Dear Brothers and Sisters in Christ:

As we approach Independence Day, the U.S. Conference of Catholic Bishops again is calling for a “Fortnight for Freedom” from June 21 through July 4 to remind all Americans about the importance of religious freedom. Sadly, in the four years since the U.S. Catholic Church has observed this two-week period of prayer and action, challenges to religious freedom have increased. The passage of the Religious Freedom Restoration Act (RFRA) in Indiana earlier this year ignited a national firestorm that highlighted how misunderstood the concept of religious freedom has become.

Changes made to the original RFRA bill in our state have only created greater confusion regarding religious liberty rather than clarifying the issue. A fundamental freedom that has characterized our nation—the right of citizens to worship freely and live in harmony with their religious beliefs—is lamponned and dismissed by powerful interest groups.

Freedom of religion is not simply permission to worship in a church, synagogue or mosque. The founders of our nation called for the law to recognize that citizens possess a God-given dignity and, hence, God-given rights. Without the liberty to live our faith publicly and follow the dictates of our conscience, we are not truly free.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motivated by a vague altruism. Rather, our lives and the life of every human person.

We provide loving care and emotional support for women going through crisis pregnancies. We educate children in our poorest neighborhoods. We visit the imprisoned.

We carry out all these services without any pretense of proselitism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential concept of religious freedom has become.

We are not motiva...
the Indian cathedral construction project the cause for one of the Lenten second collections.

The effort raised about $22,000—a figure Msgr. Schaedel said is nearly triple the amount usually raised during a second collection in the parish.

An additional fundraiser for the cathedral brought in an estimated $15,000-$20,000.

“I know from my time when I was in the [archdiocesan] Missions Office that people in the archdiocese are extremely generous when they see a need,” Msgr. Schaedel said. “The people of St. Luke are no different. They’re very generous when they see a need.

“Because of Father Peter’s presence here, they feel some connection with his diocese in India.”

Father Peter was touched by the outpouring—more from a spiritual aspect than a financial one.

“It wasn’t just giving checks or financial support, but people assuring their prayers, their spiritual support,” he said.

“That’s what we need. When [support] comes from the other side of the world, there’s more of a consciousness that we belong to the same Church. It’s about people in communion with the bigger Catholic community. [The parishioners] feel very much in communion with the Catholic Church in my diocese in India.”

While visiting the United States to celebrate his niece’s wedding, Bishop Paulraj came in June to thank the parishioners of St. Luke for their generosity.

He described the sacrifices made by the members of his diocese to raise money for the cathedral despite their poverty. The funds donated by St. Luke parishioners are thus greatly appreciated, he said.

“We feel humbled,” he added. “This is a real leap of faith. [The people of St. Luke Parish] do not know us except through Father Peter.”

“Catholicism is growing and sprouting”

Indeed, Father Peter—along with the four Indian Franciscan Sisters of the Immaculate Heart of Mary who teach at St. Luke School—has helped the parishioners come to know more about the Catholic Church in my diocese in India.”

Father Peter first came to the parish, he talked [in his homily] about the connection we have through the Indian Church.

“The kids are very excited to learn about Indian culture and Catholicism.”

“I talk about Catholicism and culture in India when I visit homes, or if a group invites me to speak,” he said.

“In our school the year before last, we had a week of celebration just about India. The kids are very excited to learn about Indian culture and Catholicism.

“And the sisters are here [at the school], so the students … are exposed to Indian culture in a way that they can learn the background [of India], where Catholicism is growing and sprouting.”

“A appreciation of the worldwide Church”

The collection is not the first time St. Luke parishioners have helped Father Peter’s native home.

Msgr. Schaedel described how, when it was discovered that Father Peter’s parents had no well for drinking water because they could not afford one, several parishioners arranged to have one installed “pronto.” The new well serves not only parishioners arranged to have one installed “pronto.” The new well serves not only parishioners, but others in their neighborhood as well.

“We are gaining from this, because we have a deeper appreciation of the worldwide Church.”

Bishops discuss upcoming encyclical, pope’s visit, top priorities

ST. LOUIS (CNS)—The U.S. bishops gathered in St. Louis for their spring general assembly heard presentations on the pope’s upcoming encyclical on the environment, the U.S. Church’s ongoing promotion of traditional marriage, and the need to remain vigilant in protecting children from abuse.

On the first day of their meeting on June 10, reports were also made on the bishops’ efforts to advance the long-sought comprehensive immigration reform and their help in rebuilding work in Haiti, which is still reeling from a 2010 earthquake.

In the second day of the assembly’s public sessions on June 11, the bishops heard a report on a draft for priorities and plans for the U.S. Conference of Bishops (USCCB) for 2017-20.

The report, which was up for a vote, started a lively discussion about what the bishops’ top focus should be.

Some bishops spoke up about the need to put concern for poverty at the top of the list to keep in line with the message and ministry of Pope Francis. The bishops voted to rework the draft document, incorporating the feedback given.

In a 165-5 vote, the bishops approved the inclusion of revised canticles for the Liturgy of the Hours for use in U.S. dioceses.

It required a two-thirds vote of the USCCB’s “Program of Priestly Life and Formation,” Fifth Edition for an additional five-year period without any changes.

In an afternoon presentation, married couples talked to the bishops about how they can encourage the vocation of marriage in their dioceses.

The bishops also heard from Curtis Martin, founder and CEO of FCUCS, the Fellowship of Catholic University Students.

He encouraged them to continue to lead young people to live the Gospel of Life.

During the two-day public sessions of the assembly, there was a lively discussion about the much-anticipated arrival of Pope Francis in the U.S. in September for the World Meeting of Families and other stops and other upcoming gatherings such as next year’s World Youth Day in Krakow, Poland and a 2017 convocation.

The bishops also urged to keep pace with technological advances as a means to spread the Gospel message and advised to keep the “digital doors” of the Church open.

In the discussion of the pope’s upcoming encyclical on the environment and human ecology, the bishops were called on to help Catholics understand its message.

Pope Francis will challenge the assumptions of “both the left and the right” with the document, said Bishop Oscar Cantu of Las Cruces, N.M., chairman of the U.S. bishops’ Committee on International Justice and Peace.

He also said it would have international implications, particularly regarding solidarity with the world’s poor.

Miami Archbishop Thomas G. Wenski, chairman of the Committee on Domestic Justice and Human Development, said the document will likely highlight climate change as “a moral issue,” pointing out that the poor suffer the most from consequences of improper care of the environment even though “they have contributed the least to climate change.”

He said the pope would not be speaking as a scientist or a politician but as a shepherd, and that the bishops, who “aren’t novices” on care for the environment, can’t “opt out” of this conversation.

Addressing the pending U.S. Supreme Court ruling on the definition of marriage, Archbishop Salvatore J. Cordileone of San Francisco disclosed that when the court rules, it “won’t change traditional marriage” and the bishops will continue to follow the rule as the Church teaches.

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the USCCB, praised the “courageous leadership” of Archbishop Cordileone in the effort, and the bishops gave him a standing round of applause.

Pope Francis’ September visit to the U.S. Philadelphia Archbishop Charles J. Chaput, who also spoke Sept. 22-27 World Meeting of Families—the pope will be there for last time—is expected to draw the most participants from the United States, Canada, Vietnam and the Dominican Republic. He also said an expected crowd of more than 1 million will be in Philadelphia.

A message to the pope from the bishops, which was read to the assembly, stressed how they looked forward to meeting him and would “accompany him in prayer.”

A few of the bishops told reporters in an afternoon news conference that they hoped the pope would address religious liberty and immigration reform during his visit.

In their morning session, the bishops did not specifically address the June 10 announcement from the Vatican about a new process for holding bishops accountable for protecting children from abuse, but in response to a reporter’s question about it, it was clear they welcomed and supported the Vatican action.

“He has a long track record of wanting to help the bishops be transparent” in their efforts to protect children, said Archbishop Kurtz.

At the start of the meeting, the USCCB president noted that the bishops were gathered for their spring meeting not far from Ferguson, Mo., and that the bishops’ November general assembly will be in Baltimore—two places rolled in past months by protests, violence in the streets and looting following the deaths of two young African-Americans and the confrontations with police officers.

Archbishop Kurtz urged the bishops to encourage Catholics to take concrete measures to help end racism, including praying for peace on earth, promoting justice for all people, being “truly welcoming” of families of different religious backgrounds. People also should get to know their community’s law enforcement officers, he said.

