Pro-life demonstrators celebrate on June 30 outside the U.S. Supreme Court in Washington as its decision in the Hobby Lobby case is announced. The high court ruled that owners of closely held corporations can object on religious grounds to being forced by the government to provide coverage of contraceptives for their employees. (CNS photo/Jonathan Ernst)

High court upholds religious liberty for closely held businesses in key case

By Sean Gallagher

Bill Grote jumped out of his chair on June 30 when he saw a television report on the U.S. Supreme Court’s decision regarding Burwell v. Hobby Lobby.

The report explained that the high court ruled in a 5-4 decision that closely held companies cannot be forced to abide by the federal Health and Human Service’s mandate that requires nearly all employers to provide abortion-inducing drugs, elective sterilizations and contraceptives to their employees free of charge if the individual or families that own these businesses have religious objections to the mandate.

Bill Grote is a member of a family that owns such a business. Since 1901, the Grote family has owned the Madison-based Grote Industries, a global manufacturer of commercial vehicle lighting products. Last fall, the Catholic family was granted relief from the mandate by the U.S. 7th Circuit Court of Appeals in Chicago.

If the Hobby Lobby ruling had gone against his family, the relief they had gained last fall would have disappeared. The federal government could have levied severe fines on the company if it did not abide by the mandate.

And so when Bill learned that the court ruled in favor of the religious liberty of the family that owns Hobby Lobby, he said that he “kicked up my heels a little bit.”

“I jumped up out of my chair,” Bill said a few hours after the announcement. “My wife Terry was in the room. I gave her a hug and a big smile. It’s a wonderful day.”

A few days before, however, Bill was a bit more serious as he called his son Dominic, Grote Industries’ president and chief executive officer, into his office to consider the family’s next move if the court’s decision went against them.

“I hadn’t really been thinking in that frame of mind,” said Dominic. “It kind of put things into perspective. It was sobering.”

Catholic bishops of Indiana issue a shared statement on recent marriage ruling

(EDITOR’S NOTE: A June 25 federal district court ruling struck down an Indiana law that defined marriage as between one man and one woman. The ruling allowed for same-sex couples to obtain marriage licenses in Indiana. On June 27, the U.S. 7th Circuit Court of Appeals issued an emergency stay on that decision, which put a halt for the time being of the issuing of such licenses. The following statement was issued on June 25 by Indiana’s Catholic bishops.)

The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction, whom we accept and love as our brothers and sisters.

At the same time, the Church upholds the dignity and sanctity of marriage as a natural union established by God between one man and one woman, intended towards the establishment of a family in which children are born, raised, and nurtured. This is not simply a matter of belief. It is at the very heart of the nature of marriage. Thus, it is not within the power of any institution, religious or secular, to redefine marriage since it is God who is its author.

Today’s decision by Richard L. Young, Chief Judge United States District Court, Southern District of Indiana, to redefine the institution of marriage as an emotional partnership between two consenting adults regardless of gender ignores this fundamental and natural truth of marriage and opens its definition to the whims of public opinion.

With deep respect for all our brothers and sisters, we nevertheless see no basis in law or in nature for any definition of marriage that seeks to expand it beyond that of a covenant between one man and one woman. Our position on this matter seeks only the common good of all men and women as well as the health and well being of families.

As pastors, we will continue to preach and teach the truth of marriage as it is ordered by God, encouraging all people to embrace the fullness of that truth, while upholding the dignity of all persons. We will continue to work through the Indiana Catholic Conference to encourage our legislators and judges to uphold this truth as well. We urge all involved in this issue to conduct themselves with mutual respect and civility in public discourse.

Archdiocese of Indianapolis

Most Reverend Christopher J. Coyne, S.L.D.
Archdiocese of Indianapolis

Most Reverend Charles C. Thompson, D.D., J.C.L.
Diocese of Evansville

Most Reverend Kevin C. Rhoades, D.D.
Diocese of Fort Wayne-South Bend

Most Reverend Dale J. Melczek, D.D.
Diocese of Gary

Most Reverend Timothy L. Doherty, D.D., Ph.D.
Diocese of Lafayette-in-Indiana

Growing trend of parish health ministry seeks to promote wellness of body, mind and soul

By Natalie Hofer

This past Lent, the parishioners of Our Lady of Perpetual Help Parish in New Albany made a long journey—sort of.

In one-mile increments, they “stepped” their way to Jerusalem, then back to New Albany, then back again to Jerusalem.

“Our goal was to log 2,000 miles,” said Michele Steggeman, a registered nurse in the parish. “We ended up logging 20,385 miles.”

The “Walk to Jerusalem” is just one example of programs being implemented across the archdiocese by a growing trend in parishes—health ministry.

It’s a ministry that strives to improve the whole person—body, mind and soul—of Catholics in central and southern Indiana.

“Healing … the whole person”

The faith-based health ministry movement, also known as faith community nursing or parish nursing, began in the United States in the 1980s.

The movement spread through many faiths, both Christian and non-Christian.

“The Catholics are a little behind in this because we’ve had such good care from the sisters,” said Joni LéBeau, archdiocesan coordinator of health ministries and a registered nurse. “But we’re catching up.”

She described health ministry as being “concerned with the health of parishioners—their spiritual, emotional and physical health.”

“We add a spiritual component to health care.”

A banner hangs in a resource room at a recent parish nursing retreat. Parish nursing, also known as health ministry, is a growing trend in parishes of central and southern Indiana. (Photo by Natalie Hofer)
Dominic was busy at work on June 30 when the announcement came.

“I either got a phone call right away from Dad or someone sent me a text message,” he said. “Then all of the e-mails and texts started rolling in. I was really happy. I was elated.”

Dominic and Bill were pleased in part because, with relief from the mandate made permanent by the ruling, they knew that they could continue to contribute to the common good of their 1,200 employees globally, including 500 in Madison.

“Today’s ruling removes the great burden of the thoughts that were going through our minds as to what our alternatives and choices were if it was a negative ruling,” said Bill Grote. “This is received with great relief. It allows us to continue to grow our business and grow our employees. As we grow, we certainly support the community of Madison and our parish community.”

