



The

# Criterion

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## 'We are to go to God'

Benedictine Sister Jennifer Mechtild Horner eager to lead Our Lady of Grace Monastery, page 3.

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## 'A gift from God'

After nearly 60 years of wondering about the life of her biological father, Muriel "Mimi" Riffle finally learned about him—a journey of faith that also led her to a new family connection. Here, the member of St. Agnes Parish in Nashville poses with a photo of her father, Francis Flagg, who served in the U.S. Army during World War II. (Photo by John Shaughnessy)

## Longtime search for father leads woman to unexpected discovery of family and faith

(Editor's note: As the archdiocese and the Church prepare for the 2015 World Meeting of Families in Philadelphia in September, The Criterion is inviting readers to share their stories of how their faith has made a difference in their families. Here is another story.)

By John Shaughnessy

COLUMBUS—It was the moment that Muriel "Mimi" Riffle had desperately wanted to experience for nearly 60 years—a moment that would finally begin to unlock the secrets about the father she had never known, and unite her with the brother and the sister she had never met.

There was just one small detail to work out as Riffle and her husband Jim drove the last leg of their 15-hour journey from Indiana to Florida to connect with the family she had never known: How would they be able to identify each other at the destination where they agreed to meet?

That's easy, Riffle's soon-to-be-newfound sister said during a phone conversation as they neared the rendezvous place, "I'll be wearing antlers."

That whimsical introduction brought a smile to Riffle. And ever since that day earlier this year, the member of St. Agnes Parish in Nashville has been overwhelmed with joy about discovering this new part of her family.

"I might cry if I talk about it," Riffle

says. "I've always wanted to know who my father was, and now I do. I can't believe how wonderful my sister is, and my brother is priceless, too. We could have enjoyed each other for a whole lifetime, and now we are. As far as I'm concerned, this is a gift from God."

Her journey of faith and family has led the 78-year-old Riffle to a sense of "wholeness." It has also led her back to the beginning of her journey when she was 19 and struggling to make sense of her life.

### A shocking blow

"When I was 19, my parents revealed that my 'in-house' father was not my

See FAMILY, page 2

## USCCB plans fourth annual Fortnight for Freedom with events nationwide

WASHINGTON (CNS)—Threats to religious freedom continue to emerge,



making it more urgent for people of faith to take action to defend

the full realm of religious practice, said Archbishop William E. Lori of Baltimore.

Speaking during a May 28 webinar announcing the fourth annual Fortnight for Freedom, Archbishop Lori called on Catholics to learn about the importance of religious liberty throughout the history of the United States and to actively promote free religious practice during the two-week period beginning on June 21.

This year's fortnight observance will open with Mass at 10:45 a.m. (EDT) on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. It closes with Mass at noon (EDT) on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

"Religious freedom is not something that stands alone.



Archbishop William E. Lori

It's not simply a legal question for the Church. It pertains very much to the new evangelization," said Archbishop Lori, who serves as chairman of the U.S. bishops' Ad Hoc Committee for Religious Freedom.

This year's fortnight observance theme is the "Freedom to Bear Witness," stemming from the Gospel message that Jesus came to the world to bear witness to the truth, explained Hillary Byrnes, assistant general counsel for the USCCB, who joined the archbishop during the webinar.

She said dozens of local events in dioceses across the country are planned, including prayer services, discussions and charitable works.

"We would definitely encourage people to attend those events as well as read and

See FREEDOM, page 16

## Grads of Intercultural Pastoral Formation Institute are eager to help others grow in their lives of faith

By Mike Krokos

Laurence Saw knows firsthand what it's like being a stranger in a new land.

He and his family moved to Indiana from Burma (now known as Myanmar) in 2005, and they faced various challenges, including finding a faith home.

"It was not easy for us to find a [Catholic] church, even though you can see a church in any direction you can think of—especially in the Indianapolis area," he said.

Because they were unfamiliar with their new

See EVANGELIZE, page 9

Archbishop Joseph W. Tobin presents an Intercultural Pastoral Formation Institute graduation certificate to Mynelle Gardner of Holy Angels Parish in Indianapolis on May 16 at SS. Peter and Paul Cathedral in Indianapolis. Also pictured is Hollis Thomas, a member of St. Monica Parish in Indianapolis, who also graduated from the Father Boniface Hardin Program for black Catholics. (Photo by Mike Krokos)



# FAMILY

continued from page 1

biological father," Riffle recalls. "They said my father, Frank, was dead, and I'd been adopted by my stepfather when he and my mother married. I remembered feeling shocked, shaken and disconsolate that I'd never have the opportunity to get to know my biological father beyond his name."

After that revelation, Riffle became immersed in shaping her own adult life. Living on the East Coast, she graduated from college, started a career as a teacher, and married a man whose roots were in southern Indiana where they moved in 1967. Nine years later, her husband left their marriage, leaving her devastated. At that point, she began life as a single mother of four young children. Then in 1978, she received another shocking blow.

"I was 42 when my mother and stepfather disclosed another stunning piece of information—my biological father had just recently died," Riffle notes. "They hadn't wanted me to seek out my biological father for their own reasons. Nothing else was disclosed."

Nor, she says, did her parents provide any other information about her biological father before they died in the early 1990s. And she didn't have the time to pursue the questions she had.

"My single-parent life was a survival marathon," she recalls. "It was a rough period. It wasn't until my children were self-sufficient that I was able to think about anything else."

After the graduation of her youngest child from college, Riffle began thinking again about learning more about her biological father. For nearly two decades, she made sporadic attempts, but they all led to dead ends—until last year.

## Making a startling discovery

By 2014, Riffle's life had long made a turn from hard to good. After her husband left their marriage, a priest encouraged Riffle to seek an annulment. So she did. Nearly 20 years later, that choice prepared the path for her marriage to Jim Riffle in 2002.

"I got a special gift—a good

man," she says.

A few years ago, the couple visited Ellis Island in New York City, the place where many immigrants to the United States in the 19th and 20th centuries first arrived. Riffle checked records there, hoping to learn about her ancestry.

"I found some ship's manifests at Ellis Island and old census records clarifying my maternal grandparents' immigration from Ireland, but no clues about my father," she says. "In preparation for our visit to Ireland in the spring of 2014, a genealogist successfully identified the towns of origin of my maternal grandparents. I was so happy with her proficiency that I asked her to find my father, too."

Riffle was stunned by what happened next.

"She started looking through military records and cemetery records," Riffle says. "She got very excited. She found his headstone in Daytona, Fla. She found his military records, too, and they fit. The telephone book in that area had an identical name—Francis Flagg. She said, 'Why don't you call that phone number and see what happens?'"

Riffle made the call, hoping for a connection. It led to her half-brother.

"My brother was out mowing the lawn, and his wife answered," Riffle says. "She almost hung up, but she didn't. He came in and talked on the phone. Both of us got so choked up that we couldn't continue the conversation. He called back, and we went on from there."

She also learned she has a half-sister, Virginia Bennett, who also lives in the same area as their brother. All three of them made a plan to meet. It happened in January of this year, starting for Riffle with a welcome from Bennett, wearing reindeer antlers.

## 'We've found the pot of gold'

"We hugged, we laughed, we kept looking at each other for family resemblances," says Riffle, adding she bears a resemblance to her father. "My siblings feel like friends I've known forever. My sister and I feel like Siamese twins in our faiths and family outlooks. My brother has a delightful sense of humor, an ebullient personality, and is still contributing to his



Muriel "Mimi" Riffle, second adult from the left, puts her arm around her newly-found brother, Francis "Bo" Flagg, while her husband, Jim Riffle, and Flagg's wife Sherry also pose for a photo. (Submitted photo)

community in city government. We feel like we've found the pot of gold at the end of the rainbow."

Francis "Bo" Flagg says the discovery of his new sister "has opened up another part of my life."

"It's a great feeling, and she's really, really cool," says Flagg, who plans to visit Riffle in Columbus for a few days in mid-June. "The first time I saw her, I said, 'That's my sister.' I don't refer to her as my step-sister. She's my sister. How can it be after all those years? It's been a fun experience."

Bennett agrees: "It's absolutely fabulous. We hit it off right away, like peas and carrots, pancakes and syrup. She looks exactly like our father. You would know she's his daughter. I send her different things to stay in touch. We talk every week, and we have so much in common. We're both very devout. We both love to garden. We both like doing things outdoors."

Her voice rises as she adds, "I have a sister!"

Riffle has also learned some heartening information about her father from her siblings.

"They loved him, and said he was a great father," she says. "He was an accountant. He took them to church. He said the rosary.

And they went through Catholic education."

She pauses and adds, "He tried to find my mother later in his life."

## One memory, one lasting impact

Bennett shared two meaningful memories with Riffle. The first one recalled when Bennett made an out-of-state visit to see an uncle when she was 13. During that visit, the uncle said to her, "Do you know your father has another child?"

That question laid the foundation for another memory that Bennett shared with Riffle—a memory that has "made all the difference in the world" to her.

"Our dad was on the phone one time when Virginia walked into the room, and he didn't know she was there," Riffle says. "She heard him ask, 'How's Muriel?' When he learned I was going to be a teacher, he was pleased."

That image of a loving, concerned father warms her heart and frees her of her previous thoughts that she was abandoned by him. Holding onto that feeling, she doesn't dwell on the fact that this journey took nearly 60 years, far longer than she ever wanted. Instead, she focuses on the father she finally found and the extended family she now embraces.

"The ripple effect within our families has been exciting—phone calls, letters, e-mails and texts several days every week," she says. "It's a special gift."

She also focuses on the gift of faith and the love of God that has guided her through this journey. "I don't know how I would have gotten through everything if I didn't have a strong faith. It's been the center of my life."

"I believe that everything that happens is God's will. Even when we're going through difficulties, there's a reason. Life is filled with ups and downs. But God is with us the whole time."

*(Has faith made a difference in your family's life? Has it deepened your relationships as a parent, a grandparent, a sibling, a son or a daughter? Do you have rituals and experiences of faith that have helped to make your family more Christ-centered? If so, we'd like to hear about it. Please send your responses and your stories to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †*

# CCF offering free seminars for financial advisors on charitable planning

Special to The Criterion

The archdiocese's Catholic Community Foundation is offering a free continuing education seminar to professional financial advisors regarding "Updates on Charitable Planning."

Attorney Phil Purcell will present the seminar which will provide three credit hours of continuing education, including two hours of ethics and one hour of updates on charitable estate planning.

The seminar will be offered at two locations in the archdiocese, according to Joanna Feltz, director of planned giving for the Catholic Community Foundation.

The seminar will first be held from 8:30 a.m. to 11:45 a.m. on June 25 at the Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

A second session offering the same material will be held in southern Indiana from 8:30 a.m. to 11:45 a.m. on June 26 at the offices of Mountjoy Chilton & Medley LLP, 702 North Shore Drive, in Jeffersonville.

Registration on both days will begin at 8 a.m.

This meeting will be helpful to financial planners, investment advisors, insurance agents, accountants, attorneys, mortgage brokers and trust officers, according to Feltz.

For registration or additional information, contact Mary Shepherd by e-mail at [mshepherd@archindy.org](mailto:mshepherd@archindy.org) or by phone at 317-236-1482 or 1-800-382-9836, ext. 1482.

Participants can also register online at [www.archindy.org/ccf/register/index.html](http://www.archindy.org/ccf/register/index.html). †



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# New prioress looks forward to being spiritual leader of community

By Michaela Raffin

BEECH GROVE—Life's journey has certainly been different than most for Benedictine Sister Jennifer Mechtild Horner.

She was born in Zambia and raised in South Africa, where she was the daughter of a Presbyterian minister of the first integrated church there.

She survived a near-fatal car accident and later was received into the full communion of the Church as a young adult.

All these experiences have more than prepared Sister Jennifer for her role as prioress of the Benedictine Our Lady of Grace Monastery in Beech Grove, which she will officially assume at an installation Mass at the monastery on June 7.

"I guess there are several words to describe how I feel," she said. "One would be deeply honored and blessed by this community, that they would entrust me with serving them, because it really is an honor.

"And also, it's really entrusting me with a lot, and that means a lot. I don't take that lightly. I'm really called to serve each sister. Together, we are to go to God."

The entire Beech Grove Benedictine community will welcome Sister Jennifer as their prioress when she is installed. Sister Jennifer's mother, sister and brother and many Catholics across central and southern Indiana will also be there to support her during her installation, which will be presided over by Benedictine Sister Joella Kidwell, president of the Benedictine Federation of St. Gertrude.

Benedictine Sister Juliann Babcock, the community's most recent prioress, described Sister Jennifer as an especially loving member of their community.

"She definitely has a Benedictine heart. She loves Benedictine life, and that's evident in her personal life, her dedication to our community and in her ministry," said Sister Juliann. "She has a wonderful spirit of service and enjoys being of service to others."

Sister Jennifer most recently served as director of vocations for Our Lady of Grace Monastery. That role fit her strength as a keen listener, someone who loves to hear the stories of others.

"One thing that's always been an important part of who I am is that call to listen deeply to people," Sister Jennifer said. "To be able to really listen, listen deeply to the sisters, listen deeply to God and how God is calling us,

listen deeply to the world around us."

As someone who came to the Catholic Church as a young adult, Sister Jennifer knows how to deeply listen to God and to the longings of her heart. Her family moved to America after her father received deportation papers from the South African government because he refused to keep quiet about the apartheid laws that discriminated against the African people.

Sister Jennifer became acquainted with the Catholic Church while attending Boise State University in Boise, Idaho, pursuing a teaching degree.

"When I walked into the Catholic church at the Newman Center at Boise State and I knelt down. I felt like I had come home," she said. "I just felt a deep peace within me that this was where I needed to be."

