



The

Criterion

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Writing excellence

Ella Gebke is among the Serra Club's 2015 John D. Kelley Vocations Essay Contest winners, page 8.

CriterionOnline.com

June 19, 2015

Vol. LV, No. 36 75¢

Bear witness to faith during Fortnight for Freedom

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.



Archbishop Joseph W. Tobin

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 lampooned 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. This liberty is particularly crucial for us, since, as Catholic Christians, we are called to go forth and spread the Good News of Jesus Christ.

The theme for this year's Fortnight for Freedom is "Freedom to Bear Witness." We bear witness to God's love as individuals and believing communities, as well as through Catholic institutions that respect the dignity of the human person.

We are not motivated by a vague altruism. Rather, our lives and the life of the Church are efforts to respond in love to God who loved us first. We do this by caring for the needy, feeding the hungry and offering shelter to the homeless.



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

The list goes on and on, and we carry out all these services without any pretense of proselytism. In fact, most of the people we serve are not Catholic. Such disinterested service should leave little doubt that religion is an essential

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Pope accepts resignations of St. Paul archbishop, auxiliary bishop

ST. PAUL, Minn. (CNS)—Pope Francis accepted the resignations on June 15 of Archbishop John C. Nienstedt and Auxiliary Bishop Lee A. Piche of St. Paul and Minneapolis and named coadjutor Archbishop Bernard A. Hebda of Newark, N.J., a canon lawyer, to be apostolic administrator of the Minnesota archdiocese.

In a statement, Archbishop Nienstedt said he submitted his resignation to Pope Francis "to give the archdiocese a new beginning amidst the many challenges we face."

"The Catholic Church is not our Church, but Christ's Church, and we are merely stewards for a time," he said. "My leadership has unfortunately drawn away from the good works of his Church and those who perform them. Thus, my decision to step down."

On June 5, the Ramsey County Attorney's Office filed criminal and civil charges against the archdiocese alleging it failed to protect three boys who were sexually abused in 2008-10 by Curtis Wehmeyer, a former priest of the archdiocese.

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Relationship between archdiocese, Indian diocese builds 'appreciation of worldwide Church'

By Natalie Hoefler

On the southern tip of India is the town of Palayamkottai, about an hour's drive from the Indian Ocean—and about 9,000 miles from the Archdiocese of Indianapolis.

Yet despite that daunting distance, faith communities in India and Indiana have been brought together through their shared connection of a saint, a parish priest and especially the town's St. Xavier Cathedral Church.

It's a beautiful, Gothic-style structure built in 1863. Its tall yellow walls, white arches and tiered bell tower make an elegant outline on the horizon of the town of less than 100,000 people.

In 1973, the then-110-year-old parish church was designated the cathedral of the newly formed Diocese of Palayamkottai.

While there was no doubt of its beauty, the structure—which still serves as a parish church—was never intended to meet the demanding needs of a diocesan cathedral. What was spacious and elegant 152 years ago is now too small and has become structurally unsafe.

The Archdiocese of Indianapolis/India connection

Father Jegan Peter, associate pastor of St. Luke the Evangelist Parish in Indianapolis, can testify to the cathedral's space limitations and run-down state. After all, the Palayamkottai native served as associate pastor of the cathedral for his first assignment after being ordained in 2009.

"It's right downtown, just like St. John [the Evangelist Parish] in Indianapolis," he explained. "They had issues accommodating people.

"And recently they found that they couldn't do electrical work safely. It's not safe enough for a person to work in. There are a lot of cracks in the walls and ceilings."

Although Father Peter was raised and ordained in India, he received his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.



Bishop A. Jude Paulraj of the Diocese of Palayamkottai in India gives a blessing to Phelomina Fernando while her daughter, Leena Fernando, smiles in the narthex of St. Luke the Evangelist Church in Indianapolis on June 9. The bishop celebrated Mass there in thanksgiving for the parishioners' donations to help build the cathedral in his diocese. Leena, a member at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, and her family lived at one time in the Palayamkottai Diocese. Her parents happened to be visiting her during the bishop's stop at St. Luke. (Photo by Natalie Hoefler)

His placement at the southern Indiana seminary was not random. As result of an arrangement struck between the Diocese of Palayamkottai and the Archdiocese of Indianapolis in 2005, the Indian diocese sends one to two seminarians to Saint Meinrad every one to two years. The archdiocese covers a large portion of their expenses.

In turn, after gaining a few years of pastoral experience in India, the Saint Meinrad-educated priests of Palayamkottai Diocese return to the Archdiocese of Indianapolis to serve as priests for five to seven years.

There are currently two such priests serving in the archdiocese: Father Peter, who came to St. Luke Parish in 2012, and Father Sengole Thomas Gnagnaraj, who came to the archdiocese in 2011 and now serves as administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

"People have such affection for Father Peter," said Msgr. Joseph F. Schaedel, pastor of St. Luke. "He's

done good work here, and the people appreciate it."

'This is a real leap of faith'

The year of Father Peter's ordination is about the time Bishop A. Jude Paulraj of the Palayamkottai Diocese said he started investigating the possibility of constructing a new cathedral to replace the run-down, inadequate space of St. Xavier Cathedral Church.

When the two-year construction project began early this year, Father Peter asked Msgr. Schaedel if there was anything the parish could do to help.

The timing—just before Lent—was perfect.

"Here at St. Luke during Lent, because of the almsgiving, we do a second collection every weekend," said Msgr. Schaedel. "On the Sundays when there is no archdiocesan mission collection, we make up our own."

Msgr. Schaedel decided to make

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INDIA

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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 customs and culture in India.

“When Father Peter first came to the



Bishop A. Jude Paulraj of the Palayamkottai Diocese in India, second from left, celebrates a Mass of thanksgiving at St. Luke the Evangelist Church in Indianapolis on June 9. Concelebrating with him are Father Jegan Peter, left, associate pastor of St. Luke; Msgr. Joseph F. Schaedel, pastor of St. Luke; and Father Sengole Thomas Gnagnaraj, administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy. The parishioners of St. Luke raised money during Lent for a new cathedral being built in the Palayamkottai Diocese, the home diocese of Fathers Peter and Gnagnaraj. (Photos by Natalie Hoefler)

parish, he talked [in his homily] about the connection we have through St. Francis Xavier,” Msgr. Schaedel noted. St. Francis Xavier is the patron saint for both the Archdiocese of Indianapolis and the Diocese of Palayamkottai.

Homilies are just one way Father Peter shares information about Catholic customs and culture in India.

“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.”

‘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 Father Peter’s parents, but others in their neighborhood as well.



Bishop A. Jude Paulraj of the Palayamkottai Diocese in southern India greets a couple from St. Luke the Evangelist Parish in the narthex of the Indianapolis church on June 9. While visiting family in the United States, the bishop stopped by St. Luke to thank parishioners for money they raised during Lent to help in the construction of his diocese’s new cathedral. The Palayamkottai Diocese is the home diocese of two priests serving in the Archdiocese of Indianapolis, including Father Jegan Peter, associate pastor of St. Luke the Evangelist Parish.

Msgr. Schaedel said such global relationships between faith communities can benefit Catholics of central and southern Indiana as well as the members of the Indian diocese.

“For us at St. Luke, we have learned to appreciate the Indian culture and the strength of the Church in south India,” he said. “We have a much better appreciation for Indian culture and customs through this relationship.”

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

(For more information on the Palayamkottai Diocese, log on to www.palayamkottaidiocese.org. To learn more about St. Xavier Cathedral Church or to donate to the construction of the new cathedral, log on to palayamkottaicathedral.org.) †

Offices hosting July 6 meeting for young adults, youths interested in attending World Youth Day

The archdiocesan offices of Youth Ministry and Young Adult and College Campus Ministry are hosting a “call-out” meeting at 6:30 p.m. on July 6 at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis for teenagers and young adults ages 16-35 interested in obtaining more information about World Youth Day 2016 in Krakow, Poland.

World Youth Day will take place on July 22- Aug. 1, 2016, and the archdiocesan Office of Youth Ministry will be taking incoming juniors and seniors for the 2016-17 school year on a 10-day pilgrimage. The trip begins with a three-day journey through Rome and finishes in Krakow for World Youth Day activities.