Bill and Dominic are both members of Prince of Peace Parish in Madison.

The ruling came in the midst of the U.S. bishops’ third annual Fortnight for Freedom, a two-week period of prayer, learning and advocacy focused on religious liberty leading up to July 4. The theme for this year’s fortnight is “Freedom to Serve.”

Archbishop Joseph W. Tobin saw the Hobby Lobby ruling in the context of this theme of service.

“A good Catholic businesswoman or businessman realizes that their faith has to inform the way they run their business,” Archbishop Tobin said. “This ruling means that Catholics can stay in business and contribute to the good of the human family.”

Louisville Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, also praised the ruling.

“We welcome the Supreme Court’s decision to recognize that Americans can continue to follow their faith when they run a family business,” said Archbishop Kurtz in a prepared statement. “Now is the time to redouble our efforts to build a culture that fully respects religious freedom.”

Glen Tebbe, executive director of the Indiana Catholic Conference and the public policy spokesperson for Indiana’s bishops, was also pleased with the ruling.

“It certainly is a good day for all Catholics and particularly the Catholics in Indiana,” he said. “It’s a narrow ruling. But it will have broad application for many, many families and businesspeople in Indiana and throughout the nation.”

Justice Samuel Alito wrote the majority opinion in the case. He was joined in it by Chief Justice John Roberts and Justices Antonin Scalia and Clarence Roberts. Justice Anthony Kennedy, a part of the majority, wrote his own concurring opinion. Justice Ruth Bader Ginsburg wrote a dissenting opinion and was joined in it by Justice Sonia Sotomayor and in part by justices Stephen Breyer and Elena Kagan.

University of Notre Dame constitutional law professor Richard Garnett explained that the Hobby Lobby decision was largely based on the Religious Freedom Restoration Act (RFRA), which Congress passed on a broadly bipartisan basis in 1993. RFRA, Garnett said, allows courts “to review the burdens that well-meaning, general laws can have on religious beliefs and practices.”

“In the Hobby Lobby case, the court did what Congress had asked it to do,” said Garnett. “Congress committed itself to a policy of accommodating religious beliefs and commitments to the fullest extent possible, and it specifically invited the courts to hold them to that commitment.”

At the same time, Garnett agreed with Tebbe that there are limits to the Hobby Lobby ruling and the Religious Freedom Restoration Act upon which it is based.

“In some cases, like this one, there are a variety of ways to achieve the government’s policy goals without burdening religious commitments,” he said. “This will not always be true, however.”

Nonetheless, Garnett said that RFRA is “an important recognition of the fact that, because ours is both a religious and a diverse society, and because government regulations cover so many aspects of life, accommodations and exemptions will sometimes be necessary.”

“It would be easy to say that regulations should always operate in a one size fits all way,” Garnett said, “but that would not respect our deeply rooted commitment to religious liberty and it has not been our practice.”

In addition to the mandate case involving closely-held for-profit businesses such as Hobby Lobby and Grote Industries, other cases involving non-profit religious institutions are still making their way through the federal courts.

Several Catholic schools, universities, charitable agencies and dioceses, including the Diocese of Fort Wayne-South Bend in northern Indiana, are parties in these legal actions.

In light of the Hobby Lobby ruling, Tebbe was optimistic about the ultimate outcome of these cases.

“When those cases reach the Supreme Court—and I think that they probably will—we have reason to be hopeful that the outcome will be as strong as this one, or maybe even stronger,” he said.

Whatever the ruling might be in those future cases, Dominic Grote will look back on June 30, 2014, as a “defining moment” in the history of his family’s business that now stretches across four generations.

“You take a stand for what you believe in,” Dominic said. “And it reflects a lot of the different values that we talk about with our employees and our customers. It’s a clear example of integrity, of family, of faith and community, which are all part of our values. It’s how we want to live our lives.”

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**FaithAlive!**

**takes a vacation**

The weekly FaithAlive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 1.

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**Official Appointment**

**Effective July 31, 2014**

Rev. Sean Danda, pastor of St. Michael Parish in Brookville, appointed pastor of St. Peter Parish in Franklin County and continuing as pastor of St. Michael Parish in Brookville.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.)
Supreme Court strikes down ‘buffer zones’ at abortion centers

WASHINGTON (CNS)—In a June 26 decision, the U.S. Supreme Court unanimously ruled that 35-foot buffer zones around abortion centers—meant to keep pro-life supporters and sidewalk counselors away—violate First Amendment rights.

The decision, a victory for pro-life groups, reversed an appellate court decision upholding a 2007 Massachusetts law that prohibited life-affirming prayer and other peaceful activities within 35 feet of abortion clinics.

The law in question was put in place in an attempt to prevent violent demonstrations or protests outside clinic entrances. It replaced a 2000 state law that kept protesters from approaching within 6 feet of a person who was within 18 feet of an abortion center—similar to a 2000 law in Colorado that the Supreme Court upheld that year.

The Supreme Court’s opinion distinguished protesters from those who “seek not merely to express their opposition to abortion, but to engage in personal, caring, consensus conversations with women about various alternatives.”

The court’s decision “has affirmed the American tradition of basic constitutional rights for all,” said Boston Cardinal Sean P. O’Malley, chairman of the U.S. bishops’ Committee on Pro-Life Activities.

He said in a June 26 statement that the now-overturned law “reflects an ominous trend in our society” because it reveals how abortion supporters seek to deny Americans who “seek to protect the unborn” their right to freedom of speech and association, and the court’s decision “allows the “right to participate in the public square and serve the vulnerable in accord with our moral convictions.”

The U.S. Conference of Catholic Bishops had joined with other religious groups in filing an amicus, or friend of the court, brief for this case.

