Youths receive positive image of priesthood during seminary’s Bishop Bruté Days

By Sean Gallagher

Nearly 50 years ago, Archbishop Joseph W. Tobin was in the position of the nearly 40 teenage boys with whom he spoke on June 18 at Bishop Simon Bruté College Seminary in Indianapolis.

The boys were participants in the eighth annual Bishop Bruté Days, a camping and retreat event sponsored by the seminary for teenage boys open to the possibility that God might call them to the priesthood.

When he was a teenager in the mid-1960s, Archbishop Tobin was an altar server and involved in sports in his home parish in Detroit. “I was watching the priests in the parish where I grew up,” he told the youths during a visit he made to Bishop Bruté Days. “And I liked what I saw and what they were doing. I felt really close to God, especially when I served at Mass. So, I was wondering what I should do.”

The next step that Archbishop Tobin took was to enroll in a high school seminary in Wisconsin operated by the Redemptorist order that he eventually entered.

Although high school seminaries are not an option for today’s teenage boys, Archbishop Tobin encouraged the participants at Bishop Bruté Days, who attended from 22 parishes in nine of the 11 archdiocesan deaneries, to keep their hearts and minds open to the priesthood.

“If God is calling you to be a priest, it’s the best life you can have, bar none,” he said.

While the teenagers got to meet and spend time with many seminarians and priests over the four days of the event, the message of the many homilies and presentations that they heard was not so focused on the priesthood itself as simply growing in virtue and the life of faith.

“By entering the dynamic of Christ’s self-giving eucharistic love, we are impelled ... to work for a loving and just society where the dignity of human life is respected from conception until natural death and all the stages in between,” he said in his homily.

More than 52,000 minors traveling alone and 39,000 families have been picked up this fiscal year. The number of children traveling alone has doubled over a year ago and is more than seven times the number that was typical annually through 2011.

For the past two months, volunteers acting on their own

Texas diocese helps to respond to immigrants’ need in surge of children entering the United States

McALLEN, Texas (CNS)—Scared, tired and hungry, immigrants—mostly mothers with their children—have been arriving at the McAllen and Brownsville bus stations at odd hours.

Most hope to travel farther to connect with waiting family members.

They are among hundreds of immigrants—most from Honduras, El Salvador and Guatemala—arriving daily, dropped off by Immigration and Customs Enforcement (ICE) agents after being apprehended in the United States.

Because of the vast number of families and children traveling on their own who have been picked up on the border, mostly in the Rio Grande Valley in Texas, ICE has been giving families permission to travel on to their final destination with instructions to appear in court for deportation proceedings.

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See CHILDREN, page 2

Detainees sleep in a holding cell at a U.S. Customs and Border Protection processing facility in Brownsville, Texas, on June 18. The federal agency provided media tours on June 18 of two locations in Brownsville and Nogales, Ariz., that have been central to processing at least 52,000 unaccompanied minors who have been detained in the U.S. this fiscal year. (CNS photo/Eric Gay, pool via Reuters)
infringement on religious freedom rights in the United States and abroad. Chief among those potential threats are the U.S. Department of Health and Human Services’ (HHS) mandate that most employers, including religious employers, provide insurance for artificial birth control, sterilization and abortion-causing drugs. Archbishop Lori and the Archdiocese of Baltimore are among plaintiffs in 100 lawsuits that nonprofit and for-profit organizations and businesses have brought against the federal government over the mandate.

In his homily, Archbishop Lori criticized the mandate, as well as state laws criminalizing churches that serve immigrants living in the country illegally and “disincarnation against Catholic humanitarinian services because they refuse to provide so-called ‘services’ that violate Catholic teaching.”

Archbishop Lori acknowledged that in other countries people are killed for professing their faith. In the United States, he said, the challenges to religious freedom are more subtle yet “very real.”

He asserted that at all levels is asserting itself in the internal life of churches, telling them that houses of worship are fully religious, whereas religious schools and charities that serve the common good are less so, and therefore less deserving of religious freedom protections,” he said.

The 2014 fortnight theme is “The Freedom to Serve” to emphasize the charitable works of Catholic organizations and individuals. During the Mass, Archbishop Lori distinguished the Church’s work from that of secular nongovernmental agencies (NGO); as Pope Francis has done, adding that Catholics “are to be more than an NGO” by virtue of a “eucharistic heart.”

“We are seeking for the Church and for Church institutions no special privileges,” he said. “We are seeking the freedom to serve, or as Pope Francis once put it, the freedom to proclaim and live the Gospel in its entirety.”

He asked Catholics to keep in “the forefront of our hearts” people U.S. Catholic humanitarinian agencies, parishes and individuals serve.

“Let us look at them not merely as statistics but as persons created in God’s image and called to enjoy friendship with God,” he said.

Catholic parishes and organizations throughout the country have planned events celebrating religious freedom and charitable works to coincide with the fortnight. In addition to participating in these events, Archbishop Lori urged Catholics in the Archdiocese of Baltimore to take “The Freedom to Serve Pledge,” found at www.archbalt.org.

Among the Mass attendees were members of the Baltimore-based Little Sisters of the Poor, plaintiffs in a well-publicized lawsuit against the federal government over the HHS mandate. The U.S. Supreme Court granted the sisters a temporary injunction in January. In an interview after Mass, Mother Loraine Marie Clare Maguire, the Little Sisters’ provincial superior, urged Catholics to pray for religious freedom.

“Religious freedom is very important to us and to our mission of caring for the elderly,” she told The Catholic Review, Baltimore’s archdiocesan newspaper. “You can’t do anything without prayer, and the Eucharist is the summit of our prayer life. It is such great news to have together as a community to pray.”

The Fortnight for Freedom will culminate with a July 4 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington.

CHRILDREN
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have been meeting immigrants at the bus station. They provide food and help the disoriented families navigate bus travel. As the numbers escalated, Catholic Charities of the Rio Grande Valley opened two assistance centers.

When they arrive at the bus station, “they are scared, they’re hungry, they’re tired,” said Sister Norma Pimentel, a member of the Missionaries of Jesus, who is executive director of Catholic Charities of the Rio Grande Valley. “They don’t know who to turn to. They fear someone will take advantage of them.”

She said she told the people at the bus station, “Dios es la guía, Estamos aquí para ayudar.” (“We are with the Church. We are here to help.”)

The first center is at Sacred Heart Church, near McAllen’s bus station. Volunteers helped approximately 200 people the first day. A second center is in the gymnasium across the street from Immaculate Conception Cathedral in Brownsville, and a third is planned in Harlingen.

“The assistance centers are an immediate and temporary response to the need,” said Sister Norma. “A long-term solution is needed.”

She said false information circulating in Central America has contributed to the influx. Some are under the impression that they will receive asylum if they cross into United States with their children, for example. Asylum is a status available to people who have a credible fear of persecution or physical harm in their home country.

Being released by ICE with orders to appear in immigration court is confusing to some, said Sister Norma. “They think they are being offered amnesty.” In reality, the immigration agency “is giving themselves space to breathe” because it is overwhelmed by the number of children and families being detained in the area.

One young man in his early 20s arrived from Guatemala with his infant child. His wife had been kidnapped in Mexico and he was forced to continue without her. Another, Roger (his last name has been withheld for his safety), 14, is a U.S. citizen who was living with his aunt in Miami. He flew to Honduras to accompany his older twin, who she crossed illegally into the United States.

