Archbishop Lori opens Fortnight for Freedom with Gospel connection

Baltimore (CNS)—Archbishop William E. Lori reminded those gathered for Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore that when it comes to religious freedom, American Catholics and Christians worldwide are in the same “boat.”

In the day’s Gospel reading, from Chapter 4 of St. Mark’s Gospel, Jesus calmed the storm threatening the boat carrying him and the Apostles on the Sea of Galilee. That boat symbolizes the Church through history, said Archbishop Lori in his homily.

The archbishop, who is chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, was the principal celebrant at a Mass to open the U.S. bishops’ fourth annual Fortnight for Freedom. Almost 1,000 people attended.

“As we look at the passenger manifest of this 2,000-year-old voyage, whom do we see?” he asked during his homily. “Don’t we see those early Christians who encountered such stiff headwinds as they courageously bore witness to the faith amid persecution?”

American Catholics don’t suffer the same respect and concern. (CNS photo/Nancy Wiechec)

Trucks and cars make their way along the Columbia River in Oregon on Feb. 21. In a new encyclical, Pope Francis writes that all people of good will have an obligation to take steps to mitigate climate change, clean the land and the seas, and start treating all of creation—including poor people—with respect and concern. (CNS photo/Paul Haring)

 Archbishop William E. Lori

VATICAN CITY (CNS)—The Earth, which was created to support life and give praise to God, is crying out with pain because human activity is destroying it, Pope Francis says in his long-awaited encyclical, “Laudato Si’, on Care for Our Common Home.”

All who believe in God and all people of good will have an obligation to take steps to mitigate climate change, clean the land and the seas, and start treating all of creation—including poor people—with respect and concern, he says in the document released at the Vatican on June 18.

A lack of respect for creation is a lack of respect for God, who created all that exists, the pope says. In fact, he continues, a person cannot claim to respect nature while supporting abortion, nor can one claim to be pro-life without a commitment to reverting damage to the environment.

With unusually blunt language for a papal document, the pope decries centuries of exploiting the Earth, exploiting other people, and acting as if the point of human life is to buy and consume as much as possible.

“The Earth, our home, is beginning to look more and more like an immense pile of filth,” the pope writes in the document.

While acknowledging science is not the Catholic Church’s area of expertise, Pope Francis says “a very solid scientific consensus” points to global warming and indicates “human activity” has seriously contributed to it, threatening the planet and all life on it.

Situating ecology firmly within Catholic social teaching, Pope Francis not only insists that wealthier nations—who contributed more to despoiling the Earth—must bear more of the costs of remedying
Fruit of Connected in the Spirit includes new daily Mass schedule for downtown Indianapolis parishes

By Sean Gallagher

For over a century, four parishes have served the faith needs of the large number of people who live, work in or are visitors to downtown Indianapolis.

Beginning on July 6, the parishes of Our Lady of the Most Holy Rosary, St. Peter and Paul Cathedral, St. John the Evangelist and St. Mary will coordinate their daily Mass schedule and offer more opportunities for the sacrament of reconciliation.

The collaboration is the fruit of the Connected in the Spirit planning process, which took place in the four Indianapolis deaneries over a 16-month period ending in May 2014 and promoted greater collaboration among parishes in order to carry out their mission more effectively.

“Coordinating our Mass schedules will better enable downtown parishioners and visitors to avail themselves of the sacraments at various times of the day,” said Father Carlton Beever, pastor of St. Mary. “This will provide the opportunity to participate in the Eucharist before work, at lunch time and at the end of the day.”

Holy Rosary Parish will offer Mass on Monday-Thursday at 7:30 a.m. with confession offered for 30 minutes before Mass. St. Mary Parish will have a noon Mass on Tuesday-Friday, with confession afterward. St. John Parish will offer Mass at 12:10 p.m. on Monday-Friday, with confession available from 11 a.m. to noon. And Mass will be celebrated at 5:15 p.m. at the cathedral on Monday-Friday, with confessions held from 4-5 p.m. (In case of accompanying story for more information.)