Pro-life demonstrators sing outside the U.S. Supreme Court in Washington on June 28 as they wait the court’s ruling on a Massachusetts law that mandated a buffer zone to keep protesters away from abortion clinics. In a unanimous ruling, the court said the 2007 law violated the freedom of speech rights of pro-lifers under the First Amendment of the U.S. Constitution. (CNS photo/Jim Bourg, Reuters)
The Criterion  Friday, July 4, 2014

Opinion

The Gospel of our Lord Jesus Christ is pro-culture

We sometimes hear it said that the Gospel is countercultural. That’s not exactly correct.

The Gospel that we proclaim as disciples of our Lord Jesus Christ is pro-culture. It seeks always to build up human society, to transform human laws, customs and values in accordance with God’s plan for us. So, while the Gospel clearly critiques ways of thinking and acting that are destructive of true human values and the common good, it is not simply “against” culture, which should always reflect the beauty and goodness included in all creation. Gospel values challenge individuals, communities and society as a whole never to settle for less than perfect fulfillment of the authentic humanity that God calls us to achieve.

This perspective is important when we consider recent decisions by federal courts that impact the daily lives of people in our state and our nation. Religious freedom and the meaning of marriage are two important and timely examples of the difference between being “against” or “for” practices that are not necessarily embedded in contemporary American culture.

In their statement in response to a ruling by Richard L. Young, chief judge of the United States District Court, Southern District of Indiana, which attempted to redefine the institution of marriage as “an emotional partnership between two consenting adults regardless of gender,” the bishops of Indiana rightly point out that this ruling ignores the natural truth of marriage and opens its definition to the whims of public opinion. But the fact remains: it makes it clear that while they oppose any definition of marriage that seeks to change its fundamental meaning, they maintain a deep respect for all our brothers and sisters regardless of their sexual orientation. The Church is not against people with same-sex attraction. It is for the God-given meaning of marriage as a sacred covenant between one man and one woman that is open to the generation of new life.

Similarly, the Church is not against the fundamental purpose of the Affordable Care Act (Obamacare). Catholics have long argued for accessible and affordable health care coverage. But we insist on the healing ministry of Jesus and the tradition of Catholic health care. But we cannot stand by idly while our government requires faith-based organizations like the Little Sisters of the Poor or other charities like Hobby Lobby, to provide employees with drugs and services that violate their core beliefs.

The cherished tradition of religious freedom in this country argues forcefully against the imposition of secular values on people of conscience who genuinely oppose practices that are not pro-culture because they denigrate both the

Be Our Guests

Fr. William Lyon

Americans need to exercise their freedom to vote

In America, we all too often tend to subordinate blame for analysis.

Since Republican Eric Cantor’s recent stunning defeat in his primary election to hold his seat in his Virginia’s 7th Congressional District, the blame has been spread around in all directions. Analysis, however, has been somewhat thin and often contradictory.

He was the second-most powerful member of the House and widely expected to soon succeed John Boehner as speaker of the House.

Voter turnout was too low, some say, others argue that if the turn out of registered voters had been higher, Cantor would still be in the race. Had the turnout been higher, I suspect Cantor would have won. Incumbents usually do.

In Virginia, a registered voter of one party can vote in another party’s primary. Some say Democrats voted for Cantor’s not-well-known and underfunded opponent—a tea party 100—a way to topple the majority leader (not knowing, of course, who will succeed Cantor in that leadership position). Cantor’s defeat was a political earthquake.

The aftershocks have yet to be felt. In a rather brutal winter. Like many of you, I suspect Cantor would have won. Had the voters had been higher, I have lost. Had the turnout been higher, I suspect Cantor would have won. Had the turnout been higher, I suspect Cantor would have won. Incumbents usually do.

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I think we are nearing a crisis point in America if our refusal to participate by voting in local, state and national elections. At all three levels, our participation rates are alarmingly low. We are paying for it in ineffective governance at all levels.

But the principle of participation also relates to a citizen’s duty to take part in the process by voting— not necessarily by registering, but simply voting yourself in or out of office in a representative government.

We call that form of government a democracy, and it simply won’t work it when it is not participated. Hence, that’s the concern all of us have should have with low-voter turnout.

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This need not be the case. It could change if more of us simply decided to vote.

(Josef Fritz Byron is university professor of business and society at St. Joseph’s University in Philadelphia. He writes for NewsComment.)

Letter to the Editor

Volunteers needed during summer, too

Summer seems to be a difficult time to volunteer. The St. Vincent de Paul Food Pantry, we tend to get a lot of help in November, December and January. People seem to forget that services they support need help all year, especially in the summer months.

Many private and public schools require students to complete a certain number of hours of service per semester. Perhaps more emphasis needs to be placed on ongoing service-learning, not simply meeting the hours requirement.

I encourage you to offer your service by volunteering this summer, and college students home for the summer as well. Can you give a few hours to your neighbors in need as thanksgiving for your blessings?

The managers of charitable facilities certainly understand that folks want to enjoy summer weather, especially after a rather brutal winter. Like many of you, many of our regular volunteers have family and social commitments for weddings, graduations, reunions, vacations, etc., many occurring in the summer months. Unfortunately, hungry and needy people depend on charity for basic needs year round. Can you offer them some of your burden—and give those who regularly volunteer some help, too?

I encourage you to take some time this summer to volunteer at your favorite charity. Even if you can only squeeze in an hour or so, your contribution is much appreciated by clients, staff and volunteers.

Let’s take a break from the “selfie” world and embrace the physical, spiritual and emotional JOY (Jesus first, Others second, Yourself third) of a year-round commitment to helping our fellow man.

Don Striegel

St Vincent de Paul Food Pantry

Indianapolis

Daniel Conway

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher


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Conectados en el Espíritu: la opción misionera

Durante las últimas semanas del verano deseo ofrecer algunas reflexiones sobre la interrogante que me he planteado con respecto a la Iglesia, su centro y su periferia. En su exhortación apostólica, “Evangelii Gaudium” (“La alegría del Evangelio”), el Papa Francisco ha planteado desde que llegué a la zona de centros y el sur de Indiana, hace más de 18 meses: ¿Dónde nos está abriendo una puerta el Espíritu Santo para las iglesias? En estos momentos de una reflexión que nos viene en el contexto de nuestra actual misión y propósito como arzobispado de Indiana.