He said it took them four tries before they finally crossed the Rio Grande in the dark. He said he would do it again.

Another teen, a 16-year-old from the department of Morazan, El Salvador, spent four days lost in the Rio Grande Valley, drinking dirty water and eating oranges to survive before he found help. He was left on his own by smugglers who paid $3,000 to get him into the United States. The oldest of five children, Juan was sent north by his parents, who wanted him to get an education. As the youngest of the 11 young men who were traveling in an enclosed truck, he said he was hit and teased. He told The Valley Catholic, newspaper of the Brownsville Diocese, that he had not had anything to eat or drink during that trip.

He was found on the side of the road and brought to the assistance center at Sacred Heart. There, after a 19-day journey, he contemplated whether to turn himself in to Immigration and Customs Enforcement or figure out a way to get to New York to the uncle who was waiting for him.

Sister Norma said she and the other volunteers are inspired by the response from the community.

As soon as the call for donations went out, people started bringing needed items to the center. One business donated 600 pairs of new shoes. Others have provided portalatin Press Inc.

Some of the immigrants have gone weeks without a shower or change of clothes as they traveled across their home countries and Mexico.

The centers are offering food, clothing, toiletries, baby supplies and travel packets. Sister Norma said one group of volunteers stays until 1 a.m. cleaning and preparing for the next day’s newcomers.

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FORTNIGHT continued from page 1
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The Fortnight for Freedom will culminate with a July 4 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington.

FORTNIGHT for Freedom
People participate in a rosary procession on June 21 on the streets of downtown Indianapolis on the first day of the Fortnight for Freedom, a two-week period of prayer, education and advocacy regarding religious liberty called for by the U.S. bishops. The procession and subsequent rally held on the grounds of the Indiana State House was sponsored by the Abba Father chapter of Catholics United for the Faith. For more information about the Fortnight for Freedom, log on to www.fortnight4freedom.org.

(Phot by Dave Gallagher)

Official Appointment
Effective July 1, 2014
Rev. Christiaan Kappes, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, released for a period of one year to teach at Saints Cyril and Methodius Seminary in Pittsburgh, Pa.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.)
Marchers feel encouraged in stance for traditional marriage

WASHINGTON (CNS)—Father Rick Koskis is found a lot to be thankful for during the March for Marriage. By joined thousands of supporters of traditional marriage at the U.S. Capitol on June 19, the pastor of St. Paul X Parish in Mount Pleasant, Pa., told Catholic News Service he was pleased to know that others felt it important to show up in Washington to share their views about the sacredness of the bond between one man and one woman.

“We feel called to be here,” he said. “I saw a joyful group there at the rally,” he added as he and about 20 parishioners from across the Diocese of Greensburg, Pa., made their way to meet with congressional representatives to promote policies that support traditional marriage. “I think it’s a foundation, and much like the March for Life, it will continue to grow.”

Speakers encouraged Americans to restore traditional marriage with truth and love at the second annual March for Marriage.

Referring to the passage from the Gospel of Matthew, “Love your enemies and pray for those who persecute you” (Mt 5:44), Archbishop Salvatore J. Cordileone explained the importance of creating a culture of marriage within the U.S. “Our society is broken and hurting in so many ways,” the archbishop said. “But none of the solutions will have a lasting effect if we do not rebuild a marriage culture, a culture which recognizes and supports … marriage between a man and a woman committed to loving faithfulness to each other and to their children. No justice, no peace, no foundational societal good,” Archbishop Cordileone told upwards of 100,000 marchers.

Co-sponsored by the National Organization for Marriage and the Family Research Council, the event brought grass-roots activists to the U.S. Capitol to illustrate that a “majority of Americans still stand for marriage” as the union of one man and one woman, according to the Subcommittee for the Promotion and Defense of Marriage, encouraged march participants to spread the message of the Gospel with love.

“It is easy to become resentful when you are relentlessly and unfairly painted as a bigot, and are punished for publicly standing by the basic truth of marriage as a foundational societal good,” Archbishop Cordileone told the crowd. “It is tempting to respond in kind. Don’t. We must not allow the angry rhetoric to co-opt us into a culture of hate.”

The event was especially well attended by young people who wanted to make their voices heard.

Carrying the state flag of Maryland, 13-year-old Xavier Krebs of Catonsville, Maryland, joined the march with several of his peers. “I’m here to make sure that people my age have a better future,” he told CNS, “to make sure we do things God’s way. God says that marriage is between one man and one woman, and that’s how it should be.”

Helen Gorman, 17, attended the march with a friend, Kevin Li of Hyyattsville, Maryland, and Coogan said. “We’re glad to meet other people of like-mind, and maybe our presence here will change someone’s mind.”

Christina Andrews and her husband, Jonathan, brought their six children from Washington to Tappahannock, Va. “I believe in God’s definition of marriage as one man and one woman for life,” Andrews said. “Truth is, no matter what people say. Those in attendance also varied in religious beliefs. “A marriage constitutes a man and a woman, and to try to uproot this concept is flaunting a dismissal of the recognition that it is the Almighty sustaining us, giving us life,” said Rabbi Yisrael David Weiss of Morristown, New Jersey, and about other rabbis carried a banner that read, “The Almighty, in His Torah, forbids same-sex marriage.”

Plummer leaves Catholic education post to become principal in Arizona

By John Shaughnessy

Lured by an educational opportunity in the Southwest, Harry Plummer will officially end his four years as the archdiocese’s executive director of Catholic education and faith formation on June 30.

The 55-year-old Plummer will become the principal of a private school—kindergarten through the 12th grade—in the Phoenix area, he said. “I feel like the time to make the career change.”

In announcing Plummer’s decision, Archbishop Joseph W. Tobin praised his efforts for the archdiocese.

“I am grateful for all the good work Harry has done in leading our educational secretariat,” the archbishop noted. “His love of the Catholic Church and ability to clearly articulate our mission made him a valuable asset in the archdiocese. His skills were great assets in his role here.”

Looking back on his time with the archdiocese, Plummer focused on several accomplishments achieved by his staff. He noted “the stellar success of the efforts of our Catholic school office in maximizing the benefits” of Indiana’s school voucher program, a program that has helped thousands of economically disadvantaged students and their families afford a Catholic education.

He also cited the success of hosting two National Catholic Youth Conferences in Indianapolis in 2011 and 2013, each time drawing more than 20,000 high school and college students to the events designed to deepen the faith of participants.

Two other areas of faith development also stood out to Plummer. He mentioned how the department enhanced the archdiocese’s efforts to serve people with special needs.

“Now we have a full time, fully funded staff member that focuses on awareness, inclusion and specialized approaches to special religious education,” he said. “I’m really excited about this.”

Plummer also said the department “dramatically increased the number of teachers and catechists focusing on personal formation in the faith.” He said that progress was achieved “through an innovative use of the United States Catholic Catechism for Adults and establishing the annual Assessment of Catechesis/Religious Education in all our schools and faith formation programs.”

“I am deeply grateful for being given the opportunity to lead the secretariat and serve its many talented, faith-filled employees in these and many other standout accomplishments,” Plummer said.

Before his four years with the archdiocese, Plummer had dedicated most of his adult life to Catholic education, following a career path that has taken him and his family to Florida, Iowa, Michigan, Mississippi, New Mexico, South Dakota and Montana.