The Young Adult and College Campus

Ministry offices from the Archdiocese of Indianapolis and Diocese of Lafayette will travel together on a pilgrimage to Prague, Czech Republic, and Poland from July 22-Aug. 1, 2016. In addition to World Youth Day activities, the pilgrimage includes sightseeing in Prague and Krakow before World Youth Day activities begin.

Those interested in attending the July 6 meeting are asked to go to

www.indycatholic.org/wyd2016 to fill out an information form, or to scan the QR code accompanying this story. †



The Criterion

Phone Numbers

Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

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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 advocate for comprehensive immigration reform and their help in rebuilding work in Haiti, which is still recovering 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. Catholic 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.

Several 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 Latin Church members of the USCCB. The bishops also voted to permit the Committee on Clergy, Consecrated Life and Vocations to seek a renewed 'recognitio,' or approval, from the Vatican for the USCCB's "Program of Priestly Formation, Fifth Edition" for an additional five-year period without any changes to the norms.

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 FOCUS, the Fellowship of Catholic University Students. He encouraged them to continue to lead young people to live the Gospel message.

During the two daylong public sessions of the assembly, there was a lot of discussion on 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 were 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, expected in late June, Archbishop Salvatore J. Cordileone of San Francisco said that no matter how the court rules, it "won't change traditional marriage" and the bishops will continue to defend it 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 sustained round of applause.

A major topic was Pope Francis' September visit to the U.S. Philadelphia Archbishop Charles J. Chaput said the Sept. 22-27 World Meeting of Families—the pope will be there for the last two days—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" in his visit.

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 U.S. 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.

"We have 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 roiled in past months by protests, violence in the streets and looting following the deaths of two young African-Americans after confrontations with police officers.

Archbishop Kurtz urged the bishops to encourage Catholics to take concrete measures to help end racism, including praying for peace and healing, promoting justice for all people, being "truly welcoming" of families of different racial and 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 country without documents are being held.

He said his committee has been advocating for migrants who might be eligible for asylum or other forms of legal status in the U.S., and pushing for 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 to turn back



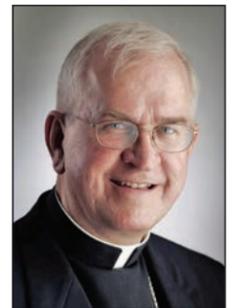
Archbishop Joseph W. Tobin of Indianapolis speaks on June 11 during the spring general assembly of the U.S. Conference of Catholic Bishops in St. Louis. (CNS photo/Lisa Johnston, St. Louis Review)



Archbishop Charles J. Chaput



Archbishop Salvatore J. Cordileone



Archbishop Joseph E. Kurtz

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 diocesan 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 convocation 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, marriage, human ecology and an end to racism, have the opportunity to communicate and share God's beauty with the world. †

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Editorial

Let's focus on marriage as a sacrament

The recent vote in the Republic of Ireland authorizing the redefinition of marriage to include couples of the same sex is a huge disappointment to those of us who believe in the importance of defining marriage as the union of one man and one woman. But we shouldn't be surprised.

Practically speaking, in western culture at large, "marriage" long ago lost its permanent sacred character, and became an optional matter of convenience for couples who choose to live together in various degrees of intimacy—at least for a time. When marriage is understood primarily as an optional form of civil union (perhaps, but not necessarily, "blessed" by one's religious tradition) why not extend this social custom to same-sex couples?

Of course, we Catholic Christians view marriage from a radically different perspective. We see it as a sacrament—a sign of God's grace that causes what it signifies. What does marriage, understood as the union of one man and one woman, signify and cause? *Family*. Not the analogous family of people who happen to live together for many different reasons, including genuine love and commitment, but the *natural family* whose love is ordered to conceiving, bearing and rearing children.

We believe that the sacrament of marriage signifies the creative, loving union of God (Father, Son and Holy Spirit), which generates new life and builds up the one family of God. We also believe that this sacrament causes what it signifies—the generation of new life, and the establishment of the family as a domestic Church, the primary unit of both the Church and society.

Catholic teaching affirms and celebrates the dual purpose of marriage: 1) the indissoluble union (physically and spiritually) of a man and a woman in love; and 2) the procreation, education and formation of children. Both purposes are indispensable to the meaning of sacramental marriage. Even when couples are unable to conceive children of their own, their sacramental union bears witness to their openness to participating in the generation of new life as co-creators with God.

Same-sex unions can be loving and committed, but they cannot generate new life. This is not a small thing. We believe it is essential to the meaning of marriage.

To oppose the redefinition of marriage is not an act of bigotry or a denial of civil rights. It is simply to affirm that a same-sex union cannot signify, or cause by natural means, the birth of children. That makes a same-sex union a fundamentally different thing than a marriage which by definition is ordered to the conception of children and the establishment of new domestic churches (families).

In an amicus brief filed by the U.S. Conference of Catholic Bishops (USCCB) in a case currently before the U.S. Supreme Court involving marriage redefinition, the bishops' lawyers argued that, because the union between a man



People have their wedding pictures taken at the papal cross in Phoenix Park in Dublin on May 21. Ireland became the first country to approve the redefinition of marriage to include couples of the same sex in a popular vote on May 22. (CNS photo/Cathal McNaughton, Reuters)

and a woman is "the only union capable of creating new life ... it is reasonable for a state to treat the union of one man and one woman as having a public value that is absent from other intimate relationships." The brief goes on to say, "When it uniquely reinforces the union of one man and one woman, the law furthers the interests and well-being of not only children but their parents." How does government support for the traditional understanding of marriage serve parents? By encouraging the unique gifts that both mothers and fathers bring to raising children, and by reducing or preventing the alarming incidences of single-parent (usually single mother) families that are so prevalent today.

As the vote in Ireland shows, the "culture war" over the definition of marriage as being exclusive to one man and one woman has so far been lost. Regardless of the outcome of the Supreme Court's decision about the legality of state laws that define marriage traditionally, the social convenience that our society at large calls "marriage" will gradually be applied in the minds of many people to all who choose to call themselves married. Opposing this cultural trend on philosophical and legal grounds is a courageous act of principle. But without some kind of radical change in understanding of the meaning of marriage itself, these efforts will ultimately be unsuccessful—at least in the hearts and minds of many people.

What are we who believe in the sanctity of marriage and family life to do? Focus on the sacrament of marriage and the call to holiness that every family receives from God, the author of all creation. Only by clarifying and deepening our understanding of the sacramental character of marriage can we hope to show—by our example as well as our words—that the loving, permanent and life-giving union of a man and a woman is something qualitatively different than all other forms of civil union, including cohabitation, common-law and same-sex unions.

Let's focus on marriage as a sacrament. Let's cultivate reverence for marriage as something holy. And let's maintain as paramount the essential connection between a loving, grace-filled marriage and the generation of new life.

—Daniel Conway

Be Our Guest/Mark Erdosy

Lay ecclesial ministers essential to Church's mission of evangelization

Today, there are more than 39,600 lay ecclesial ministers in the United States, according to the Center for Applied Research in the Apostolate at Georgetown University. It is common in parishes to find



lay ecclesial ministers collaborating with the ordained primarily in religious education, sacramental preparation, liturgy and/or music ministry, youth and young adult ministry, and general parish administration.

This increased lay role was the subject of the Lay Ecclesial Ministry Summit in St. Louis on June 7-8 sponsored by the U.S. Conference of Catholic Bishops' (USCCB) Committee on Laity, Marriage, Family Life and Youth, Committee on Cultural Diversity in the Church and the Subcommittee on Certification for Ecclesial Ministry and Service, with the support of the Committee on Doctrine.

The summit was a gathering to mark the 10th anniversary of the bishops' statement, "Co-Workers in the Vineyard of the Lord." The summit's three aims were to assess the experience of the past 10 years, identify best practices and emerging trends, and recommend potential future directions.

In his keynote address on June 7, Cardinal Daniel N. DiNardo of Galveston-Houston summarized the reality by saying, "Lay ministers have a co-responsibility with their ordained

counterparts to further the Church's mission of evangelization."

Summit attendees came from across the United States to learn and dialogue with each other and bishops. Attendees included diocesan bishops, representatives of national ministry organizations, academic leaders and lay ministry experts, along with USCCB staff.