After a near-fatal car accident on the way back to school from spring break, she knew that she had to respond to God's call to become Catholic.

"That experience made me realize that, you know, you don't have forever to follow God. I knew God was calling me to be Catholic, but I was just afraid," Sister Jennifer said. "You only have today. I could have died in that accident."

Several years later, she responded to another of God's calls—this time to the religious life. After getting to know a community of Benedictines in Idaho, Sister Jennifer knew she had to see what religious life was all about.

"I loved the sisters. I loved the prayer. I loved all of it. When I went in the church at the monastery to pray, I knelt down and I had that same feeling of home," she said. "I loved the way the sisters seek God together, and the joy that that brings. So I found myself going back and going back, and finally, I realized that I needed to at least try it."

She made her final vows in 1995. Three years later, she became the director of spirituality for the Benedict Inn Retreat and Conference Center in Beech Grove. During that experience, she lived at Our Lady of Grace Monastery and fell in love with the community of religious sisters there. She asked to transfer her vows to the monastery and became a full member in 2004.

Since then, her dedication to the community has been evident in all of her ministries.

Benedictine Sister Maureen Therese Cooney describes how Sister Jennifer, while director of vocations, trained for the OneAmerica 500 Festival Mini-Marathon in



Benedictine Sister Jennifer Mechtild Horner enjoys a moment of quiet prayer at the Sisters of St. Benedict's Our Lady of Grace Monastery in Beech Grove on June 1, six days before her installation as prioress of the monastery. (Photo by Natalie Hoefler)

Indianapolis in order to spread the word about religious vocations through community involvement.

"That was important to her. She and I trained for the Mini and we didn't run, we walked," said Sister Maureen. "But to me that shows such a commitment to the community and to spreading vocations—her willingness to step out of her comfort zone. We were out there walking

See **PRIORRESS**, page 8

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## Editorial

# Catholics unaware of Church teaching about Communion

As the Church celebrates the feast of Corpus Christi on this Sunday, June 7, it has to come to grips with a problem it has with far too many Catholics. That is, according to surveys taken by the Center for

See related stories, page 11.

Applied Research in the Apostolate (CARA),

fewer than two-thirds of Catholics believe that the bread and wine used for Communion really become the body and blood of Jesus Christ.

How is that possible? It's one of the central dogmas of the Church.

In an article in the May 18 issue of *America* magazine, Mark M. Gray, a senior research associate at CARA, gave a surprising answer: "It is because many are unaware that this is what the Church teaches!"

He went on to write, "Only 46 percent of Catholics are aware of what the Church teaches about the real presence and agree with that teaching. An additional 17 percent agree, but do not know this is what the Church teaches. A third do not agree with the teaching, but are unaware of the teaching. Finally, only 4 percent of Catholics know what the Church teaches about the real presence and do not believe it."

But how can they not know that the Church teaches that, when the priest in the person of Christ says, "This is my body" and, "This is my blood," the bread and wine become the body and blood, soul and divinity of Jesus?

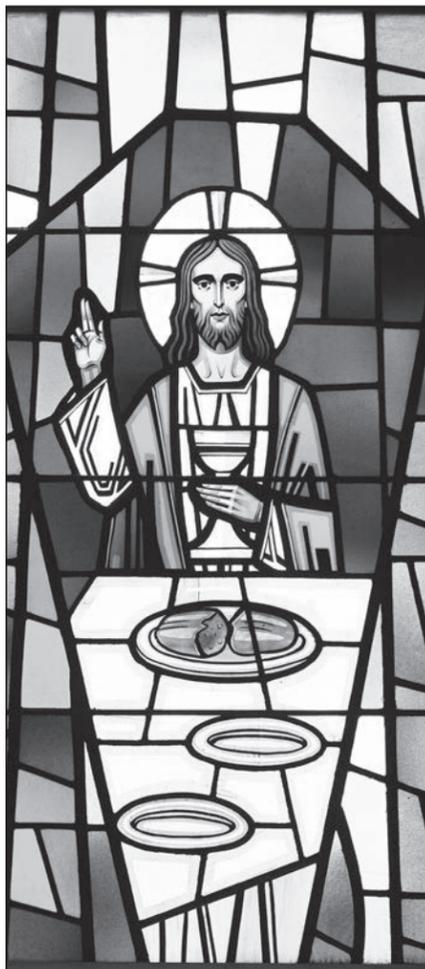
Gray indicated that part of the problem is in the declining numbers of those who are receiving religious education. The number of children and teenagers enrolled in parish-based religious education has declined 24 percent during the past 15 years. "Currently," he wrote, "fewer than one in 10 Catholic parents has a child enrolled in a Catholic school, and about one in five has a child in parish-based religious education."

But those are the current figures. Obviously, many of the parents haven't learned what the Church teaches either. That might explain why so many Catholics seem to receive Communion so nonchalantly. They really don't believe that they're receiving the body and blood of Jesus.

We can understand that to a certain extent. The bread and wine look and taste like bread and wine; there is no physical change. Someone has to explain that it's the substance of the bread and wine that changes.

This is what the Church teaches: "By the consecration of the bread and wine, there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation" (*Catechism of the Catholic Church*, #1376).

We admit that this is a hard teaching. Our senses tell us that this is a small piece of unleavened bread and



Jesus at the Last Supper is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. The feast of the Most Holy Body and Blood of Christ, also known as the feast of *Corpus Christi*, is celebrated on June 7 in the U.S. this year. (CNS photo/Gregory A. Shemitz, *Long Island Catholic*)

a cup of wine. We must have faith that the substance has been changed, and that faith must come from our acceptance of the teachings of the Catholic Church.

It was a hard teaching from the beginning. When Jesus told the crowds, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink" (Jn 6:54-55), many of his disciples left him. He made no effort to call them back, or say that he didn't mean it.

And, at the Last Supper, when he changed the bread and wine into his body and blood and told the Apostles to "do this in memory of me" (Lk 22:19), he didn't say that it was a sign of his body and blood. He said, "This is my body and blood."

Historically, belief in the real presence of Jesus in the Eucharist has divided Christians, especially in British history. In 1673, for example, the Protestant Test Act barred from public office Catholics who would not deny the doctrine of transubstantiation. Some English Catholics suffered death rather than deny the doctrine.

However, the problem the Church is experiencing today isn't that Catholics are denying the doctrine of transubstantiation. It's that many Catholics don't even know what the Church teaches.

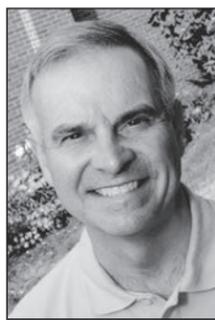
—John F. Fink

## Be Our Guest/Tom Yost

# A lesson in faithfulness

In early June 2014, my wife and I lost our dog Libby after having her in the family for 13 years.

Off and on for the rest of the summer,



Sue was on the lookout for another dog. She searched the newspaper, the Internet, and some animal shelters looking for a dog.

And then one September day last year, it happened. While looking for a specific dog from

an animal rescue organization at a local pet store, she came by accident upon a litter of puppies. Once she discovered that they were part Border collie, I knew one of them would steal her heart. Of course, it happened to be the most active and mischievous one of all.

The rescue volunteers cautioned my wife about how active a breed this little dog would become, but it did not matter in the least to Sue. While we are both a little older and not as quick on our feet as we used to be, her years of experience with dogs would be up for the challenge. Besides, the little guy was precious in her sight and a keeper to her. We did the paperwork, "rescued" him, and brought him home after a few days. We named him Jett.

We named him Jett in part because of his speed and agility. He has beautiful black and white markings. One eye is black and one eye is white. He is smart and strong-willed. He is playful and plentiful busy. He likes to chew and dig. He can be a darling, but he can also be destructive. He wants attention and needs supervision.

Jett has gotten in trouble more times than I care to elaborate. Here is a partial list of what he has chewed sometimes to the point of destruction—rugs, carpet, furniture (especially wood), pillows, books, shoes,

clothes, our grandson's toys, remote controls, plants, water hoses, our other dog, me and more.

His strong-willed seemingly untrainable nature has caused me to grumble and complain more than Sue has cared to hear. And truth be told, Jett has probably exhausted and tried Sue more than she ever expected, but you would never know it.

I will admit I have been very tempted to give up on Jett. If left up to me, by now somebody else would have needed to "rescue" our rescued dog. However, that is not the case with Sue. She will never give up on Jett. She sees more to him than what I am capable of seeing.

She sees promise and potential. She loves him for who he is more than by what he does. She scolds and disciplines Jett for bad behavior, but she also is patient and persevering with him. Sue rescued him, and there is no turning back or away. She loves her dog.

I don't think the relationship I have observed between Sue and Jett is that far of a stretch from the relationship between God and myself. Like Jett, I can be strong-willed and sometimes destructive. I have done damage to myself and others. I have sought attention to myself and have loathed discipline.

Like a "stiff-necked" dog, I come from a "stiff-necked" people (just read the Bible). I might listen to commands if I keep getting treats to obey them.

Like Sue is with Jett, God is patient and persevering with me. God sees promise and potential in me. The Son of God has rescued me from sin and death. There is no turning back and there is no turning away. God loves me.

What a lesson in faithfulness!

(Tom Yost is pastoral associate of Our Lady of Perpetual Help Parish in New Albany.) †

## Letter to the Editor

### Reader: When it comes to the poor, let's lay aside our ideologies and refuse to become 'indifferent'

In a recent letter published in the May 15 issue of *The Criterion*, a reader thanks Rep. Todd Rokita for asking why government should fund what Christians are called to do in the Gospels.

Each government effort to solve these various problems results in higher taxes, overregulation, price controls, etc. The conclusion is inescapable: "Government, especially at the federal level, is the most inefficient way to accomplish just about everything." The only solution lies with "states, charities and churches."

As a member of the Nativity conference of the Society of St. Vincent de Paul responsible for coordinating home visits to clients in need of appliances, furniture and utility financial assistance in Franklin Township, I want to put the proposed solution to a test.

The trustee's office is charged with providing poor relief through property taxes. However, 30 pages of regulations can limit carrying out this charge. If the trustee can't help for one reason or another, what charity can help?

Fortunately, the Society of St. Vincent de Paul has a working financial relationship with the trustee's office. Unfortunately, our conference bank account does not have the resources available to the trustee, so we can't provide more than a fraction of the financial assistance needed by the client.

If the charity can't help, the solution calls for the trustee to ask for financial help from a church.

The biggest church in the township, Indian Creek, did offer to help the trustee until it ran short on finances for assisting the poor.

The reality is this solution comes up well short of solving the poor problem, yet as we Christians know, we will always have the poor with us. The motivation is there; after all, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Mt 25:40).

Let's lay aside our ideologies and, as Pope Francis says, refuse to allow ourselves to become "indifferent."

Terry Daley  
Indianapolis

### Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Eucharist: Living Christ's gift of self as if we deserved it

*"The Holy Eucharist is our daily bread from heaven. Live as if you deserved to receive it daily."*

—St. Augustine of Hippo

None of us deserves to receive Christ in the Eucharist. Holy Communion is always a completely unmerited gift that we receive as a result of God's grace. Nothing we can do by our own initiative makes us worthy that the Lord should enter our hearts. All we can do is try to be ready, try to "stay awake" and be attentive, and try to be truly grateful when our Lord gives himself to us in the great eucharistic mystery.

St. Augustine admonishes us to live as if we deserved Christ's sacrificial gift to us. He challenges us to change our lives, as he did, and to see our lives as a progressive journey of hope in which we "seek the face of the Lord continually."

Augustine knew from personal experience that conversion is a lifelong process. We struggle mightily to be worthy of the love of Christ and the great gifts that we receive from him every day.

All these gifts—life and love, freedom and happiness, truth and hope—come to

us freely from the abundant generosity of our God. We do nothing to earn God's grace. We receive it freely because, as Pope Emeritus Benedict XVI has said, God's very nature is to give generously, demanding nothing in return, simply because he loves us.

Of all God's gifts, nothing can compare to the holy Eucharist. Why? Because it is a gift of self, an intimate communion between the Son of God and his sisters and brothers. Through our baptisms, we have become members of his body, the Church.

Through our reception of holy Communion, we are joined to him in the most perfect way imaginable—becoming one with him, body and blood, soul and divinity. Our imperfections are made perfect by his union with us. Our sinful natures become pure and holy because he enters our hearts and transforms us by his grace.

But this experience of conversion is never "once and for all." Every day, we are invited, and challenged, to live as if we deserve to receive the daily bread from heaven that Christ offers us in the Eucharist.

St. Augustine admonishes us, "Before

you receive Jesus Christ, you should remove from your heart all worldly attachments which you know to be displeasing to him."

Augustine knew that we all too readily forget that we have been made perfect in Christ. We easily fall from grace and give in to selfishness and sin. Our imperfections manifest themselves in our words and actions—in what we say or do, and in what we fail to say or do. We are called to repent, to confess our sins, to resolve to sin no more, and to do penance.

This continual striving for perfection is at the heart of the sacrament of penance. Just as Christ gives himself to us freely in the eucharistic mystery, so he makes his love and forgiveness available to us just for the asking, with no strings attached.

This is the great sacrament of reconciliation between God and us—the sinful men and women who do not deserve his mercy, but who receive it abundantly nonetheless! We should thank God daily for his patience with us, and for his readiness to forgive us and help us, whenever we fall short of his perfect love.

Pope Benedict writes, "Faith in Christ brought all Augustine's seeking to fulfillment, but fulfillment in the sense that he always remained on the way." We are not perfect. We are always on the way to perfection. "Even in eternity," the Holy Father quotes St. Augustine as saying, "our seeking will not be completed; it will be an eternal adventure, the discovery of new greatness, new beauty and an even richer understanding of truth."