No debemos encerrarnos en nosotros mismos. No debemos emplear los sacramentos o las enseñanzas sobre moral de la Iglesia como clubes para eximirnos del conocimiento y el servicio de los demás o ahuyentarnos de la comunidad de fe. La misericordia, el amor a los pobres, la humildad, un espíritu acogedor y la proclamación entusiasta de la alegría del Evangelio serían características que nos definan.

El Santo Padre nos exhorta a ser “evangelizadores con espíritu” (#259) y si bien la obra de evangelización debe desarrollarse en todos lados, inclusive en nuestros hogares, lugares de trabajo en plazas públicas, la parroquia desempeña un papel especial a la hora de dar testimonio de la alegría del Evangelio.

El papa Francisco escribe: “Siento con una opción misionera capaz de transformarlo todo, para que las costumbres, los estilos, los horarios, el lenguaje y toda estructura eclesial se convierta en un cauce adecuado para la evangelización del mundo actual más allá de sus comodidades, y de convertirse en beneficio de las parroquias y sus alrededores. Aunque ciertamente no es la única institución evangelizadora, si es capaz de reformarse y adaptarse continuamente, seguirá siendo la misma Iglesia que vive entre las casas de sus hijos y de sus hijas” (#28).

A través del proceso de colaboración y razonamiento inductivo de Conectados en el Espíritu, enfrentamos el desafío de adoptar una mayor flexibilidad en la forma en que estructuramos y dotamos de personal a las parroquias. Nuestro objetivo principal es proclamar el evangelio como “discípulos misioneros” que dan testimonio de la alegría del Evangelio. Nuestra misión es la autopropulsión, si bien tenemos la responsabilidad de ser administradores de los recursos humanos, físicos y económicos que se nos han confiado.

El papa Francisco nos recuerda que estamos llamados a ser “La Iglesia encarnada en un espacio determinado, provista de los medios de salvación dados por Cristo, pero con un rostro local” (#30). El Santo Padre prosigue diciendo que tanto las parroquias como las diócesis tienen el desafío de salir de su comodidad y de convertirse en embajadores de Cristo, tanto cerca de sus hogares como en los rincones más apartados del mundo.

Cuando anuncié recientemente los resultados de nuestras deliberaciones en los cuatro deánatos de Indiana y como parte de Conectados en el Espíritu, mencioné que ahora estamos trabajando con tres modelos o estructuras diferentes para las comunidades parroquiales: fusionadas, vinculadas y asociadas. En las próximas semanas planeo explicar cada uno de estos modelos, pero lo que todos ellos tienen en común es nuestro esfuerzo sincero de materializar el sueño del papa Francisco de crear una “opción misionera” para nuestras parroquias y nuestra arquidiócesis.

Pedimos al Espíritu Santo que siga guiando el proceso de planificación de Conectados en el Espíritu, para que todos podamos seguir siendo como discípulos misioneros que ofrecen testimonios elocuentes de la alegría del Evangelio.

Traducido por: Daniela Guanipa
Events Calendar

July 4
- St. Mary Parish, 317 N. New Jersey St., Indianapolis.
- “Fourth of July Festival,” music, food, games, fireworks, 3-11 p.m. Information: 317-637-3983.

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

July 5
- St. Michael the Archangel Church, 145 St. Michael Blvd., St. Meinrad.
- 1st Saturday Confession, 4-4:45 p.m. In Good Friday procession, 5 p.m. in Good Friday commemoration.

July 6
- “Experiences of Prayer in the Bible,” Retreat Center, 200 Hill Dr., St. Meinrad.
- RSVP by June 29 by calling 317-738-3658.

July 7
- Charismatic Renewal, 592 N. County Road 650 E., Indianapolis.
- Confession, meditation, 8 a.m. First Saturday Mass, 10 a.m. Celebration of the Eucharist, 7 p.m. Information: 317-861-2076.

July 8
- “St. Theodora and Her Promise to God,” New Jersey St., Indianapolis.
- July 10, 1954, at St. Ethelreda Church in Geneva, Ill.†
- The week of July 10, 1954, will celebrate their 60th wedding anniversary on July 10. They are the parents of six children, Christi Riley, Dana Tinsley, Lawrence, Joseph Knight, Mitchell and Monica.
- They live in Mitchell, Ind., and are the grandparents of 12 grandchildren.

July 8-20
- “Biking for Babies event at Our Lady of Perpetual Help Parish set for July 17”
- A dinner and talks from a group of bikers called Biking for Babies will be held in the basement of Our Lady of Perpetual Help Church, 1752 Scheller Lane in New Albany, at 5:30 p.m. on July 17.
- The mission of Bikers for Babies is to raise awareness for the good work that pregnancy resource centers are doing throughout the United States to save lives.
- Following Mass at 5:30 p.m., there will be a simple dinner in the church basement, followed by talks from the Biking for Babies representatives and pro-life leaders from the Indianapolis metro-area.
- The event is sponsored by the pro-life teams of Our Lady of Perpetual Help and St. Joseph Parishes.
- There is no charge for the event, but there will be an opportunity to give a free-will offering. All free-will offerings will benefit Biking for Babies.
- To attend the event, RSVP by July 11 by calling the parish office at 812-944-3326.

July 10-20
- “Baptism ministry at Our Lady of Perpetual Help Parish”
- The six-week offertory baptism program will include 10 a.m.-10 p.m. Information: 812-576-4302.

July 13
- St. Malachy Church, 9833 E. County Road 750 N., Brownsburg.
- The married grandmother is an active parishioner at St. Peter Church in Indianapolis.