Bishops, academic leaders and lay ministry experts shared the latest research in their presentations. Lay Ecclesial Ministry Summit participants heard presentations on the following: the changing pathways to ministry; formation; immigration; workplace best practices; and authorization. Participants dialogued with bishops in small groups following each round of presentations.

Reporting to the USCCB, Bishop Richard J. Malone, chairman of the U.S. bishops' Committee on Laity, Marriage, Family Life and Youth, said, "All of this [the summit] was done in the larger context of advancing the co-responsibility of all the faithful for the Church's mission of evangelization."

Echoing Pope Francis' emphasis on evangelization, Cardinal DiNardo said, "We need incredibly well-trained lay ecclesial ministers to discern what is happening. ... We need to build up a Church of missionary disciples, and need them to be a laboratory and leaven for everyone, so people pick up the boldness of proclamation."

(Mark Erdosy is executive director of the *Rebuild My Church Program* and director of the *San Damiano Scholars Program for Church Leadership at Marian University in Indianapolis*.) †

Letter to the Editor

We all must use our talents to support ourselves, and not depend on others

I need an explanation on how our current "War on Poverty" is working. It is supposed to help people get off government (taxpayer) assistance. Yet by executive order this administration has negated the need to be actively looking for work or in training for some expertise to find work.

This shows to be false the statement in the "Be Our Guest" column in the May 22 issue that "in many cases" work is required. All you have to do is present yourself, fill out the forms, and then you can go home to your big screen TV while talking on your cell phone—which oftentimes has been given to you by the government (again the taxpayer). And a TV and cell phone are very, very prevalent today in our "poor" homes.

Americans in many cases have been stripped of the health insurance they had and liked, have lost their doctors, have had their co-pays increased, have lost their hospitals, and have had some of their medications denied payment not because of the Republican Party, but because of the implementation of what is commonly referred to as Obamacare. Whatever happened to "if you like your doctor, you can keep your doctor," and "There will be an average of \$2,500 in savings per year"?

Sen. Bernie Sanders, I-Vermont, mentioned in the letter, in fact participates in caucuses with the Democrats, and has just recently declared himself as a presidential candidate for the Democratic Party.

The majority of those receiving unemployment assistance receive it for 99 weeks, courtesy of this administration. And they usually have not found work at the end of that time, knowing other assistance will probably be made available to them. However, in those states cutting off aid sooner than that, the unemployed do seem to find work. It appears that if you know the money will stop, you take up the slack and start supporting yourself.

Over the last too many years, the federal

government has involved itself in things constitutionally supposed to be left to the states. We have today an \$18 trillion deficit, and it increases daily. This administration has put more money into that number than all previous presidents combined, and we are in worse shape today than ever before both at home and abroad.

I will help those willing and able to help themselves. I will help those unable, because of physical or mental disabilities, to help themselves. But those who refuse to do anything to better their lives, those who try to make me feel guilty because I did work and saved and budgeted and sometimes did without to have what I have today, those individuals need to be told in no uncertain terms that they, not the taxpayer, have the first responsibility to support themselves. And let me be clear, when you say "government assistance," you are talking about us, the taxpayer.

Christ calls on all of us to do our jobs. He did not give us talents to hide under a basket, and we all have talents, we all have the obligation.

Let us do what God designed us to do. Let us not look with avarice at someone who has more, but look with thankfulness at what we have, and pray to God to let us continue to work as he intended.

Barbara L. Maness
Vevay

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Seeing poverty with our eyes and our hearts

During Lent, the Catholic bishops of Indiana issued our pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*. There was no media frenzy, no public acclaim (or protests), and no indication that daily life in the Hoosier State would be any different the day after our letter was published than it was the day before.

But we bishops are not discouraged. We believe that, once planted, seeds can grow and produce abundant fruit—especially if they are nourished by the Holy Spirit and cultivated by women and men of good will.

Our hope is that this pastoral letter on poverty will be read, discussed and acted upon by individuals, families, parish communities, schools and social service agencies in ways that can make a real difference in the lives of our sisters and brothers who are poor here in Indiana.

The Church speaks about the poor because that's what Jesus did. The Church feeds the hungry, clothes the naked, shelters the homeless, teaches the uneducated, and provides health care to those who are sick because that's what Jesus instructed us to do. What's more,

our Lord told us that in doing these things for others—the least of his sisters and brothers—we are doing them for him (see Matthew 25).

The purpose of our pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*, is to call attention to the poverty that exists right here within the state that calls itself the "Crossroads of America." It contains no simple answers or magic formulas for eliminating poverty.

Instead, our letter uses the template "see, judge, act" to invite and challenge all Hoosiers (beginning with ourselves, the bishops of the five Catholic dioceses in Indiana) "to be more attentive to the poor in our communities, to identify the systemic issues that keep individuals and families poor, and to take concrete steps to reduce the long-term impact of poverty in our state, even as we reach out and help those who, here and now, suffer from its devastating effects."

The first step is to SEE the poverty that exists in our communities, in the urban, rural, suburban and small-town neighborhoods that make up the state of Indiana. The refusal to recognize

poverty or to take it seriously is as old as humanity itself. If we let ourselves, we can easily ignore the poor. Worse, we can come to regard the plight of the hungry, homeless, unemployed, chronically ill and uneducated as "normal." We can choose to pay attention to other things and simply allow the status quo to remain unaddressed.

Jesus warned his disciples about this self-imposed blindness, which Pope Francis calls "the sin of indifference." The Lord's parable about the poor man, Lazarus, and the rich man who chose to ignore him every day (Lk 16:19-21) is intended to wake us up, to move us beyond our comfort zones, and to call our attention to the reality of poverty which is right in front of our eyes.

Recall that when the rich man died he suffered eternal damnation, whereas poor Lazarus enjoyed eternal life in the bosom of Abraham. The rich man realized—too late—his mistake and tried unsuccessfully to warn others. The lesson for us, of course, is to pay attention now, to see poverty for what it is and to have compassion for the suffering of the very real women and men (our sisters and

brothers) who are suffering the effects of poverty right in front of our eyes here and now.

The Church teaches us to see poverty with both our eyes and our hearts. The truth is that poverty exists and that it has the power to destroy individuals, families and communities. Do we see poverty for what it is? Or have we chosen not to see our brothers and sisters who are poor?

Seeing with our eyes is the first step, but it is essential that we also "see" poverty with our hearts. Jesus was moved to compassion by the sight of the poor. His heart was filled to overflowing by the pain of others. His prayerful dialogue with his Father expressed the compassion that he had for the poor and for all who suffered from any affliction of mind, body or spirit.

I plan to continue writing about *Poverty at the Crossroads* throughout this summer. I hope this will help me do a better job of responding to poverty as Jesus would.

I also hope my simple reflections on poverty in Indiana will help me and others see the poor among us with our eyes and with our hearts. †

Veamos la pobreza con los ojos y el corazón

Durante la Cuaresma, los obispos católicos 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 alimenta al hambriento, viste al desnudo, da 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

hiciéramos. Es más, el Señor nos dijo que al hacer estas obras por los demás—"de mis hermanos, aun 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 sistémicas 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 aquí 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 humanidad misma. Si nos lo permitimos, podemos ignorar fácilmente a los pobres; peor aún, podemos llegar a considerar el hambre, la indigencia, el desempleo, la enfermedad crónica y el analfabetismo como algo "normal." Podemos elegir prestar atención a otras cosas y simplemente perpetuar este *status quo*.

Jesús previno a sus discípulos acerca de esta ceguera autoimpuesta que el papa Francisco denomina "el pecado de la indiferencia." La parábola del Señor sobre el pobre llamado Lázaro y el hombre rico que lo ignoraba todos los días (Lc 16:19-21) tiene como finalidad abrirnos los ojos, sacarnos de nuestra comodidad y poner de relieve la realidad de la pobreza que se encuentra delante de nuestros propios ojos.

Recordemos que 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 justo 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 hemos elegido ignorar a nuestros hermanos y hermanas pobres?

Ver con los ojos es el primer paso, pero también 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 piadoso 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

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

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, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet 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 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.

Our Lady of the Greenwood Parish, Parish Life Center, 399 S. Meridian St., Greenwood. **Saint Francis de Sales all parish/school reunion**, noon-5:30 p.m., \$25 per person. Reservations and information: 317-446-5087 or jmeffhenninger@hotmail.com.