St. John Parish is the only downtown church where there is a change in its Saturday evening Mass schedule. The Saturday vigil Mass moves from 5:30 p.m. to 6:30 p.m., and the second Sunday morning Mass moves from 11 a.m. to 10 a.m.

Father Patrick Beidelman, rector of the cathedral, said he hopes the “deeper collaboration” among the parishes will promote “greater vibrancy in faith” for members of the parishes and those who visit the churches.

“We’re motivated now to work together,” he said. “This is the most concerted effort I’ve seen in the 10 years I’ve been associated with the cathedral, from my first time as rector up until now.”

The initiating the new daily Mass schedules for the four parishes took some work, Father Beidelman said. The four pastors met about eight to 10 times over the past seven months to work through all the details.

“It really involved us trying to figure out what we each thought our individual communities needed,” he said. “All of us are making some kind of sacrifice. That’s not easy.”

“You have to speak not only to the people in your parish, but also to your regular visitors to your parish and help them to take ownership of the idea that us working together, even though it might involve a sacrifice here and there, is going to serve a broader group of people by us uniting in the promotion and coordination of Mass schedules.”

Father Beidelman said that offering additional opportunities for the sacrament of confession was one of the first things the four pastors discussed.

That was, in part, due to the long lines for confession that have existed for years at St. John, which has long offered confession Monday-Saturday from 11 a.m. to 11 p.m.

“We were trying to find ways to alleviate some of the stress on that particular location,” Father Beidelman said. “The opportunity for confession has increased exponentially in the downtown area.”

Father Beever hopes that the four parishes will collaborate in other ways. He noted that they will have a monthly similar monthly to Theology on Tap at Nine Irish Brothers, a pub on Massachusetts Avenue in downtown Indianapolis.

“We’ll have some social time, as well as a presentation and discussion of current issues of our Catholic faith,” he said. “This will bring together members of all four parishes in a greater community.”

Beidelman also looks forward to greater collaboration among the four faith communities in the months and years to come. “I hope this is just the beginning,” he said. “I hope that we find other ways, as the parishes that serve downtown Indianapolis, to be united, not only in the coordination of Mass schedules, but perhaps devotional activities like processions and celebrations during Holy Week—that could give a very powerful witness to the wider community.”

(For more information on the Connected in the Spirit planning process, visit www.archindy.org/connected.)

Mass and weekday confession schedules for downtown Indianapolis parishes

• Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis.
  —Daily Mass in English: 7:30 a.m. Monday-Friday, 10 a.m. Saturday—Sunday
  —Daily Mass in Latin: 5:45 p.m. Monday and Friday, noon Wednesday and 9 a.m. on first Saturdays
  —Confession on weekdays: 30 minutes before Monday-Saturday
  —Weekend Mass: 4:30 p.m. on Saturday (English); 8 a.m. (bilingual), 10:30 a.m. (English) and 1:15 p.m. (Spanish) on Sunday
  —More information: www.holyrosaryindy.org; 317-636-4478

• St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis.
  —Daily Mass: 12:10 p.m. Monday-Friday (all in English)
  —Confession on weekdays: 11 a.m. Monday-Friday
  —Weekend Mass: 6:30 p.m. on Saturday; 8 a.m., 10 a.m. and 7 p.m. on Sunday (all in English)
  —More information: www.stjohnindy.org; 317-635-2021

• St. Mary Parish, 317 N. New Jersey St., in Indianapolis.
  —Daily Mass: Noon, Tuesday-Friday (all in English)
  —Confession on weekdays: Following daily Mass
  —Weekend Mass: 5 p.m. on Saturday (English); 8 a.m. (bilingual), 10:30 a.m. (English) and 1:15 p.m. (Spanish) on Sunday
  —More information: www.saintmaryindy.org; 317-637-5983

• SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., in Indianapolis.
  —Daily Mass: 5:15 p.m. Monday-Friday (all in English)
  —Confession on weekdays: Following daily Mass
  —Weekend Mass: 5 p.m. on Saturday; 10:30 a.m. on Sunday (both in English)
  —More information: www.sspc.org; 317-634-4519

Pope Francis’ prayer intentions for July

Universal: Politics—That political responsibility may be lived at all levels as a high form of charity.