Auxiliary Bishop Eusebio L. Elizondo of Seattle, chairman of the Committee on Migration, encouraged the bishops to visit immigrant detention centers in their dioceses to better understand the conditions under which immigrants who enter the U.S. without documents are being held.

He said his committee has been working for immigrants who might be eligible for asylum or other forms of legal status in the U.S. and has noted a dramatic increase in the number of refugees from Syria, especially, and others who are fleeing their countries due to religious persecution.

He said a pervasive concern is that new interdiction efforts in Mexico turn back Central American migrants before they can reach the U.S. border—mean that many people who would be eligible for asylum in the United States instead are summarily sent back to their home countries.

“This is a violation of international law,” said Bishop Elizondo, adding that the committee and its USCCB staff are raising the issue with the U.S. government.

In a report for the Subcommittee on the Church in Latin America, Bishop Elizondo said diaspora donations have helped rebuild structures in Haiti and coordinate adult literacy teacher training programs.

The work has been “accomplished with transparency and accountability,” he said, adding that it is something the bishops should be proud of even as they also recognize there is “still so much more to do.”

At times during the meeting, the bishops could be seen checking their tablets or smartphones, scrolling for messages. Such was the case for Archbishop John C. Wester of Santa Fe, N.M., chairman of the U.S. bishops’ Committee on Communications.

Modern communications are “evolving at a dizzying rate,” the archbishop said in his committee report. He urged the bishops to “reach out to Catholics where they are—online. To help them in that effort, he said, the USCCB would be launching a Catholic Church app this summer, something the bishops can make particular use of during the pope’s visit.

The bishops were not only urged to prepare for the papal visit, but also to think ahead and plan to attend World Youth Day next year in Krakow and participate in a 2017 conversation on the life and dignity of the human person in Orlando, Fla.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.

At the conclusion of a full day of reports, the bishops concelebrated Mass at the Cathedral Basilica of St. Louis.

In his homily, Archbishop Kurtz reminded the bishops that St. John Paul II led a vesper service in that cathedral during his 1999 visit, and he spoke of the cathedral’s striking beauty.

He added that the bishops, in their work to promote human dignity, justice, human ecology and an end to racism, have the opportunity to communicate and share God’s beauty with the world.
Lay ecclesiastical leaders...
Veamos la pobreza con los ojos y el corazón

Durante la Cuaresma, los obispos de Indiana publicaron una carta pastoral titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*. No hubo un frenesí en los medios de comunicación, ni aplausos (o protestas) populares, ni hubo indicación alguna de que la publicación de la carta tendría alguna repercusión en la cotidianidad del estado de Indiana. Pero los obispos no nos desalentamos. Creemos que, una vez plantadas, las semillas crecerán y producirán abundantes frutos, especialmente si se nutren del Espíritu Santo y las cultivan hombres y mujeres de buena voluntad.

Nuestra esperanza es que las personas, las familias, las comunidades parroquiales, las escuelas y las agencias de servicio social lean esta carta pastoral, la examinen y actúen de acuerdo con ella, de formas que puedan marcar una verdadera diferencia en las vidas de nuestras hermanas y hermanos pobres aquí en Indiana.

La Iglesia habla sobre los pobres, porque eso es lo que hizo Jesús: La Iglesia advierte al hombre, alentó a dar, y, cuando el torbellino, la turba, el abrigo al que no tiene hogar, instruye al que no tiene estudios y brinda atención de salud a quienes están enfermos porque eso es lo que Jesús nos dijo que hicieranmos. Es más, el Señor nos dijo que al hacer estas cosas, haríamos al mismo tiempo el acto de una hermana, el más pequeño”—las hacemos también por Él (consulten Mateo 25).

La finalidad de nuestra carta pastoral, *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana* desea poner de relieve la pobreza que existe aquí mismo, dentro del Estado que se hace llamar la “Encrucijada de Estados Unidos.” No encierra respuestas sencillas ni fórmulas mágicas para eliminar la pobreza, sino que emplea el método de “ver, juzgar, actuar” para invitar y exhortar a todos los residentes de Indiana—comenzando por nosotros mismos, los obispos de las cinco diócesis de Indiana—a prestar más atención a los pobres de nuestra comunidad, a identificar las cuestiones sistemáticas que perpetúan el ciclo de la pobreza para personas y familias, y a aplicar medidas puntuales para reducir las repercusiones a largo plazo de la pobreza en nuestro estado, al mismo tiempo que nos acercamos y ayudamos a aquellos que sufren sus devastadoras consecuencias ahora y ahora.

El primer paso es ver la pobreza que existe en nuestras comunidades, en los entornos urbanos, rurales, suburbanos y los pequeños poblados que conforman el estado de Indiana. Negarse a reconocer la pobreza o la gravedad de la situación, es una práctica tan antigua como la misma humanidad misma. Si nos lo permitimos, podemos ignorar fácilmente a los pobres; peor aún, podemos llegar a considerar el hombre, la indigencia, el desempleo, la enfermedad crónica y el analfabetismo como algo “normal.” Podemos elegir pretender atención a otras cosas y simplemente perpetuar este status quo.

Jesús prevoio a sus discípulos acerca de esta ceguera autocompuesta que el papa Francisco denominó “el pecado de la indiferencia.” La parábola del Señor sobre el pobre llamado Lázaro y el hombre rico que lo ignoraba, puede enseñarnos muchas cosas: *Pobreza en la Encrucijada* tiene como finalidad abrirnos la pobreza, pero también es esencial que “veamos” la pobreza justo delante de nuestros ojos. Recuerden, cuando el hombre rico murió, sufrió una condena eterna, en tanto que el pobre Lázaro disfrutó de la vida eterna en el seno de Abraham. El hombre rico se dio cuenta demasiado tarde de su error e intentó infructuosamente advertir a los demás. Por supuesto, la lección para nosotros es prestar atención en este momento, ver la pobreza por lo que realmente es y mostrar compasión ante el sufrimiento de hombres y mujeres de carne y hueso (nuestras hermanas y hermanos) quienes sufren los efectos de la pobreza tanto delante de nuestros ojos, aquí y ahora.

La Iglesia nos enseña a ver la pobreza con los ojos y con el corazón. La verdad es que la pobreza existe y tiene la capacidad de destruir a personas, familias y comunidades enteras. ¿Acaso vemos la pobreza por lo que realmente es? ¿O podemos elegir ignorar a nuestros hermanos y hemmanos pobres? Ver con los ojos es el primer paso, pero todavía es esencial que “veamos” la pobreza desde el corazón. Los pobres despertaban la compasión de Jesús; su corazón se rebosaba ante el dolor de los demás. Su diálogo píado con su Padre expresaba la compasión que sentía por los pobres y por todos aquellos que padecían alguna aflicción de mente, cuerpo o espíritu.

Durante todo este verano voy a continuar escribiendo sobre la Pobreza en la Encrucijada. Espero que esto me ayude a responder a la situación de la pobreza, como lo haría Jesús. Asimismo, espero que mis sencillas reflexiones sobre la pobreza en Indiana me ayuden a mí y a los demás a ver con los ojos y con el corazón a los pobres que se encuentran entre nosotros.

Traducido por: Daniela Guanipa

**ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN**

**Rejoice in the Lord
Alégrese en el Señor**
**Events Calendar**

**June 19-20**
St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. International Festival. Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, music. Information: 317-291-7014.

**June 20**
St. Michael the Archangel Church, 3334 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, Mass and Divine Mercy Chapel at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Helpers of God’s Precious Infants Pray Vigil, Terre Haute, 7:45 a.m., at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking at the Carmelite Monastery. 317-255-3666.

**St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish Picnic, noon-11 p.m., food, games, children’s playland, quilts, cash raffle, chicken dinner, 8 p.m. Information: 812-282-2292, ext. 16.**

**June 24**

**June 25-27**
St. Jude Parish, 5553 McFarland Road, Indianapolis. Summer Festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 6-11 p.m., food, rides. Information: 317-786-4371.

**June 26**
The Slovenian National Home, 2217 W. 10th St., Indianapolis. Polka Jam, dinner, dancing, music, bring a covered dish to share, free admission, 5 p.m. until close. Information: 317-632-0619 or emcollins462@yahoo.com.

**June 26-27**
Ches’s King the Parish, 1827 Keseler Blvd., E. Drive, Indianapolis. Summer Social. 5 p.m.-midnight, food, raffle, music by “Tiger Town.” Information: 317-255-3666.