The famous quote from St. Augustine's widely read *Confessions* sums it up: "Our hearts are restless till they rest in thee, O God." The "eternal rest" we will know in heaven is not the experience of dullness, boredom or stagnation. It will be an adventure that propels us deeper and deeper into the discovery of God's boundless love and mercy.

We can begin now by partaking of the bread from heaven that sustains us in our journey of hope. As we celebrate the great feast of our Lord's body and blood this weekend (*Corpus Christi*), let's live as if we were worthy of this great gift of communion with God and, so, grow in holiness and charity in union with our savior Jesus Christ. †

## La eucaristía: vivamos el obsequio de la entrega de Cristo como si lo mereciéramos

*"La Santa Eucaristía es nuestro pan de cada día procedente del Cielo. Vívelo como si merecieras recibirlo a diario."*

—San Agustín de Hipona

Ninguno de nosotros merece recibir a Cristo en la eucaristía. La santísima comunión es siempre un obsequio inmerecido que recibimos como resultado de la gracia de Dios. Nada de lo que podamos hacer por iniciativa propia nos hace dignos de que el Señor entre en nuestros corazones. Lo único que podemos hacer es estar listos, estar atentos y "despiertos," e intentar estar verdaderamente agradecidos cuando el Señor se entrega a nosotros en el gran misterio de la eucaristía.

San Agustín nos exhorta a vivir como si fuéramos merecedores del obsequio expiatorio de Cristo, y nos desafía a cambiar nuestras vidas—tal como él lo hizo—ya proyectarlas como una incesante travesía de esperanza en la que "buscamos continuamente el rostro del Señor."

Agustín sabía por experiencia propia que la conversión es un proceso que dura toda la vida. Atravesó grandes dificultades para ser digno del amor de Cristo y de los dones excelsos que recibimos de él a diario.

Todos estos dones—vida y amor, libertad y felicidad, verdad y esperanza—

nos llegan libremente gracias a la abundante generosidad de nuestro Dios. No hacemos nada para ganarnos la gracia de Dios. La recibimos libremente porque, tal como lo expresó el papa emérito Benedicto XVI, la misma naturaleza de Dios es dar generosamente, sin exigir nada a cambio, simplemente porque Él nos ama.

De todos los dones u obsequios de Dios, nada se compara con la santa eucaristía. ¿Por qué? Porque se trata de la entrega del propio ser, una comunión íntima entre el Hijo de Dios y sus hermanos y hermanas. A través del bautismo hemos pasado a formar parte de su cuerpo, la Iglesia.

Al recibir la santa comunión, nos unimos a él de la forma más perfecta imaginable: nos convertimos en uno solo con él, cuerpo y sangre, alma y divinidad. Nuestras imperfecciones se corrigen y alcanzamos la perfección gracias a esta unión de él con nosotros. Nuestra naturaleza pecadora se transforma y se convierte en pura y santa porque él entra en nuestros corazones y nos transforma con su gracia.

Pero esta experiencia de conversión jamás es definitiva. Todos los días recibimos la invitación y el desafío para vivir como si mereciéramos recibir este pan de cada día del cielo que Cristo nos ofrece a través de la eucaristía.

San Agustín nos aconseja que "antes de recibir a Jesucristo, debes eliminar de tu corazón todas las ataduras mundanales que sabes que le desagradan."

Agustín sabía que estamos prestos a olvidar que solo en Cristo somos perfectos. Rápidamente caemos en desgracia y nos entregamos al egoísmo y al pecado. Nuestras imperfecciones se manifiestan en nuestras palabras y acciones, en lo que decimos o hacemos, así como en lo que dejamos de decir o hacer. Estamos llamados a arrepentirnos, a confesar nuestros pecados, a decidirnos a dejar de pecar y hacer penitencia.

Esta búsqueda incansable de la perfección es el fundamento mismo del sacramento de la penitencia. Así como Cristo se entrega libremente en el misterio de la eucaristía, también nos ofrece su amor y su perdón con solo pedirselo, sin ningún compromiso.

Este es el gran sacramento de la reconciliación entre Dios y nosotros: los hombres y mujeres pecadores que no merecemos su misericordia y que sin embargo la recibimos en abundancia. Debemos agradecer a diario a Dios por su paciencia con nosotros y por su disposición para perdonarnos y ayudarnos cada vez que le faltamos a su amor perfecto.

El papa Benedicto escribió: "La fe en Cristo hizo que la búsqueda de San

Agustín fuera satisfactoria, en el sentido de que siempre se mantuvo por el camino acertado." No somos perfectos, siempre estamos recorriendo el camino hacia la perfección. "Incluso en la eternidad—el Santo Padre cita San Agustín—nuestra búsqueda no estará completa; será una aventura eterna, el descubrimiento de nuevas grandezas, nuevas bellezas e inclusive de adquirir una comprensión más plena del significado de la verdad."

La famosa cita del conocidísimo libro de San Agustín, *Confesiones*, lo resume todo: "Está inquieto nuestro corazón hasta que descansa en Vos." El descanso eterno que viviremos en el Cielo no será una experiencia de monotonía, aburrimiento o inactividad. Se tratará de una aventura que nos llevará a descubrir el amor y la misericordia infinitos de Dios, cada vez más profundamente.

Podemos comenzar ahora partiendo el pan del Cielo que nos sustenta durante nuestra travesía de esperanza. Mientras celebramos la gran festividad del cuerpo y la sangre de nuestro Señor este fin de semana (*Corpus Christi*), vivamos como si fuéramos dignos de recibir este enorme obsequio de la comunión con Dios y, de esta forma, crecer en santidad y caridad en la unión con nuestro Salvador Jesucristo. †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**June 5**  
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference Hog Roast**,

4:30-8:30 p.m., food, music, silent auction, adults \$10 in advance or \$12 at door, children ages 6-12 \$6, under age 6 free. Information: 812-336-6846.

**June 5-6**  
St. Boniface Church, 15519 N. State Road 545, Fulda. **Celebration of 150th anniversary of church building**, 3 p.m. Central time June 5, end with Mass 4 p.m. Central time June 6, live music, food, kids' activities, corn hole tournament, raffle for 2015 Jeep Wrangler or \$20,000, three drawings for \$500. Proceeds go toward endowment for maintenance of National Historic Landmark church building. Information: [www.sbfulda.org](http://www.sbfulda.org).

**June 5-7**  
St. Louis School, 17 St. Louis Place, Batesville. **Rummage sale**, Fri. 8 a.m.-6 p.m.; Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m.; Sun. 8 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

**June 6**  
St. Michael Church, 145 St. Michael Blvd.,

Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

**Helpers of God's Precious Infants Prayer Vigil**, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

**June 7**  
St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew School Class of 1965, 50th anniversary**, Mass, 10 a.m., light breakfast reception following Mass. Information: 317-924-3093 or [jwfeltersr@gmail.com](mailto:jwfeltersr@gmail.com).

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Alumnae Brunch**, noon, \$20, Mass before at SS. Peter and

Paul Cathedral, 1347 N. Meridian St., Indianapolis. Brunch reservation required. Send check, including maiden name and graduation year, to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN, 46240. Information: Pat Douglass, 317-340-7550 or [padouglass@padlaw.net](mailto:padouglass@padlaw.net).

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Gabriel Project, Eileen Hartman presenter, noon, lunch and program, no charge. Information: 317-846-3475 or [olmcparish@olmc1.org](mailto:olmcparish@olmc1.org).

**June 9**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day luncheon**, noon. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

**June 11**  
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m.

Information: 317-851-8344. Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker businessman Denny Sponsel, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, [cmw\\_76\\_99@yahoo.com](mailto:cmw_76_99@yahoo.com).

**June 11-13**  
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Parish Funfest**, Thurs., 5-10 p.m.; Fri. 5-11 p.m.; Sat. 5 p.m.-midnight; home-cooked dinners 5-8 p.m. each day, music, games, children's inflatables, raffles. Information: 317-787-8246.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish Festival**, Thurs. 6-10 p.m.; Fri. 6-11 p.m.; Sat. 4:30 p.m.-midnight; rides, food. Information: 317-839-3333.

**June 12-13**  
Holy Angels Parish, 740 W. 28th St., Indianapolis. **Music Festival**, Fri. 5-10 p.m.;

Sat. 3-10 p.m., live music, food, vendors, children's area, raffle. Information: 317-926-3324 or [www.holyangelsindy.org](http://www.holyangelsindy.org).

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., food, music. Information: 317-636-4478.

**June 13**  
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Feast of the Sacred Heart Celebration Mass**, 5 p.m. Mass, 75 year parishioners will be honored, dinner 6 p.m. 1125 S. Meridian St., seating limited. Reservations: 317-638-5551.

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, Floyds Knobs. **5th Annual KnobsFest**, noon-midnight, music, booths, quilts, homestyle fried chicken dinner noon-6 p.m., dance 9 p.m.-midnight. Information: 812-923-3011. †

## St. Pius X Focolare group to co-sponsor Christian/Muslim picnic in Indianapolis on June 14

The Focolare group of St. Pius X Parish in Indianapolis will co-sponsor a Christian/Muslim picnic at the Indiana War Memorial Plaza, 431 N. Meridian St., in Indianapolis from 1-4 p.m. on June 14.

The goal of the picnic, which is also sponsored by Nur-Allah Islamic Center in Indianapolis, is to foster unity and peace between Christians and Muslims.

Focolare, an ecumenical movement which received Vatican approval in 1962, seeks to build a more united

world based on the prayer of Christ in the Gospel of John, "may they all be one" (Jn 17:21). It does so through focusing on dialogue to build bridges and relationships among peoples throughout the world.

The event is free. Participants are asked to bring their own picnic, chairs and blanket—or to just stop by for a short while.

For more information, contact Julie Mundell at 317-840-0228 or by e-mail at [Julie@mundellassociates.com](mailto:Julie@mundellassociates.com). †

## Sisters of Providence offer Art, Journaling and Art Journaling retreat on June 12-13

The Sisters of Providence will offer a retreat titled "Art, Journaling and Art Journaling: Creative Practices for Spiritual Growth" at Owens Hall on the grounds of Saint Mary-of-the-Woods College, 1 St. Mary-of-the-Woods College, in St. Mary-of-the-Woods beginning at 6:30 p.m. on June 12 and concluding at 4 p.m. on June 13.

The retreat, led by Providence Sister Rosemary Schmalz, offers the

opportunity to engage in many methods using art, journaling and a combination of the two methods that can be useful in one's spiritual journey.

The cost is \$120 for a single, private room, \$70 for a double room or \$30 for commuters. The cost includes meals and art supplies.

The registration deadline is June 6.

For more information, call 812-535-2952 or log on to [www.ProvCenter.org](http://www.ProvCenter.org). †

## VIPs

**Robert and Donna (Edens) Fulton**, members of Our Lady of Lourdes Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 5.

The couple was married on June 5, 1965, at St. Bernadette Church in Indianapolis.

They are the parents of three children, Michael, Robert Jr. and Sean.

They also have four grandchildren and three great-grandchildren.

Their children will hold an open house in honor of the couple's anniversary. †



**Virgil and Martha (Wiwi) Noel**, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on May 29.

The couple was married on May 29, 1965, at St. Peter Church in Franklin County.

They are the parents of two children, Sheri Bauer and Michele Riedlinger.

They also have three grandchildren and three great-grandchildren.

The couple celebrated with family and friends at a reception held by their children. †



**Leo and Margaret (Ruhlman) Hartman**, members of Most Holy Name of Jesus Parish in Beech Grove, will celebrate their 65th wedding anniversary on June 10.

The couple was married on June 10, 1950, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of two children, Susan Thompson and Marty Hartman.

They also have eight grandchildren and 15 great-grandchildren. †

## African Mass set for June 7 at St. Rita Church in Indianapolis

An African Mass will be celebrated at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis at 3 p.m. on June 7.

There are many Catholics in the archdiocese who are from Africa or of African descent. The Mass celebrates the Catholic traditions and culture of Africa, including dance, drums and the carrying up of the Gospels, as well as

the colorful display of various native garments.

All are welcome to join in this Mass.

For more information, contact Franciscan Sister Jannette Pruitt, coordinator of Black Catholic Ministry for the archdiocesan Intercultural Ministry at 317-236-1474, 800-382-9836, ext. 1474, or [jpruitt@archindy.org](mailto:jpruitt@archindy.org). †



## Sharing the faith

Father Eric Augenstein smiles as Julie Young signs a copy of *Idiot's Guide: Catholicism* for a customer at a Barnes & Noble bookstore in Greenwood on May 3. Young and Father Augenstein, who serves as archdiocesan director of vocations and sacramental minister at St. Agnes Parish in Nashville, co-authored the book. It is available for purchase at Barnes & Noble bookstores, local Catholic bookstores and online. (Photo by Natalie Hofer)

## Young Catholic Musicians to perform at St. Luke the Evangelist Church on June 6

The Young Catholic Musicians from St. Louis, Mo., will perform at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis at 7 p.m. on June 6.

The group, composed of 35 musicians and singers aged 13-18, will perform a concert of American patriotic and "rockin' America" music. The young

musicians learn quality liturgical music arranged for full orchestra and choir.

The event is free, although free-will offerings will be accepted.

The group will also provide music during the parish's 5:30 p.m. Mass on June 6 and 9:30 a.m. Mass on June 7.

For more information, call 317-259-4097. †

# Parishes in the archdiocese to sponsor Corpus Christi processions

On the weekend of June 6-7, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of "Corpus Christi."

The following Corpus Christi processions at parishes in the archdiocese have been reported to *The Criterion*.

Due to the June 6 priestly ordinations, two parish campuses are holding their processions the weekend of June 13-14.