Evangelization: The poor in Latin America—That, amid social inequalities, Latin American Christians may bear witness to love for the poor and contribute to a more fraternal society.

(To see Pope Francis’ monthly intentions, go to www.wkn.com/fait/01/papalPrayer.htm.)
People express heartache, outrage as they mourn Charleston shooting victims

WASHINGTON (CNS)—The tragic taking of nine lives at a historically black church in downtown Charleston, S.C., brought an outpouring of solidarity, compassion and sorrow from around the country.

After an all-night search, police on June 18 found the man suspected of fatal shooting nine people, including the Rev. Clementa Pinckney, a senior pastor. They arrested 21-year-old Dylann Storm Roof in neighboring North Carolina and charged him with the murders. He pleaded not guilty and extradition was returned to South Carolina.

Witnesses said Roof had joined a Bible study class on the evening of June 17 at Emanuel African Methodist Episcopal Church, located at 173 Calhoun Street in Charleston. They said he sat with church members for about an hour then stood up, yelling racial slurs and opened fire.

Religious leaders as well as government leaders issued their condolences and condemned the shooting, which is being investigated as a hate crime.

Catholic Bishop Robert E. Guglielmone of Charleston expressed a deep sadness over the tragedy.

“The inside of any church is a sanctuary,” he said in a statement. “When a person enters, he or she has the right to worship, pray and learn in a safe and secure environment. For anyone to murder nine individuals is upsetting, but to kill them inside of a church during a Bible study class is devastating to any faith community.

Bishop Guglielmone also shared his sympathies with those who lost loved ones in the shooting, and prayed they “will find comforting grace of our Lord surrounding them during this difficult time.”

A number of Jewish groups issued strong statements on the crime, too, including the Anti-Defamation League.

“Hate crimes attack both individual victims and entire communities,” said the Jewish Council for Public Affairs. “Our Jewish values of peace, justice, and tolerance. We stand in direct contrast: for an inclusive and pluralistic community, one that cherishes life and recognizes that every person is created in the image of God.

The statement went on to point out that tragic acts “highlight the fact that there is still racism in our society, and that it is time for leaders in our country to address the issue directly. We must clearly and unequivocally demonstrate that hate violence has no place in our country.

Bishops Noam Marans, director of interreligious and intergroup relations at AJC Global Jewish Advocacy, said that “this horrific massacre of innocents at prayer is extreme depravity. We are shocked beyond words that someone could enter a house of worship in our country and commit such a horrific crime, all the more so if it was racially motivated.”

Charleston Mayor Joseph Riley, who is Catholic, said that for someone to go into a church and kill people who had gathered to pray and worship “is beyond any comprehension. We are going to put our arms around that church and that church family.”

A number of Catholic bishops across the country issued statements, including Archbishop Joseph E. Kurtz of Louisville, Ky., who is president of the U.S. Conference of Catholic Bishops.

He expressed “grief and deep sadness” over the murders, saying, “There have been far too many heartbreaking losses in the African-American community this year alone. Our prayers are with all those suffering from this heinous crime. We join our voices with civic and religious leaders in pledging to work for healing and reconciliation.

Archbishop Kurtz added, “We must continue to build bridges, and we must confront racism and violence with a commitment to life, a vision of hope, and a call to action.”

Boston Cardinal Sean P. O’Malley in a June 18 statement said: “It is foundational to our country’s heritage that places of worship always be sanctuaries of prayer, safety and peace. We must reject these senseless acts of hatred and brutality.

Washington Auxiliary Bishop Martin D. Holley, in a statement as the national chaplain of the Knights of Peter Claver, a Black Catholic fraternal organization, said: “We stand in solidarity with all the people of South Carolina offering our sympathy, condolences, love and prayers for the survivors and all the family members of the victims, begging God to grant us peace and security and respect for the dignity of every human person.”

Above, newly initiated Catholic Sherri Nierste of St. Pius X Parish in Indianapolis shares a close moment with her daughter, Abbey, after Communion during a special Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on June 14 for those received into full communion of the Church this Easter.