St. Vincent de Paul Parish, 1723 I St., Bedford. **10th Anniversary of perpetual adoration dinner celebration**, family event, light dinner, video on eucharistic miracles, books and DVDs available. Information: 812-275-6539, ext 227 or candrews1148@comcast.net.

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 2-8 p.m., dance 9 p.m. Information: 812-282-2290, ext. 16.

June 24

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer**

Series: Alpaca Training and Handling," session four of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series. Information: 812-535-2952 or ProvCenter.org.

June 25-27

St. Jude Parish, 5353 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, 2717 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

Christ the King Parish, 1827 Kessler 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. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Lions Club Park, 3201 Transel Road, Clermont. **Slovenian Festival**, family fun, food, music, \$5 admission, children under 16 years old accompanied by an adult no charge, 10 a.m., 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, 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 Oberhausen, CFCP, speakers, 10 a.m.-1 p.m. Information: 317-514-4098 or katie.martin@seas-carmel.org.

June 28

St. Benedict Church, 111 S. Ninth St., Terre Haute. **Sesquicentennial Celebration Mass and brunch**, Archbishop Joseph W. Tobin principal celebrant, 11 a.m. Brunch to follow at Saint Mary-of-the-Woods, 1 Providence Road, St. Mary-of-the-Woods.

St. Joseph Parish, **picnic held at Harrison County Fairgrounds**, 341 S. Capitol Ave., Corydon., 10:30 a.m.-3 p.m., food, games, quilts, raffle, fried chicken dinner. Information: 812-738-2742.

St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., St. Maurice. **Church Festival**, 10:30 a.m.-3:30 p.m., 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store. Information: 812-663-4754.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Church Picnic**, 11 a.m.-6 p.m., fried chicken and roast beef dinners, family entertainment. Information: 812-623-2964.

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** 40 Days for Life, Rosie Zatkulak and Jim Recasner, presenters, noon, lunch and program, no charge. Information: 317-846-3475 or olmcparish@olmc1.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. †

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 from St. Mary Parish in New Albany three years ago that the organization now uses as its main office building. Among the rehabilitation efforts recognized was the restoration of 53 historic blown glass windows original to the 1870 structure. Pictured in the above photo is the Facelift 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 Kruer and maintenance manager Andy Bremer. (Submitted photo)



Some of the preserved blown glass windows at the St. Elizabeth Catholic Charities building in New Albany can be seen in this photo from August 2014. The organization's excellent preservation efforts of the 145-year-old building, including the restoration of 53 blown glass windows, earned the organization two awards for preservation excellence. (File photo by Natalie Hoefler)

VIPs

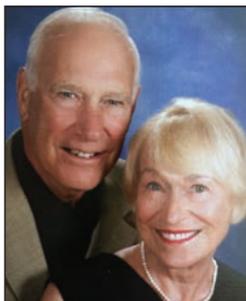


Jerry and Janet Sue (Briner) Myers, members of St. Philip Neri Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 26.

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 24.

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, 1 Sisters of Providence, in St. Mary of the Woods, located 10 minutes northwest of downtown Terre Haute.

The event coincides with the Saint Mother Theodore Guérin Fest 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 Guérin, the first saint in Indiana and the eighth declared saint in the United States. Saint Mother Theodore Guérin founded the Sisters of Providence in 1840, and continues to be a wonderful role model for women to this day.

The weekend is free and includes housing and meals.

Women interested in attending can register by calling Providence Sister Editha Ben at 812-535-2895, mailing her at Vocations Office, Owens Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN, 47876, or by e-mailing her at eben@spsmw.org. †

Sisters of St. Benedict in Beech Grove to host open house on July 11

The Sisters of St. Benedict, 1402 Southern Ave., in Beech Grove will host an open house from 3-5 p.m. on July 11.

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 food and conversation.

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. †



Father James Wilmoth's devotion to the Blessed Mother and his love of gardening are both on display as he relaxes at the grotto honoring Mary just outside his home on the grounds of St. Roch Parish in Indianapolis on June 9. (Photo by John Shaughnessy)

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 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, and the Cardinals had men on second and third base with one out.”

Moments later, Archbishop Schulte walked from the room with a smile after the Cardinals scored the winning run.

“That was OK with me,” says a smiling Father Wilmoth, the longtime pastor of St. Roch Parish and the longtime chaplain of Roncalli High School, both in Indianapolis. “I’m a big baseball fan, too.”

His expression, however, turns serious as he shares another story—the story of how he was able to celebrate the 50th anniversary of his ordination after nearly dying earlier this year.

“The celebration was just something,” he says. “We had Mass in the afternoon. Then we went over to Primo’s [banquet hall.] They served 997 people there. It was humbling, overwhelming—just a wonderful experience to see all those

people. I was so happy—especially knowing how sick I was in January—that God let me live so long so I could be with all those people. Everything is fine now, but it was touch-and-go in January.

“I had a GI bleed, gastro-intestinal. It was just red blood coming out of me.”

He was rushed into emergency surgery that same night.

“They gave me 14 units of blood. I was in intensive care for a week. I was out of it. I didn’t know how bad it was. The doctors I had were just unbelievable. My prayer of thanksgiving was that I could be here for first Communion, my 50th anniversary, our eighth-grade graduation and Roncalli’s graduation.

“I’m happy to be doing what I love doing. And I’m thankful that God has let me do it.”

While those two stories frame Father Wilmoth’s 50 years as a priest, here is a list of other telling stories, highlights and memories from his priesthood.

A larger than life honor

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



Father James Wilmoth's popularity with the students at St. Roch School in Indianapolis is evident during a schoolwide tribute to him in 2010, shortly after he received the Distinguished Pastor Award from the National Catholic Educational Association. (File photo by John Shaughnessy)

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

See WILMOTH, page 8

Serra Club vocations essay

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

(Editor’s 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 vocations, 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.”



Ella Gebke

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 made 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 School in Indianapolis last spring, and is a member of St. Thomas Aquinas Parish. She is the seventh-grade division winner in the Indianapolis Serra Club’s 2015 John D. Kelley Vocations Essay Contest.) †

CCF offering free seminars for professional advisors on charitable planning

Special to *The Criterion*

The archdiocese’s Catholic Community Foundation is offering a free continuing education seminar to professional 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 8:30-11:45 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 8:30-1:45 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 mshpherd@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. †

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WILMOTH

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the Catholic Church, and I’m proud of it. I felt it was a neat thing to be representing the Church in a time of trouble, especially since so many of the people I came in contact with weren’t Catholic.

“I had to give up [being the chaplain of the sheriff’s department.] It was hard. My job was to make notifications if it was a traffic fatality, a suicide or a homicide. My job was to go with the officer to let the family know. It got to the point where I couldn’t do it anymore. It was so emotional. It tears you up to see the pain.”

A guide for the young searching for God

Father Wilmoth served as a chaplain for college students at the Newman Centers of Butler University and Indiana University Purdue University Indianapolis from 1988 to 1997.

“It would be interesting how you’d run into someone on campus, or they’d come to the house and they’d tell you about their search for God,” he says. “I started an RCIA [Rite of Christian Initiation for Adults] class at Butler. Every year, I’d have four or five kids come into the Church.”

At 76, Father Wilmoth’s continuing connection to young people shows in a handwritten list taped to a closet door in his office. The list shows the schedule of the 22 weddings he will officiate in 2015.

A friend to people in need

The stories of Father Wilmoth’s humanity are legendary. After Hurricane Katrina devastated the Gulf Coast in 2005, he decided that the money raised from the annual St. Roch School Walk-a-Thon—more than \$24,000—would be used to help rebuild two Catholic schools in Louisiana, even though it put a strain on St. Roch’s budget.

Friends note how he has often personally contributed his own money so that children can attend Catholic schools. One friend also mentions that when Father Wilmoth receives money for celebrating a wedding Mass, “it will be in some poor person’s hand for food within 24 hours.”

“The Scripture that has guided me in my life as a priest is, ‘Whatsoever you do for the least of my brothers and sisters, you do it for me.’” Father Wilmoth says, paraphrasing Matthew 25:40.

“My thing is to make Christ visible to people. A lot of people are in need in so many ways—financially, emotionally. That Scripture has guided me in my 50 years. I’m always trying to reach out to people.”