## June 7

- **Holy Family Parish, Main Street, Oldenburg**—Procession following 10 a.m. Mass. Information: 812-934-3013.
- **Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis**—Procession following 11:30 a.m. Mass in the Extraordinary Form, includes stops at three outdoor altars for Benediction. Information: 317-636-4478.
- **St. Anthony Parish, 337 N. Warman Ave., Indianapolis**—Procession through neighborhoods following 8:30 a.m. Mass at St Anthony Church,

stopping at three altars, concluding at St. Anthony Church for 11:30 a.m. Mass. Information: 317-636-4828.

- **St. Luke the Evangelist Church, 7575 Holliday Drive East, Indianapolis**—Procession following 11:30 a.m. Mass. Information: 317-259-4373.
- **St. Vincent de Paul Parish and St. Mary Parish in Mitchell, at St. Vincent de Paul Parish, 1723 "I" St., Bedford**—procession following 10:30 a.m. Mass. Information: 812-275-6539 or parish@svsbedford.org.

## June 13

- **All Saints Parish, St. Martin Campus, 8044 Yorkridge Road, Guilford**—Procession following 5:30 p.m. Mass. Information: 812-576-4302.

## June 14

- **All Saints Parish, St. Joseph Campus, 7536 Church Lane, West Harrison**—Procession following 11 a.m. Mass. Information: 812-576-4302. †



Archbishop Joseph W. Tobin carries the Blessed Sacrament from St. John the Evangelist Church in Indianapolis during a eucharistic procession at the opening of the National Catholic Youth Conference on Nov. 21, 2013. (File photo by Natalie Hoefer)

# Nebraska bishops welcome override of veto of bill ending death penalty

LINCOLN, Neb. (CNS)—Nebraska state senators overrode Gov. Pete Ricketts' veto of a bill repealing capital punishment that had been supported by the state's Catholic bishops.

In a 30-19 vote on May 27, the senators supported a bill that replaces the death penalty with a sentence of life in prison without parole.

The bill had gained the support of Nebraska's three Catholic bishops, who earlier commended lawmakers for their historic vote on May 20 to repeal capital punishment. They said then that support for the bill reflects the teaching of the Catholic faith, and that use of the death penalty cannot be justified today.

Ricketts vetoed the bill on May 26, but legislators acted quickly. The 30 votes were just enough to override

the veto. Under statehouse rules in the unicameral legislature, at least 30 of 49 senators must vote to overturn a gubernatorial veto.

"Our support for this bill also flows from our prayerful reflection on the words of Jesus Christ himself: 'Love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father' " (Mt 5:44-45), the state's three bishops said in a statement issued by the Nebraska Catholic Conference, which represents the bishops' public policy interests.

Lawmakers had originally voted 32-15 to pass the bill. With the vote, Nebraska became the 19th state to end the use of the death penalty.

Ricketts had lobbied against repeal, but supporters of the bill were optimistic that lawmakers could

muster the 30 votes needed to override the veto, said Greg Schleppebach, executive director of the state Catholic conference.

In an e-mail message to members of the Catholic Advocacy Network of Nebraska, the Catholic conference's new grass-roots faithful citizenship initiative, Schleppebach urged people to send a note of thanks to senators who voted for repeal.

Earlier in May, Archbishop George J. Lucas of Omaha joined about 15 religious leaders, priests and nuns at a news conference in Omaha in calling for an end to the death penalty. At the May 13 event, Omaha's archbishop said he was pleased and privileged "to join friends from other faith communities at this important moment." †

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

31st

## ITALIAN STREET FESTIVAL

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Pepsi & Bottled Water

Meatball & Sausage Sandwiches

Bread Sticks with Cheese Sauce

Pizza

Cannolis

Meatballs on a Stick

Pastries

Italian Sausage

Italian Wines

Colorful Religious Procession lead by the Italian Heritage Society of Indiana at 6:45 pm. Followed by a Mass held in Holy Rosary Church at 7:00.

\*\*\*\*\* Featured Entertainment \*\*\*\*\*



Indy Nile Band

GRETA SPEAKS



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## Our Lady of Fatima Retreat House

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### Visions of Uganda

with

**Sherry Meyer**

Lay missionary of the Archdiocese of Indianapolis

Sunday, June 14, 2015 • 5-9 pm



Come join us for an evening of music and stories as Sherry Meyer updates us all on the achievements and goals of her mission work in Uganda. You will hear stories from those who have traveled to Africa to visit and work with Sherry. Enjoy the music of the Tamarindo Band as light refreshments are served. Handmade craft and gift items from the region of Uganda will be available for purchase. You will have the opportunity to offer financial support to Sherry as she continues God's work in this Arua Catholic Diocese.

Limited parking! Share a ride and protect the environment. For more information call Sherry at (317) 888-5078.



Scan the QR code to view the full calendar of events and more information.



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# PRIRESS

continued from page 3

in all different kinds of weather, and our motto was not to get picked up by the bus!"

Community life is integral to the Beech Grove Benedictines, and Sister Jennifer described the installation ceremony as a very powerful moment of community. After she has taken her oath of installation, every sister in the monastery will come forward where Sister Jennifer is standing and offer individual signs of peace to her.

"That's a very powerful moment, we do that at final profession as well, only two times," she describes. "So they each come forward, and that's the part that will totally do me in."

This dedication to her community, along with a deep love for the monastic life, are skills that she will bring to her community throughout the next six years.

"I love our way of life. The most

important part of being prioress is being the spiritual leader of the community. That's the key thing," Sister Jennifer said. "And I think my love of the monastic life and my desire to really help us continue to go to God together will be what I bring to the community."

Although she may feel overwhelmed by the responsibility, Sister Jennifer expressed true joy when speaking of her new position at the monastery.

"I'm really excited about working with the community. In the role of prioress, you get to know the sisters differently," she said. "And I look forward to that journey with them and to hold each of their stories sacred, and to really listen to the yearnings of each sister's heart because that's who we are as Benedictines."

(For more information on the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, log on to [www.benedictine.com](http://www.benedictine.com).) †

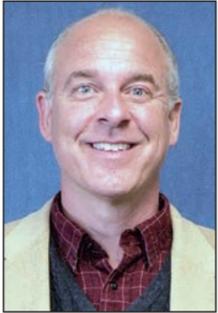


Benedictine Sister Jennifer Mechtild Horner reflects on Scripture in the Blessed Sacrament chapel at the Sisters of St. Benedict's Our Lady of Grace Monastery in Beech Grove on June 1. (Photo by Natalie Hoefler)

## Director of catechesis elected president of national organization

By Sean Gallagher

Ken Ogorek, archdiocesan director of catechesis, was elected president of the National Conference of Catechetical Leadership (NCCL) during the organization's national meeting held on May 18-21 in Buffalo, N.Y. His three-year term began at the end of the meeting.



Ken Ogorek

NCCL was founded in 1967 to help catechetical leaders at the parish and diocesan levels in the United States. It grew out of the Confraternity of Christian Doctrine movement that began in the 1930s.

As the organization approaches the 50th anniversary of its founding, Ogorek sees that it is at a

"demographic crossroads."

Noting that more than half of parish catechetical leaders are over 60 years old and more than 10 percent are over 70, Ogorek said that he hopes as NCCL's president to encourage an affirmation of such leaders as they move toward retirement.

At the same time, he wants to encourage young adult catechetical leaders to have a more visible presence in the organization.

"There are a lot of young adult catechetical leaders out there, not only in parishes, but even at the diocesan level," he said. "And even though these folks as a group have a presence at some level in NCCL, it isn't as much of a presence as I believe it could be and should be."

Ogorek said his nearly eight years of providing catechetical leadership in central and southern Indiana helped prepare him to lead NCCL.

"During my time in the archdiocese, I have walked with

several parish catechetical leaders on that journey toward retirement," he said. "I'm also the one who welcomes young, up-and-coming catechetical leaders into diocesan and parish ministry."

"I feel like I've really gained a perspective on the consistencies throughout the generations in catechetical leadership, but also some of the varied perspectives that these groups tend to bring."

Ogorek believes that there will be a good give and take between what is happening nationally in catechetical efforts and the good religious education initiatives in central and southern Indiana.

"I learn a lot through NCCL that I could, in turn, put to use in serving parish catechetical leaders [in the archdiocese]," Ogorek said. "The flip side of the coin is that we have a great history of catechetical leadership in this archdiocese. I can often take things that folks are doing here and share them with those on a national scale." †



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# EVANGELIZE

continued from page 1

surroundings, Saw and his family attended a Baptist church, a Methodist church, and other faith traditions before they finally came upon St. Joan of Arc Church in Indianapolis, where they worshipped for several months.

As they moved around the city, they finally registered at St. Pius X Parish, which has been their Church home since 2008.

Saw was among the nearly 60 people who graduated from the archdiocese's Intercultural Pastoral Formation Institute on May 16 at SS. Peter and Paul Cathedral in Indianapolis. The institute includes classes for members of the Burmese community in the Blessed Isidore Ngei Ko Lat Program, classes for members of the Hispanic community in the Hispanic Leadership Program, and classes for black Catholics in the Father Boniface Hardin Program.

The goal of these institutes is to form pastoral and catechetical leaders within the various ethnic communities in the archdiocese, and all three communities were represented at the graduation ceremony. It was the first-ever graduating class for the Burmese and black Catholic communities, and the third graduating class for the Hispanic community.

"We are so grateful to be members of St. Pius [Parish]," Saw said of the 300 members of the Burmese community who worship there. "All the parishioners are very welcoming, and they are adapting to the diversity of the culture."

The formation program he and other members of the Burmese community were able to complete, Saw noted, "is very important and essential for Catholic fellowship, especially among the refugees and other minority communities in this country."

In a bilingual homily delivered in both Spanish and English during the Mass, Archbishop Joseph W. Tobin encouraged the graduates to use what they learned to help others grow in their lives of faith, but to continue their formation as well.

"We have to proclaim Christ," he said, which includes having a personal relationship with him. If we don't, he said, "we risk making the voice that people hear not the voice of the Good Shepherd, but our own voice."

"We must ask God to be a part of him, to remain a part of him, so that we can bear fruit."

Teresa Law, a graduating member of the Father Boniface Hardin Program for black Catholics, said the classes gave her insight into black Catholic theology and spirituality.

"... After my studies and ongoing acquisition of knowledge of how to apply what I've learned, I would like to help others form a greater awareness of what it means to be Catholic and black and especially to be instrumental in bringing black Catholic people back to the Church,"

said Law, a member of St. Monica Parish in Indianapolis.

Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, said the Pastoral Leadership Program for Hispanics is a two-year program, while the other two—black Catholics and Burmese—are one-year programs.

Brother Moises said there was great energy and enthusiasm for all the classes.

"I believe people are eager to grow and learn. As a matter of fact, many of [these graduates] mentioned that they would like to continue attending classes. They are asking for another program they could attend," he said. "One of the goals of these programs is to get people excited about learning, and about serving the community and journeying together, carrying out our mission as Christians."

According to Brother Moises, nearly all of the graduates are already committed to their parishes. "The idea is that they would be trained to be better volunteers, catechists, teachers and evangelizers. In some cases, they start formation programs for leaders in their own parishes as they have done at St. Monica, St. Bartholomew and Holy Spirit parishes."

One of the priorities of the Church, Brother Moises added, is formation of lay leaders.

"The U.S. Conference of Catholic Bishops has mentioned that over and over. We are responding to this need," he said. "Pope Francis is asking us [for] the same thing: formation for lay leaders."

"We are the only diocese that has an Intercultural Pastoral Formation Institute that serves all the different ethnic and cultural groups present in the archdiocese. Some dioceses have an institute for Hispanics, but we have an institute for all the Catholics," he continued. "It is life-giving and refreshing to hear from the graduates how grateful they are because they are learning and growing. There are so many great stories. The common denominator is becoming better lay leaders and better parents. They all concur that these programs have helped them becoming better human beings and better Christians. And that's the whole purpose of these programs."

Graduates like Mynelle Gardner of the Father Boniface Hardin Program are eager to plant the seeds of faith with others.

"I'm planning a Mama's Movement, in helping to rebuild our community, the values in our community," said Gardner, a longtime member of Holy Angels Parish in Indianapolis, "using Mary as an example, doing it in a way that we find our voice in the community, helping the youth, helping people find their voice, and being a follower of Father Boniface, being a voice for social justice."

(For more information on the archdiocese's Intercultural Pastoral Formation Institute, contact Franciscan Brother Moises Gutierrez at 317-236-1446, 800-382-9836, ext. 1446, or by e-mail at [mgutierrez@archindy.org](mailto:mgutierrez@archindy.org).) †



Above, Archbishop Joseph W. Tobin delivers a bilingual homily in both English and Spanish during the May 16 Intercultural Pastoral Formation Institute Graduation Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)



Right, Richard Pae Reh, a member of St. Pius X Parish in Indianapolis, offers a petition during the Prayers of the Faithful on May 16 at SS. Peter and Paul Cathedral. Also pictured are Judy Johnson, center, a member of Holy Angels Parish in Indianapolis, and Cassandra Sánchez, a member of St. Gabriel the Archangel Parish in Indianapolis. (Photo by Mike Krokos)



Members of the Hispanic Leadership Program's graduating class pose at SS. Peter and Paul Cathedral in Indianapolis on May 16 with Archbishop Joseph W. Tobin and other priests who concelebrated the Mass. (Photo by Mike Krokos)



Members of the Father Boniface Hardin Program's graduating class for black Catholics pose at SS. Peter and Paul Cathedral in Indianapolis on May 16 with Archbishop Joseph W. Tobin, other priests who concelebrated the Mass, and Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry. (Photo by Mike Krokos)



Members of the Burmese community who graduated from the Blessed Isidore Ngei Ko Lat Program pose at SS. Peter and Paul Cathedral in Indianapolis on May 16 with Archbishop Joseph W. Tobin. (Submitted photo)



Amanda Ramirez, left, a member of St. Lawrence Parish in Indianapolis, and Ana Muñoz, a member of St. Gabriel the Archangel Parish in Indianapolis, hold hands after reciting the Lord's Prayer during the May 16 Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

# Pope Francis lists abortion, unsafe workplaces among 'attacks on life'

VATICAN CITY (CNS)—Abortion, abandoning migrants at sea, unsafe working conditions, malnutrition, terrorism and euthanasia are all “attacks on life,” said Pope Francis.