**June 27**
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. “Educational Summer Series: Alpaca Training and Handling,” session four of four, ages 10 and above, 6:30 p.m.-10 p.m., $15 per session or $50 for the series. Information: 812-535-2952 or PeaceCenter.org.

**Lions Club Park, 3201 Trailblaze Road, Clermont. Slovenian Festival, family fun, food, music, $5 admission, children under 16 years old accompanied by an adult no charge, 10 a.m., event, food service at 1 p.m. music 2 p.m. Information: 317-632-0619 or emcollins462@yahoo.com.

**St. Benedict Church, 111 S. Ninth St., Terre Haute. Former St. Benedict German School alumni reunion, part of the parish’s 150th celebration, 7 p.m.**

**St. Elizabeth Ann Seton Parish, family parish life center, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette) Faith and Fertility, Creighton Model Fertility Care and NaPro technology, Dr. Christopher Stroud, Dr. Casey Reising and Lea Oehlerhausen, CPFF speakers, 10 a.m.-7:30 p.m. Information: 317-514-4098 or katie.martess@stx.carmel.org.**

**July 1**
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

**VIPS**

**Jerry and Janet Sue (Briner) Myers, members of St. Philip Neri Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 26.**

The couple was married on June 26, 1965, at Holy Spirit Church in Indianapolis.

They are the parents of two children, Jennifer Gehring and Christina Myers.

They also have four grandchildren.†

**Alex and Nancy (Cerne) Yovanovich, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on April 22.**

The couple was married on April 24, 1965, at St. Christopher Church in Indianapolis.

They are the parents of three children, Annette, Alex and Tim Yovanovich.

They also have two grandchildren.

Friends and family are invited to a celebration at the Slovenian National Home from 4-8 p.m. on Saturday, June 20.†

**Save the date: Sisters of Providence schedule discernment weekend on Oct. 16-18**

All single Catholic women ages 18-42 are invited to learn more about becoming a Sister of Providence during the Fall Discernment Weekend, scheduled for Oct. 16-18, at Saint Mary-of-the-Woods, in St. Mary of the Woods, located 10 minutes northwest of downtown Terre Haute.

The event coincides with the Saint Mother Theodore Guerin Festival and the congregation’s 175th anniversary celebration. The weekend will include time for prayer and reflection, and time to get to know the Sisters of Providence and other women in discernment who have similar questions about life as a woman religious.

During the weekend, participants will also get to know St. Mother Theodore Guerin, the first saint in Indiana and in gratitude for the religious

women interested in attending can register by calling Providence Sister Editha Ben at 812-535-2955, mailing her at Vocations Office, Owens Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876, or e-mailing her at eber@spmw.org.

**Sisters of St. Benedict in Beech Grove to host open house on July 17**

The Sisters of St. Benedict, 14022 Southern Ave., in Beech Grove will host an open house from 3-5 p.m. on July 17.

The open house will celebrate the Year of Consecrated Life, the feast of St. Benedict and Our Lady of Grace Monastery’s 60th anniversary.

All members of the archdiocese are invited to attend to renew friendships and to enjoy conversation and food.

The event will close at 5:15 p.m. with special vespers in honor of St. Benedict and in gratitude for the religious vocation of the sisters.

For more information, call 317-787-3287 and dial extension 3053 for Benedictine Sister Mary Luke Jones or extension 3020 for Benedictine Sister Ann Patrice Papesh.†

**Honored for historic preservation**

St. Elizabeth Catholic Charities in New Albany recently received two awards for historic preservation: the “Outstanding Grant-Assisted Rehabilitation Award,” given by the Indiana Department of Natural Resources’ Division of Preservation and Archaeology, and the “2015 Face Lift Award,” given by the Historic Preservation Commission in New Albany. Both awards recognized St. Elizabeth Catholic Charities’ successful efforts in preserving the former Holy Trinity rectory, a building gifted to them by St. Mary Parish in New Albany three years ago that the organization now uses as its main office building. Among the rehabilitation efforts was the restoration of 53 blast glass windows, primarily those used in the 1870 structure. Pictured in the above photo is the Face Lift Award ceremony with community preservation specialist for Indiana Landmarks Laura Renwick, left, presenting, along with New Albany Mayor Jeff Gahan, and the following from St. Elizabeth Catholic Charities: agency director Mark Casper, advisory council past president Phil Krueer and maintenance manager Andy Bremer. (Submitted photo)

**For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events**
Joy marks Father Wilmoth’s 50 years as a priest

(Editor’s note: Three archdiocesan priests are celebrating their 50-year jubilees in 2015. This week, we feature Father James Wilmoth.)

By John Shaughnessy

If you want to create a list of the “Great Stories, Highlights and Memories from the First 50 Years of the Priesthood of Father James Wilmoth,” a good place to start would be with two stories that show the joy, humor, faith and humility that define him.

Father Wilmoth begins smiling and laughing even before he starts the story of why his ordination at Saint Meinrad Seminary in St. Meinrad on May 2, 1965, was delayed.

“We were supposed to be ordained at four in the afternoon,” he says, grinning. “We lined up outside the bishop’s room. But when it got to be four o’clock, Archbishop [Paul C.] Schulte was a big St. Louis Cardinals fan. Father Kenny Sweeney, who had driven the archbishop down there, came back. They served 997 people there. It was a big St. Louis Cardinals fan. Father Kenny said the game was on. He said, ‘We have to go over to Primo’s banquet hall.’”

Others were also hoping to attend the baseball game that afternoon. Archbishop Schulte wasn’t there even though I had seen him come in. Father Kenny Sweeney, who had driven the archbishop down there, came out of the room laughing. Archbishop Schulte was a big St. Louis Cardinals fan.

Father Kenny said the game was in the bottom of the ninth, the game was tied. The Cardinals scored the winning run. The billboard featured a picture of a smiling Father Wilmoth in his St. Roch vestments and this note, Father Wilmoth!”

“50 Years of Service, Congratulations St. Roch vestments and this note, Father Wilmoth!”

At Roncalli, his goal was to know the children view him as a grandfather. At St. Roch School, his tradition is to stand in the parking lot every school morning to greet every student. Many of the children view him as a grandfather. At St. Roch School, his tradition is to stand in the parking lot every school morning to greet every student. Many of the children view him as a grandfather.

A larger than life mentor

During his 50 years as a priest, Father Wilmoth has received the Distinguished Pastor Award from the National Catholic Educational Association and the Sagamore of the Wabash, Indiana’s highest honor. Then there is his most unusual tribute—being celebrated on a billboard at the corner of Hanna Avenue and U.S. 31 in Indianapolis in May of this year.

The billboard featured a picture of a smiling Father Wilmoth in his St. Roch vestments and this note, “50 Years of Service, Congratulations Father Wilmoth.”

“I couldn’t believe it. I was speechless,” he says. “The thing that was so neat is that it was right next to a billboard about the sanctity of life. It showed a baby and said, ‘A baby is a gift.’”

A teacher of the message of Christ

Father Wilmoth has always asked to be assigned to a parish that has a school. He views Catholic schools as an essential way to teach children the message of Christ—and “how important the Church is in their lives, and how important they are to the Church.”

At St. Roch School, his tradition is to stand in the parking lot every school morning to greet every student. Many of the children view him as a grandfather figure. Younger children have even been known to call him “God” because he matches the kind, smiling image they have of God.

At Roncalli, his goal was to know the names of each of the 1,200 or so students by their senior year. As he walked along the halls of the high school, students called to him. In private moments, they shared their concerns and problems with him.

At both schools, he could usually be found at games and other extracurricular events.

“That is the thing that has always driven me—to be supportive of young people,” he says, the emotion showing in his voice. “They’re my hope, the hope of our Church.”

His “family” at Roncalli and St. Roch showed their fondness for him when they created a nine-minute-long video—titled “We Love Father Wilmoth”—to cheer him as he battled prostate cancer in 2014.

A chaplain of compassion

During his 50 years, Father Wilmoth has served as a chaplain for the Indianapolis Fire Department for 29 years and the Marion County Sheriff’s Department for 19 years, with 11 of those years overlapping.

“I just enjoyed working with the men and women of the fire department. They are heroes. They have a great camaraderie, and they brought me into that camaraderie. If I knew they were fighting a fire, I would go with them.

“I always wore my collar. I represent the Church. If I knew they were fighting a fire, I would go with them.