Randall and Clairette (Dax) Harnish, former members of St. Lawrence Parish in Indianapolis who are now members of St. Justin Martyr Parish in St. Louis, Mo., will celebrate their 60th wedding anniversary on July 10. The couple will be married on July 10, 1954, at St. Etheldreda Church in Chicago, Ill.
- They are the parents of six children, Christi Riley, Dana Tinsley, Lawrence, Martin and Matthew Harnish, and the late Lynn Walker. The couple has 12 grandchildren.
- They will celebrate with a family reunion in St. Louis, Mo.†

Retreats and Programs

July 18-20
- “St. Theodora’s book on St. Theodora wins fourth place from Catholic Press Association”
- A children’s book about Sisters of Providence founder St. Theodora won fourth place from the Catholic Press Association in the Children’s Books category. The book, written by Mary K. Doyle and published in 2013 by Saint Theodora and Her Promise to God, was nominated for the Children’s Book Press Association for the Children’s Books category. The book, written by Mary K. Doyle and published in 2013, is entitled Saint Theodora’s Promise to God. Doyle is a writer with more than forty years of professional writing experience and is the master’s graduate of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.
- The 34-page book tells the story of the 10-year-old St. Theodora and the promise she made to God to do whatever he asked—not knowing all the travel and work it would take to fulfill that promise.
- Comments from the judges about the award-winning book include, “Historical, empowering, adventure-filled, travel themes, trust themes, prayer content, love plays a role, highlights active listening and action, good illustrations.”
- Doyle’s five other published books are: Young in the Spirit, Grieving Young in the Spirit, The Seven Principles of Sainthood, The Rosary Prayer by Prayer, and Mentoring Heroes. The married grandmother is an active parishioner at St. Peter Church in Geneva, Ill.

Children’s book on St. Theodora wins fourth place from Catholic Press Association

St. Lawrence Parish, 542 Walnut St., Lawrenceburg, Indiana.
- July 11-12
- St. Benedict Parish, 111 S. Ninth St., Terre Haute Community Church, 5-8 p.m., midnight, music, games, food, 18 adults under 18 free. Information: 812-232-8421.

July 12
- St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis.
- Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

July 17-19
- St. Christopher Parish, 530 W. 16th St., Indianapolis.
- Summer Festival, Thurs., 4-10 p.m., Fri.-11 p.m. Sat. noon-11 p.m., food, games, rides. Information: 317-241-6114.

July 18
- St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, St. Vincent de Paul Society and St. John Conference, hog roast, 4-8 p.m., food, music, silent auction. Information: 317-336-6846.

July 19
- St. Mary Parish, Navilledon, 7500 Navilledon Rd., Floyd County.
- Chicken Fun Run/Walk, 9 a.m. Information: 812-923-5419 or www.stmary navilledon.com.

July 19-20
- St. John the Baptist Parish, 25743 State Road 1, Dover.
- Summer Festival, Sat. 6:30 p.m.-midnight, Sun. 11 a.m.-9 p.m. Sun. chicken dinner served 11 a.m.-5 p.m., food, games, entertainment, county store, raffle, children’s area. Information: 812-376-4302.

July 20
- St. Mary Parish, Navilledon, 7500 Navilledon Rd., Floyd County.
- Parish picnic, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

July 20-26
- St. Ambrose Parish, food booth at Jackson County Fair on S.R. 250, Brownstown. 10 a.m.-10 p.m. Information: 812-522-5304.

July 26
- St. Mary of the Assumption Parish, 777 S. 11th St., Mitchell.
- Hog roast and garage sale, 9 a.m.-3 p.m. Information: 812-849-1800.

July 26-27
- St. Martin Parish, 8044 Yorkridge Road, Gilford.
- Parish festival, Sat. 5:30 p.m.-11 p.m., Sun. 10 a.m.-9 p.m., fried chicken, quilts, raffles, entertainment. Information: 812-576-4302.

July 27
- St. Augustine Parish, 18020 Lafayette St., Leopold.
- Parish picnic, 10 a.m.-4 p.m. Central Time, chicken dinner, quilts, raffles, entertainment. Information: 812-843-9036.

VIPS

Biking for Babies event at Our Lady of Perpetual Help Parish set for July 17

Bishop Chatard Walk-a-thon

Joseph Knight of St. Simon the Apostle Parish in Indianapolis walks away in color on May 1 during the Bishop Chatard High School Annual Walk-a-thon to raise money for the Indianapolis school’s annual fund for tuition assistance. This year the event raised $33,009. (Submitted photo by Dana Hubin)
no health care background required for volunteers,” she said. “We don’t do hands on nursing of any kind. We focus on spirituality by being practicing Catholics with a devout devotional life, being a presence to people that have need of us.”

Meet them where they are

When it comes to addressing the whole-health needs of their parish, most health ministry leaders interviewed by The Criterion recommend starting with a parish health assessment.

“People get burned out because you don’t give them what they need,” said Steggeman. “That’s why assessment is so important.

“What I have found in ministering is that people are so busy, you have to meet them where they are. We had classes here like ‘Face the Facts, Adult Abuse.’ But very few people came. Everyone’s time is at a premium.”

But with the “Walk to Jerusalem” program, Steggeman said she was able to do this on their own at home with whatever time they had.

Steggeman and her team instituted the program to promote a healthy lifestyle. “I see obesity as being as a large portion of our health care problems,” she said.

Steggeman organized a 5K program as an “exercise of mind, body and spirit” started by St. John Providence Health System in Michigan.

“They have a book, a bible study,” Steggeman explained. “Then you walk and register your miles. So ‘one mile’ could be walking one mile or 20 minutes of exercise. For those who weren’t able to walk, praying for 20 minutes was a mile, saying the Divine Mercy Chaplet or Stations of the Cross was a mile. It was a smashing success for the parish.

“They had 1,200 family parish. The school was so excited, they got involved, too.”

Steggeman and her health ministry team have cast a broad net in meeting the holistic health needs of the parish. They conduct blood pressure screenings one Sunday, pulse checks after Mass—again, meeting the parishioners where they are.

They have a prayer blanket ministry, “where our quilts are made and our quilts are blessed over at the altar. How special is that for the ill or an infant, where everyone prays over them”?

They implemented a “Home Grown Goodness” program, where people with an overabundance of vegetables from their gardens share the surplus with parishioners.