A gardener with a special touch

Father Wilmoth’s special devotion to the Blessed Mother shines through in the grotto honoring



To celebrate his 50 years as a priest, Father James Wilmoth was honored in an unusual way in May—a billboard at the corner of Hannah Avenue and U.S. 31 in Indianapolis. (Submitted photo)

Mary just outside his home on the grounds of St. Roch—a grotto 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 XXIII 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 the parishes I’ve been in have 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.

“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.) †

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RESIGNATIONS

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

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 taking the helm of the archdiocese, Archbishop Nienstedt was bishop of New Ulm, Minn., from 2001 to 2007, and auxiliary bishop of Detroit from 1996 to 2001.

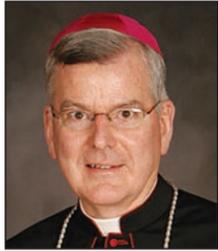
"It has been my privilege the last seven years to serve this local Church," Archbishop Nienstedt said in a statement. "I have come to appreciate deeply the vitality of the 187 parishes that make up the Archdiocese of St. Paul and Minneapolis. I am grateful for the support I have received from priests, 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.



Archbishop John C. Nienstedt

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 until Pope Francis names 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 the Lord works through his people to make his grace and healing presence known and

felt, even in the most challenging of times," Archbishop Hebda said.



Archbishop Bernard A. Hebda

abuse. In 2013, the Minnesota Legislature lifted the civil statute of limitations on claims of child sexual abuse for a three-year period.

In May, the archdiocese announced that it would sell archdiocesan offices, including the archbishop's residence, as part of the reorganization.

Barbara Dorris, outreach director 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 held 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



Bishop Lee A. Piche

Minnesota prelates' resignations. Cardinal Wuerl said he believes the U.S. Church response "has been exemplary on the issue of clerical abuse going back to 2002," when the bishops first adopted the

"Charter for the Protection of Children and Young People." It was revised in 2005 and 2011.

"I'm hopeful that one ... of the good things to come out of this for our country" is to see "what the Church has learned 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.



Pope Francis

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 the pope had with his 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 had 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 anyone can do so—will 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 that have oversight of the world's bishops—the congregations for Bishops, for the Evangelization of Peoples and for Eastern Churches—were now authorized "to receive and investigate complaints of the episcopal abuse of office."

"There is the duty to report all complaints to the appropriate congregation," it said.

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 still would have to approve the removal of a bishop from office if he was found by the tribunal to have been negligent in his duties, Father Lombardi said.

The new procedures will be reviewed in five years and may be amended, the statement said. †

TOBIN

continued from page 1

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 a civil dialogue concerning these key issues. We will oppose any laws that would promote discrimination, but we also expect 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 the 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 have enjoyed since 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 everything we do be directed toward God's will, and that we live our lives in response to the love that God has shown each of 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.archindy.org/religiousfreedom.

During this upcoming

Fortnight for Freedom, let us remember that religious freedom isn't a concession or accommodation by the state. Our birthright as children of God includes the freedom to profess our 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, rally 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 Mary Engo, superior of Franciscan Brothers Minor in Fort Wayne, Ind., who will discuss the right to be free 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 Most Holy Rosary Parish in Indianapolis.

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.fortnight4freedom.org.) †

Parents transmit Church teaching on marriage by example, pope says

VATICAN CITY (CNS)—Children need to see their parents kiss each other, compliment each other and resolve arguments peacefully, Pope Francis said.

"Dear parents, your children need to discover by watching you that it is beautiful to love another," the pope told parents participating in the annual pastoral conference of the Diocese of Rome.

Parents with their children preparing for first Communion and confirmation, catechists and priests joined the pope for an evening meeting in St. Peter's Square on June 14.

Although he had a prepared text, he made long impromptu additions to his speech, including recounting the story of a little boy who told the pope he had seen his parents kiss. It is a "beautiful witness," the pope said.

Children watch their parents carefully, the pope said. "They watch a lot, and when they see that dad and mom love 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 exulted vocation of being similar to the triune 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 one 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 from men that man 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." †



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 at the Vatican on June 14. (CNS photo/Giampiero Sposito, Reuters)

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

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 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
 "VATICAN CITY—The spirit of the Vatican Council's Constitution on the Liturgy demands that in building or renovating churches, the main altar be placed at the focal point of the attention of the congregation, but not necessarily in the geographic center. ... Asked whether the altar should be placed at the very center of the church, the [postconciliar Commission for Implementing the Constitution on the Liturgy] stated that its liturgical instruction of last September 'does not speak of the mathematical center of the church' as the only place for the altar. Rather, it said, the altar should be at the so-called 'ideal center,

central in the sense that attention of the whole congregation of the faithful is spontaneously turned to the altar.' In another connection, the commission expressed agreement with the statement that 'the best place for the seat of the celebrant and the ministers is behind the altar, in the apse; lest the altar hide the celebrant and ministers, the seat should be elevated, at least by three steps, so that the people can see them and it will appear that the celebrant truly presides.' At the same time, if the tabernacle is in the apse, the 'presidential seat' of the celebrant may be placed 'at the side of the altar and somewhat elevated.' "

- Family life bureau operated by laymen
- Investiture, profession set at Lady of Grace
- St. Joan of Arc captures Cadet baseball crown
- 'Diverse voices': God can speak through laity, liturgist reminds graduates
- Says man won't stay on moon
- Women seen facing leadership 'vacuum'
- Cardinal Ritter given legal fee in

civil rights case

• Presbyterians ask forgiveness
 "BELFAST, Northern Ireland—The General Assembly of the Presbyterian Church in Ireland has urged its members to ask forgiveness for any actions toward their Catholic fellow-countrymen which were unworthy of followers of Christ. The assembly passed a resolution which called on Presbyterians to resolve to deal with conflicts of beliefs and loyalties in the spirit of charity rather than of suspicion and intolerance, in accord with the truth as set forth in the Scriptures."



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

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Fatherhood is a journey of discovery of hidden gifts

By David Gibson

I became a father only 42 years ago, so I still am discovering all that this role encompasses. Perhaps after 10 years of additional experience, I'll be able to tell you precisely what "fatherhood" means.

The fact seems to be, however, that every earthly father is a work in progress. Furthermore, each father is unique. There is no one-size-fits-all pattern for fatherhood.

Fathers-to-be often develop a fairly clear sense of the kind of parent they intend to become. They know, at least, what kind of parent they don't want to be. But even in the first days after a child's birth, these mind's-eye notions yield to the realization that fatherhood is a real-life role influenced by the unexpected.

Some fathers ask while taking their first steps into parenthood, "Do all newborns cry this loudly?" Or, "Is our bundle of joy ever going to sleep during the night?"

From the moment a child is born, it is clear that new fathers are called, like new mothers, to learn not only what a child is in terms of wants and needs. They are also called to encounter a particular child as a one-of-a-kind human being.

From his intimate vantage point, a father soon realizes that his child not only is growing, but changing. Over time, a father sees that his child possesses genuine talents, as well 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 affirmed 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."



A child watches his father pray inside the Cathedral of SS. Peter and Paul in Providence, R.I. Fatherhood is a journey in which a father learns much about both his and his children's gifts and identities. (CNS photo/Bob Mullen)

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 unnerving 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" and "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 tugged 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 pretty 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



Neil Angelotti and his 9-year-old son Brendan share a meal in their home in Centreville, Va. Human fatherhood helps people understand how God cares for humanity like a father, and also respects human freedom.

(CNS photo/Nancy Wiechec)

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, society 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 (Heb 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.) †

From the Editor Emeritus/John F. Fink

Early Church: Deciding if the Son is equal to the Father

(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 Christ to believe in him, and to join one of the communities of his followers. By the early fourth century, Christianity was

winning over most of the people. But you have questions.

Who was Jesus? He did things that no human could do, like cure people, multiply food, walk on water, and rise from the dead. He also claimed to be equal to the Father. So, was he God? But he also had been a baby, grew to be a man, got tired, cried, bled and died. So, was he a human?

We can understand, then, what a tough time the early Christians had in trying to understand just who Jesus was. Many ideas were advanced, usually by very sincere and devout men, which eventually had to be condemned as heresy.