In an audience with members of the Italian Science and Life Association on May 30, the pope said “life is a gift,” and urged more reflection on how people are treated throughout all stages of life.

“The degree of progress of a civilization is measured precisely by its capacity to care for life, especially in its most fragile phases,” he told the association, which had gathered its members in Rome the previous day to mark its 10th anniversary.

“When we speak of humanity, let us never forget the attacks on the sacredness of human life,” he said. “The plague of abortion

is an attack on life. Allowing our brothers and sisters to die in boats in the Strait of Sicily is an attack on life. Death at the workplace, because minimum safety conditions are not respected, is an attack on life. Death because of malnutrition is an attack on life. Terrorism, war, violence, euthanasia as well, [are] an attack on life.”

The pope affirmed the association’s work as important, especially in a society marked by a throwaway mentality, and urged its members to “relaunch a renewed culture of life.”

“To love life is to care always for others, to want their good, to cultivate and respect their transcendent dignity,” he said.

Pope Francis told association members to be “unafraid of undertaking fruitful dialogue with the entire world of science, even

with those who do not profess to be believers but who remain open to the mystery of human life.”

Underlining the vital link between science and life, the pope said “it is the miracle of life in its unfathomable depths that gives rise to and accompanies the scientific journey.”

“Christ, who is the light of humankind and of the world, illuminates the path so that science may always be knowledge at the service of life,” he said. “When this light ceases and when knowledge is no longer in touch with life, it becomes sterile.”

He urged scientists to maintain a high regard for the sacredness of human life, “so that science is really at the service of humankind and not humankind at the service of science.”

It is thanks to scientific analysis, he said, that the



Migrants are seen in a boat after being rescued in late April in the Mediterranean Sea. Abortion, abandoning migrants at sea, unsafe working conditions, malnutrition, terrorism and euthanasia are all “attacks on life,” said Pope Francis. (CNS photo/Alessandro Di Meo, EPA)

Church reaffirms “a just society recognizes the primacy of the right to life, from conception until its natural end.” †

## What was in the news on June 4, 1965? Archbishop Paul C. Schulte’s 50th jubilee of priesthood, world population growth and norms for joint worship

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 4, 1965, issue of *The Criterion*:

- **Archbishop notes 50th Jubilee; Mass set Thursday at Cathedral**
  - **A word from the Archbishop**
- “Thursday, June 10, will mark for me the end of the first 50-year cycle of the priesthood. It is but fitting, therefore, that I should pause in an act of gratitude to Almighty God for the many graces

*He has bestowed upon me and my priesthood during the past half century. Accordingly, I shall celebrate a Solemn Pontifical Mass of Thanksgiving in the Cathedral, Thursday afternoon, June 10, at four o’clock. Although this will be my own personal public expression of thanks to God, I would be happy to have you join with me. During the past 50 years, my path has crossed those of thousands of noble Catholic men and women. Very frequently our paths converged, and I found them walking shoulder to shoulder with me loyally and generously, helping to carry the burden that my priesthood and*

*episcopate laid upon me. To them go my heartfelt thanks with the assurance that they and what they have done will be laid upon my altar of thanksgiving next Thursday afternoon.”*

- **Southern bishops’ statement asks justice, charity for all**
- **Rome plans delegation to UN meet**
- **Providence head will be honored**
- **Ordination scheduled for Batesville native**
- **No changes expected in family plan norms**
- **Doctrine of justification is discussed**
- **Vatican spokesman: Warns against haste on population issue**

“GENEVA—A Vatican spokesman, appearing at a meeting of the 18th World Health Assembly, declared the Catholic Church is not indifferent to the problems of birth regulation, but he warned that generalizations regarding a solution might do more harm than good. At the same time, Father Henri de Riedmatten, O.P., suggested that it would be helpful to have an international body to advise nations on population problems. He said such a group should not deal in theory alone, but should give ‘scientific advice on practical issues insofar as they come within the realm of science and medical practice...’ Father de Riedmatten gave his address a few hours before the World Health Organization (WHO) announced here that it would supply

birth control information to any member nation wishing it.”

- **Report: Padre Pio resuming his work**
  - **Marian graduation scheduled June 6th**
  - **Widow to take nun’s vows**
  - **Australia bishops announce norms for joint worship**
- “SYDNEY, Australia—The Catholic bishops of Australia have set guidelines permitting Catholics to participate in some joint worship services with non-Catholics, but generally at places other than churches. In directives issued at the end of their annual meeting at the end of April, the bishops permitted Catholics to be best man or bridesmaid at non-Catholic weddings, approved joint prayers at public functions, weddings and funerals, but cautioned against the possibility of indifferentism caused by the breaking down of denominational barriers.”

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## Christ remains mysteriously present to us in the Eucharist

By David Gibson

There are occasions in the mad rush of life when responsible, caring people go considerably out of their way to make themselves present to a spouse or a child, a parent, friend or even stranger.

A father or mother hurriedly leaves work quite late, intent on getting to a child's middle-school basketball or lacrosse game at least by halftime. Someone whose schedule is overcrowded to the breaking point carves out time to visit a friend in another city who recently suffered a painful loss.

What prompts people to do what it takes to be there for someone in a manner more real than the latest electronic device provides?

Indeed, people go to extremes to be present to those they love, but many feel hard-pressed afterward to tell exactly why their presence mattered so much.

Perhaps the child acknowledged the parent's presence at the school game with only a nod. Perhaps the friend, consumed by his loss, did not remember to ask about his visitor's well-being or his family.

Nonetheless, we humans take the matter of being really present to others very seriously. We hope our presence makes a silent statement that "speaks" loudly.

For Christians, making an effort to be present to others is Christ-like.

"The Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence, which challenges us, with their pain and their pleas, with their joy," Pope Francis wrote in "The Joy of the Gospel" (#88).

This is precisely the risk that the Church believes Christ takes in making himself personally present to the complicated people of our times.

We, in making ourselves present to others, signal our belief in them and our hopes for them.

But do Christ's reasons for wanting to be present to us resemble our reasons for wanting to be present to others? If grace builds on nature, as theologians say, our intentions in becoming present to others should cast at least modest light on the mystery of Christ's presence to us.

Christ is present in many ways. People readily speak of recognizing Christ's face in the sick and poor or family members

and friends, even the difficult ones.

The *Catechism of the Catholic Church* points out that Christ speaks when the word of God or Scripture is proclaimed. He is present in the sacraments, "of which he is the author," and in "the person of the minister." Moreover, he is present wherever "two or three are gathered" in his name (#1373).

Christ's eucharistic presence under the appearances of bread and wine, called his "real presence," uniquely commands the Church's attention. Speaking of this, the catechism explains:

"This presence is called 'real' by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense. ... It is a substantial presence by which Christ, God and man, makes himself wholly and entirely present" (#1374).

I wanted to quote that passage, since recent research suggests that while nearly two-thirds of U.S. Catholics say they believe in the real presence, another one-third—called "unknowing unbelievers"—neither profess this as a belief nor know that it represents a Church teaching. Some 17 percent of Catholics who acknowledge the real presence say they also did not realize it is a Church teaching.

These are among the findings of *American Catholics in Transition*, a 2013 book by William V. D'Antonio, Michelle Dillon and Mary L. Gautier.

Mark M. Gray, director of Catholic polls at the Washington-based Center for Applied Research in the Apostolate, derived some reassurance from the findings. They imply, Gray concluded, that "lack of belief in the real presence is more a problem of religious education than of doubt."

Statistically speaking, few Catholics who know of the Church's teaching on real presence "say that they do not believe the doctrine."

Gray wondered if Catholics who do not believe this teaching might "come to believe it if they knew and understood it better."

When the real presence is discussed among Catholics, the accent frequently falls on the word "real." Believers naturally want to know more about how Christ can be really present in this way.

That does not mean, however, that the



Father Dustin Boehm, now pastor of St. Gabriel Parish in Connersville, carries a monstrance during a eucharistic procession from St. John the Evangelist Church to the Indiana Convention Center on Nov. 17, 2011, in Indianapolis during the National Catholic Youth Conference. Christ's presence in the Eucharist "uniquely commands the Church's attention," writes David Gibson.

(CNS/Karen Callaway, *Catholic New World*)

other word, "presence," is undeserving of attention. "It is highly fitting that Christ should have wanted to remain present to his Church in this unique way," the catechism states. It adds:

"In his eucharistic presence, he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love" (#1380).

Christ's real presence is a sacramental

presence. Pope Francis addressed this in a Sept. 24, 2013, homily. "A sacrament is not a magical rite, it is an encounter with Jesus Christ," he stressed.

In a sacrament, he insisted, "we encounter the Lord, and he is by our side and accompanies us" as "a traveling companion."

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

## The Church's teaching on the Eucharist is deeply rooted in Scripture

By Daniel S. Mulhall

Catholics believe that Jesus is really present within the Church as the people of God and as his mystical body—as stated in the Second Vatican Council's "Dogmatic Constitution on the Church"



An inmate receives Communion from Sister Michelle Bremer, a member of the Congregation of the Sisters of the Holy Family of Nazareth, during an Ash Wednesday Mass at the Suffolk County Correctional Facility in Riverhead, N.Y., on Feb. 18. The Church's teaching regarding Christ's real presence in the Eucharist is drawn from the Scriptures.

(CNS photo/Gregory A. Shemitz)

("Lumen Gentium," "Light of the Nations")—but more particularly within the Church's celebration of the Eucharist.

The foundations for this belief are found clearly in all four Gospel accounts and in the letters of St. Paul.

In his First Letter to the Corinthians, St. Paul writes, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" (1 Cor 10:16-17).

Here, Paul makes clear that partaking in the eucharistic meal is also an act of sharing in the body and blood of Christ.

St. Paul explains this teaching further in 1 Corinthians 11:23-27, when he tells the story of Jesus at the Last Supper, taking bread and wine and offering them as his body and blood. This same story is offered in the three synoptic Gospels (Matthew, Mark and Luke) using almost identical language.

The Gospel of St. John also offers an account of the Eucharist as the body and blood of Christ, although it does not take place during the Last Supper. (In John, during the Last Supper, Jesus washes the disciples' feet and tells them to do the same for others.) John's teaching on the real presence occurs earlier in his account, following the feeding of the multitudes with a few loaves

and fish.

In the Gospel of John, Jesus urges people to seek "the food that endures for eternal life, which the Son of Man will give you" (Jn 6:27). A few verses later, Jesus explains that this bread comes from his Father in "heaven and gives life to the world" (Jn 6:32-33). When the crowd begs for this bread, Jesus responds, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst" (Jn 6:35).

And in John, Jesus says, "I am the bread of life. ... I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world" (Jn 6:48-51).

Then later, he says that "whoever eats my flesh and drinks my blood has eternal life ... for my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:53-56).

This teaching on the body of Christ (*Corpus Christi* in Latin) is as ancient as the Church itself, and is found in such early Christian sources as the writings of St. Justin Martyr and St. Ignatius of Antioch. It is the belief of the Church.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

## Early Church: The classic age of martyrs

(Ninth in a series of columns)

The early period of the Church is known as the “classic” age of martyrs, although more Christians were martyred during the 20th century. In the early Church, Christians were killed in various ways because they refused to worship the Roman gods or to



acknowledge the emperor as divine. This persecution wasn't continuous, but sporadic. The emperors who were particularly ruthless in their persecution included Nero from 62 to 67, Domitian around 95, Trajan from 107 to 112, Hadrian from 117 to 138, Marcus Aurelius from 161 to 180, Septimus Severus in 203, Decius from 249 to 251, Gallus in 252, Valerian in 257 and 258, and Diocletian in 303 and 304.

St. Ignatius of Antioch, the first writer to use the expression “the Catholic Church,” was executed in Rome in 107. Emperor Trajan visited Antioch that year,

and demanded that the Christians give up their religion or face death. Ignatius, the bishop, was condemned to be put to death in Rome.

On the way from Antioch to Rome, Ignatius wrote seven letters, five of them to local Churches in Asia Minor urging Christians to remain faithful to God. The sixth was to Polycarp, bishop of Smyrna in modern Turkey, and the seventh asked the Christians in Rome not to try to stop his martyrdom.

St. Polycarp, too, was martyred at age 86 in a stadium in Smyrna. He was sentenced to be burned alive, but the flames didn't harm him, so he was finally killed with a dagger.

St. Justin was one of the most important early Christians to be martyred, by Marcus Aurelius in 165 in Rome. Justin was a philosopher and apologist, from whose writings we learn a lot about the liturgical life of the early Church.

Sts. Perpetua and Felicity were martyred in Carthage, in North Africa, in 203. Perpetua was 22, a married noblewoman and mother of an infant she was nursing. Felicity was her slave and pregnant at the time. Felicity kept a diary

of her imprisonment that was completed by an eyewitness of the martyrdom. The account is read as part of the Office of Readings on March 6, their feast day.

Other women martyrs include Sts. Cecilia, Lucy, Agnes and Agatha.

St. Cyprian was another martyr in Carthage. He was involved in controversy over what should be done about Christians who lapsed from the faith during persecution (he advocated leniency), and he went into hiding during the persecution of Emperor Decius in 250. He was martyred in 257 when Emperor Valerian resumed persecution.