Left, Archbishop Joseph W. Tobin delivers a homily during the Mass for the newly initiated at SS. Peter and Paul Cathedral in Indianapolis on June 14.
Pope Francis is shown praying at an Austro-Hungarian cemetery for fallen soldiers of World War I in Fogliano di Redipuglia, northern Italy, on Sept. 13, 2014. The pope in his encyclical “Laudato Si’,” on Care for Our Common Home,” published June 18, said all creation is singing God’s praise but people are silencing it, (CNS photo/Paul Haring)

Pope Francis’ new encyclical

It shouldn’t be, but it seems inevitable that Pope Francis’ new encyclical, “Laudato Si’,” “On Care for Our Common Home,” will often be either praised or criticized depending upon one’s political leanings, instead of being taken for what it is—a teaching document. Therefore, we begin this editorial with advice from Princeton University law professor Robert P. George, a Catholic who has been called America’s “most influential conservative Christian thinker.”

Before the encyclical was released, George called on Catholics to “please receive the papal encyclical in a spirit of willingness to listen and to be taught by the Holy Father. Do not approach it by simply looking for what you agree with or disagrees with on matters of climate change or anything else.” He also said that the first priority should be open ourselves to learning what is to be learned from the Holy Father’s reflections on the physical and moral ecology in the context of the Church’s witness to, and proclamation of, the Gospel. We are about to hear the voice of Peter. Our first and most important task is to listen attentively and with open-hearted willingness to be taught.”

It’s unfortunate that climate change has become such a political issue. Although most scientists assert that it is happening, there are still some deniers. And while most people will accept that the fact that the climate is changing, many assert that there is nothing that humans can do about it. Pope Francis disagrees. He obviously knows that the encyclical will be viewed by many people through political eyes, so at one point he tells liberals that a person can’t claim to be pro-life without a commitment to reversing damage to the environment.

With all that Pope Francis has said about improving the lives of the poor, it’s no surprise that he does so again in this encyclical. He writes about global inequality, and the fact that environmental degradation affects the most vulnerable people on the planet. “The rich, our home, is beginning to look more and more like an immense pile of filth” (#23).

He also says that the previously known fact that the encyclical will be viewed by many people through political eyes, so at one point he tells liberals that a person can’t claim to be pro-life without a commitment to reversing damage to the environment.

Pope Francis draws on the results of the best scientific research to describe the present ecological crisis. Then he considers principles from our Judeo-Christian tradition concerning our commitment to the environment. He tries to get to the roots of the present situation, its deepest causes. He proposes dialogue and action that involve each one of us as individuals, and he offers inspired guidelines for human development.

He uses strong language at times, such as when he says, “The truth, our home, is beginning to look more and more like an immense pile of filth” (#23).

But even if it could be shown that humans aren’t responsible for climate change, surely we can all agree that we have a responsibility to care for our environment.

The pace of consumption, waste and irresponsible use and abuse of the goods with which God has endowed us is the cause of a serious deficit, for the common home has been polluted. The harm we have inflicted on her by our irresponsible use and abuse of the goods which God has endowed her with (#2).

But even if it could be shown that humans aren’t responsible for climate change, surely we can all agree that we have a responsibility to care for our environment.

We wish that everyone would read this important encyclical, a link to which is available online at www.CriterionOnline.com. Even if you do not read it in its entirety, look over our articles about the encyclical in this week’s issue of The Criterion to understand what the pope is teaching. And it’s not only this pope. He quotes popes St. John XXIII, Blessed Paul VI, St. John Paul II and Benedict XVI to show that the care of our environment has long been a priority of the Catholic Church’s magisterium.

Pope Francis draws on the results of the best scientific research to describe the present ecological crisis. Then he considers principles from our Judeo-Christian tradition concerning our commitment to the environment. He tries to get to the roots of the present situation, its deepest causes. He proposes dialogue and action that involve each one of us as individuals, and he offers inspired guidelines for human development.

He uses strong language at times, such as when he says, “The truth, our home, is beginning to look more and more like an immense pile of filth” (#23).