See WILMOTH, page 8
Serra Club vocations essay

‘Pray, Listen, Act. Repeat’—a game plan for discernment

(Editors note: Following is the first in a series featuring the winners of the Indianapolis Serra Club’s 2015 John D. Kelley Vocations Essay Contest.)

By Ella Gebke

Special to The Criterion

To me, discernment means obtaining the ability to judge and unlock God’s plan for me on Earth.

In a video I watched about discernment, the slogan was, “Pray. Listen. Act. Repeat.” I think that these words really apply to me in my journey of discernment.

To discern my vocation, I am praying to God. By doing this, I feel closer to him.

I pray in many different ways. I confess my sins to God regularly. I ask him to help me improve and become a better person, and I also ask God what he needs me to do.

A couple of years ago, a religion teacher taught me a very important and memorable lesson. She told me that God was not our vending machine. God has a purpose for us in life, and we aren’t here to constantly be asking for things, such as, “God, please help me get an ‘A’ on my math test,” or “God, help me find my necklace.”

That’s not praying. That’s using God as a vending machine.

The teacher said that to obtain a strong relationship with God, we have to sacrifice ourselves in prayer by occasionally saying, “God, what do you need from me? What do you need me to do?”

My prayer intentions have changed since that day. I am also listening to what God is telling me, even at an early age. To decipher what God needs me to do, I think about my life. I think about what gifts and talents God has given me, and how I can share them with others.

I am also trying to unlock some of my own mysteries by trying new activities, exposing myself to new places, positions and volunteer service opportunities. By doing these things, I think I will be able to understand the plan that God has for me, and of what his long-term journey for me consists.

If I find a service opportunity that I enjoy, I will repeat the activity knowing that God might be calling me to participate.

So far, I think that my vocation might be to married life with children. I love playing with my younger siblings and being part of a family. I love being around younger kids and baby-sitting.

My parents have always set a great example for me, and I think that I want to be that role model for some of my own children one day. My parents have also always helped me learn and grow. I want to be that guiding figure for my children.

(Ella is the daughter of Kevin Gebke and Amy LaHood. She completed the seventh grade at St. Thomas Aquinas Parish. She is the seventh-grade division winner in the Indianapolis Serra Club’s 2015 John D. Kelley Vocations Essay Contest.)

Mary just outside his home on the grounds of St. Roch—a grouto where he has planted flowers through the years, and where he comes to talk to her often.

“I sit here and ask her my questions,” he says as he sits on a section of the grotto’s stone wall. “She tells me what to do—and sometimes what not to do.”

His love for gardening also shows in a small card he often gives to people, a card that features a picture of a smiling St. John XXTIII on the front and this quote on the back: “We are not on Earth to guard a museum, but to cultivate a flourishing garden of life.”

As he shared that card with a visitor to his home, Father Wilmoth mentioned many of the parishes he has served as a priest through the years—Holy Name of Jesus in Beech Grove, Our Lady of the Greenwood in Greenwood, and St. Roch. St. Michael the Archangel and Our Lady of the Most Holy Rosary, all in Indianapolis.

“All of them have in some way helped me create a flourishing garden of life.”

The gifts of life

Father Wilmoth loves to fish. He plays golf.

And his fondness for dogs—including his latest, a golden-retriever-and-standard-poodle mix named Annie—shows in the door mat outside his home that notes, “Wipe Your Paws.”

He’s also a big University of Notre Dame fan, but his greatest sports passion is for the Cincinnati Reds.

“I sit and listen to the Reds on the radio every day that I can,” he says.

Still, the highlight of his day is connected to his priesthood.

That’s because celebrating Mass is the high point of my day. I celebrate Mass every day. When I was in the hospital, my surgeon asked me, “What do you miss most about not working?” I said, “Celebrating the Mass.”

When he was released from the hospital after he nearly died earlier this year, Father Wilmoth surprised parishioners the next morning by celebrating Mass—leading them to give him a standing ovation while some cried tears of joy.

A priesthood of joy

If you could sum up Father Wilmoth’s 50 years as a priest in one word, it would be, “joy.”

“I’ve always been happy doing what I do. I’ve always felt that happiness as a priest. I have no regrets. People will say, ‘You always are smiling. What are you up to?’ I tell them, ‘I’m really happy. I really love what I do.’”

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

Wehmeier was convicted of the abuse and is serving a five-year prison sentence. He was dismissed from the priesthood in May.

Archbishop Nienstedt, 68, was appointed coadjutor archbishop of St. Paul and Minneapolis in 2007 and installed as its archbishop in June 2008, succeeding Archbishop Harry J. Flynn, who retired. Prior to that, he was auxiliary bishop of the archdiocese. Archbishop Nienstedt was bishop of New Ulm, Minn., from 2001 to 2007, and auxiliary bishop of Detroit from 1996 to 2001.

“It has been my privilege the last seven years to serve the Church in St. Paul,” Archbishop Nienstedt said in a statement. “I have come to deeply appreciate the vitality of the 187 parishes that make up the Archdiocese of St. Paul and Minneapolis. I am grateful for the support I have received from priests, deacons, religious men and women and lay leaders, especially those who have collaborated with me in the oversight of this local Church.”

He added: “I leave with a clear conscience knowing that my team and I have put in place solid protocols to ensure protection of minors and vulnerable adults.

Archbishop Nienstedt requested prayers for “the well-being of this archdiocese and its future leaders.”

“I also ask for your continued prayers for me,” he said.

Bishop Piche, 57, was ordained as an auxiliary for St. Paul and Minneapolis in 2009. “The people of the archdiocese of St. Paul and Minneapolis are both disturbing and hopeful. I was getting in the way of the very work that, so I had to resign,” he said in a statement. “It has been an honor to serve this local Church, and I will continue to hold everyone in the archdiocese in my prayers.

Archbishop Hebda plans to serve both the Minnesota and Newark archdioceses during the interim period as a successor of Archbishop Nienstedt’s successor.

In his statement, he noted that the position of an apostolic administrator is temporary, and his role “is not to introduce change, but rather to facilitate the smooth continuation of the ordinary and essential activities of the Church, while advancing those positive initiatives to which the archdiocese is already committed.”

Still, he said, he hoped to meet as many people as possible in the archdiocese while still fulfilling his responsibilities in Newark.

“As the universal Church prepares to embark on a Year of Mercy, I look forward to getting to know this local Church and experiencing in a new context the marvelous ways in which God works through people to make his grace and healing presence known and felt, even in the most challenging of times.” Archbishop Hebda said.


In May, the archdiocese announced that it would sell all of its Archdiocese of St. Paul and Minneapolis properties, including the archbishop’s residence, as part of the reorganization.

Bishop Piche, a Marist missionary, is pastor of the Survivors Network of Those Abused by Priests, known as SNAP, welcomed the resignations. But she said that “one or two or three small steps doesn’t erase decades of complicity,” and added that Pope Francis “public relations advisers are trying hard to burnish his image prior to his U.S. trip.”

In Washington, reporters asked Cardinal Donald W. Wuerl about his reaction to the resignations.

The cardinal was participating in a symposium on solidarity attended by religious and labor leaders at AFL-CIO headquarters.

At a midday news conference on the symposium, Cardinal Wuerl said it was a “great tribute to Pope Francis” that the pontiff acted swiftly to accept the Minnesota prelates’ resignations.

Cardinal Wuerl said he believes the U.S. Church responses “has been exemplary on the issue of clerical abuse,” and going back to 2002.”

When the bishops first adopted the “Charter for the Protection of Children and Young People.” It was revised in 2006.

“I’m hopeful that one . . . of the good things to come out of this for our country” is to see the U.S. bishops’ conference “learn from this sad experience,” and view the Church as a model of the “accountability required of all institutions,” not just the Church. He urged other institutions to adopt the Church’s “zero tolerance” on abuse and conduct the same background checks it does.

While there was no direct statement from the Vatican that the resignations of Archbishop Nienstedt and Bishop Piche were tied to the Minnesota archdiocese’s mishandling of abuse cases and the criminal charges it faces, Cardinal Wuerl said there could be no more explicit explanation from the Church than the resignations themselves.

The fact that a resignation is voluntary shows that “the person who resigns now understands the significance” of the situation, Cardinal Wuerl said.

Pope OKs plan to investigate, judge bishops who fail to act on abuse

VATICAN CITY (CNS)—Pope Francis has approved new procedures for the Vatican to investigate and judge claims of “abuse of office” by bishops who allegedly failed to protect minors and vulnerable adults from sex abuse.