In the archdiocese, Plummer succeeded Anne Marie “Mickey” Lentz, who served as the executive director of the Office of Catholic Education and Faith Formation for 12 years.

Now the chancellor of the archdiocese, Lentz will assume leadership responsibility for the office on an interim basis. She praised Plummer for his faith and his commitment to Catholic education.

Mixed roots in the teaching of the Catholic faith have permeated his actions,” Lentz said. “His presence at the donor appeals dinners served to enhance his commitment to Catholic education. He made it very easy for ‘take him’ to be about our Christ-centered schools and parish religious education programs.

His commitment to his family has been admired by all. He truly ‘walks the walk’ when it comes to leading by example. God bless him and his family on their new faith journey.”

I’m deeply grateful for being given the opportunity to lead the secretariat and serve its many talented, faith-filled employees in these and many other standout accomplishments.

Harry Plummer, the archdiocese’s executive director of Catholic education and faith formation

Supporters of traditional marriage wave flags and signs on the West Lawn of the Capitol in Washington on June 19 at the second annual March for Marriage. Thousands of participants walked from the National Mall to the U.S. Supreme Court, where they heard speakers express support for marriage between one man and one woman. (CNS photo/Tyler Orsburn)
The changing face of our family of faith

The Catholic Church in the United States 50 years ago is much different than the Church today. And the Church we see now will be even more different in 2020— and beyond.

Recent news reports, including a story published in the May 23 issue of The Criterion, highlight studies showing Latinos as the Church’s fastest growing demographic. They also reveal a Catholic Church in America evolving into a more diverse family of faith.

So how, as a people of faith, should we address this changing landscape— especially if we believe that everyone hopes to have their life of faith nurtured?

By ceasing to think of different groups as “them,” and coming to terms with our diversity, according to Hostfman Ospino, Boston College assistant professor of theology and ministry. By 2050, Latinos will constitute 50 percent of the population of the U.S., Ospino told journalists and Catholic leaders gathered in Charlotte, N.C., for the 2014 Catholic Media Conference. And the changing face of the Church won’t end there.

In the 1950s, 95 percent of Catholics were white. Today, non-Hispanic whites constitute 47.4 percent of the Church, with Hispanics making up 43 percent, Asians 5 percent, Africans-Americans 3.6 percent and Native Americans 1 percent. But the National Study of Catholic Parishes with Hispanic Ministry released in May, of which Ospino was the principal author, estimates that Latinos will be the fastest growing demographic in the Church in America in the future.

The Catholic Church is no longer the Church of the 19th century. The first bishop of Los Angeles, Bishop Roy J. Deferrari, was ordained in 1857. This winter, Ospino conducted by Boston College’s School of Theology and Ministry in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University, found that Hispanic ministry offerings (CARA) at Georgetown University, School of Theology and Ministry

Ospino said that with Hispanics accounting for 55 percent of all U.S. Catholics under age 30, the time is past for treating Hispanics as a subgroup.

“We need to shift the language,” Ospino said. “Catholic News Service last month, in an interview with a Catholic leader, to speak about Hispanic Catholics is to speak about the majority of the Church. We need to speak about Hispanic Catholics as a people of a Church, a people who are speaking about the majority of the Church.

We cannot ignore or dismiss the Hispanic presence in the Church. Doing so hurts the vibrancy of our Catholic future in many ways: we need to take risks— even financial ones. We must shape this new generation of Catholics.

We need to develop resources in English and Spanish, including resources to help them learn Spanish and better understand the Hispanic culture.

But Ospino said that many mainstream Catholics are still playing “defense” in a Church that has changed dramatically across the last 50 years.

These emerging demographic groups need their “own resources,” according to the study, and have more in common with one another than they do with white Catholics. According to Ospino, the growth of such resources available to emerging populations, “is required to participate in a summer immersion program in Mexico to help them learn Spanish and better understand the Hispanic culture.

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San Pedro y San Pablo fueron evangelizadores con espíritu

A year ago at this time, I traveled to Rome with family members, friends and a diverse group of pilgrims from our archdiocese to receive a pallium from Pope Francis. A pallium is only worn by the pope and by metropolitan archbishops who have responsibilities beyond their diocesan boundaries. The Archdiocese of Indianapolis serves as metropolitan for the Province of Indianapolis (the five dioceses in Indiana), and the pallium that I am privileged to wear—only here in Indiana—is a sign of the unity and communion that exist among the local churches within our state and with the Apostolic See of Rome.

Needless to say, it was a great honor to receive this ancient symbol of episcopal ministry from our Holy Father. And I would say that it is especially appropriate that this ceremony, which involves newly appointed archbishops from every region of the world, is always held on June 29, the Solemnity of Saints Peter and Paul.

We are very familiar with these two saints. Peter was “the rock” whom Christ chose to be the foundation on which his Church is built. Paul is the great missionary who proclaimed the Gospel in his words and actions, and who helped St. Peter and the other Apostles move beyond their comfort zones in the Church’s earliest days.

If we look closely at these two giants of our faith, we see that they were ordinary people—like you and me—who were asked by Christ to do extraordinary things. Peter was a fisherman. The Gospels show him to be passionate, impulsive and weak (in spite of his bravado). He protests loudly, “Lord I will never betray you!” but when put to the test, he falls far short of his well-intentioned promise.

Paul was a zealous Pharisee who persecuted the early Christians. He was present when the first Christian martyr, St. Stephen, was murdered. Paul’s conversion was dramatic, and the assignment the Risen Lord gave him—to be the Apostle to the Gentiles—was incredibly difficult and important. Through the letters and missionary example of St. Paul, Christ continues to be made known to people of many different cultures, languages and religious backgrounds in every corner of the world. Using the term Pope Francis coined in his apostolic exhortation, “The Joy of the Gospel,” I think we can say that Saints Peter and Paul were truly “spirit-filled evangelizers.”

They were men who allowed the Holy Spirit to enter into their minds and hearts. Empowered by the Spirit, they overcame their weaknesses, their prejudices and their fears. On fire with Gospel joy, both men worked miracles of faith and healing. They both built up the Body of Christ in the Church’s earliest days, when proclaiming the Gospel was a dangerous and extremely difficult thing to do.

Pope Francis says (with characteristic bluntness) that we Christians should not be sourpusses (“vintage faces” in the original Spanish), even when confronted with obstacles, doubts or fears. We shouldn’t act like our faith is a burden, or that Christian life is made up of an endless series of oppressive rules and regulations. We should be joyful—rejoicing in our freedom and in our abiding sense of confidence in God’s love for us.

Certainly Saints Peter and Paul would agree with Pope Francis. They were men who suffered intense agony and death for the sake of the Gospel. But they were also men who discovered the true meaning of freedom, and the experience of authentic joy, that can only come from a personal encounter with our Lord Jesus Christ.

In the year that has passed since I received my pallium from Pope Francis, I have come to know and love you, the people of this great archdiocese, more intimately. Inspired by the example of these two great saints, I want to be open to the Holy Spirit and to discover what he is calling us to be and do right here and right now. To be successful in my ministry, I have to acknowledge my weaknesses, prejudices and fears so that I can let go of them and allow the Holy Spirit to work in and through me.

One thing is absolutely clear: My personal mission as a metropolitan archbishop is a shared responsibility. Without the grace of God, without the prayerful support and help I receive from you, I can do nothing.