St. Lawrence made a lasting impression on the early Church. A deacon in charge of the Church's material goods, he was arrested with Pope Sixtus II, who was beheaded with six other deacons in 258. Lawrence was ordered to show the prefect of the city the Church's treasures. He gathered the lame, blind, widows and orphans, and told the prefect, “These are the treasures of the Church.” The prefect tortured Lawrence on a large gridiron. After he had suffered for a long time, legend has it he called out, “It is well done. Turn it over and eat.” †

For the Journey/Effie Caldarola

## Focusing on the importance of daily gratitude

On a cloudy Saturday morning, I sit in my usual prayer spot by the patio door and watch the birds in the yard. I find them endlessly fascinating.



The little sparrows who process almost solemnly by my small statue of St. Francis; the tiny, brilliant yellow birds who make a quick appearance and then flit away; the occasional bright red cardinal; the bevy of robins; the shiny, noisy blackbirds; the pairs of turtledoves who stay so lovingly close together—they all intrigue me.

No ornithologist, I promise to look up the names of the birds I don't know but never get around to it. Instead, I just watch, gladdened by the graceful display.

But there's a flip side to this entertainment: bird droppings on the patio.

Recently, neighbors on both sides of us installed bird feeders. Not just one each, but two each, both bordering our property. So on either side of our small yard, a bird buffet, a literal smorgasbord, attracts an army of happy eaters. My yard represents a flight path between two feeding frenzies. Little birds loiter happily under the rosebush in my yard, sated and ready to poop.

Fortunately, our patio isn't directly under this flight path. From a potty angle, it could be much worse. So, I choose to see the birds as my personal aviary, and I'm thankful for them.

But it was my husband, not me, who cleaned one of the patio chairs that had received a generous dollop that morning. As he brings out the hose and the spray disinfectant, I begin to see our bird situation as a metaphor for life in an imperfect world and the importance of gratitude.

Every Christian stewardship lies that at the very heart of stewardship lies a need and an obligation for thankfulness. It's the beginning of spirituality. It's why the medieval theologian Meister Eckhart said, “If the only prayer you ever say in your entire life is ‘thank you,’ it's enough.”

Lack of gratefulness is a major impediment to spiritual growth. It's a timeworn aphorism, but spirituality lies at its heart: “You can complain that rose bushes have thorns, or rejoice that thorn bushes have roses.”

Everything emanates from our Creator. Think of the very spark of life that created you. Think of every gift you've been given since. All of it, gift.

Happiness stems from thankfulness, unhappiness from complaints and self-pity. Gratitude reminds me that none of this stuff is really mine. It's God's, a generous giver who has loaned it to me. I should enjoy it, use it in love and service, and leave the rest behind. Don't cling to stuff.

Gratitude can be a great way to start a morning prayer. I think of the things I take for granted as “mine,” and I give thanks for being gifted with them. Gratitude for hot, strong coffee. Gratitude for the flowers in the yard. Gratitude for good neighbors who are thoughtful enough to provide birds with lunch. Gratitude that in the midst of pollution and pesticides, little birds still prosper.

If we focus on daily gratitude, thankfulness for the small stuff, it helps us appreciate the bigger stuff. It gets us in practice for finding a way to say thanks when times are tough, when we have to search for the silver lining in a hard situation.

Gratitude turns our complaints into smiles. It gives us the truth of each precious day. It's gratitude that reminds me, when it's my turn to wash the patio chair, to be grateful for the birds and the patio and the patio chairs.

(Effie Caldarola is a columnist for Catholic News Service.) †

It's All Good/Patti Lamb

## Take courage, there is no place God let's us go alone

It's June, which means graduation party season is upon us. We already attended two open houses last weekend, and we still have several more to catch in the weekends ahead.



On the way home from a graduation party last Saturday, our 7-year-old daughter, Margaret, piped up from the back seat and said, “I just love June because I get to eat cake every weekend.”

While I agree that the cake is a bonus, I particularly enjoy seeing the graduates' senior pictures and hearing about their plans for the future.

At one graduation party, a young woman filled me in on her future plans and, although excited, she admitted to being nervous about what lies ahead. She doesn't know her roommate, and the college she will attend is hours away from home. She went on to tell me that most of her classmates plan to attend in-state universities, and they will have the company and support of each other.

Her nerves were getting the best of her, and, at one point, she started second guessing her choice to charter this new territory. I responded that

I recently read a quote that said, “All progress takes place outside the comfort zone.”

“Venturing beyond our comfort zones is a phenomenon I think we all struggle with,” I added.

I told her that I remember feeling anxious before going away to college, but, by the grace of God, I made it through. And all these years beyond college graduation, I still struggle with the prospect of being a “newbie” at things.

I attended my first yoga class at the local recreation center recently, and I was totally out of my element. I didn't know any of the lingo, and I was at least three moves behind the class. At one point, I remember thinking how lovely it would be if I were a superhero and could use my power to make myself invisible.

I realize a first-time yoga class pales in comparison to going away to college, but the point is that life never stops pushing us beyond our comfort zones. Sometimes we're called to new scenery and circumstances because we choose them. Other times, we're dragged to them by the loss of a job or a spouse, or some other painful change we didn't see coming.

The good news is that when we find ourselves in unfamiliar circumstances,

God goes with us. There's no place he will let us go alone. I remember reading that “the will of God will never take you where the grace of God will not protect you.”

A beautiful Bible verse from Joshua illustrates this: “Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go” (Jos 1:9).

Recently we celebrated Pentecost, and I was reminded that one of the gifts of the Holy Spirit is fortitude—the strength to face fear and remain courageous before it.

As we extend beyond our comfort zones, we transform into the people God calls us to be. It's certainly not always comfortable, but we can call upon the Holy Spirit to help us exert the gift of fortitude.

Earlier this evening, I stumbled upon Margaret's journal from her first-grade school year. I opened to a page with her illustrations of the life cycles of a butterfly. In the final stage, below her drawing of a butterfly, she had written this caption: “It was worth it! I can fly!” Fortitude, friends.

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

Your Family/Bill Dodds

## As Jesus told the Apostles, give yourself time to rest

Sometimes, I sense that God is telling me to rest awhile. And I strongly suspect that sometimes that's what he's telling you.



I've come to realize what I need to pay attention to, what I need to remind myself of, is Christ telling the Apostles to “come away ... and rest awhile” (Mk 6:31). I can't set

down all the “crosses” I carry each day, but I can cut myself some slack.

It might seem a little harsh to refer to raising children, caring for an aging loved one or even volunteering at a school or parish as a “cross.” But certainly, there are aspects of doing any one of those things that calls for you to “deny yourself” and shoulder on. But resting also is necessary to keep going forward.

So how can you come away and rest awhile? Or maybe better put, “get away

and rest awhile”?

You're probably familiar with the idea that there are sins of “commission” and sins of “omission.” In the words of the *Confiteor*: what you have done and what you have failed to do. In a similar way, you can get away by doing something or by not doing something.

How can you get away by doing something? A week at the beach might be lovely, but your kids might notice you weren't around the house. On the other hand, it might be possible to see if you can squeeze in a short afternoon nap, or a walk around the block, or 30 minutes of a television show, or just 10 pages of reading that book you've been trying to complete since you went to the hospital for the birth of your first child.

You can also “get away” by not doing something, by excusing yourself from an activity. Don't consider yourself a failure if you're not the perfect parent, the perfect caregiver or the perfect volunteer. You can let that go. You're not the perfect anything—and you never will

be—and that's OK.

Then, too, not doing something can mean saying no.

You can say, “No, darling child, you can't be on the basketball team and then go right into softball. Choose one or the other.”

You can say, “I can't personally provide all the help you need at this point. We're going to have to bring in outside help.”

You can say, “No, parish director of religious education, I'm not going to be the fifth-grade teacher again this year. You'll have to find someone else.”

The simple truth is that saying no can be a very positive thing to say, especially if the Holy Spirit has been nudging you to slow down. Don't be so overwhelmingly concerned about others that you have disregard for yourself.

Loving your neighbor as yourself includes loving yourself.

(Bill Dodds writes for Catholic News Service.) †

**Solemnity of the Most Holy Body and Blood of Christ, *Corpus Christi***

Msgr. Owen F. Campion

# Sunday Readings

Sunday, June 7, 2015

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

The Book of Exodus is the source of this feast day's first reading. It recounts the story of an event that occurred as the Hebrews were making their way across the Sinai Peninsula, in flight from Egypt and slavery.



To modern ears, the story may sound gruesome, giving the details as it does of

the ritual sacrifice of a young bull. It is necessary to recall that these instructions were given long ago.

They also long ago passed out of Jewish religious ceremonies. But the meaning of these ancient sacrifices still has a message. For example, the ceremony in this case required that the blood be sprinkled on the people.

The idea was that life in a special way resided in the blood of a creature. It is not difficult to understand how this notion originally arose. The ancients had a very limited knowledge of physiology, but they knew if the blood stopped flowing, the creature died; if enough blood escaped from the body due to injury, then death followed.

Offering the bull to God made the bull holy. Its blood therefore was holy, and that meant the blood somehow was touched by God's own life. By sprinkling this blood on the people, they in turn were touched by God in a special way.

Beyond these circumstances, the lesson is that from the earliest stages of revelation, God used processes and materials that people understood and could access to assist them in expressing themselves in their religious faith.

The Epistle to the Hebrews is one of the New Testament's most eloquent sources for knowledge about the person and the mission of the Lord. This feast's selection is no exception.

This particular reading stresses that Jesus

is the perfect victim of sacrifice as well as the great high priest. The sacrifice of bulls is no longer necessary. In its place is the sublime offering of the innocent Lamb of God, Jesus the Lord.

The three Synoptic gospels report the institution of the Eucharist by giving the actual words used by Jesus at the Last Supper: "This is my body" (Mk 14:22), and "This is my blood" (Mk 14:24).

In this feast day's case, the reading is from Mark's Gospel. Before the mention of the meal itself, the Gospel says that Jesus sent two disciples into the city. He told them that they would see a man carrying a water jar. They should follow this man.

The man will go to a house, Jesus said, whose owner the disciples should ask for a room in which the Lord and the disciples could gather to eat the Passover meal.

It is an interesting passage. It reveals that the Last Supper—and all that happened at the Last Supper—was utterly within the providence of God. It was no ordinary meal. God planned that it would provide the means for uniting with Jesus.

**Reflection**

Biblical scholars long have studied the words, "This is my body," "This is my blood." They often view it from the perspective of their own Christian tradition. In other words, many Protestant scholars see them as symbolic. Catholic scholars see them as literal. The early Church, by the way, saw them as literal.

Strictly from the standpoint of the language, the words are brief, direct and clear. Look at them without any predispositions. Read them as they appear. The message is unambiguous. The bread and wine become the body and blood of Jesus.

This holy body and blood actually become part of the person who consumes them, as the body absorbs any nourishment. In this consumption, the person becomes one with Christ, and Christ with the person. Christ is God.

The nourishment therefore is from God and is God. It intimately unites us with God. That is an important reason why we call it holy Communion. †

## Daily Readings

**Monday, June 8**

2 Corinthians 1:1-7  
Psalm 34:2-9  
Matthew 5:1-12

**Tuesday, June 9**

St. Ephrem, deacon and doctor of the Church  
2 Corinthians 1:18-22  
Psalm 119:129-133, 135  
Matthew 5:13-16

**Wednesday, June 10**

2 Corinthians 3:4-11  
Psalm 99:5-9  
Matthew 5:17-19

**Thursday, June 11**

St. Barnabas, Apostle  
Acts 11:21b-26; 13:1-3  
Psalm 98:1-6  
Matthew 5:20-26

**Friday, June 12**

The Most Sacred Heart of Jesus  
Hosea 11:1, 3-4, 8c-9  
(Response) Isaiah 12:2-6  
Ephesians 3:8-12, 14-19  
John 19:31-37

**Saturday, June 13**

The Immaculate Heart of Mary  
St. Anthony of Padua, priest and doctor of the Church  
2 Corinthians 5:14-21  
Psalm 103:1-4, 9-12  
Matthew 5:33-37

**Sunday, June 14**

Eleventh Sunday in Ordinary Time  
Ezekiel 17:22-24  
Psalm 92:2-3, 13-16  
2 Corinthians 5:6-10  
Mark 4:26-34

**Question Corner/Fr. Kenneth Doyle**

## Code of Canon Law permits priests to celebrate confirmation in some cases

Recently, at a Catholic boys' high school, the priest who is the campus minister gave first holy Communion



and also (during the same ceremony) the sacrament of confirmation to six young men. I'm certain that the priest received permission from our bishop to do this, but I have two questions.

First, isn't the local parish the place where these sacraments should be administered? And second, this ceremony took place a week before Easter, but I thought that converts were supposed to be brought into the Church at the Easter Vigil. (City of origin withheld)

I have no doubt that the priest you speak of had permission to confirm the young men in question. While the ordinary minister of confirmation is the diocesan bishop, there are a number of circumstances in which the Church's *Code of Canon Law* permits a priest to do this. The most common one, as stated in Canon 883, #2, is when a "presbyter [priest] ... baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church."

As you indicate, adult converts are usually received into the Church at the Easter Vigil, but the ceremony is not restricted to that one night. I imagine, in this situation, the school would have been closed for vacation over Easter; the priest probably decided that, for all of the students to be able to see (and be inspired by) their classmates taking these steps in faith, the ceremony should be held earlier.

With regard to your suggestion that such a ceremony is best held in a parish (again, there is no canonical mandate), I agree that normally it is wise (for the long-term benefit) to "plug the student in" to his local parish. In this situation, though, the chaplain received permission to celebrate these sacraments at the high school because of some other spiritual benefit to the six young men or the school community.