Coming of Age/Karen Osborne

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

It's the age when you're legally independent, the age when you can vote or join the military.



In the United States, 18 is more than an age. It is a set of experiences. It is a magic wand that spins out a Cinderella-like transition from teenager to adult. It is the thing you look forward to all your

life, and after it passes, it is a thing you look back on for the rest of that life—hopefully, fondly.

I turned 18 in the late 1990s, in a hot mid-July when gasoline was only 98 cents per gallon. I'd just graduated from high school the month before, and now that I was 18, I felt like I could do anything. As we cruised around town in my mom's car, an unknown singer named Britney Spears debuted her first single.

I wish I could go back and talk to that

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 many gods, but each was one person. Only Christians believed both that there is only one God and that he is three persons—the Father, the Son and the Holy Spirit.

At the beginning of the fourth century, a priest in Alexandria, Egypt, named Arius taught that the Father created the Son. This, obviously, meant that the Son was not equal to the Father. Arius' teaching, which came to be known as Arianism, was widely accepted and was causing great division within the Roman Empire.

For that reason, rather than for any theological reason, Emperor Constantine thought it important to settle the matter. He wasn't even a Christian at the time, but he called what became recognized as the First Ecumenical Council of Nicaea in 325. Nicaea was right across the Sea of Marmara from Constantinople.

Between 200 and 300 bishops from across the Mediterranean world attended. Constantine invited Pope Sylvester in Rome to attend, but he sent two priests to represent him. After much

argumentation, the council condemned Arianism and accepted an official creed. As modified by later councils, this became the Nicene Creed that Catholics recite at Masses on weekends and solemn feast days.

The creed as passed at Nicaea was explicit in condemning "those who say there was [a time] when the Son of God was not, and before he was begotten he was not."

Constantine confirmed the council's decrees and proclaimed them the law of the Roman Empire.

That hardly ended the battle against Arianism though. Especially after Constantine's death, it was to spread widely, and even Constantine was baptized by an Arian bishop on his deathbed. His successors favored Arianism. Arians and semi-Arians established their own hierarchies and churches, and caused a great deal of trouble for several centuries.

Nor did the Nicene Creed really settle the question of who Jesus was and the relationship of his divinity and his humanity, the questions I asked in the second paragraph of this column. Those matters had to await future councils. †

18-year-old now. I would tell her a lot of things. I would tell her to stop, take a breath, and enjoy the cool parts about being a teenager. I would tell her not to grow up too fast. I would tell her that it's OK not to have her own car right away. I would tell her not to work too hard.

I would tell her to spend more time with her mom and dad. I would tell her that in the future, she was going to be Facebook friends with a girl she disliked in high school, and that she would be "liking" all of her pictures. I would tell her to respond to the letters her friend sent her from college because in a few years a car accident will take those letters away for good.

I would tell her that people change, and that she'd find it was for the better and for the worse. I would tell her that it's OK not to have a boyfriend. I would tell her that it was OK to wait for love because when she really finds it later, it is going to be a doozy. I would tell her that all of the other boyfriends are going to seem like a waste

of time.

I would tell her to eat well, to exercise, to care for her health instead of waiting for later. I would tell her to not worry so much.

I would tell her to do more service projects with her Church. I would tell her that although high school graduation felt like the end of something, it was really only the beginning. I would tell her that she can't possibly imagine the adventures that await her.

Once you pass that milestone, you're never going to pass that way again. Make the most of every minute you have. Work hard to get good grades, but don't forget to enjoy yourself. Be kind to friends and classmates. Be true to yourself, your beliefs and your morals. Enjoy the parties. Don't worry about looking uncool in your mom's car. Don't grow up too fast. Make good decisions. They make good memories.

Being 18 is magic, but use it wisely.

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Dialogue helps Christians and Jews learn from each other

I had intended to continue the series on Christians in dialogue this month.



Circumstances have led me in another direction.

In *The Criterion's* May 22 issue was an article about the dialogue Rabbi Aaron Spiegel and I shared concerning the movie *The Jewish Cardinal*. This was very timely, given my

column last month which dealt, in part, with perceived Christian scriptural and cultural misconceptions of Judaism.

"*Nostra Aetate*," a document from the Second Vatican Council approved in 1965, opened up 50 years of dialogue among Christians and Jews. One might ask why not more has been said or written about this dialogic relationship. One might also ask where we are today in this relationship.

No other non-Christian faith shares so long a history or ancestry as Judaism and Christianity. We are "Judeo-Christians," emerging from being a Jewish sect in the first century. St. Paul and others brought Christianity to the gentiles from their original Jewish roots. His writings, and subsequently the Gospels, attest that frictions developed between the rabbis (Pharisees) and the Christian community. This led to the eventual expulsion from the synagogues of the followers of Christ, and

harsh words by early Christian writers.

Common heritage became a fractured relationship. The Jewish rabbis, facing an upsurge of Greek-speaking Christians, defined the Scriptures (i.e., the Old Testament) to be only of original Hebrew texts. The Christians, however, continued to use the Septuagint version which included both Hebrew and Greek original texts.

Worship rooted in Jewish customs of Temple sacrifice and synagogue prayer developed into a different rite. It was centered upon the passion and death of Jesus, proclaiming belief in him as the Son of God and Messiah. Jews maintained the oneness of God, not three persons in one God, which Christians profess in believing in the Trinity. They remained awaiting the Messiah.

It was said by some Christian preachers, that the Covenant of Moses had been "superseded." Such "supersessionism" stated that the Jewish covenant was abolished, replaced by that of Christ. Yet the Jews remained adamant that their covenant was still real. St. Paul even attested: "The gifts and the call of God are irrevocable" (Rom 10:25-29)

Dialogue is impossible when the differences between potential partners are so basic and so glaring. Generally speaking, open hostility on both sides remained the norm. Only in a few places or for relatively brief periods were there lulls of quiet

tolerance.

"*Nostra Aetate*" encouraged the exploration of that history so that hostile relations between Christians and Jews across history could be better understood without polemics. It established the open door at which listening and seeing the truth the other espoused could take place. Jews and Christians began to learn about each other from each other.

Official dialogues exist through the Vatican, the U.S. Conference of Catholic Bishops (USCCB), and in cities like Chicago. They have produced such texts as "A Legacy of Catholic-Jewish Dialogue" (Chicago), "God's Mercy Endures Forever: How to Talk about Jews and Judaism" (USCCB), and periodic documents and joint statements from the Commission of the Holy See for Religious Relations with the Jews (Vatican).

Catholic institutions such as the University of Notre Dame offer courses like "The Jewish-Christian Encounter: From Disputation to Dialogue," to open minds, hearts and imaginations to the reality of the past and the hope of the future.

May God, who has begun this good work, bring it to completion.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Catholic Education Outreach/

Matt Faley

Small group ministry helps young adults grow together in their lives of faith

An instructor of mine liked to tell us stories about one of his professors,

Father Boniface.



Father Boniface was an old man, wise beyond his years. He carried with him an edge of a man who had seen some things in this world, but an assurance that Jesus was real and that he knew him intimately. Our teacher

would tell us often about how Father would openly, and sometimes randomly, reflect on the mystery of Jesus out loud in the classroom. He would sit back in his chair, take a drag of his cigarette—this was a long time ago—and say, "Ahhhh. The scandal of the *hic*!"

What Father Boniface was referring to was this scandal of the here and now, *hic* in Latin. He was reflecting on the mysterious truth that Jesus, in all his glory, came and comes to us still today to meet us directly where we are.

One day, a student of Father Boniface came up to him after class and asked, "Father, you talk about this scandal of the here and now. Let me ask you this. Why then did Jesus have to come on that one day? Why, of all the days he could have chosen, did he pick that day to be crucified?"

Father Boniface looked at him with a wry smile and said, "You tell me."

The student left, perplexed and determined to satisfy his own searching heart. He came back a few days later and said, "Father, I got it." He proceeded to give a long, theologically sound response.

Father Boniface looked at him and said, "Not yet."

The student left, ever more determined. He came back the next week and said, "Father, I got it." And again, a historically and theologically sound response followed, but Father Boniface was not yet satisfied, so he sent him on his way.

The next class, the student came in confident and serene and said,

"Father, I get it."

"Go on," Fr. Boniface said.