May these two great saints, Peter and Paul, the patrons of our cathedral church, be examples for all of us as we seek to make pope Francis’s challenge to be spirit-filled evangelizers and missionaries for Christ!

Rejoice in the Lord

San Pedro y San Pablo fueron evangelizadores con espíritu

P

esta época hace un año viajé a Roma con familiares, amigos y un grupo variado de peregrinos procedentes de nuestra arquidiócesis para recibir el palio del papa Francisco. El palio lo portan únicamente el papa y los arzobispos metropolitanos que poseen responsabilidades más allá de los límites de su diócesis. El Arzobispado de Indiana sirve como metropolitano de la provincia de Indiana (las cinco diócesis de Indiana), y el palio que tengo el privilegio de portar—únicamente aquí en Indiana—es un signo de la unión y comunión que existe entre las respectivas diócesis locales de nuestro estado y la Sede Apostólica de Roma.

Huelga decir que fue un gran honor recibir esta antigua simbología de ministra episcopal que el papa Francisco acuñó. No todos los arzobispos pueden proclamar de esta manera arquidiócesis, pero sí todos los que lo merecen.

Si observamos de cerca a estos dos gigantes de nuestra fe, veremos que eran personas comunes, como usted y yo, a quienes Cristo les pidió que hicieran obras extraordinarias. Pedro era pecador. Los evangelios lo señalan como un hombre apasionado, impulso y débil (a pesar de su bravura). Exclamó: “Señor ¿jamás te traicionaré?” pero cuando llegó el momento de la verdad, no cumplió con su promesa bien-intencionada.

Pablo era un fariseo ferviente que después de convertirse al cristianismo, es el que construyó el cimiento de nuestra iglesia dentro de los primeros días. El apostolado era peligroso y arriesgado, pero él se entregó sin reservas. Pero el Ébano, como ya mencionamos, también tiene un lado débil, con sus propios prejuicios y sus miedos. Empujado por el Espíritu, superó sus dudas y miedos para dejar en libertad y dar el ejemplo a la obra que él y a sus discípulos.

El papa Francisco dice (con su característico estilo directo) que los cristianos no debemos tener “cara de vinagre,” aunque nos enfrentemos a obstáculos, dudas o temores. No debemos comportarnos como si nuestras obras delán, porque en algunos momentos te sentirás cansado. No debemos hacerlo, porque en la vida cristiana debemos aprender a soportar y a superar los desafíos y los obstáculos.

En el año que hemos transcurrido desde que recibí el palio del papa Francisco, los anhelos de la iglesia de Cristo, los dioses de los más grandes santos, los desafíos de la vida y el amor de Dios, han resuelto los conflictos y los desafíos, que hemos tenido que enfrentar.

Si estamos cansados, hay que recordar que no estamos solos, y que en todos los momentos de la vida, nos podemos encontrar con el apoyo de nuestro Señor Jesucristo. En el año que ha transcurrido desde que recibí el palio del papa Francisco, he llegado a conocerlos y amarlos más íntimamente a ustedes, el pueblo de esta gran arquidiócesis. Inspirado por el ejemplo de estos grandes santos, deseo estar abierto al Espíritu Santo y descubrir qué nos llama a ser y a hacer aquí y ahora. Para tener éxito en mi ministerio debo reconocer mis debilidades, prejuicios y temores, para poder darles a conocer y a entender.
Pilgrimage to sites in Wisconsin, Illinois and Indiana set for July 14-16

The Marian Center of Indianapolis is sponsoring a pilgrimage to several Marian shrines in Wisconsin and Illinois from July 14-16. The pilgrimage will be led by St. Luke the Evangelist Parish in Indianapolis, and will include Mass, a Pilgrim Mass, and tours of various shrines.

For more information, contact Servants of the Marian Center of Indianapolis at (317) 241-9878 or info@marytown.org.

Media urged to stay focused on God, be friends of Jesus and one another

CHARLOTTE, N.C. (CNS) — Stay focused on God and be friends of Jesus and one another, Catholic communicators were told on June 18 in Charlotte.

“May everything we do spring from the love of God,” Archbishop Peter J. Jugis said in his homily at St. Patrick Cathedral during the opening Mass of the 2014 Catholic Media Conference.

Archbishop Joseph F. Kurtz of Louisville, Ky., urged members of the Catholic media to “put on Christ!”

“We are not neutral on Christ and on the Church; we are Catholics who look for the truth and embrace it,” he said.

Archbishop Kurtz said the videos “come across as inviting friendship and respect.”

Bishop Christopher J. Coyne, vicar general, is featured in a new set of videos that focuses on “10 Things We Want You to Know About the Catholic Faith.”

Bishop Coyne said the videos “come across as inviting and friendly rather than dogmatic or polemical.”

The form was intended to be similar to a series of CatholicTV’s liturgical “Blinks” to which Bishop Coyne also contributed. One of those videos won a 2014 bronze Telly Award in the religious short category.
of that,” Kitchell said.

Thomas Goble, 14, of St. Bartholomew Parish in Columbus, seemed to grasp the kind of holiness that is encouraged at Bishop Bruté Days.

He appreciated being around so many other Catholic boys, because he knows that when he starts as a freshman at Columbus North High School in Columbus at the end of the summer, he will be a bit more alone in his faith.

However, what was instilled in him at Bishop Bruté Days will stay with him during high school.

“They’ve been talking a lot here about how we need to find where we can encounter Jesus and how other people may need that encounter,” Thomas said. “That’s what I will bring to Columbus North. I will be the person who gives you a smile if you’re having a bad day. I will be the person who will say ‘Hi’ to you, no matter what the situation is. I will be the one there for you.”

In the long run, Bishop Bruté Days might help some of the participants to ask God in prayer if they should become a seminarian.

That’s what happened with Nick McKinley, a sophomore at the college seminary, who attended five of the camping and retreat events before becoming a seminarian for the archdiocese.

“The great support of priests [at Bishop Bruté Days] was very encouraging and welcoming,” said McKinley, a member of St. Christopher Parish in Indianapolis. “It really said to me that this might be good for me. I felt I was on the right path.”

One of the priests at Bishop Bruté Days on June 18 was Father David Marcotte, who was ordained just 11 days earlier. A graduate of the college seminary who previously assisted with Bishop Bruté Days, Father Marcotte was glad to come back and provide a positive example of the priesthood to the teenage boys.

“It’s great to come back as a priest and to tell them that I love what I’m doing and happy with the decision that I made,” said Father Marcotte. “It’s a great life if that’s what God is calling you to. There are so many of us that enjoy it.”

Since Bishop Bruté Days now takes place at the seminary, the participants can also see what the daily life of the seminarians is like and how they enjoy living with each other.

“It’s almost hard to remember that they are seminarians because they’re so much like the rest of us,” said Thomas Goble.

The teenagers saw how the seminarians were like them when the possible future priests joined them in games of dodge ball, basketball and attended an Indianapolis Indians baseball game with them.

“It helps me realize that being a seminarian is not all hard and tough,” said Aaron Robinson, 14, a member of SS. Francis and Clare of Assisi Parish in Greenwood. “It definitely makes it seem more attainable.”

In today’s secular society, spending time with seminarians, priests and other Catholic boys interested in the faith is especially helpful, said Father Robert Robeson, rector of Bishop Bruté College Seminary.