What kind of world do we want to leave to those who come after us, to leave to those who come after us, to future generations?” he writes (#161)

For these reasons, GIFT and IUI do not appear to be morally acceptable, and I generally discourage married men undergoing cancer treatments from banking their sperm because there do not appear to be any legitimate procreative uses once the sample has been stored.

The situation is more nuanced when it comes to the question of banking blood or eggs. We can do at least one thing for assisted procreation called LTOT, or Low Tubal Ovum Transfer, that could help marry the two. The eggs could be carried out using previously frozen eggs.

In vitro fertilization (IVF), also known as artificial insemination or AI), involves the placement of sperm into a woman’s Fallopian tube so fertilization can occur inside her body, rather than in a petri dish.

Of course not!

There are, moreover, safety concerns about the process of egg retrieval from a woman, including the possibility of egg rupture and the risk of causing the woman pain. Removing eggs requires sedation, which is dangerous for some women.

But, too often we hesitate to speak out, fearing that we will be accused of bigotry. Also, when we do speak out, our voices are ignored by much of the media. In short, our Christian beliefs have become a political issue and it will take courage for a Catholic politician to overcome this by courageously standing up for our faith in the midst of intolerance; this is a tall order.

Three years ago, eight concerned Catholic teaching has always stressed the importance of every individual to express his or her freedom of speech, and health care providers must, by law, provide abortion-inducing drugs. These provisions are part of the Affordable Care Act, which is being seriously threatened by an increasing intolerance for Christian beliefs. Is this the society we want our children and grandchildren to experience?

But too often we hesitate to speak out, fearing that we will be accused of bigotry. Also, when we do speak out, our voices are ignored by much of the media. In short, our Christian beliefs have become a political issue and it will take courage for a Catholic politician to overcome this by courageously standing up for our faith in the midst of intolerance; this is a tall order.

Three years ago, eight concerned Catholics came together to form the St. Barnabas Religious Liberty Action Committee to address the marriage equality issue. Since then, we have been able to educate the public about the pro-life implications of same-sex unions.

Over the past three years, the right to marry for everyone has been established in the court of public opinion, as well as in the courts themselves. The right to marry for everyone has been established in the court of public opinion, as well as in the courts themselves.

But too often we hesitate to speak out, fearing that we will be accused of bigotry. Also, when we do speak out, our voices are ignored by much of the media. In short, our Christian beliefs have become a political issue and it will take courage for a Catholic politician to overcome this by courageously standing up for our faith in the midst of intolerance; this is a tall order.

The RFRA legislative process is a “wake-up call” to all people of conscience who want to understand that our religious beliefs and freedoms, guaranteed by the First Amendment, are being seriously threatened by an increasing intolerance for Christian beliefs. Is this the society we want our children and grandchildren to experience?
Poverty and its destructive influence on family life

In his book, *Think and Act Now: How Poverty in America Affects Us All and What We Can Do About It*, Father Larry Snyder, former president of Catholic Charities USA, draws upon the experience of Catholic Charities workers throughout the country to explain that individuals and families are poor if they cannot:

- afford housing that is clean, safe, and in good repair;
- provide nutritious food for themselves and their family on a regular basis;
- consistently pay their utility bills even though it is a priority;
- adequately clothe their children for school with clean clothes that fit and are in good repair, and they do not have proper clothing for work; or,
- afford to go to the doctor for any kind of illness for fear that the visit will be beyond their means to pay for it.

Many Hoosier families live in these circumstances. Poverty is especially hard on individuals who are responsible for others, including spouses, children, elderly or infirm parents or siblings. In fact, poverty is destructive of family life.

In our pastoral letter, *Poverty at the Crossroads: The Church’s Response to Poverty in Indiana*, we write:

As pastors, we witness the struggle that young families, especially single-parent families, have breaking out of the cycle of poverty in order to provide food, clothing, shelter, health care for their children. Finding (and keeping!) good jobs is much more difficult for them because they are often married, because they frequently lack the necessary education, skills and experience to compete in today’s job market. Add to this handicap the costs associated with transportation and health care, and the challenges can be overwhelming.