"It was because of the Good Thief. He came on that very day because he came to die for the Good Thief."

This is how much our Lord loves us. This truth that we remember is one that we know deep in our hearts. It is the voice crying out from within us that leads to us to seek. We carry within us a longing to be known, loved, seen and adored like we are the only one in the world.

Jesus affirmed this with the way he lived his life in public ministry. To many, Jesus was known as teacher, to others, Messiah, but to a small group of people he was friend. It was through this small group of people that he spread his love, mercy and friendship throughout the entire world, and we can share in that friendship even still.

The archdiocesan Office of Young Adult and College Campus Ministry (YACCM) has discovered that our community has a great desire to form small groups. For the past four years, YACCM has helped facilitate the growth of these groups around the city and archdiocese.

We have men's groups, women's groups, mixed gender groups, groups based on different topics, groups of different size, but they all reflect the same vision as the small groups started by our Lord and his early Apostles: to gather together in community, to reflect on the life of Jesus, and to be sent out to do the same in the world.

Small group ministry plays an essential role in the overall vision of our ministry to young adults. We have successful outreach programs in place designed to introduce people to the larger Church. And when they are ready, smaller communities—like the ones that exist through our office—invite

See FALEY, page 16

Twelfth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, June 21, 2015

- Job 38:1, 8-11
- 2 Corinthians 5:14-17
- Mark 4:35-41

The first reading from the Bible for this weekend is from the Book of Job.



Job, who has been popularly mislabeled over the centuries as heroically patient, 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.

Trapped by his own concerns and fears, unable to see all possibilities, wanting instant solutions, Job simply lost sight of God's perfection.

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 and a man, to the unbreakable bond between Jesus and true Christians.

It is a bond confirmed and wonderfully extended to all generations in all places by the Lord's willing sacrifice on Calvary. In and through this sacrifice, all is made right between God and humanity.

True disciples share in the gift achieved by this sacrifice: eternal life itself and life with God.

St. Mark's Gospel supplies the last reading.

The story is set on the Sea of Galilee, as the modern Lake of Tiberias was known in ancient times. Several of the Apostles were fishermen. All the Apostles, however, would have been familiar with fishing as a livelihood because all came from the region of the lake.

Terrible storms in the mold of today's hurricanes and tornadoes do not now occur

in this northern part of present-day Israel. They did not happen in this region at the time of Jesus. Yet thunderstorms and winds did come upon the lake.

This story's recollection of such a storm, therefore, is not far-fetched. Not difficult either to imagine is the fright created by being in a small boat, at some distance from the safety of the shore, when a storm arose. Sailing would not have been easy. An open boat could have taken on water.

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. They awakened Jesus, sure that they were about to drown, and they pleaded for the Lord's help.

Jesus controlled the elements by ordering the water to be calm.

The contrast between the Apostles and 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. Fear runs away with them. They imagine the worst.

Reflection

On this weekend in the United States, we celebrate Father's Day, honoring our fathers. Good fathers are God's gifts to families, so we honor them

God is the loving Father of all. We are not orphans. God gave us Jesus, our brother. Jesus ascended into heaven. He lives with us in the life of the Spirit, given in and through the Church. The Church is with us.

The Church invites us to respond to God's love. Basic to this response is our admission of our own inadequacies. In so many respects, despite accomplishments or talents, we humans always are children. We need God, just as the Apostles needed Jesus on the tossing waters.

God, our Father, lovingly fills our need. †

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, 5-18

Psalm 15:2-4b, 5

Matthew 7:6, 12-14

Wednesday, June 24

The Nativity of John the Baptist

Isaiah 49:1-6

Psalm 139:1b-3, 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
Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, June 28

Thirteenth Sunday in Ordinary Time
Wisdom 1:13-15; 2:23-24
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

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 it 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-beaded help, I tend to lose count and wind up 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, extend 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 (or

even in God) and find that faith difficult to regain.

But there are other victims such as yourself 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 with children, log on to www.archindy.org/abuse or call Carla Hill, archdiocesan victim assistance coordinator, at 800-382-9836, ext. 1548 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.) †

My Journey to God

Hail Mary's for those who believe

By Ann Wolski

“Hail Mary, full of grace....

My Lenten promise was to recite three Hail Mary's and count to 21 on my daily walk. ...the Lord is with thee.”

The figure 21 represented the number of chained men in orange jumpsuits kneeling on a faraway beach.

“Blessed art thou among women and blessed is the fruit of thy womb, Jesus.”

Behind the 21 frightened captives stood men clothed in black with machetes in their hands.

“Holy Mary, Mother of God....

In a second, 21 brave Christian men are brutally murdered.

“...pray for us sinners....

My count is up to 300 but could be even higher as more Christians are being destroyed at the hands of uncontrolled evil in the world.

“...now and at the hour of our death.”

May God bless these martyred Christians.

May God help those of us who still believe.

“Amen.”



(Ann Wolski is a member of St. Matthew Parish in Indianapolis. A woman carries a rosary during the Walk to Mary pilgrimage in Green Bay, Wis., on May 4, 2013.) (CNS photo/Sam Lucero, The Compass)

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 nhoefer@archindy.org. †

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.

BRUNETTE, Lou Ella, 91, St. Matthew the Apostle, Indianapolis, May 29. Mother of Jane Merrill, Charles, Daniel and Michael Brunette. Sister of Bernice Whitmire. Grandmother of eight. Great-grandmother of three.

COTTRILL, Gary Lee, 59, Our Lady of Perpetual Help, New Albany, May 24. Husband of Marilyn Cottrill. Father of Austin and Evan Cottrill. Brother of Charles and Dennis Cottrill.

DAY, Lori Ann, 54, St. Ambrose, Seymour, May 28. Wife of Robbin (Neil) Day. Sister of Dana Belding, Lyn Davis, Michelle Hubbuch and Donna Lentz.

ELSNER, Bertha (Richart), 91, St. Ambrose, Seymour, May 12. Mother of Nancy Daues, Patricia Peterson and Bill Elsner. Sister of Betty Lane and Paul R. Richart. Grandmother of seven. Great-grandmother of three.

FLEMING, Edward L., 72, St. Agnes, Nashville, June 2. Husband of Cheryl (Torok) Fleming. Father of Marguerite Coode, Juliet Laughlin, Deborah Lentz and Mary Sandy. Grandfather of three.

GILLMAN, Carl, 94, St. Michael, Brookville, May 28. Father of Rose Hughes, Carol Ronnebaum, Annette, Mary Ellen, Franciscan Sister Therese Gillman, Carl, Charlie, George, John and Steve Gillman. Brother of Alma Singer and Ralph Gillman. Grandfather of 21. Great-grandfather of 22.

HANNON, Kathleen Marie, 57, Christ the King, Indianapolis, May 24. Sister of Jennifer Bostian, Julie Wrentmore, Joseph, Mark, Michael, Patrick and Paul Hannon.

HENRETTY, Michael P., 38, St. Louis, Batesville, June 3. Father of Carrie, Laura and Josh Henretty. Son of Brenda and Peter Henretty. Brother of Maria Manning, Margaret Marcy and Jolene Volk.

HURLEY, Patricia Ann (Clark), 87, St. Mark the Evangelist, Indianapolis, June 6. Mother of Eileen Browne, Dr. Daniel, David, Kevin, Paul and Robert Hurley. Sister of Dorothy Clark, Kathleen Kempinger and Mary Schildmeier. Grandmother of nine. Great-grandmother of six.

HUSER, Arthur Henry, 97, St. Roch, Indianapolis, June 7. Brother of Juliana Huser.



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)

HUTT, Sherrin, 62, Most Sacred Heart of Jesus, Jeffersonville, May 20. Wife of Michael Hutt. Mother of Ashley Brock and April Sargent. Sister of Sandy Terry, Bruce and Charles Kiper. Grandmother of two.

KLEEMAN, Jonell, 53, St. Pius V, Troy, June 2. Wife of Bret Kleeman. Mother of Olivia and Dex Kleeman. Daughter of Shirley (Glenn) Kendall. Sister of Kris Bland and Matt Kendall.

LAUTNER, Marlene, 77, St. Paul, Tell City, June 5. Mother of Karen Hyde, Sandy Traphagen, Susan and Kevin Lautner. Sister of Joan Lauer, Oris Savage and Bob Kleeman. Grandmother of seven. Great-grandmother of three.