The procedures will include a new “judicial section” within the Congregation for the Doctrine of the Faith that has a papal mandate to “judge bishops with regard to crimes of the abuse of office when connected to the abuse of minors,” the Vatican said in a written statement on June 10.

The announcement came at the end of a series of consultations with the pope by the international Council of Cardinals, which met at the Vatican on June 8-10.

U.S. Cardinal Sean P’ O’ Malley of Boston, a member of the so-called C9 group of cardinal advisers and president of the Pontifical Commission for the Protection of Minors, presented to the council and the pope a number of proposals for greater accountability of bishops in dealing with cases of clerical sexual abuse.

Originally prepared by the protection commission, the proposals were later expanded and given unanimous approval by the Council of Cardinals and the pope on June 8, the Vatican said.

While the Code of Canon Law already stipulates that bishops hold certain responsibilities, there has been no permanent system or trained staff to deal with reporting, evaluating and judging claims that a bishop had failed to fulfill his responsibilities linked to handling suspected and known cases of sex abuse, said a source familiar with the discussion.

Previously, the Congregation for Bishops would send out a different ad hoc group to investigate each case, the source added.

Now a specific “procedure is defined for how to deal with these cases,” which also will allow for an investigation and judicial process to be carried out in a more timely manner, Jesuit Father Federico Lombardi, Vatican spokesman, told reporters.

The new process also means people who want to make a claim—and who would know more clearly whom to go to if a serious crime of negligence is suspected, the source told Catholic News Service.

Cardinal O’Malley gave the council and Pope Francis a full report about the proposed procedures, but the Vatican released only a list of the “five specific proposals made to the Holy Father,” which subsequently received his full approval and can be considered to have gone into effect.

The Vatican statement said the three Curia offices would be authorized “to receive and investigate complaints of the episcopal abuse of office.”

“There is the duty to report all complaints to the appropriate congregation,” the pope mandated the doctrinal congregation be in charge of judicial procedures regarding charges of “abuse of office,” and that it establish a special section with the proper staff and resources to carry out its work.

The pope was to appoint a secretary of the new judicial section and to authorize the appointment of the personnel needed for “penal processes regarding the abuse of minors and vulnerable adults by clergy.”

The pope also named a successor of a bishop who resigns from office if he is found by the tribunals to have been negligent in his duties. Father Lombardi said the new procedures proved that “anyone with five years and may be amended, the statement said.

Resignations continued from page 5

part of the social order! In a pluralistic society, there always will be tension between the rights of the individual and the common good, but for democracy to flourish, each generation must be committed to dialogue and concern regarding these key issues. We will likely agree on some laws that would promote harmonization, but that our right to religious freedom will be protected.

Our nation faces several critical issues, such as an attempt to redefine marriage and a federal mandate that would force employers to pay for contraceptives, sterilizations and abortion-inducing drugs, regardless of any moral or religious objections on the part of the employers.

The Fortnight for Freedom is an opportunity once again to say no to any coercion to privatize religious faith. It is not enough to be grateful for the religious freedom Americans enjoy because of the foundation of the nation. We must actively work to ensure that religious liberty is protected by the rule of law.

First, I encourage everyone to pray that the Pope will hold our issue toward God’s will, and that we live our lives in response to the love that God has shown us.

Second, I encourage you to educate yourself about the threat to religious freedom and what you can do about it. You can find a wealth of information on the archdiocesan website at www.archdny.org/religiousfreedom.

Fortnight for Freedom, let us remember that religious freedom isn’t a concession or accommodation by the state. Our brethren who have no freedom to profess their religion in private and public.

Sincerely yours in Christ,

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

Fortnight for Freedom rally set for June 27 at Indiana State House

A Fortnight for Freedom rally will begin after the 12:10 p.m. Mass at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis on June 27.

Following the liturgy, participants will pray the rosary while processing to the south steps of the Indiana State House, 200 W. Washington St. The rally is scheduled to run from 1:15-3 p.m.

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.

The featured speaker will be Franciscan Father David Martineau, superior of Franciscan Brothers Minor in Fort Wayne, Ind., who will discuss the right to be able to bear witness to the Gospel of Jesus Christ. In our society, he noted, even in our own community, there are those who would prevent us from living our lives as Christians, who would force us to be Christian only in our homes or in our church buildings.

There will be other speakers, prayer, live music and light refreshments.

The rally is sponsored by the Pro Life Ministry and Faithful Citizens, both affiliated with Our Lady of the Miraculous Rosary. All programs who resign in good standing. Rally participants are asked to park in parking garages adjacent to St. John Church instead of the parish parking lot.

(For more information about the Fortnight for Freedom, log on to www.dobyh4freedom.org)

TOBIN continued from page 4

FORT NIGHT FOR FREEDOM
Parents transmit Church teaching on marriage by example, pope says

“Dear parents, your children need to discover by watching you that it is beautiful to love another,” the pope said. “Dad and mom.”

The pope said. “They watch a lot, and need to see their parents kiss each other, the children grow in that climate of love, happiness and security.” And they suffer when they see “dad and mom every single day screaming at each other, insulting each other, maybe even hitting each other,” he said. “Dad and mom, when you fall into these sins, do you think about the fact that the first victims are your children, your own flesh?”

A man and a woman who love one another and decide to marry and start a family, the pope said, have the exalted vocation of being similar to the trinity God: loving one another in their differences and creating new life.

“Being parents is based on the diversity of being male and female, as the Bible reminds us,” he said. “This is the first and most basic, constitutive difference in the human being.”

Pope Francis insisted parents must attentively counter the “ideological colonization” of their children, including when they are told by teachers or informed in their school books that differences between male and female are unimportant or are invented social conventions.

Marriage, he said, is a call “to love another with their differences,” and to help the other become “more a man and more a woman. This is the artisanal work of marriage and the family each day: helping one another grow, thinking of the other, the husband of his wife and the wife of her husband. This is communion.”

In a world where people often are afraid of differences, Christian couples need to show first their children and then their societies that differences are a source of enrichment because it “becomes complementarity, but also reciprocity.”

Growing up, children need to see what it means to be a man or a woman and to have proof that their parents’ differences are something positive, Pope Francis said.

“We men learn to recognize, through the women we meet in our life, the extraordinary beauty that women bear. And women make the same journey [of discovery], learning and confirming from men that each sex is different and has his way of feeling, understanding and living,” the pope said.

Pope Francis also told the families gathered for the evening meeting that when they experience real difficulty, they have an obligation to their children to seek help and support.

And if they get to the point where “separation seems inevitable,” he said, “know that the Church holds you in its heart, and that your educating role does not end: you are and will always be dad and mom.”

Even if couples are unable to live together, the pope said, they must find a way to work together harmoniously.

“Please, do not use your children as hostages,” he said. “Never, ever speak ill of the other to your children! Never! They are the first victims of this battle between you.”

What was in the news on June 18, 1965? Questions on where the ideal placement of the altar is, and Irish Presbyterians ask for forgiveness

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 18, 1965, issue of The Criterion:

• Last of council’s revised texts are sent to bishops
• Corpus Christi rallies slated
• Archbishop Cody named to Chicago
• Brass-tacks discussion: Lutheran-Catholic talks start July 6
• Archbishop receives letter from pontiff
• Our Lady of Snows is popular shrine
• Mindszenty given gift from pontiff
• Ecumenical strength seen in hospitals
• Explains ‘ideal’ position for altar

This article appeared in The Criterion on June 18, 1965.

Read all of these stories from our June 18, 1965, issue by logging on to our archives at www.CriterionOnline.com.

St. Catherine of Siena
"St. Maurice, Deatur Co." CHURCH FESTIVAL
SUNDAY, JUNE 28, 2015
All you can eat in the air conditioned dining hall
Chicken and Roast Beef Dinner
Serving 10:30 am – 3:30 pm
Adults $10.00 and children 12 and under under $4.00
Carry out $10.00 (not all you can eat) 10:30-1:00
Raffles, Country Store, Kids & Adult Games, Bingo and family fun for all!!
Beer Garden
Mock Turtle Soup & sandwiches all day

Everyone Welcome!!! Our Mass is at 10 am
From I-74 take the St. Maurice/New Point Exit go north on 850 E., for 3 miles to the town St. Maurice.

License Number # 137546

A young girl smiles as she embraces Pope Francis during an audience for families participating in the pastoral conference of the Diocese of Rome in St. Peter's Square on the Vatican on June 14.