Their health ministry also held a fundraiser, raising $1,800 to purchase an automatic external defibrillator for the parish.

Tapping into existing ministries

Other parishes in the archdiocese that have a health ministry meet parishioners’ needs by offering everything from garden walks to flu shots to CPR training. Some publish information in weekly church bulletins, while others develop a newsletter or invite speakers to talk on various topics. Several also offer prayer ministry groups.

Arthur of St. Joseph Parish said, “We work with our Communion ministers as far as identifying people in need. Sometimes it’s a sick person at home, maybe going to the grocery store, doing light housework or just needing companionship.”

Erlenbaugh commented on the growing trend of health ministry in the parishes of central and southern Indiana. “I think the movement for faith community nursing is showing it to be a more professional role.”

She views the expansion of health ministry falling together “as many things do in God’s work.

“I really feel like it’s a great opportunity for nurses and people who are interested in this [ministry] to be able to touch people where they are, to be able to reach out. It’s like the hands and feet of the Lord—who is going to be it if’s not the people interested in people’s health and well-being.”

And that, said Steggeman, is the rewarding part.

“There’s nothing quite like feeling like God has touched a person through you.”

(For information on starting a parish health ministry, contact Jon LeBeau at 317-256-1475 or 800-382-8086 ext. 1475, or by email at lebeau@archindy.org.)

Handmade prayer shawls and blankets are displayed in a resource room during the archdiocesan Parish Nurse Retreat held on June 13 at St. Agnes Parish in Nashville. Such sharing provided inspiration and direction to many who attended the retreat with plans to start a health ministry in their parish. (See related article below.)

Health ministry touches across all the ministries. “I really feel like it’s a great opportunity for nurses and people who are interested in this [ministry] to be able to touch people where they are, to be able to reach out. It’s like the hands and feet of the Lord—who is going to be it if’s not the people interested in people’s health and well-being.”

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Parish nurses and health ministry share ideas, network at retreat

by Natalie Hoefer

NASHVILLE—People in health ministry are tasked with nurturing the whole health of parishioners. Parish nurses, along with other health ministry leaders, are asked to be the hands and feet of the Lord.

Such an important but daunting task is made easier by the annual Parish Nursing Retreat sponsored by the archdiocesan Parish Nurse Network and the archdiocese, including St. Vincent Health and Franciscan St. Francis Health, both in Indianapolis, and Norton Health Care, Louisville.

“But whether or not [your parish] has a nurse, I encourage a health ministry,” LeBeau continued. “What we need in our parishes is someone interested in health promotion in the parish. That could be a mother whose children are at home, or it could be a physical therapist, a pastoral counselor or professional or just someone who is interested in health overall.

“Even if you have a parish nurse, a good parish nurse can’t do her job well if she doesn’t have support helping.”

Patty Arthur, a registered nurse who serves as a parish nurse at St. Joseph Parish in Indianapolis, agrees. “It’s terrorizing to think of it as an extra blanket of care and concern that we insert into the different ministries, whether it’s the family dealing with someone slowly dying, the grief you try to bring, in dealing with someone with Alzheimer’s, or the care that we’re showing a young family that needs support.”

LeBeau said, “Being in faith community nursing is like to think of it as an extra blanket of care and concern that we insert into the different ministries, whether it’s the family dealing with someone slowly dying, the grief you try to bring, in dealing with someone with Alzheimer’s, or the care that we’re showing a young family that needs support.”

LeBeau estimated that there are about 50 parishes in the archdiocese that have a health ministry. Some have a registered nurse who has completed a special Faith Community Nursing (FCN) program.

“To go through the FCN program, you have to be a licensed nurse, you have to have a letter from your pastor and you have to fill out an application,” LeBeau explained.

The short course is sponsored and often subsidized by several hospitals in and near the archdiocese, including St. Vincent Health and Franciscan St. Francis Health, both in Indianapolis, and Norton Health Care, Louisville.

“They have a baking blanket ministry, “where our quilts are made and our quilts are blessed over at the altar. How special is that for the ill or an infant, where everyone prays over them”?

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Less a nurse? Not a problem

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Chapter 8 of the First Book of Samuel begins the monarchy. Readers should be aware, though, that the book gives two, and sometimes three, viewpoints on most of the events, including the appointment of Saul as king, the reasons for his downfall, his lifelong friendship with David and the circumstances of his death.

When the people came to Samuel asking for a king to rule over them like other nations had, Samuel was disheartened. He considered the Lord to be their ruler. But he finally acquiesced to their request and anointed Saul as king. Samuel wrote ascribed to him—early and often—in prayer.

How often our approach is backward. We forget to embrace God from the outset. Instead, we take the reins ourselves and then offer to hand them over to God when we’re in trouble.

I pray. That’s why I like to add a petition to what I think is best, things go awry. I reflect on the scene after the crucifixion when friends removed Jesus’ body from the cross. His followers’ faith was shaken. They felt defeated, not knowing the best was yet to come: The Resurrection and eternal life for all of us.

God’s ways might not be in direct alignment with ours, but we’ve got to trust him to work it all out. And we must meet him—early and often—in prayer.

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

As I go about the many daily tasks of caregiving, give me energy. As I watch my loved one oh-so-slowly walk across the room, give me strength. As I watch my loved one oh-so-slowly walk across the room.
Jesus, Christian discipleship forges this strong a bond.

The last reading is from St. Matthew’s Gospel. Jesus continually encountered persons very well educated in the Scriptures. Often, they opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better see the most profound of truths.

However, Jesus does not leave people to drown in the sea of their own pride and ignorance. Rather, he calls and reaches out to them. Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

Reflection

The Gospel reading this weekend presents facts indispensable to achieving Christian holiness.

None of us, in the last analysis, is very insightful. None of us has all the answers. Original Sin has robbed us of our good vision. Our perspective on the world is out of focus, distorted and clouded. We are myopic. We think only of ourselves. In the midst of our inadequacy, we exaggerate ourselves. We make ourselves greater than we are.