“Our culture is not one that necessarily supports someone making the kind of commitment to celibate chastity and obedience and their faith that the seminary and the priesthood requires,” said Father Robeson. “So it helps them to see that there are other guys who are open to that possibility.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.

For more information about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb.)
Eucharist, church renovation brings Rushville parish community together

By Sean Gallagher

RUSHVILLE—Mary Schneider has seen many changes at St. Mary of the Immaculate Conception Parish in Rushville during her 72 years. But the recent renovation of her faith community’s church is the most dramatic of those changes.

“It’s breathtakingly beautiful,” said Schneider. “I just get goose bumps talking about it. Everywhere you look in the church, it’s more beautiful from one place to the other.”

Archbishop Joseph W. Tobin blessed the renovated church of the Connersville Deanery parish during a June 21 Mass on the Solemnity of the Most Holy Body and Blood of Christ, also known as Corpus Christi.

In his homily, Archbishop Tobin said that the Eucharist sustains the very life of the Church as the body of Christ.

“We go to the Eucharist to stay alive,” he said. “The Eucharist is meant to be God’s regular nourishment for us, daily manna to keep us alive within the desert of our lives.”

Archbishop Tobin said that the point about the relationship of the universal Church and the Eucharist is also true for St. Mary Parish.

“You’ve done a marvelous job in revitalizing this church building. It really is beautiful,” he said. “But without the Eucharist, St. Mary of the Immaculate Conception will certainly die.”

“And so, we thank God for the gift of his body and blood. We thank God that this gift makes us a community.”

The community of faith at St. Mary that is nurtured through the Eucharist came together in a significant way to accomplish the $1.3 million renovation of the church’s interior.

Father Jeremy Gries, pastor of St. Mary, said that approximately 85 percent of the members of the parish contributed financially to the project.

“It has been a very unifying project for the parish overall,” he said. “Everyone contributed. Everyone wanted to see it happen. People have been very pleased.”

Like Schneider, many parishioners were thrilled when they saw the renovations of their church’s interior completed just before Holy Week this year.

The project included completely replacing the church’s plaster walls, giving walls a new paint scheme, re-working the side altars, replacing the floor of the sanctuary and constructing a new baptismal font and a reredos altar in the middle of the sanctuary to hold the church’s tabernacle.

The renovation of St. Mary Church’s interior was the culmination of other projects over the past decade—repairing structural problems in the church’s attic, tuck pointing its bricks, replacing its ceiling and lighting and installing a new heating and air conditioning system.

St. Mary parishioner Ed Harpring gave much of the credit for the renovation’s success to Father Gries.

Harpring worked closely with his pastor when he served as co-chair of the Preserving Our Heritage Campaign, which raised funds for the renovation, and on the parish’s renovation committee.

Harpring described Father Gries as “the guiding light, the lynchpin” for the project. He especially appreciated the expertise that his pastor brought to the work from his days working as a structural engineer before entering the seminary.

“He’s two engineering degrees came in very handy. He, possibly, is the most qualified priest on the face of the Earth to head a renovation project of this size,” said Harpring in remarks at the end of the Mass, inspiring laughter and applause throughout the congregation.

In comments after the Mass, Father Gries was quick to put the focus on the Eucharist as the source for the strength and unity of the parish, something he said is expressed in the placement of the tabernacle directly behind the main altar.

“The Eucharist is central to what we do,” Father Gries said. “It’s back in the center. Having the tabernacle back there and having us gather around the altar has been a good part of it.”

At the end of the Mass, Archbishop Tobin gave the members of St. Mary Parish a mission that he thinks can be energized by the church renovation’s success.

“Statistics say that 20 percent of our state belong to no church,” Archbishop Tobin said. “So I imagine that there are a few folks here in Rushville that don’t have a spiritual home. Maybe they’re people you work with, people you know in different civic organizations.

“Reach out to them. Say, ‘We’ve got a really good thing here. … Most of all, we’ve got a generous, loving body of Christ that is nourished by his word and sacrament.’ ”

Father Gries, who thought Archbishop Tobin was “spot on” in giving that mission to the parish, said that St. Mary Parish is ready to reach out in earnest to the broader community.

“The title of our campaign was ‘Preserving Our Heritage,’” Father Gries said. “And certainly there was a physical heritage that we had to preserve.

“But, more importantly, is the heritage and tradition of our faith. We recognize that we not only need to preserve it, but also to put it into practice and spread it and share it with those around us.”

(For a gallery of photos from the Mass in which Archbishop Joseph W. Tobin blessed the recently renovated St. Mary of the Immaculate Conception Church in Rushville, log on to www.CriterionOnline.com)
WASHINGTON (CNS)—Saying the United States has a special responsibility to the people of Iraq, the chairman of the U.S. bishops’ Committee on International Justice and Peace called for diplomatic measures rather than a military response to the crisis facing the country.

In a letter to Susan E. Rice, national security adviser, Bishop Richard E. Pates of Des Moines, Iowa, called upon the U.S. to urge Iraqi political leaders to “form an inclusive government” so that people who feel they have no voice in the country’s affairs are included in its governance.

“Our nation bears a special responsibility toward the people of Iraq. The U.S.-led invasion and occupation unleashed both sectarian conflicts and extremism in Iraq, two tragic unintended consequences that have profound and continuing repercussions for the people of Iraq,” Bishop Pates wrote on June 19. Iraq’s crisis was spawned by the rapid movement of thousands of armed members of the Islamic State of Iraq and the Levant through much of northern Iraq. The militant organization has readily killed Muslims and Christians while functioning with military efficiency during its press toward the capital of Baghdad during June.

“It is critical that all ethnic and religious groups are represented at the table of governance so that the common good of all is served,” he said. “Extremists have been exploiting the divisions born of exclusion and the weakening of the rule of law.”

Bishop Pates said diplomatic efforts also must be undertaken in neighboring Iran, Russia, Saudi Arabia and “all responsible parties in Syria.”

“Military intervention would only lead to more conflict,” he said.

“The more we fight, the more people will fight us. We really believe the only way for any kind of solution to be reached is through the United Nations. The U.N. has the ability to address the concerns for all the people in the area, all of the countries involved,” Sister Josie Chronisak, a member of the Sisters of the Humility of Mary who chairs Pax Christi USA’s national council, told Catholic News Service that the challenges facing Iraq will be resolved only through nonviolence and diplomacy.

“As an organization committed to the belief in nonviolence we do continue to be saddened by all the violence in the world, but most especially at this time by the violence that is causing increased suffering to the people of Iraq,” Sister Josie said.

“In its statement, Pax Christi USA has a special responsibility to the people of Iraq, the chairman of the U.S. bishops’ Committee on International Justice and Peace called for diplomatic measures rather than a military response to the crisis facing the country. (CNS photo/Reuters)
The Eucharist celebrates Christ’s presence in the Church

By David Gibson

A Mass is not called a celebration only when it gives rise to happiness in the people of God. Still, that might be one good reason to consider it a celebration. While there are celebrations of all kinds in the human family, people tend first to think that a celebration is, well, “celebratory,” an occasion to rejoice.

It is evident that the Eucharist is an occasion to rejoice when two people marry in the Church. The occasion brings Christian life’s joyful dimension into plain view. As Pope Francis said, “The Christian ought always to be joyful, as one who goes to a wedding.”