MAESAKA, Margaret, 83, St. Luke the Evangelist, Indianapolis, May 11. Mother of John and Michael Maesaka. Sister of Dorothy Kamen and John Nyilis.

MATZNER, Donald E., 77, St. Ambrose, Seymour, May 27. Husband of Sylviane Matzner. Father of Lisa Eaton, Tammy Norrbom, Michelle Stephens and Michael Matzner. Grandfather of eight. Great-grandfather of one.

MENDES, Carmen M., 85, St. Ambrose, Seymour, May 30. Mother of Yvonne Ortiz.

MYERS, Janet, 90, Immaculate Heart of Mary, Indianapolis, May 30. Sister of Daniel Myers.

OBERMEYER, Jerome J., 78, Holy Family, Oldenburg, May 28. Husband of Jeanne (Bohman) Obermeyer. Father of Kimberly Dodson, Joanie Powell and Lisa Willer. Brother of Edward, Gilbert, Richard, Robert and Ronald Obermeyer. Grandfather of seven. Great-grandfather of five.

PFLUM, Courtney, 34, St. Michael, Brookville, June 1. Mother of Joie Pflum, Colin and Jack Seals. Daughter of Marty

and Nancy Pflum. Sister of Tony Pflum.

SABOLCHAK, Gertrude A., 95, Our Lady of Perpetual Help, New Albany, May 26. Mother of Mary Lou Caufield, Theresa Patton, Carolyn Sandel and Catherine Sattler. Grandmother of 10. Great-grandmother of 12.

STEWART, Clyde A., 87, St. Malachy, Brownsburg, June 3. Husband of Mary Stewart. Father of Jill and Daiman Stewart. Brother of Gene Stewart. Grandfather of two.

VOLK, Eric A., 51, St. Pius X, Indianapolis, May 31. Husband of Becky Volk. Father of Sarah Volk. Brother of Beth, Dick, Dieter and John Volk. †



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THE SPIRIT OF CARING®

Edward O'Mara, 79, a veteran of the U.S. Marines, the father of Father Michael O'Mara, died on June 5

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, Londa 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 Youth 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 Six Pine Ranch Road, Batesville, IN 47006. †

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Archbishop Tobin blesses new shrine to Our Lady of Guadalupe

By Leslie Lynch
Special to The Criterion

NEW ALBANY—Archbishop Joseph W. Tobin visited St. Mary Parish 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 Merrill 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 Nicolás Ajpacajá Tzoc assisted at the liturgy.

The shrine took shape 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 place 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 words to us."

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



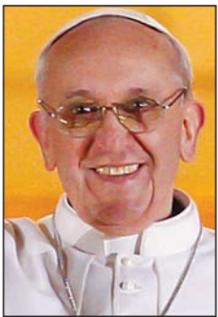
Above, Archbishop Joseph W. Tobin and Franciscan Father Thomas Merrill pose on May 17 on the steps of St. Mary Church in New Albany with youths who recently received the sacraments of first Communion and confirmation at the New Albany Deanery faith community. (Photos by Leslie Lynch)



Left, pictured is the new shrine to Our Lady of Guadalupe at St. Mary Church in New Albany.

Real Christians share, serve, sacrifice like Christ did, Pope Francis says

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



Pope Francis

"A disciple who doesn't 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.

"We must do what Jesus said we have to do because he is there" in the hungry, the imprisoned, the sick and the other, the pope said on June 11 during the Mass in the chapel of the

Domus Sanctae Marthae.

The disciple of Christ is called to do three things, he said. They must journey into the world bringing the Gospel message of salvation to everyone, serve others in need, and remember that "without cost you have received; without cost you are to give."

Salvation is God's gift of grace, he said. "None of us has purchased salvation, none of us deserves it," but it was given freely in Jesus Christ's sacrifice.

"It's sad" when individuals, parishes, dioceses or religious orders "forget about gift because behind this and underlying this there is the deceptive [presumption] that salvation comes from wealth, from human power," he said, according to Vatican Radio.

Jesus sends his disciples on a journey as messengers and servants; they must not "remain stationary" and keep

God's gift to themselves, he said.

But the exterior journey of reaching out to others must always be accompanied by an inner journey of seeking God, the pope said.

The disciple must "look for God every day, in prayer, in reflection" and the sacraments, otherwise, "the Gospel he brings to others will be a Gospel that is weak, watered down, without strength."

"Our hope is in Jesus Christ," who sends his disciples out to share, serve and sacrifice as he did, the pope said.

But "when one's hope lies in one's own comfort during the journey, or hope lies in the selfishness of seeking things for oneself and not for serving others, or when hope lies in wealth or in small worldly securities, all of this collapses. The Lord himself makes it collapse," the pope said. †

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Vatican exhibit to open during World Meeting of Families, papal visit

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.

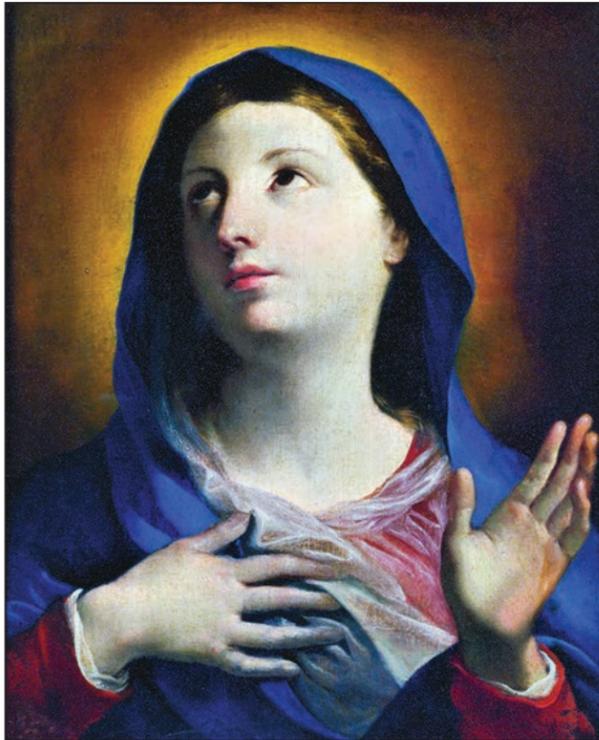
Philadelphia is the only East Coast destination for the exhibit in a two-city North American tour. The second city has not yet been announced.

“We are going to make Philadelphia shine its brightest in September,” said Donna Crilley 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.

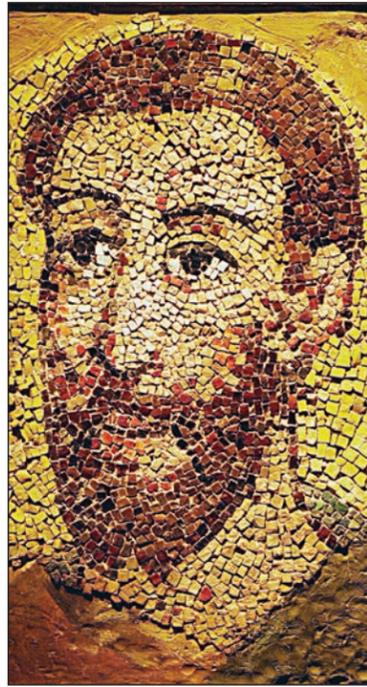
The exhibit includes objects from the ancient St. Peter’s Basilica, and tools used in the construction of the 16th-century basilica and the Sistine Chapel; artwork by Michelangelo; historical maps, signed documents and a bas-relief sculpture; works by Baroque masters such as Bernini and Guercino; intricately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

From underground catacombs to the



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.

(CNS photos/Vatican press kit)



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



Above right, this artwork, the sculpted hands of St. John Paul II, will be on display in Philadelphia when the “Vatican Splendors” exhibit runs from September to February of 2016.

sights and sounds of the grand St. Peter’s Basilica, the goal of the exhibit is to make visitors to 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 visitors may touch is a bronze cast of St. John Paul II’s hand, which Farrell said

she was looking forward to seeing, and suspects many families in the city for the September events will also enjoy.

“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 Philadelphia, 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. †

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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 ksahm@archindy.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. E-mail him at mfaley@archindy.org.) †

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