So, we deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God. We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

Question Corner

Fr. Kenneth Doyle

Multiple witnesses are typically needed to have an annulment decree granted

A

Though I’ve said it before, it’s worth mentioning again: The answer to the often-asked question “how much does a Mass intimation cost?” ought to be “whatever you would like to donate.”

In our parish, we usually add “the customary offering is $10” because we’ve found that people do like some guidance. (Additionally, our secretary is instructed that, if she senses that a donation might be a burden, no money should be taken.)

When it comes to funerals, some parishes do have a set charge, which helps with the upkeep and maintenance of the church. For our parish, the charge is $125, but that amount is simply a pass-through to whatever organism is hired to play and sing for the funeral.

The Church itself gets nothing. We ask our local funeral homes to explain to the bereaved family the reason for the fee. And again, we’ve sometimes waived even that charge when a family was struggling financially.)

But my experience is otherwise. Let’s say the marriage took place many years ago and people who knew the couple well back then have died or were getting different answers. If one of the spouses alone, without any additional witnesses, attests that he or she was not committed to the marriage but went through with it anyway, is that by itself enough to obtain an annulment? (New Berlin, Wisconsin)

A

Generally speaking, no. Such an unsupported statement by one of the spouses would normally not be sufficient grounds for granting an annulment. As you can imagine, this would make the process all too easy and render any serious evaluation of the marriage meaningless.

Instead, you would need the support of witnesses—family members or friends—who could verify, for example, that at the time of the marriage one or both of the spouses did not intend the marriage to be exclusive and lasting, or lacked free consent due to family pressure or other circumstances.

I can conceive of situations, however, where such verification might be difficult. For example, let’s say the marriage took place many years ago and people who knew the couple well back then have died or are unavailable.

Under this circumstance, it’s possible that a marriage tribunal might accept the simple sworn testimony of a spouse—although that tribunal might also require that someone who presently knows the spouse attest to that person’s veracity and reliability. The best advice I can give is that the person you have in mind should speak with a priest with long experience in handling marriage cases, and seek his guidance on how to proceed.

Recently, in answering a question about Mass intentions, you indicated that the donation given for the Mass was a free-will offering and that it should be explained as such, rather than as the “cost.”

But my experience is otherwise. Currently at our parish, the fixed price is $15. Similarly, when my mother passed away some years ago, I was told by the undertaker that our pastor requested a fee of $100 before a funeral Mass could be offered. That upset me, especially since I was involved in several ministries at the parish.

Could you comment, please? (Southwestern New Jersey)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, Ind. 46202 or e-mail to criterion@archindy.org. †

My Journey to God

Run to Jesus

By Gayle Schrank

I cannot fix your wounded reality
Nor can you repair mine.

We must remember whenever we’re searching
Restoration comes from the Divine
Christ always gives us what we need
In faith we must surrender ourselves
Be intentional in this act of love
Be the acceptance given to you will become our true self
In Christ, we find our true identity
God awaits our call. He loves us with an everlasting, perfect love.
He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

Q

are you or your husband

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Could you comment, please? (Southwestern New Jersey)
**British high court rejects challenges to assisted suicide laws**

MANCHESTER, England (CNS)—Britain’s highest court has thrown out three challenges to assisted suicide.

Two of them involved cases in which severely disabled men said their right to privacy was being violated by the 1961 Suicide Act, which makes assisting a suicide a crime punishable by up to 14 years in jail.

A third man sought clarification about whether anyone who helped him to commit suicide in Switzerland, where assisted suicide is permitted, would face prosecution in Britain.

In a ruling published June 25, the Supreme Court in Great Britain dismissed all three—the third unanimously—and as a result exhausted a long battle by assisted suicide activists to change the law through the courts.

A four-page summary issued by the court explained that a majority of judges felt it was better for the British Parliament to decide on the legality of assisted suicide.

The first two cases were brought by Paul Lamb, who was left almost totally paralyzed by a car accident, and the family of stroke victim Tony Nicklinson, who died in 2012.

The parties argued that laws which prevent doctors from helping them to kill themselves were incompatible with Article 8 of the European Convention on Human Rights, which guarantees the right to a private life.

The court unanimously decided that the ban on assisted suicide law lay within the European Court of Human Rights’ “margin of appreciation” and that the U.K. was, therefore, not violating international law.

A native of Cuba, Franciscan Sister Carmen de Barros ministered for 43 years in Catholic high schools and fostered religious vocations

Franciscan Sister Carmen de Barros, formerly Sister Francis Mary de Barros, died on June 3, 2014, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, Germany.

The Mass of Christian Burial was celebrated on June 9 at the Motherhouse Church in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Carmen Enriquez de Barros was born on March 10, 1923, in Havana, Cuba.

Sister Mary Ekle died on June 12, 1923, in Muskegon, Mich.

Sister William is survived by nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, 2001 N. Providence Road, St. Mary-of-the-Woods, Ind., 47876.

While teaching there, she discerned a call to religious life with the Sisters of Providence, but taught for a year at Marquette University in Milwaukee, Wis., before entering the community in 1958.

After completing her novitiate, Sister William returned to the Saint Mary-of-the-Woods College to teach chemistry and, for a period, to serve as a living consultant at the ministered-full-time here from 1961-98. From then until 2005, she taught on a part-time basis. Beginning in 2011, Sister William dedicated herself entirely to prayer and retreat ministry.

Sister William is survived by nieces and nephews.

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**Korean anniversary**

Catholics walk in procession on June 24 at the historic Chon Jin Im site in Gwangju, South Korea, to mark the 235th anniversary of the Catholic Church in Korea. CNS PHOTO/TA Park

**Providence Sister William Ekle**

Providence Sister William Ekle died on June 19, 2014, at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

Prior to entering the Sisters of Providence, Sister William earned bachelor’s, master’s and doctoral degrees in chemistry at the University of Michigan. She then took a position teaching chemistry at Saint Mary-of-the-Woods College in 1951.