Life encompasses “moments of crucifixion, moments of pain.” Pope Francis acknowledged in a September 2013 homily. Yet, he added, there is always a profound peace and joy because Christian life itself “is lived as a celebration, like the nuptial union of Christ with the Church.”

A nuptial Mass connects directly with the lives of two people setting off into a somewhat unknown future. Its particular type of festivity does not characterize every eucharistic celebration, however.

What the Mass does celebrate is Christ’s presence in the community of his disciples. It also celebrates the bonds of kindness and care among his people. Pope Benedict XVI once described this group of people as “God’s family” and “a gathering of friends” who “never abandon each other” in “life or death.”

The Church’s people, then, are bound together by Christ. The Eucharist gathers together these bearers of Christ’s life and love. In the end, it disperses them back into the world to serve in countless ways as lifelines for others. These realities of the Church’s identity were celebrated recently when representatives of the U.S. Catholic bishops visited the border region between Mexico and Arizona. The Eucharist is a place for those who died trying to make their way into the United States through the desert.

“We know that the border is lined with unmarked graves of thousands who have died alone and nameless,” Boston’s Cardinal Sean P. O’Malley said during an April eucharistic celebration on the border. He explained, “We are here today to say they are not forgotten.” He added, “We are here to discover our own identity as God’s children so that we can discover who our neighbor is.”

People know what celebrations are in ordinary life. We participate in celebratory events, we experience them. Think of the family celebrations of birthdays, anniversaries, graduations, engagements, retirements and holidays. In these celebrations, people rediscover the importance of their identity within a family. Time spent together affords the opportunity to celebrate each family member’s life.

But how is the Eucharist a celebration? I pondered that question recently after hearing several news reports mention Masses that Pope Francis “delivered.” Delivered? Surely the Mass that Pope Francis “delivered” was not “delivered” like a prepared speech or a package to bring to your doorstep! The Eucharist is an event to enter into and experience, like all true celebrations.

While Catholics consider the Mass a celebration, the reasons for calling it that rarely are spelled out. St. John Paul II’s encyclical on the Eucharist said that in “celebrating the eucharistic sacrifice,” communities of the baptized “express and affirm their identity” (“Ecclesia de Eucharistia,” #32).

To more completely experience the riches of the Mass, the Second Vatican Council’s Constitution on the Sacred Liturgy cautioned against becoming “silent spectators” during eucharistic celebrations. It recommended participation in the Mass that is “fully conscious and active” (#14).

In other words, people do not simply “attend” Mass, they “participate” in this central expression of the Church’s faith. They affirm and hope to develop their identity within the body of Christ.

Today, some participate as lectors during Mass or extraordinary ministers of holy Communion, ushers and choir members. For most Catholics, “participation” means taking part “by means of acclamations, responses, psalmody, antiphons and songs, as well as by actions, gestures and bodily attitudes,” the words of the liturgical constitution (#30). It added, “At the proper times, all should observe a reverent silence” (#30).

To discover the meaning of the Mass more fully, it makes sense to pay attention to how Christ is present during its celebration. According to the liturgical constitution, Christ is present “in the person of his minister ... but especially under the eucharistic species” (#7). Christ also is present “in his word, since it is he himself who speaks when Scripture is proclaimed during the celebration. Again, Christ is present among the people “when the Church prays and sings”—as present, that is, “where two or three are gathered” in his name (#7; Mt 18:20).

“The Church draws her life from the Eucharist,” St. John Paul wrote in the opening sentence of his 2003 encyclical titled “On the Eucharist in Its Relationship to the Church” (“Ecclesia de Eucharistia”). Underscoring Christ’s continual presence in the Church, celebrated with particular “intensity” in the Eucharist, he wrote: “In the humble signs of bread and wine, changed into his body and blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope” (#62).

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

Sunday Mass renews the special bonds of the Church’s faithful

By Rhina Guidos

I recently heard someone ask the question: Why do we have to go to Mass? I don’t think I’d heard that question since I was a child, when someone was whining, begging to stay home. Not going to Mass on Sunday back then was unheard of, and it was drilled into us that the only excuse for not going was death—our own, not someone else’s.

These days, studies show, however, that fewer Catholics attend Mass on Sundays, and some don’t understand why it’s important to attend. Isn’t the point just to be a good Christian?

While that’s true, the Catechism of the Catholic Church is clear about the Sunday obligation. “The Sunday celebration of the Lord’s Day and his Eucharist is at the heart of the Church’s life” (#2177).

I always thought the word “obligation” made heading to Mass on Sunday sound as if it was something we were forced to do, akin to eating a despised vegetable. My favorite take on it, however, came a couple of years ago from Jesuit Father William Byron, who recalled the old phrase “much obliged” as an expression of gratitude. Therefore, he said, the Sunday obligation was our way of thanks-doing, thanks-saying, thanksgiving.

On Sundays, Father Byron wrote: “We give thanks for the gift of our salvation through the death, resurrection and ascension of Jesus. Not to meet this obligation—not to offer praise and thanksgiving—is an ingratitude.”

While there are many ways to give thanks to God on a Sunday, there is something special, however, about those of us who gather, with our imperfections, but together nevertheless, in church. Just as a biological family is forced to get together for special occasions and try to mend fences for the good of the group, we as a Christian family, are called by God to do the same. We celebrate a special occasion, and we do it together while putting our differences and discord aside, and try to come together in love and unity.

The Letter to the Hebrews reminds us that “we should not stay away from our assembly, as is the custom of some, but encourage one another” (Heb 10:25).

The Eucharist, the catechism says, “teaches Christ’s saving doctrine; it practices the charity of the Lord in good works and brotherly love” (#2179).

While there can be occasions when a Catholic’s obligation to attend Sunday Mass is dispensed—for example, because of illness or caring for infants—we’re encouraged to meet and express our communion with the Church and one another. Praying alone, in front of the TV, unless there’s a good reason for it, misses the intention.

The catechism reminds us that “you cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests” (#2179).

(Rhina Guidos is an editor with Catholic News Service.) †
Cynthia Dewes
Cornucopia/
Old Testament: The delightful story of Ruth

From the Editor Emeritus/
move to Moab, located to the east of the
Israelite judges.

As Mary declared, she is the handmaid
of love: love for our children, our
parents, pets, friends, even our work.

Love is the ideal emotion, the goal of
Christian living; to gpove God's love
in this world.

During his travels
Paul was a preacher of the Gospel.

Ruth identified herself and asked him
to "spread the corner of your cloak
at his feet."

The courage that my dad instilled in me
during a storm is something I carry
with me today.

The courage that our heavenly Father
instills in us each day.

The courage that we consider our honorary grandchildren.

One way to imitate Paul is to avoid
taking things too seriously and to think
that everything rests on our shoulders.

As St. Peter, who walked on a
stormy sea as long as he kept his eyes
fixed on the Lord, we can keep our faith in
Christ and keep on moving forward.

As St. Paul, the Apostle Parish in Greencastle, is a
regular columnist for Faith and Family.

Faith and Family/Sean Gallagher

Stand beside or heavenly Father during life's storms

Spring and summer in Indiana is often a
time when severe storms cross our state.

If you're growing up in the Hoosier state, you
usually gain memories early on of seeing the sky darken,
driving rain coming from all directions, driving winds
and driving rain windows creaking their
cables tight.