(CNS photo/Gregorio Borgia, Reuters)
Faith

Fatherhood is a journey of discovery of hidden gifts generous to someone else. It does change us.”

We are blessed when God calls something out of us, to be the course of our lives for the better,” Bishop Flores wrote. “Unexpected happens.”

About what God gives us, about what opens up when the unexpected happens.”

In family life, possibly altering some plans the parents said, “the world as we know it changes.”

is unknown.

the patriarch Abraham in the book of Genesis, he journeys turns out, is nothing less than the complex web of humanity as personality traits that, alternately, are enjoyable or hard to handle.

As a child grows older, a father repeatedly is challenged to understand, support and always love his child, who, it turns out, is nothing less than the complex web of humanity that all of us are.

So a new father embarks on a pilgrimage of sorts. Like the patriarch Abraham in the book of Genesis, he journeys with hope and expectation into a future that in many ways is unknown.

“A child changes our lives,” and parents cannot “predict what a child will require” from them, Bishop Daniel E. Flores of Brownsville, Texas, wrote on April 25 in his diocesan blog. “When a child comes into our world,” he said, “the world as we know it changes.”

Bishop Flores said that, indeed, children at all ages want their parents’ time. He also pointed out that “unexpected” developments and difficulties may arise in family life, possibly altering some plans the parents had made. But “life is not only or even primarily about what our plans are and what I want,” the bishop said. “Life is also about what God gives us, about what opens up when the unexpected happens.”

The people in our lives are God’s gift, “designed to mold the course of our lives for the better,” Bishop Flores wrote. He went on: “Sometimes people are a blessing by being a burden. We are blessed when God calls something out of us, to be generous to someone else. It does change us.”

The bishop said: “We must have compassionate families. Our principal job in this life is to look at others and love them to God.”

I think fathers sometimes find it hard to feel that their role is God-like. It is a rare father who considers himself a parent of excellence at every moment.

Fathers experience unmerving frustrations, not sure what a pleading 9-year-old really needs, as opposed to what he wants. They suffer over not seeming able to “get through” to a volatile 15-year-old. Often they wonder what to do next.

There are happy times for fathers, moments of resurrection when parent and child rise above some difficulty that threatened to build a wall between them. But there can be as yet unresolved parent-child power struggles, too, as well as times when a parent exclaims inwardly: “Someone has to be the adult here!”

Fathers struggle, not always certain when to say “no” and when to say “yes” to a child. But those are only two key words in a father’s vocabulary.

Pope Francis suggests that all family members need to utter these words with some regularity: “please,” “thank you,” “sorry.” Does that mean they are words to utter to children?

The pilgrimage into fatherhood has one big starting point, followed by a thousand new starting points along the way. The journey is long. Over time, a father finds himself tagged at and urged along both in welcomed and unwelcomed ways.

Inherently, the journey into fatherhood challenges a man to grow and change in ways he could not imagine on the day of his first child’s birth. Slowly, life transforms for parents.

A father’s pilgrimage may not be easy, but, yes, it can be distinctly God-like and Christian Jesus’ followers, after all, are not meant to stand still in life as if carved in stone. Like Abraham, they repeatedly listen for God’s call as their journey advances.

A father’s pilgrimage is related to his vocation in which he is called to discover each child as a unique individual and to nurture that. But he discovers something else, too. Little by little, and perfectly astonishingly, he discovers himself—someone whose hidden gifts have been unearthed by his children.

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

God the Father cares for all people, respects their freedom

By Marcellino D’Ambrosio

Some of the great religions of the world believe in one God and teach something similar to the Ten Commandments. But not all of them teach that this supreme being, sometimes referred to as “king of the universe” or “master,” is our “father” and as such desires to have a close, familiar relationship with us.

For Christians, what does it mean to call God our “Father”?

To call God “Father” does not mean to say, of course, that he is an old man with a beard. Only one person of the Holy Trinity, Christ the Son, assumed a male human nature. The Father and the Advocate are pure spirit and transcend male and female, says the Catechism of the Catholic Church in #239.

This is no new insight. The Church has always taught that the word “Father,” applied to God, is used by way of analogy. Analogies tell us something very true despite being imperfect. Until recently, sociology regarded the father as founder, head and provider of the family.

To call the first person of the Holy Trinity “Father” means that he is the origin and transcendent authority of all, and cares for the needs of all.

But we all know that a father who merely barks orders and pays the bills is leaving something out. We expect a dad to have an intimate, affectionate relationship with his children, to spend “quality time” with them.

To call God “Father” means, then, that he is intimately concerned with us, fond of us, even crazy about us. He is not the distant, clockmaker God of the deistic philosophers who created the world only to walk away, leaving the universe to run on its own and fend for itself.

The God whom Jesus calls “Father” is near to us, too, cares about us and knows us intimately. “All the hairs of your head are counted” (Mt 10:30).

Now, this does not mean that he makes all things go smoothly for us. He made us in his image and likeness, which means he made us free. And through the free choice of the first man, evil and death were invited into our world.

God, like a good father, does not shield us from all the troublesome consequences of this “original sin.” Evil brings trials and tribulations. Our Father will not shelter us from these any more than he sheltered Jesus.

A good father doesn’t protect his children forever from the harsh realities of life, but helps them to face the challenges and grow through the difficulties.

Scripture says that even Jesus learned obedience through what he suffered (Hb 5:8-9). How much more do we need to learn? Some learning can only take place through suffering. God, as a true Father, loves us too much to take us out of the fray. But there’s one thing we can be sure of: He’ll never leave us to fight our battles alone.

(Marcellino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.)†
The Jews believed in one God, but they had no idea that he could be more than one person. Pagan gentiles might have believed in gods and goddesses, but there was only one person. Only Christians believed both that there is only one God and that he is three in persons—the Father, the Son and the Holy Spirit.

At the beginning of the fourth century, a priest-an Alexander the Great, who even argued that the Son was less than the Father. It was a heresy that had to be condemned as heresy.

From the Editor Emeritus/John F. Fink


perspectives

Dialogue helps Christians and Jews learn from each other

Fr. Rick Ginther

(Eleventh in a series of columns)

Imagine that you were an early Christian in Rome, Alexandria, Lyons, Antioch or Constantinople. You have learned enough about Jesus to believe in him, and he is the focus of many of the communities of his followers. By the beginning of the fourth century, Christianity was winning over most of the world, but your people was still real. St. Paul even acknowledged that the Son was less than the Father. It was a heresy that had to be condemned as heresy.

Coming of Age/Karen Osborne

I wish I could go back and talk to that

Senior year of high school was doozy. I would tell her that all of the other

Sadly, the crisis of her high school career was over, and the parents were happy that she was going to college because in a few years a

Slow your life down, and enjoy the magic of turning 18

I would tell her to eat well, to exercise, to treat her health with the same patience and attention as that of any other

I would tell her that she can’t possibly imagine the adventures that await her.

Being 18 is magic, but use it wisely.

(Karen Osborne writes for Catholic News Service.)
Twelfth Sunday in Ordinary Time/Msgr. Owen F. Campon

**Sunday Readings**

**Sunday, June 21, 2015**

- **Job 38:1, 8-11**
- **2 Corinthians 3:14-17**
- **Mark 4:35-41**

The first reading from the Bible for this weekend is from the Book of Job. Job, who has been popularly maligned over the centuries as heroically patient, is in fact challenged God while undergoing many hardships in his life. Job resented the hardships he faced in life. He questioned God's mercy. The Book of Job chronicles this long exchange between Job and the Almighty. The final verdict is that God is powerful and good, even if his power and goodness are at times beyond our comprehension.

For the second reading, the Church offers a passage from St. Paul's Second Epistle to the Corinthians. As is so often the case in Paul's writings, this selection is a great testament to the reality of Jesus, the Son of God between God and humanity. The Church invites us to respond to God's mercy. The Apostles were very frightened. Jesus was asleep on a cushion in the boat when the storm came. He was not afraid. He took no notice of the storm. The Apostles were very frightened. Jesus is clear. Jesus had power over the elements. As Mark's Gospel presents Jesus elsewhere, the Lord is the Son of God, but the Apostles are mere mortals. They cannot control the elements. They cannot foresee their own future. They cannot even find a quick way to assure their safety. They only know that they are vulnerable to death.