In addition, as the number of underage and single-parent families continues to grow, the number of fathers who are unable or unwilling to support their children also increases. Strong marriages and healthy families provide an environment that can help overcome the most severe economic challenges. Unfortunately, the stress of economic instability, substance abuse and domestic violence, combined with other social and cultural factors, contributes to the disintegration of marriages, disrupts stable families and often results in substance abuse and other addictive behaviors.

The struggles faced by all families today regardless of their age, race, social status or religious preference are serious. Add to these cultural obstacles the harsh realities of poverty, and the difficulties can seem insurmountable. As we note in our pastoral letter, *Our society today permits—or even encourages—behavior that works against a healthy family life. Consumerism can even foster recklessness, irresponsibility and an unsustainable debt. Promiscuity is fueled by attitudes that disrespect the beauty of human sexuality and the sanctity of marriage and family life. All segments of our society suffer from the effects of cultural and economic threats to the health and vitality of families, but the poor, especially multigenerational poor, are especially vulnerable to negative social and economic influences that undermine family life. It has even been said that stable marriages are increasingly the luxury of the rich.*

We stand for marriage, which we recognize as the union of one man and one woman, and we are determined to strengthen the family as the most basic unit of human society and of the Church. But our commitment to marriage and family life is only talk if we don’t also commit ourselves to helping the poor.

Poverty is not the only threat to family life, but it is probably the most pervasive, destructive influence on family life today and day out. Poverty attacks all of the things that provide safety and stability to families. Its effects are spiritual as well as material, causing families to feel false, hopeless, without dignity, isolated and of little worth in the community—plenty that surrounds them throughout the state of Indiana that is their home.

Poverty at the Crossroads calls attention to the essential interrelationship between stable, healthy families and societies that are supportive and life-giving.

To address the long-term effects of poverty in our society, we must strengthen marriage and family life. … When families are strong, society is strong. When families are broken and unstable, all human communities suffer. At the same time, we recognize that instability of marriage and family life is intensified by poverty, which can produce an intolerable stress that limits human development.

I invite all Catholics in central and southern Indiana to reflect prayerfully on God’s gift of family life. It’s really pretty simple: When families are strong, society is strong. When families are broken, and unstable, we all suffer. May God bless all families. May his grace strengthen all of us to do what we can to strengthen marriage and family life. … When families are strong, society is strong, and we know what we can do to help alleviate the devastating effects of poverty on today’s families.

La pobreza y sus repercusiones sobre la vida familiar

El libro titulado *Think and Act Now: How Poverty in America Affects Us All and What We Can Do About It* (Revivamos nuestras acciones y promovamos. Cómo la pobreza en Estados Unidos nos afecta a todos y qué podemos hacer al respecto) del Rey Larry, director de Catholic Charities USA se basa en la experiencia de los trabajadores de esta organización en todo el país para explicar que una familia o una persona se considera pobre si:

- no puede costearse una vivienda limpia, segura y en buenas condiciones;
- no proporcionan habitualmente alimentos nutritivos para sí mismo y para su familia;
- no pueden pagar sistemáticamente las facturas de los servicios, aunque esto sea una prioridad;
- sus hijos no van a la escuela con ropa adecuada y limpia, y que estén bienas condicionadas; o
- no puede permitirse el médico por ningún tipo de enfermedad, por temor a que la consulta esté muy por encima de lo que puede pagar.

Muchas familias de Indiana viven en estas condiciones. La pobreza es especialmente difícil para quienes tienen a su cargo a otras personas, incluyendo cónyuges, hijos, hermanos, padres o madres enfermos o ancianos. En efecto, la pobreza es una influencia destructiva sobre la vida familiar.

En nuestra pastoral, *Poverty in the Encrucijada: the response of the Igreja ante la pobreza en Indiana*, los obispos escriben:

“Como pastores, somos testigo de las dificultades que enfrentan las familias jóvenes, especialmente las constituidas por padres o madres solteros, para romper el ciclo de la pobreza y poder prever alimentos, ropa, vivienda, educación y atención de salud para sus hijos. Para los padres adolescentes resulta mucho más difícil superar incluso los mejores trabajos, especialmente si no están casados, ya que a menudo carecen de la educación, las deudas y las experiencias necesarias para competir en el mercado laboral actual. Si sumamos a estas desventajas los gastos de transporte y de atención médica, el desafío resulta abrumador.