That was certainly the case for me as I grew up in
Shelbyville in the 1970s and 1980s. When I was a boy,
thunderstorms scared me to death.

My parents reasoned with me, trying to
persuade me that I was safe from the storm in
the house. But those words didn’t relieve
my fears.

What finally swept them away was not
with a loud crash.

One evening, a storm filled with thunder
and lightning blew through.

Looking back when I stood at the edge of
our garage next to my dad during a storm,
I realize that he taught me a deeper lesson
that we could have never imagined in the past.

This does not mean that life’s terrors
will not harm us. That would be unrealistic
and not the kind of faith that our heavenly
Father is calling us to place in him.

There will inevitably be times when we
or our friends or loved ones are hurt for what
seems to be no good reason. We might even
experience the grave threats to our own lives
and the untimely death of someone close
to our hearts.

In the midst of such swirling winds
that life can hurt us, it can be hard to
believe that our heavenly Father still
loves us and cares for us.

Keeping a firm hold on our faith in him
might give us little comfort while being
bruised and battered by a storm.

But like St. Peter, who walked on a
stormy sea as long as he kept his eyes
fixed on the Lord, we can keep our faith in
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Sunday, June 29, 2014

• Acts 12:1-11
• 2 Timothy 4:6-8, 17-18
• Matthew 16:13-19

This weekend, the Church celebrates the Solemnity of SS. Peter and Paul, both of whom were martyred in Rome in the first century. There are two sets of readings for this feast, one for the vigil Mass and another for the Mass on the day of the feast itself. This reflection will be on the latter set of readings.

Peter, or Simon, was the Galilean fisherman whom Jesus called to be an Apostle, and whom Jesus then strengthened with a new name, Peter, which means “rock.” The name Peter is significant because it signifies the foundation of the Church. In Matthew, the Lord gives Peter the task of leading the Church. Acts is filled with examples of Peter’s leadership as it actually unfolded. Peter states that Jesus is the “Son of the living God” (Mt 16:16). The Lord replies that God inspired Peter’s statement. The Lord is going to confederate authority over the Church upon Peter. Peter refers to “keys” (Mt 16:19). In the ancient world, chief stewards (officials akin to modern prime ministers) were given the keys to the ruler’s house on a necklace, as a symbol of their position. The reference made the Lord’s action immediately clear to all present.

Reflection

The first reading from Acts and the last reading from St. Matthew’s Gospel come together in this important fact: Peter and Paul were called by Jesus. In Matthew, the Lord gives Peter the task of leading the Church. Acts is filled with examples of Peter’s leadership as it actually unfolded. God protects Peter and intervenes to allow Peter to continue to serve the Church. Then, Paul testifies to his own vocation in Second Timothy. Both Peter and Paul played indispensable roles in the formation and strengthening of Christianity. They and the other Apostles did not just happen to appear out of the blue. They were not Roman citizens, a family member was Roman citizen, a Roman pawn who had tried the Lord on Good Friday, turns his evil attention to the Mediterranean world.

Liturgical resources like www.ebreviary.com even supply prepared booklets that may be printed out for use by a congregation or an individual. In all things, we should take care not to surrender to mere convenience by having a Communion Service in place of offering or seeking out the celebration of the Mass. The Mass and the fruits of the Mass are too important and too central to our faith life to allow this.

(Father Patrick Beidelman is the executive director of the archdiocesan Secretariat for Spiritual Life and Worship.)†

Daily Readings

Monday, June 30
The First Martyrs of the Holy Roman Church
Amos 2:6-10, 13-16
Psalm 50:16b-23
Matthew 8:18-22

Tuesday, July 1
Blessed Junipero Serra, priest
Amos 3:1-8, 11-12
Psalm 5:4b-8
Matthew 8:23-27

Wednesday, July 2
Amos 5:14-15, 21-24
Psalm 50:7-13, 16b-17
Matthew 8:28-34

Thursday, July 3
St. Thomas, Apostle
Ephesians 2:19-22
Psalm 111:7b-2
John 20:24-29

Friday, July 4
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40, 131
Matthew 9:9-13

Saturday, July 5
St. Anthony Mary Zaccaria, priest
St. Elizabeth of Portugal
Amos 11:15
Psalm 85:9a, 10-14
Matthew 9:14-17

Sunday, July 6
Fourth Sunday in Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
Romans 8:9-11
Matthew 11:25-30

Readers may submit prose or poetry for faith column

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

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

Send material for devotionals to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.†
BRYAN, Charles, Sr.
Mother of 22. Great-grandmother and James Matthews. Grand- 
Ken, Louis and Robert Aull.
June 11. Mother of Martha
grandmother of two.
grandmother of nine. Great-great-
Theresa Noah and Tony Hood.
June 10. Mother of Monta Riggs
ADKINS, Rose Ann
on this page.
elsewhere in
date of death. Obituaries of
those ar
natives of the archdiocese or
Page 14
3001 E. 30Th Street
Society of St. Vincent de Paul
www.svdpindy.org
Indianapolis, IN 46218
Please submit in writing
Rest in peace
don't take the summer off.
to arrange pick-up or log on to
317.687.1006
To donate usable household items such as appliances,
household items help us assist nearly 3,150 families
every week.

Life's a ball
Anglican Archbishop Justin Welby of Canterbury, spiritual leader of the Anglican Communion,
tosses a cricket ball while meeting members of the Vatican cricket club at the Vatican on June 15. 

Society of St. Vincent de Paul serves the needy year-round. Their donations and money
usable household items help us assist nearly 3,150 families every week. 

VATICAN CITY (CNS) — In the stronghold of an Italian crime syndicate believed to be richer and more
glorious than the Sicilian Mafia, Pope Francis said,
"Those who follow the path of evil, like
the mafia's do, are not in communion with God; they are excommunicated!"

During a Mass on June 21 in the
southern region of Calabria, Pope Francis
made clear that even if the mob families
continue to go to Mass and decorate
t heir homes and hideous with religious pictures, they have cut themselves off from
communication with the Church and with God.

"When instead of adoring the Lord, one substitutes the adoration of evil,
then one opens the path to sin, personal interests and
exploitation," Pope Francis said to an audience of 250 prisoners
that gathered in a field near the town of Sibari.

"When one does not adore the Lord, one becomes an adorer of evil, like those
who live lives of crime and violence.

Your land, which is so beautiful, knows the signs and consequences of this sin. This is
what the ‘Ndrangheta is: the adoration of evil and contempt for the common good," the pope
said. The ‘Ndrangheta is a crime syndicate based in Calabria.

The pope began his nine-hour visit to the Diocese of Cassano allo Ionio meeting
prisoners at the Rosseta Sicia jail in Cavatostino. At the jail, he met the father and
grandmothers of Niccola Campolongo, a 3-year-old killed with his grandfather in January. The boy’s parents, and
several other relatives, are in jail on
drug trafficking charges. Italian police
said it appeared the boy was caught in the crossfire between rival clans over a
drug deal.

In a speech to all the detainees and staff, Pope Francis called for prisons to offer
programs aimed at rehabilitation.

When this objective
is overlooked, the penalty becomes
an instrument only of punishment and social retaliation, which damages both
the individual and society.

The pope also
told the prisoners to use their time in

prison to think about the impact of their
crimes on their families, society and their relationship with God.