Following her ministry in Catholic education, Sister Carmen founded the Casa Francisca de Alegría in Chicago. It was a house for Hispanic women desiring possible vocations to religious life. She ministered at the Casa for 14 years and then returned to the motherhouse.

She is survived by several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47366-0100.
What was in the news on July 3, 1964? Local religious sisters celebrate milestones and a reflection on the initial delay of the Civil Rights Bill

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.

PASTORAL ASSOCIATE
Saint Gabriel the Archangel Catholic Church
Louisville, KY

A minimum of three years serving as a part of full-time ministry team in a Catholic parish is required. The attainment of a Bachelor’s Degree in the following disciplines: theology, pastoral studies, administration, or a related field is required.

The preferred candidate will be a minister with at least five years of experience demonstrating expertise in more than one of the fields related directly to the position (including religious studies, theology, etc.). Experience in leading retreats is preferred.

Interested applicants should send a letter describing their experience and ability to meet the qualifications as well as typical tasks associated with the position along with resumés to Ms. Carla Hill, Archdiocese of Indianapolis, 5050 East 56th Street, Indianapolis, IN 46205-1410

Fathers John A. Schwartzlo, Pastor
Saint Gabriel the Archangel Catholic Church
5505 Bardstown Road, Louisville, KY 40291

A more complete job description is available upon request.

Serra Club votes essay contest

Priests, deacons and religious love God in word and deed

By Wesley Kochell

God is love. Everyone has a calling to love God in baptism just as Jesus taught us. Priests, men and women religious and permanent deacons, in their lives and ministry, respond to their calling to love throughout their everyday lives.

Love is not only caring, but being available, forgiving, being able to accept people for who they are.

Some of their work involves interacting with the public as well as people in the community, giving company to people in the community and spreading love to people throughout the community.

While some may have the vocation to the single life, some might have the vocation to the single life and some might have the vocation to holy orders, all are called by God to love and serve him in order to go to heaven.

Love works for everyone in different ways, but has the same purpose for all.

As it says in 1 John, “Let us love, not in word or speech, but in truth or action” (1 John 3:18).

Priests, men and women religious and permanent deacons do not stop after Mass.

Their love continues on by the power of God.

The love of religious workers involves working with people in the community, giving Love is what we strive for. Through sanctifying grace, holy workers respond in God’s love toward us and our love for all through truth and action.

God knows what is best for us and through his gifts to us of actual grace, priests, men and women religious and permanent deacons not only spread the word of God but live it.

“Love is patient; love is kind; love is not envious or boastful or arrogant or rude (1 Cor 13:4) God’s chosen people live their lives within these lines, putting love into all their actions while answering to their vocation of serving God.

In conclusion, God is love, and priests, men and women religious and permanent deacons live their lives and respond to their calling of love to everyone. Their lives are to be helpful and to help others through their actions, not only in their words.

(Wesley and his parents, Doug and Anne Kochell, are members of St. Christopher Parish in Indianapolis. He completed the seventh grade at Cardinal Ritter Re/High School in Indianapolis last spring, and is the seventh-grade division winner in the Indianapolis Serra Club’s 2014 John D. Kelley Vocations Essay Contest.)
Pope gives archbishops their palliums, urges them to focus on following Jesus

VATICAN CITY (CNS)—After placing woolen bands, called palliums, over the shoulders of 24 archbishops from around the world, Pope Francis urged them to trust in God and not seek refuge in power or prestige.

“Trust in God banishes all fear and sets us free from every form of slavery and all worldly temptations,” he told the archbishops, including Archbishop Leonard P. Blair of Hartford, Connecticut.

The archbishops from 22 countries were named over the course of the last year. The lamb’s wool pallium they received from Pope Francis on June 29 symbolizes their unity with the pope and their authority and responsibility to care for the flock the pope has entrusted to them.

As is customary, an Orthodox delegation from the Ecumenical Patriarchate of Constantinople attended the Mass for the feast of Sts. Peter and Paul, the patrons of the Vatican and the city of Rome. Pope Francis greeted Metropolitan John of Pergamon, head of the delegation, at the beginning of the liturgy in St. Peter’s Basilica, then walked with him after Mass to venerate the statue of St. Peter in the basilica built over his tomb.

In addition to the Mass on June 29 and the recitation of the Angelus afterward, Pope Francis had a full weekend of appointments. His last-minute cancellation of a visit to Rome’s Gemelli Hospital the afternoon of June 27 raised concerns about his health.

Juliette Father Federico Lombardi, Vatican spokesman, had said the pope suddenly felt ill, but there was no reason for alarm. At the beginning of the Mass on June 29, the pope’s voice sounded deeper than normal and his breathing sounded a bit labored, but by the time he got to his homily, he looked at them, he said, “our path will be even straighter and more easy and my burden is light.”

Before receiving the pallium, the archbishop said he prayed at the tombs of Sts. Peter, Paul, John Paul II and John XXIII.

“These were great spiritual experiences, because we saw as Catholics that these are not just dead people, we are in communion with them,” he said. “I prayed to them to help me be a good archbishop.”

Pope Francis held a private meeting on June 28 with the delegation representing the Ecumenical Patriarchate.

The pope talked about the significance of the annual exchange of delegations on the Vatican’s and patriarchate’s feast days, as well as the meeting between the pope and patriarch in Jerusalem and again at the Vatican in early June for a prayer for peace in the Holy Land.

Those exchanges allow Catholics and Orthodox “to express the love uniting us in Christ and to renew our mutual desire to walk together along the path to full unity,” the pope said.

Whenever divided Christians “choose to look at one another with the eyes of faith and to see ourselves as we truly are in God’s plan,” rather than as “we have become as a result of the historical consequences of our sins,” the pope said, it is a result of God’s grace.

If Christians learn to look at one another the way God looks at them, he said, “our path will be even straighter and our cooperation all the more easy.”

In a letter sent for the feast day, Patriarch Bartholomew also mentioned recent meetings, saying the prayer for the Holy Land was “profoundly and personally moving, while at the same time conveying a message of our Lord’s peace and love to a contemporary world that so thirsts for this.”

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