**Daily Readings**

**Monday, June 22**

- St. Paulinus of Nola, bishop
- St. John Fisher, bishop and martyr
- St. Thomas More, martyr
- Genesis 12:1-9
- Psalm 33:12-13, 18-20, 22
- Matthew 7:1-5

**Tuesday, June 23**

- Genesis 13:2, 5-8
- Psalm 15:2-4b, 5
- Matthew 7:6, 12-14

**Wednesday, June 24**

- The Nativity of John the Baptist
- Isaiah 49:1-6
- Psalm 139:13-15
- Acts 13:22-26
- Luke 1:57-66, 80

**Thursday, June 25**

- Genesis 16:1-12, 15-16
- or Genesis 16:6b-12, 15-16
- Psalm 106:1b-5
- Matthew 7:21-29

**Friday, June 26**

- Genesis 17:1, 9-10, 15-22
- Psalm 128:1-5
- Matthew 8:1-4

**Saturday, June 27**

- St. Cyril of Alexandria, bishop and doctor of the Church
- Matthew 8:5-17

**Sunday, June 28**

- Thirteenth Sunday in Ordinary Time
- Psalm 30:2, 4-6, 11-13
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43
- or Mark 5:21-24, 35b-43

**Question Corner/Fr. Kenneth Doyle**

Done with prudence, praying the rosary while driving can be a good practice

Q

Recently, at a parish discussion group, several people suggested that a good time to pray the rosary is while you are driving your car. I, though, have two questions. Is that a good prayer practice? And is it prudent and safe? (New York)

A

Different people will give you different answers because of the spiritual value of the practice and the safety of the driver. It depends a lot on the particular individual: How much am I able to concentrate on prayer, while staying attentive to safety?

The ideal, of course, is to pray when you are free to focus fully on the Lord, but I don’t believe God is offended if you break the boredom of an isolated highway by speaking with him. Here’s the way I’ve worked this out in practice: If I’m driving in a city—surrounded by traffic and watching for turns—I don’t complicate that by adding a rosary to the mix. But on a country road—or even an interstate highway that is virtually empty—I sometimes do put a “ring rosary” on my index finger and pray it as I drive. But even with that simple 10-bead help, I tend to lose focus and mind wander. I’ve been told that saying a couple of extra Hail Marys just to be safe. Perhaps when I reach heaven, I’ll get credit for the “overage”!

I have read countless stories of those sexually abused by priests. I was abused by a priest who also drugged me. I took my faith seriously then, and I still do. I think there should be a way to connect with victims who love the Church despite what happened. But most victims’ groups I have read about seem to try to heal by promoting hatred of the Church. Do you have any advice? (State withheld)

As you indicate, many victims do bear deep anger toward the aggressor, extending that resentment to the Church as a whole, and carry it for the rest of their lives. I understand that. I can’t even begin to imagine how it must feel to have trusted someone you considered a visible representative of God in your life—and to have had that trust so violated. It doesn’t surprise me that, in the wake of this, a person could lose faith in the Church (even in God) and find that faith difficult to regain.

But there are other victims such as people who are able to make distinctions, to separate in their minds the offender from the Church. They realize how far that offending priest strayed from what he was ordained to do: to be a living sign of the compassion of Jesus, especially to the vulnerable. These victims still love the Church. They want simply to be heard, to be healed and to be made whole—and they deeply desire to continue to be nourished by the life of the Church and its sacraments.

Fortunately, there are some dioceses where retreats are offered specifically for those who were sexually abused by representatives of the Church. There you would find, I’m sure, others who feel the way you do and are able to support you by sharing both their stories and their faith.

Perhaps you might inquire from your diocese (specifically, from the victims assistance coordinator) whether such opportunities might be available nearby.

(For more information about how the Archdiocese of Indianapolis responds to claims of possible child sexual abuse, suspicion of abuse or inappropriate behavior, log on to www.archindy.org/abuse or call Archie Hill, archdiocesan victim assistance coordinator, at 800-382-9836, ext. 1545 or 317-236-1548. Questions for the “Question Corner” column may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.)

**Readers may submit prose or poetry for faith column**

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

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to tehbe@archindy.org.
Our archdiocese are listed archdiocesan priests serving publication; be sure to state Thursday before the week of May 28. Father of Rose Hughes, Carol Ronebaum, Anette, Mary Ellen, Franciscan Sister Theresia Gillman, Carl, Charlie, George, John and Steve. Gillman. Brother of Alma Singer and Ralph Gillman. Grandfather of three.


MATZNER, Donald E., 77, St. Anthony, Greensburg. June 5 at Decatur County Memorial Hospital in Greensburg. He was 79.


PELUM, Courtney. 34, St. Michael, Brookville, June 1. Mother of Joe Pflum, Coltn and Jack Seals. Daughter of Dieter and Mary Voel and John Voel.†

Edward O’Mara, 79, a veteran of the U.S. Marines, the father of Father Michael O’Mara, died on June 5 in Decatur County Memorial Hospital in Greensburg. He was 79.

Edward A. O’Mara, the father of Father Michael O’Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, died on June 5 at Decatur County Memorial Hospital in Greensburg. He was 79. The Mass of Christian Burial was celebrated on June 8 at St. Mary Church in Greensburg. Burial followed at St. Mary Cemetery in Greensburg.

O’Mara was born in Greensburg. He was the owner of O’Mara Foods in Greensburg and a veteran of the U.S. Marines. In 1957, he married his wife, Lorna Osborn, who survives him. He is also survived by his children, Kim Hahn, Julie Webster and Thomas O’Mara, all of Greensburg; Gregory O’Mara of Columbus, Ohio, and Father O’Mara; seven grandchildren and eight great-grandchildren.

In addition to living as a faithful husband and father, O’Mara was a member of St. Mary Parish in Greensburg, a member of the Knights of Columbus and a past leader of Greensburg Young Baseball. Memorial gifts may be sent to the St. Mary Church Building Fund, 1331 E. Hunter Robbins Way, Greensburg, IN 47240, or The Hanson Center, 24 Sine Pausa Road, Batesville, IN 47006.

Rosa Parade & Mexican Riviera Cruise
13 days from $1499*

See the Rose Parade from your reserved YMT grand stand seats! Enjoy an additional day at leisure, exploring more of LA, or nearby San Diego before embarking on your Hawaiian Cruise! Unwind and admire the beautiful pacific as you sail to the Mexican ports of Cabo San Lucas, Mazatlan and Puerto Vallarta. On board, enjoy轻松 cruising, time to relax and a variety of entertainment options before you disembark.

*PPO. Based on inside stateroom, upgrades available. Plus $299 tax/service/government fees. Add-on airfare available.

Reliable, carefree, expertly run travel since 1967!

Call for Details! 877-410-5289
Please mention promo code EC0974

No one faces cancer alone here.

At St. Vincent we are continuously finding new ways to prevent, detect and treat cancer through the latest technology, innovative treatment options, clinical trials and personalized therapies. But the real difference is in our cancer specialists; the highly skilled physicians, nurses, technicians, researchers, patient and survivorship navigators dedicated to helping cancer patients through their journey, all focused on a single purpose. No one faces cancer alone here.

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, unless they are natives of the archdiocese or have other connections to it; these are separate obituaries on this page.

HONORING FATHERS

A father works on a project with his daughters during a Catholic Schools Week activity in early January at a Chicago school. Fathers are honored in special ways on Father’s Day, which is celebrated on June 21 this year. CNS photo/Karen Callaway, Catholic New World

The Criterion  Friday, June 19, 2015
Real Christians share, serve, sacrifice like Christ did, Pope Francis says

VATICAN CITY (CNS)—A disciple of Christ must venture out to spread the Gospel, help others and do so with no strings attached, Pope Francis said today at his morning Mass.

“…A disciple who does not serve others is not Christian. The disciple must do what Jesus preached” in the Beatitudes and in Matthew 25, which includes feeding the hungry and clothing the naked, he said.

“The words he said are so simple,” Ignacio said. “But the shrine has a great potential because we don’t have to have borders, we can go to the space. The large images of Mary from the former Holy Trinity Church in New Albany after a fire destroyed it in 1975. So this is something bigger.”

“The words she gave Juan Diego to give him peace and trust that she would always be there—‘Am I not here, who am your Mother?’—she also gives these to us.”

(LeSLY Lynch is a member of St. Mary Parish in Lanesville.)