I am a Catholic convert, and I learned recently that the Church discourages keeping the remains of cremated relatives in the home. My mother and father (both of whom were non-Catholic) specifically requested no funeral service and no burial at their passing. They opted instead for

cremation, an in-home wake and asked that their cremated remains be kept by me, their only child. I followed all of their desires, including keeping their remains in my home. Now, I wonder whether I am doing wrong.

Also, is there any concern that keeping cremated remains in the home somehow "traps" a person here on Earth and keeps them from moving on to heaven—or is that simply something made up by "ghost-hunting" shows on television? (Indiana)

Cremation has been permitted in the Catholic Church since 1963. However, as explained in an appendix to the Church's *Order of Christian Funerals*, the Church teaches that the cremated remains are to be treated with the same reverence as a body of the deceased. This means that the cremated remains are to be placed in a worthy vessel and, following the religious services, to be buried or entombed in consecrated ground.

Without knowing the religion of your parents but guessing that they may have been Protestant, I can tell you that cremation is widely accepted in the Protestant churches and that there are generally no strictures as to the final disposition of the ashes.

Since your parents were under no obligation to follow Catholic guidelines, I think you can feel comfortable in honoring their wishes and keeping their remains in your home, where I am sure they are being treated with honor and respect.

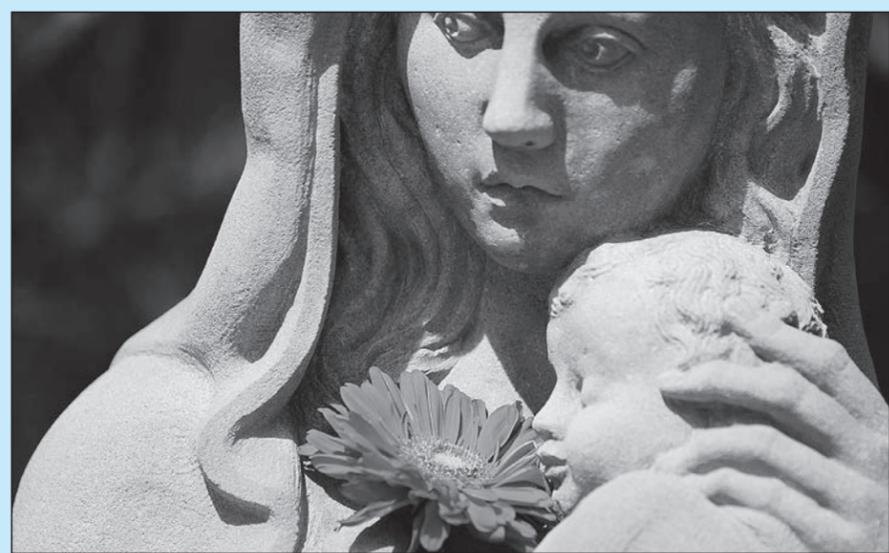
However, I would encourage you to consider making a provision for your parents' cremated remains in anticipation of your own final arrangements. Some family members opt to inter the cremated remains of loved ones at the time of their own passing with them in their personal grave or tomb.

I have never before heard the theory you propose, that keeping cremated remains at home precludes the deceased from moving on to heaven—and to be honest, that doesn't make much sense to me. How would people be any more "trapped" in an urn on your mantelpiece than in an urn in the cemetery?

My strong prayer is that your parents are already at peace with the Lord in heaven, regardless of where their ashes now rest.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## My Journey to God



## Are We Truly Free

Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton. A gerbera daisy rests on a statue of Mary and the Christ Child outside the Basilica of the National Shrine of the Immaculate Conception in Washington on April 11, 2011.)

(CNS photo/Nancy Wiechec)

As Jesus waits patiently for each of us to seek and find Him, Mary, His constant advocate (and ours) guards us with a Mother's love. She upholds us, as any mother does her child, and pleads we hold our Brother's hand. When we listen and obey, our hearts are satisfied. And in that moment, we truly know and love our Father, and ourselves. Only then *Are We Truly Free.*

# Rest in peace

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

**BANSCHBACH, Charles A.**, 83, St. Joseph, Shelbyville, Feb. 25. Husband of Sally (Rowsey) Banschbach.

**BRZUZY, John**, 81, St. Mary, Richmond, May 17. Father of Cynthia Cammack, Stephanie, John and Louis Brzuzny. Stepfather of Roberta Berhalter, Kimberly Golbuff and Rebecca Rankin. Brother of Steven Brzuzny. Grandfather of five.

**BUCHBERGER, Helen**, 93, St. Lawrence, Lawrenceburg, May 22. Mother of Jim and Robert Buchberger.

**CARVER, Lawrence E.**, 78, Our Lady of the Greenwood, Greenwood, May 18. Husband of Darlene Carver. Father of Cynthia, Craig, Damian, Michael and Timothy Carver. Grandfather of five.

**DONNELLY, Robert**, 90, St. Michael the Archangel, Indianapolis, May 10. Father of Keith and Kevin Donnelly. Grandfather of five. Great-grandfather of five.

**ENDRIS, Anne Marie (Beeson)**, 43, St. Agnes, Nashville, May 19. Wife of Ned Endris. Mother of Clare and Nathaniel Endris. Daughter of Jim and Kay Beeson. Sister of Bernadette Ball, Lucia Garber, Mary Schober, Rita Stuck, David, Dominic, Gregory, John, Joseph, Michael, Patrick, Philip, Stephen and Thomas Beeson.

**FEHRIBACH, Bernice I.**, 80, St. Pius X, Indianapolis, May 17. Wife of William Fehribach.

Mother of Theresa Coffey, Doug, Greg and Steve Fehribach. Sister of Mimi Alberts, Joan Asher, Lillian McKenna, Margaret Shope, Bob, John, Rick and William Uebelhor. Grandmother of 12.

**FRANKLIN, Ruth I.**, 85, St. Joseph, Shelbyville, Feb. 27. Mother of Joseph and Thomas Franklin.

**GILLIERON, Helen M.**, 93, St. Barnabas, Indianapolis, May 24. Mother of Rosemary Hutzler and Louis Gillieron. Grandmother of three. Great-grandmother of one.

**GLAUB, Jerome M.**, 66, St. Mary-of-the-Rock, Franklin County, May 22. Husband of Barbara (Laker) Glaub. Father of Brent and Mike Glaub. Brother of Delores Litzinger, James, John Jr., Joseph, Julius, Martin and Robert Glaub.

**GOEBEL, Alfred Joseph**, 71, Prince of Peace, Madison, May 15. Father of Pam Roberts, Denise and John Goebel. Brother of Richard and Vincent Goebel. Grandfather of six. Great-grandfather of two.

**HARRELL, Meredith Ray**, 87, St. Joseph, Shelbyville, March 3. Father of Cindy Clay, Darline Pile, Kathy Walton and Tony Harrell. Grandfather of 18. Great-grandfather of 14.

**HAUBER, Betty Jean**, 88, St. Mary, New Albany, May 20. Mother of Rebecca Alter, Cheri, Harry III and John Hauber. Sister of Jo Ann Koehler. Grandmother of eight. Great-grandmother of nine.

**HERVEY, Gertrude**, 91, St. Pius X, Indianapolis, May 21. Mother of Connie Batignani, Linda Brown, Anita Meyer-Phelps and Daniel Hervey. Grandmother of 14. Great-grandmother of 26.

**HIGDON, Genieva Ann**, 72, St. Joseph, Shelbyville, Feb. 28. Mother of Peggy Collingwood, Rachael Stewart, Sandy Wagoner, Buddy, Joe, Randall and Ricky Higdon. Sister of Catherine

Chambers, Helen Clemons, Lillie Sandlin, Mary VanMeter, Wilma Watson and Ernie Alvey. Grandmother of 18. Great-grandmother of 19.

**LITCH, Mary Louise**, 91, St. Mary, New Albany, May 21. Mother of Rita Stocksdale and Richard Litch. Sister of Bernice Barr and Francis Schueler. Grandmother of three. Great-grandmother of five.

**MARSH, Betty Lou (Siefert)**, 79, St. Joseph, Shelbyville, March 13. Mother of Debbie and John Marsh Jr. Sister of Ret. Maj. Charles Siefert, USAF.

**MARTIN, Marianne R.**, 71, Our Lady of the Greenwood, Greenwood, May 15. Mother of Shalane Jones, Christopher and Jordan Martin. Sister of Garry Myers. Grandmother of two.

**MCCORD, Marion L.**, 88, St. Joseph, Shelbyville, Feb. 4. Mother of Peg Dovidas, Patricia, John, Kenneth and Richard McCord Jr. Grandmother of six. Step-grandmother of six. Great-grandmother of seven.

**MORRIS, Billie Dean**, 80, St. Paul, Tell City, May 12. Husband of Betty Morris. Father of Gayla Goetz, Ginger and Dean Morris. Brother of Mildred Boutcher, Jane Hardesty and Donnie Morris. Grandfather of one.

**NAHAS, Margaret**, 93, St. Michael the Archangel, Indianapolis, May 9. Mother of Sara Arthur, Jeri Rust, Brian, David, Dennis, John, Mark, Michael and William Nahas. Sister of Josephine Mulhern and Jo Ann Najem. Grandmother of six. Great-grandmother of three.

**PASTERNAK, John V.**, 74, St. Ambrose, Seymour, May 20. Husband of Margaret (Wilson) Pasternack. Father of Scott Albergo, Bill Galus, John Pasternack and Courtney Wimmer. Grandfather of 12. Great-grandfather of one.

**RAMEY, Alma**, 75, St. Mary, North Vernon, May 9. Wife of Ron Heavern. Mother of Robin Hall, Darren and Larry Heavern. Sister of Paul and William Ramey. Grandmother of five. Great-grandmother of three.

**RAY, Bobby**, 50, St. Simon the Apostle, Indianapolis,



## Pope Francis and the Franciscans

Pope Francis meets with delegates to the general chapter of the Order of Friars Minor during an audience with 200 Franciscan leaders at the Vatican on May 26. U.S. Franciscan Father Michael Perry, who was re-elected head of the order on May 21, is seated to the right of the pope. He grew up as a member of the former Holy Cross Parish in Indianapolis. (CNS photo/L'Osservatore Romano)

May 15. Father of Crystal and Maggon Ray. Son of Bob and Mary Ann Ray. Brother of Cathy Ray-Quiroga and Christy Whitfield.

**RIEDMAN, Anna C.**, 92, St. Gabriel, Connorsville, April 10. Sister of Mary Jo Underwood, Gerald, James and Msgr. Joseph Riedman. Aunt of several.

**SIBLEY, Lee**, 61, St. Michael the Archangel, Indianapolis, May 17. Husband of Annette Sibley. Father of Kellye Sibley-Haag and Amber Sibley-Voss. Son of Sue Speed.

**SMITH, Agnes Vivian**, 97, St. Mary, North Vernon, April 29. Mother of Terry Knoll and Steven Smith. Grandmother of seven. Great-grandmother of 10.

**SMITH, Kenneth J.**, 71, St. John the Baptist, Starlight, May 22. Father of Lisa Koetter, Lynn Scott, Tim Tarpley, Jill, Kenneth Jr., Mark and Steve Smith. Brother of Ann Baker, Brenda Falkenstein, Charlotte Mooney, Nancy, Donald and Glenn. Grandfather of 15. Great-grandfather of five.

**STEPHENS, Josephine M.**, 84, Prince of Peace, Madison, May 19. Mother of William Kubik Jr. Sister of Stephen Faltisko. Grandmother of two.

**TETLEY, Dorothy A.**, 92, Most Sacred Heart of Jesus, Jeffersonville, May 7. Mother of Deanna Elmore, Judith Mutschler, Sharon Woods, Gary Knowland and Daniel Tetley. Sister of Jimmy McCartney. Grandmother of 13. Great-grandmother of 28. Great-great-grandmother of eight.

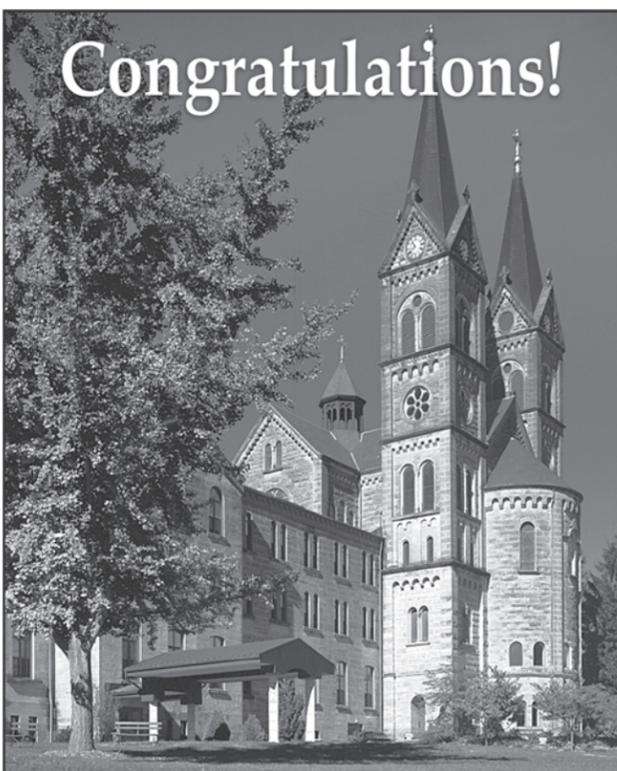
**WILLIAMS, Robert E.**, 78, St. Joseph, Shelbyville, Jan. 18. Father of Sherry Boggs and Harold Williams. Brother of Janet Norman. Grandfather of four. Step-grandfather of three. Great-grandfather of five.

**WINKLER, Donald J.**, 72, St. Joseph, Shelbyville, May 7. Husband of Donna Winkler. Father of Kelly Robinson, Dana Vorhies, Dale and Daren Winkler. Brother of Donna Blocher, Linda Hamer and Ronnie Winkler. Grandfather of nine. Great-grandfather of four.

