruise, Fern Grotto, The Old Whaling Capital of Lahaina, the Iao Valley, Hilo Pearl Harbor**

**Add-on airfare available.**

This tour will be accompanied by a unique cultural perspective to your experience.

**We are in a world economic system inevitably leads to war.**

**Here in the Vatican, 99 percent said it would not happen and afterward the Iper I grew.”nquence.

**We can say at this moment how far those changes have occurred, let alone the changes that are to come.**

**The Catholic erection is the Church without Peter and the other Apostles is unthinkable. But this does not preclude the fact that, with the common reflection of all Christians on the Bible and tradition, under the guidance of the Holy Spirit, the pontifical office might take on a form which we cannot now possibly foresee.”

**Suggests 7-point plan against pornography**

(Red all of these stories from our June 19, 1964 issue by logging to our archives at www.CriterionOnline.com)"nquence.

Bishops continued from page 3

He urged the bishops to move forward regarding the world. Pope Francis said: “Challenges exist to overcome! Let us be realists, but without losing our joy, our hope and our hope-fueled commitment.”

A report by the bishops’ national advisory council called the bishop’s effort to develop marriage “an urgent priority.”

The report emphasized an agreement with the CDF on the border of the question of marriage for the spring meeting, and also urged the bishops to develop materials to help dioceses “realize now how it can’t fall into those in pain” and alienated from the Church.

The group asked the bishops to continue to review the federal government’s Common Core State Standards initiative, and to consider more diocesan programs to help men to get more involved in the Church.

A report by the National Review Board, which monitors dioceses’ performance in dealing with sexually abusive priests and creating a safe environment for children, said progress has been made but much work still needs to be done.

On June 12, the bishops heard from Helen Alvaré, law professor at George Mason University Law School in Arlington, Virginia, who spoke about the link between new evangelization and poverty; and Brad Wilcox, associate professor of sociology and director of the National Marriage Project at the University of Virginia, spoke about marriage and the economy.

Alvaré urged bishops to continually bring Jesus to those they minister to and to act as if they had “the most time available for them.”

Wilcox, citing numerous studies, spoke of the erosion of marriage in society and its negative impact on children. He urged the bishops to articulate with Catholicks the benefits of an “intact marriage,” but also to “stand in solidarity with couples in crisis.”

What was in the news on June 19, 1964? ‘Socialization’ norms outlined by the Vatican, and Dutch theologian’s says change possible in papal role

By Brandon A. Evans

This week, we continued 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 19, 1964 issue of The Criterion.

**Socialization** norms outlined by Vatican

“BARCELONA—The Holy See, in a letter to the 23rd Spanish Social Week, has recognized the growing ‘socialization’ in religious life while warning of dangers. If the process is left to ‘exclusive state power or deformed ideologies.’ The letter, written in the name of Pope Paul VI by a Cardinal Amleto Cicognani, called this phenomenon ‘socialization’ and defined socialization as ‘the progressive multiplication of the relations of coexistence with the consequent shaping of many modes of life and of social activity which are recognized for the most part in public and private law. Modern man, the letter continued, is ‘more and more surrounded and integrated by social relations. His well-being depends more and more on the social bodies which were created for this purpose.’”

**Home for the Aged drive passes $1.3 million**

**Final ordination for six at Westminster**

**Protestant asks stand on liberty**

**American Mass ‘plan’ supported**

**Commission will take final look at schemata**

**Theological opinion: Killing self is held permissible for spies**

**Announce Carmel novices**

**The council and the priesthood**

**Understanding Church an ecumenical ‘must’**

**Bachelor of Sacred Theology admission**

**Sees South Africa ‘explosion’**

**Philippine Islands to send missionaries**

**An airborne army in the news**

**Unique university is lay-administered**

**Memory prints stress on Pontiff**

**Priest critical of Cardinal McIntyre**

**Mindszenty hearings set**

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**We are in a world economic system inevitably leads to war.**

**Here in the Vatican, 99 percent said it would not happen and afterward the Iper I grew.”nquence.

**We can say at this moment how far those changes have occurred, let alone the changes that are to come.**

**The Catholic erection is the Church without Peter and the other Apostles is unthinkable. But this does not preclude the fact that, with the common reflection of all Christians on the Bible and tradition, under the guidance of the Holy Spirit, the pontifical office might take on a form which we cannot now possibly foresee.”

**Suggests 7-point plan against pornography**

(Red all of these stories from our June 19, 1964 issue by logging to our archives at www.CriterionOnline.com)"nquence.