Archbishop Tobin blesses new shrine to Our Lady of Guadalupe

NEW ALBANY—Archbishop Joseph W. Tobin blessed a new shrine to Our Lady of Guadalupe during a noon Mass that was celebrated at St. Mary Church in New Albany on May 17 to bless its new Our Lady of Guadalupe shrine during a noon Mass that was celebrated in Spanish.

The event marked another step in the process of integrating St. Mary’s English- and Spanish-speaking communities, according to parish leaders. The effort began last July when Franciscan Father Thomas Merril was appointed St. Mary’s pastor.

Father Thomas is the first priest assigned to shepherd both the English- and Spanish-speaking congregations who worship at St. Mary. The Hispanic community at the parish has grown to more than 100 families with roots throughout Central and South America.

Diversity continues to play a key role in the parish’s life of faith. The creation of a dedicated shrine to Our Lady of Guadalupe near the existing shrine of Mary’s apparition at Lourdes, France, is a tangible sign of that universality.

“I always saw the community as one since we both worship the same God, have the same Mother, and ask the guidance of the same Spirit,” said deacon candidate Martin Ignacio, who is also a member of St. Mary Parish. “But the shrine has brought a sense of belonging to something bigger.”

“Our Mother protects us, all her children,” added Carolina Moran, 16. “A person can go to the room and be with her now.”

A procession at the beginning of Mass included youths who recently received their first Communion or received the sacrament of confirmation. Each placed red or white carnations and roses in vases to adorn the new shrine for the blessing.

Archbishop Tobin was the principal celebrant of the Mass, with Father Thomas concelebrating. Transitional Deacon Nicolas Alpacaji Toc, assisted at the liturgy.

The shrine took form from a space that had once been a confessional, then served for a number of years as a storage area, said Father Thomas. The priest recognized the potential of the room, particularly its marble and stained-glass elements. Moving the shrine from its previous crowded location in a corner also created a more permanent and inviting space for prayer. The new configuration places both the existing and new shrines to Mary in complementary locations within the sanctuary.

Much work was required to rehabilitate the deteriorated walls and woodwork of the shrine. Paint and a new tile floor brought life to the space. The large images of Our Lady of Guadalupe and St. Juan Diego were moved into the alcove, and a kneeler placed before the image of Mary.

Additionally, a painting by Uriel Garcia, a talented 16-year-old parishioner, graces one wall. Representative of pre-Columbian Mexico and emphasizing the Catholic influence in the country, the painting features a pyramid and the Basilica of Our Lady of Guadalupe in Mexico City. Its frame and the crucifix superimposed over the painting are the sole surviving Stations of the Cross artifacts from the former Holy Trinity Church in New Albany after a fire destroyed it in 1975.

“Our Lady of Guadalupe is the voice of the weak,” Ignacio said. “The words she gave Juan Diego to give him peace and trust that she would always be there—‘Am I not here, who am your Mother?’—she also gives these to us.”

(LeSLY Lynch is a member of St. Mary Parish in Lanesville.)

Above, Archbishop Joseph W. Tobin and Franciscan Father Thomas Merril pose on May 17 on the steps of St. Mary Church in New Albany with youths who recently received the sacraments of first Communion and confirmation at the New Albany Deanery faith community. (Photo by LeSLY Lynch)

Left, pictured is the new shrine to Our Lady of Guadalupe at St. Mary Church in New Albany.
PHILADELPHIA (CNS)—Works of art, including paintings, sculptures and rare artifacts from the Vatican will be on display just in time for the World Meeting of Families, and the visit of Pope Francis to Philadelphia this September.

More than 200 works of art, 40 percent of which have never been shown publicly anywhere, are part of the “Vatican Splendors” exhibit opening on Sept. 19 at Philadelphia’s venerable Franklin Institute and running through February 2016.

Officials with the families’ meeting and the institute announced the arrival of the exhibit during a news conference on June 5.

Philadelphia is the only East Coast destination for the exhibit in a two-city North American tour. The second city has not yet been announced.

“We are going to make Philadelphia shine its brightest in September,” said Donna Creley Farrell, executive director of the World Meeting of Families. “Vatican Splendors” will be “a showstopper for visitors and Catholics in our region,” she said. “This is a beautiful opportunity that will connect them.”

The nearly 10,000-square-foot exhibit, organized into 11 different galleries, will consist of significant objects collected by Vatican Museums over several centuries.

The exhibit includes objects from the ancient St. Peter’s Basilica, and tools used in the construction of the 16th-century basilica and the Sistine Chapel; artwork by Michelangelo; historical maps, signed documents and a bas-relief sculpture: works by Baroque masters such as Bernini and Guercino; intricately embroidered silk liturgical vestments; uniforms of the papal Swiss Guard; and art that dates to the first century, and bone fragments of St. Peter and Paul as well as relics recovered at their tombs.

Underground catacombs to the sights and sounds of the grand St. Peter’s Basilica, the goal of the exhibit is to make visitors feel as if they were transported to the Vatican.

Organizers of “Vatican Splendors” hope to illustrate the evolution of the Catholic Church by highlighting important developments, people and events in history. After the tour, the items will return to the Vatican, from which they may not be absent for more than a year.

The only object in the exhibit that will influence the Philadelphia area will be the St. John Paul II’s hand, which Farrell said may not be absent for more than a year.

“Visitors to feel as if they were transported to the Vatican. The World Meeting of Families will bring Catholics closer to their faith in two ways—the celebration of family, and also the laser focus on the role of the family,” said Farrell. “We are so blessed for the beloved Pope Francis to come to our area. The 1979 visit of St. John Paul II, 36 years ago, is still talked about. This will influence the Philadelphia area because it’s something that will be talked about for decades. It may encourage those who have been away from the Church to come back, and this is something that will transform us.”

“Vatican Splendors” is a gift to Vatican, Farrell said, because visitors will “have the ability to see firsthand what you would normally have to travel to another continent to see.”

Between the events of Pope Francis’ visit, the World Meeting of Families and cultural highlights such as the Franklin Institute’s exhibit, the eyes of the world will be on Philadelphia for a once-in-a-lifetime experience. 

FALEY continued from page 1

young adults to journey even deeper into their stories alongside other young adults who are seeking the same thing.

“We see this ministry as so essential, in fact, that we feel our Lord calling us to put more time and effort into growing it into a more vibrant aspect of our mission. Starting this fall, we will be rolling out more streamlined and dedicated opportunities for young adults to lead and join small groups.

They will be called Emmaus groups. Much like what we see in the story of Jesus on the road to Emmaus, we gather together on the journey to recognize the presence of Jesus in our lives and proclaim, “Were our hearts not burning within us?” (Lk 24:32).

We will offer opportunities for people of all walks on the journey while at the same time providing guidance, leadership and a curriculum for those who feel called to lead a group.

We in YACCM are excited to meet Jesus in the here and now, and to grow together alongside young adults on the road to glory. If you are interested, especially in becoming a leader, please let us know. You can connect with Katie Sahm at ksahtm@archdiocese.org and she will give you a timeline and what to expect in leading a group that wants to grow together in faith.

(Matt Faley is the archdiocese’ s director of young adult and college campus ministry.)

Listen to the voice. Answer with love.

Supporting the education and formation of our future priests who are in the seminary is among the many areas your gift to the United Catholic Appeal makes a difference. Did you know it costs approximately $35,000 per year for tuition, room and board for each seminarian? As you receive God’s gifts gratefully this year, consider the seminarians and those discerning God’s call as you share and return your gifts to the Lord.

Answering God’s Call

3 new priests this year.
‘God willing’, 6 to be ordained next year.

United Catholic Appeal
Christ Our Hope
www.archdiocese.org/UCA

Above left, this mosaic of St. Paul will be among 200 works of art on display in Philadelphia when the “Vatican Splendors” exhibit runs from September to February of 2016.

Above right, this artwork, the sculpted hands of St. John Paul II, will be on display in Philadelphia when the “Vatican Splendors” exhibit opens in September during the World Meeting of Families and the visit of Pope Francis.

(CNS photos/Vatican press kit)

This painting of the Madonna will be on display in Philadelphia when the “Vatican Splendors” exhibit opens in September during the World Meeting of Families and the visit of Pope Francis.

(The painting of the Madonna is from the collection of the Institute for Art and Devotion in Washington, D.C.)

(CNS photos/Vatican press kit)

Above right, this artwork, the sculpted hands of St. John Paul II, will be on display in Philadelphia when the “Vatican Splendors” exhibit opens in September during the World Meeting of Families and the visit of Pope Francis.

(CNS photos/Vatican press kit)