**WITT, Donna Marie**, 51, Most Sorrowful Mother of God, Vevay, May 17. Mother of Amber, Justin and Michael King. Daughter of Donald and Mary Ellen (Grau) Witt. Sister of Maribeth Duerstock, Eric and Kurt Witt. Grandmother of one.

**WOODS, Thomas Allen**, 72, St. Joseph, Shelbyville, May 22. Husband of Teresa Woods. Father of Sheri Nolting, Christy and Steve Woods. Son of Marvin and Margaret (Hirschauer) Woods. Brother of Oliver McElroy. Grandfather of two.

**ZINSER, Mary Ann (Kappes)**, 99, St. Joseph, Shelbyville, Jan. 24. Mother of Mary Kay Cortelyou, Carole Davis and Martin Zinser. Grandmother of several. Great-grandmother of several. †



## Congratulations!

We are happy to congratulate Saint Meinrad graduates Rev. Adam Ahern, Rev. Michael Keucher and Rev. Andrew Syberg on their ordination to the priesthood.



Very Rev. Denis Robinson, OSB, and the students, faculty, monks and staff of Saint Meinrad Seminary & School of Theology

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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

317-236-1548 or 800-382-9836, ext. 1548  
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# 150-year-old Terre Haute parish takes pride in its church, service

By Sean Gallagher

The German Catholic immigrants who founded St. Benedict Parish in Terre Haute 150 years ago and the descendants and other new parishioners who have come after them have taken pride in their faith and expressed it in many ways.

The first generation of parishioners let the residents of Terre Haute know about their faith through building the beautiful edifice of St. Benedict Church, which was completed in 1899.

The current generation of St. Benedict parishioners still has great love for the beautiful expression of faith seen in their church's art and architecture.

They have added to that beauty over the past 25 years by their dedication to serving people in need in downtown Terre Haute in the parish's soup kitchen.

Their gratitude for the foundation of faith laid by their ancestors and their desire to build on it into the future will be celebrated during an anniversary Mass at 11 a.m. on June 28 at the parish's church, 111 S. Ninth St., in Terre Haute.

Archbishop Joseph W. Tobin will be the principal celebrant of the liturgy and will be joined by its current pastor, Conventual Franciscan Father Martin Day. Previous pastors and other priests serving in the Terre Haute Deanery are also expected to take part in the Mass.

Following the liturgy, a brunch for parishioners and visitors will be served in the O'Shaughnessy Dining Room of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods.

"It's an exciting year to celebrate our tradition," said Brian Kiefer, president of St. Benedict's parish council. "We're seeing a renewed interest in our history. People are going through our history and see familial connections. It gives us a little pride to celebrate and to share with potential new members."

Born in 1932, Mary Ann Tackett can trace her connections to St. Benedict Parish back to its first decades. Her grandparents joined the parish after emigrating from Germany in the 19th century.

"It's been a very close parish," said Tackett, who married her husband John in the parish church in 1953. "You keep up contact with people that you've been with for a long time. Everybody works together very well. I think everyone has a very good feeling about being at St. Benedict."

The cooperation that Tackett has



Bob Schafer, left, and Duane Miller, both members of St. Benedict Parish in Terre Haute, serve guests of the faith community's soup kitchen on May 22. The charitable ministry has been in operation for around 25 years in the parish that is celebrating the 150th anniversary of its founding. (Submitted photo)

witnessed in the parish is a continuation of the hard work that was required two years before she was born when the parish's church burned in 1930.

The interior was entirely gutted, and the church's massive dome that had helped to make St. Benedict Church a landmark in downtown Terre Haute 100 years ago collapsed.

Even with the financial challenges of the start of the Great Depression facing the members of St. Benedict at the time, they still restored the previous beauty of the interior of the church. Rebuilding the dome, however, was not possible.

The ceiling above the sanctuary of the church features a mural that includes depictions of St. Benedict and St. Francis of Assisi. The parish is named after the former, and Benedictine monks from Saint Meinrad Archabbey in St. Meinrad staffed it in its early years. Conventual Franciscans have ministered there since the 1870s and are members of a province in the order that later became based at Mount St. Francis near New Albany.

"The parish takes great pride in its church," said Father Martin. "The church is definitely the crown jewel. In spite of the fact that the maintenance of it is a substantial drain on the pocketbooks of parishioners, people really don't begrudge that at all. They're very happy to maintain

it for future generations."

Sue Butwin, a pastoral associate at St. Benedict, has been a member of the parish for 20 years. Over that time, she has seen how the members' dedication to the faith community has been passed on from one generation to the next.

"There's such a witness there," she said. "They're kind and good. And the church itself is simply and stunningly beautiful. But the people are just everyday [people]. They get the work done and worship the best way they can."

The work that they get done includes serving people in need five days a week in the soup kitchen, located in Hellmann Hall, which housed the parish school that has been closed for about 45 years.

Tackett has volunteered in the soup kitchen on Fridays for about 10 years.

"It's just wonderful," she said. "It's just a joy to be able to help these people and give them food."

Kiefer said that the soup kitchen, which St. Benedict operates in conjunction with St. Patrick Parish in Terre Haute, is not just an activity of the faith community alongside other ones.

"It's a mission of our parish," he said. "It's no longer just something that we do. It's an important mission that our parish feels like is something that we want to do for the community."



Onlookers view a 1930 fire at St. Benedict Church in Terre Haute. The church's dome was unable to be rebuilt, but the interior—entirely gutted by the fire—had its former beauty restored in the aftermath of the destruction. (Archive photo)

Other events that will celebrate the 150th anniversary of St. Benedict's founding include a concert featuring historical anecdotes about the parish at 3 p.m. on June 14. A reunion of former students of the parish's school will take place at 7 p.m. on June 27 at the parish.

The parish will host a dinner and a video virtual tour of the Basilica of St. Francis of Assisi in Assisi, Italy on Oct. 4 at the Indiana Theater in Terre Haute. On that same day, a time capsule to supplement an older one will be placed in the church's cornerstone.

Whether it's worshipping God in the parish's beautiful church or serving people in need, Father Martin said that St. Benedict's 150th anniversary is as much a time to focus on the future of the faith community as it is a time to celebrate the past.

"This isn't the kingdom," he said. "We have to keep moving forward. I think the community wants to do that together."

(Cost for the brunch following the June 28 Mass is \$10 for registered parishioners, \$5 for children 12 and under and \$20 for non-parishioners. Reservations for the brunch need to be made prior to June 12. To make reservations or for more information about other anniversary events, call the parish office at 812-232-8421.) †

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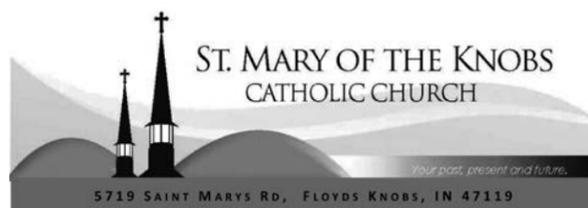
## Director of Campus Ministry

Scecina Memorial High School, a co-educational Catholic high school of the Archdiocese of Indianapolis serving students in grades 9-12, is seeking a Director of Campus Ministry.

The Director of Campus Ministry at Scecina Memorial High School collaborates with the President, Principal, Chaplain Coordinator, faculty, staff, and students to give form to the Catholic identity of Scecina Memorial High School through a comprehensive school-wide spiritual ministry program. Components of the program include school workshop experiences, character formation education, leadership development, on-going faith formation initiatives, community enhancing events, and outreach to families. The Campus Minister reports directly to the Principal in the implementation of Campus Ministry programs.

Qualified candidates are asked to send by e-mail or US mail a letter of interest, resumé, and salary history, in confidence, to:

**Joseph Therber**  
President  
Scecina Memorial High School  
5000 Nowland Avenue  
Indianapolis, IN 46201  
jtherber@scecina.org



## DIRECTOR OF FAITH FORMATION

Resumés are now being accepted for the position of Full-time Director of Religious Education at St. Mary of the Knobs Catholic Parish in Floyds Knobs, Indiana. St. Mary's has remained a cornerstone of the Floyds Knobs community with parish population of 1,100+ families. This growing community is a unique blend of both new and multi-generational parishioners.

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Salary is commensurate with education and experience. Submit supporting documents (i.e. resumé, cover letter, reference letters, etc.), to:

**Rev. H. Michael Hilderbrand**  
St. Mary of the Knobs  
Catholic Church  
5719 Saint Marys Rd.  
Floyds Knobs, IN 47119

812-923-3011 or  
email: frmike@twc.com

# Church should make views on homosexuality understandable, says priest

WASHINGTON (CNS)—The Catholic Church not only needs to provide pastoral care for those with same-sex attraction, but it should also make its teaching “accessible, understandable and compelling for people,” said the director of a Church apostolate that ministers to homosexuals.

Father Paul Check, director of Courage for the past eight years, said Catholics with same-sex attraction would be also more likely to “understand what the Courage, Church teaches if it became more plain to them that they have a place in the Church.”

He aims to get that message across through the work of his apostolate, which particularly focuses on providing clergy training. But he also said the message still needs to “get to the ground to people who need it.”

The priest, who considers himself “an advocate for an underserved population,” said the Church’s teachings on chastity and contraception are not well understood, and added that they are “all part of one tapestry and they include the question, obviously, of homosexuality.”

One way to get this across will be through an international conference focusing on the Church’s ministry to homosexuals. The conference, taking place near Detroit this August, is a lead-in to the World Meeting of Families in Philadelphia in September and the world Synod of Bishops on the family at the Vatican in October.

It aims to help those in pastoral care

ministries gain a better understanding of the Church’s teaching on homosexuality, as well as insight on how to put into practice the U.S. bishops’ 2006 document “Ministry to Persons With a Homosexual Inclination: Guidelines for Pastoral Care,” said Father Check.

He said the theme of the Aug. 10-12 gathering is Christian friendship and the importance of building relationships.

The event, sponsored by Courage International, Our Sunday Visitor and the Archdiocese of Detroit, will feature about 30 national and local speakers and will include Courage members “who will tell their stories,” the priest told Catholic News Service in a May 22 interview in Washington.

Father Check, a diocesan priest from Bridgeport, Conn., said the conference will answer some of the questions posed in the “lineamenta,” or outline, for the Oct. 4-25 synod on the family at the Vatican, particularly about the Church’s response to homosexuality.

Some of those questions included: “How can the Christian community give pastoral attention to families with persons with homosexual tendencies?” and “What are the responses that, in light of cultural sensitivities, are considered to be most appropriate?”

Last year, he said Courage took a small step in spreading the Church’s message about homosexuality through a documentary movie,



*‘Isolation is really one of the more difficult problems our members face.’*

*—Father Paul Check, director of Courage, a Church apostolate that ministers to homosexuals*

*Desire of the Everlasting Hills*, which tells the stories of three people who transitioned from homosexual lifestyles to chastity in accordance with the Church’s teachings.

“It’s an easy introduction to the solicitude and care the Church has for people,” Father Check said, adding that the hour-long film “doesn’t sound like sterile teaching from the catechism but a lived reality.”

He pointed out that many people do not even know Courage exists, unless they “Google ‘Catholic Church and homosexuality,’” and when people “find us eventually” they often say: “We never knew the Church had something” like this.

Courage chapters, which currently number about 100, including one in the Archdiocese of Indianapolis, are support groups where people meet confidentially and build relationships. “Isolation is really one of the more difficult problems our members face,” the priest said.

He said word of this apostolate needs to appear in parish bulletins, announcements, pamphlets in church vestibules and should be mentioned in diocesan newspapers and even in confessionals.

Father Check said this ministry has “changed my priesthood considerably.”

He said as a teacher of moral theology and sexual ethics, “this is already my field,” but he has been particularly impacted by “sitting down with men and women for whom this is part of their life.”

“The blessing for me is to get to see the nobility of the human spirit and the efficacy of grace in a lot of lives,” he said before adding: “But there are many challenges, I don’t want to undervalue that.”

*(For more information about the Courage chapter in the Archdiocese of Indianapolis, call Deacon Stephen Hodges, its chaplain, at 317-439-8089 or send an e-mail to [indycourage@yahoo.com](mailto:indycourage@yahoo.com).) †*

## FREEDOM

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educate yourself on religious freedom,” Byrnes told the nationwide audience of diocesan employees and parish leaders.

Archbishop Lori said government policies, such as the federal mandate to include contraceptives, sterilization and

abortifacients in employee health insurance and the redefinition of marriage throughout the country, pose growing threats to religious freedom.

The fortnight, he said, also is meant to draw attention to the dangers to religious liberty around the world as Christians and people of other faith traditions face persecution, limits on their freedom and death.

“Pope Francis pointed out that we are truly living in an age of martyrs,” the archbishop said. “I think we have to pay a lot of attention to the sacrifices which people are making for their faith around the world. Many Christians are being persecuted, beheaded. And Muslims are being persecuted for not being Muslim enough.”

“These are men and women of deep

faith and deep courage, and as we witness their sacrifice, first of all I think we have to hold up and to highlight what’s happening to them. I’m not sure our leadership is paying enough attention to their sacrifice.”

*(For more information about the fortnight, log on to [www.archindy.org/religiousfreedom](http://www.archindy.org/religiousfreedom) or [www.Fortnight4Freedom.com](http://www.Fortnight4Freedom.com).) †*



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The Class of 2015 earned over **\$14,000,000** in scholarships!

*The Cardinal Ritter Community wishes the 2015 graduates the best of luck in their future endeavors! We are so proud of you all!*

Learn more about Cardinal Ritter High School at [cardinalritter.org](http://cardinalritter.org).