"The Lord is a master at rehabilitation," the pope said. "He takes us by the hand and
brings us back into the social community. The Lord always forgives, always
accompanies, always understands; it is up to us to let ourselves be understood,
forgiven and accompanied."

Before leaving, Pope Francis
made his usual request for prayers, then added:
"Because I, too, have done wrong, and I, too, must repent."

The pope also visited a hospice for the terminally ill, where a doctor
removed a small splinter from one of his fingers, according to Vatican Radio.

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Apology helps ministry lay cloak of charity in Tell CityDeanery

By Natalie Hoefert

The story of a Tell City Deanser who has been named a saint with a fourth-century legend about St. Martin of Tours.

Tradition and art tell the tale of the young soldier riding toward a town one winter day, when he noticed a poor man at the gates of the town. The man was poorly dressed, shivering and begging for alms.

Having nothing to give him, St. Martin, a catechumen at the time, split his own cloak in two, giving half to the beggar.

That night as St. Martin slept, Christ appeared to him in a dream wearing the half-cloak the soldier had given the poor man. He heard Christ say, “Martin, as yet only a catechumen, has covered me with his cloak.”

At St. Martin of Tours Parish in Siberia, a ministry named for this saint continues the spirit of charity that the tale evokes.

Martin’s Cloak food pantry, located in the parish’s basement, serves the poor of Crawford, Dubois, Perry and Spencer counties.

The pantry, which is open from 8-11 a.m. on the second and fourth Saturday of each month, is partially funded by the United Catholic Appeal. Christ Our Hope annual campaign.

The pantry is supplied in part by food drives held in various parishes, and is also part of a Perry County food coalition.

“The Catholic Diocese of Evansville, Indiana, is accepting applications to the position of Chancellor. Appointed by the Bishop, the successful candidate will serve and be supervised by the Chancellor in advising and supervising the administration of the diocese.

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In 1995, [Benedictine] Father Jerry King asked if I would manage the food pantry, said St. Martin of Tours Parish member Marlene Oser, who had been volunteering for the ministry since its inception. “I didn’t want to run it alone, but I said I would help.”

Oser, now 81, co-managed the pantry with three other volunteers for 20 years. “After a few years with fellow parishioner Mary Beckman. Then a new co-manager came along—"in the form of a husband." In 1998, Leroy Oser and I were married," she said. “He was interested in what we were doing. He came with me and thought it was something we needed to do, and we’ve been doing it ever since.

“We never feed food, see that it gets here, set up and get the pantry ready each time, get food on the shelves. We have about 45 or 50 volunteers, and I make up the list so we have four to five help each time.

“We’re serving between 45-50 families each time. I know of one family that we serve that has 11 people in it. According to Hess, Martin’s Cloak served 1,207 families in 2013. The families served “are all very rural people,” she said. “A lot live remote so they can hardly afford gas to get to a job. They’re very poor people.”

All who come are served, said Hess. “They’re asked questions about income and who’s working. And nobody is turned away. You don’t know all the circumstances. Anyone who bothers to come will be served,” she said.

Those who come are thankful. “A lot of them will say, ‘I don’t know what we’d do without you’ and ‘You’re really doing a good thing here,’ Marlene Oser said.

In both of their, the Oser’s are trying to find replacements to take over the running of Martin’s Cloak.

“We both enjoy the work and have enjoyed all these years,” said Marlene Oser.

“But we’re not in that good of health anymore.”

According to Hess, as long as the ministry continues it will be supplemented by United Catholic Appeal funds to help feed the poor of the Tell City Deanery.

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ForSale
What was in the news on June 26, 1964? Pope Paul plans to make pronouncement on the pill, and the Civil Rights Act about to become law

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 26, 1964, issue of The Criterion:

- Pope plans pronouncement covering birth regulation
  - "VATICAN CITY—Pope Paul VI revealed that the Church is in the process of a major re-evaluation of the question of birth control and said that for the first time in the present century, the pronouncements on the question by Pope Pius XII must be considered valid and binding for all Catholics. Pope Paul spoke out on June 23 with the apparent intention of ending the current controversy over the possible legitimacy for using certain recently discovered hormone control pills which can prevent conception. He did not refer explicitly to the "pill." But he said that the Church is being aided by 'many eminent scholars' in an intensive study of the question, and that its findings will be revealed as soon as possible. Pending a further pronouncement, he said, nobody is to 'take it upon himself to speak in terms different from the norm.'"

- Catholics' role in creating an attitude of compliance when the President's anticipated appeal has been foreshadowed
  - "WASHINGTON—President Johnson is expected to sign the historic civil rights bill into law on June 26, 1964, issue by logging on to our archives at [www.CriterionOnline.com] "

- The pill, and the pronouncement on plans to make
  - "WASHINGTON—President Johnson is expected to sign the historic civil rights bill into law on June 26, 1964, issue by logging on to our archives at [www.CriterionOnline.com] "

- Question Box: Is the rights bill pulpit material?
  - "If we want to follow Jesus' path, we must be defenders of others, not their accusers," he said. "If I see someone do something bad, do I defend him? No! But keep quiet. Go and pray and defend him before God, like Jesus does. Pray for him, but don’t judge him." "

Pope points to St. John the Baptist as special model for evangelizing

VATICAN CITY (CNS)—In sharing the Gospel with others, Christians must be like St. John the Baptist, preparing the way for the Lord, pointing him out to others, then stepping aside, Pope Francis said. Celebrating the feast of the birth of St. John the Baptist on June 24, Pope Francis called him "the greatest among the prophets," because he knew how to prepare people, discern the Lord's identity and "diminish" so Jesus could increase. Pope Francis said: "St. John knew his role was "to prepare the people, prepare people's hearts for an encounter with the Lord," Pope Francis said. "The prophet also needed the gift of discernment to be able to recognize Jesus as the messiah, the pope said. "The Spirit revealed this to him and he had the courage to say, "It's him. This is the lamb of God who will take away the sins of the world." (Jn 1:29)."

Finally, the pope said, St. John knew that his gift for speaking, preaching, moving people's hearts and attracting a crowd had a purpose that had nothing to do with him and everything to do with Jesus.

As a model for evangelizing, St. John the Baptist demonstrates that "a Christian does not proclaim him or herself, but another, and prepares the way for another: the Lord. A Christian must know how to discern and must discern the truth from that which seems to be true, but isn't," the pope said. Finally, "a Christian knows how to diminish so that the Lord increases in the hearts and souls of others." In his homily the previous day, Pope Francis focused on Jesus' 'disciples in Matthew 7:1-5, 'Stop judging that you may not be judged' and 'How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye?''"

One who judges another is wrong, simply because he is taking a role that is not his," but belongs only to God, the pope said. People get "so obsessed by what they want to judge, by that person, that the splinter keeps them from sleeping and they are not even aware of the beam they have." Judging another, he said, "ends badly, because the same measure you use will be used to judge you."

In the Bible, the pope said, Jesus is described as an advocate for his followers and he sends the Holy Spirit to defend them. Interestingly enough, he said, the one the Bible labels—in Revelation 12:10—as the "accuser" is the devil. "If we want to follow Jesus' path, we must be defenders of others, not their accusers," he said. "If I see someone do something bad, do I defend him? No! But keep quiet. Go and pray and defend him before God, like Jesus does. Pray for him, but don’t judge him.”

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