Además, a medida que aumenta la cantidad de familias constituidas por padres o madres menores de edad, o en las que solo está presente el padre o la madre, también aumenta la cantidad de padres y madres que no pueden o no quieren mantener a sus hijos. Los matrimonios fuertes y las familias sanas proporcionan el ambiente ideal que fomenta el crecimiento y desarrollo de los niños. Sin embargo, en las situaciones extremas, especialmente en el caso de los niños de escasos recursos económicos más graves. Lamentablemente, la tensión que genera la inestabilidad económica, la violencia y la violencia conyugal, en combinación con otros factores sociales y culturales, contribuyen a la desintegración de los matrimonios, perturban a las familias estable, y, a menudo, degrada en el comportamiento y la actitud de sus hijos y otras conductas adictivas.”

“Las dificultades que enfrentan todas las familias de hoy en día, independientemente de su edad, raza, estado social o credo, son graves. Se agravan a estos obstáculos esenciales la dura realidad de la pobreza, las dificultades parecerán insoportables.”

“Nuestra sociedad actual permite—e incluso fomenta—conductas que producen marginación en un contra de una vida familiar sana. El consumismo puede promover el gasto desenfrenado, la promiscuidad, el consumo de sustancias ilegales impagables. La promiscuidad está atada por el irreflexo a la belleza de la sexualidad humana y a la santidad del matrimonio y la vida familiar. Todos los estratos de nuestra sociedad sufren los efectos de la amenaza cultural y económica para la salud y la vitalidad de las familias, pero los pobres, especialmente aquellos aquejados por la pobreza multigeneracional, son especialmente vulnerables a las influencias sociales y económicas negativas que socavan la santidad de la vida familiar. Incluso se ha llegado a afirmar que los matrimonios estable son cada vez más un lujo que solo los ricos se pueden dar.”

“El matrimonio—que entendemos como la unión de un hombre y una mujer—y estamos decididos a fortalecer la familia como la unidad más fundamental de la sociedad humana y de la Iglesia.”

“Pero nuestro compromiso con el matrimonio y la vida familiar se quedarán en metas sin palabras si no somos comprometidos además a ayudar a los pobres. La pobreza no es el único que amenaza la vida familiar, pero probablemente sea la influencia más generalizada y destructiva que enfrentan cotidianamente las familias. La pobreza ataca todo aquello que brinda seguridad y estabilidad a las familias; sus efectos son espirituales y materiales, provocan que las familias se sientan maltratadas, desesperanzadas e indestructivas en la tarea de transmitir al próximo la prolongación de la vida. Pero nuestro compromiso con el matrimonio y la vida familiar es más amplio aún. Afirman que en contra de la vida familiar.”

Traducido por: Daniela Guanipa
St. John the Evangelist
Indianapolis. Summer 1827 Kessler Blvd., E. Drive, Christ the King Parish, emcollins462@yahoo.com.

Polka Jam, Information: 317-846-0705.
Mass, Charismatic 1347 N. Meridian St., June 26, Thurs. 5-10 p.m., Indianapolis.
St. Jude Parish, June 25-27.

The second scheduled dinner will offer cuisine, is set for 6 p.m. on July 18.
comprise the Catholic population of seven ethnic dinners representing 6:30-8 p.m. on July 6.
The archdiocesan offices of Youth Ministry and Young Adult and College Campus Ministry will hold an informational meeting about the groups’ pilgrimages to World Youth Day—set for July 25-31, 2016, in Krakow, Poland. From the Intercultural Ministry Office offers series of ethnic dinners starting in July.

The archdiocesan Intercultural Ministry Office will offer a series of seven ethnic dinners representing the many cultural backgrounds that comprise the Catholic population of central and southern Indiana.
The first dinner, featuring Vietnamese cuisine, is set for 6 p.m. on July 18. The second scheduled dinner will offer food from Korea at 6 p.m. on Aug. 29. Other evenings of ethnic cuisine yet to be scheduled will feature typical meals from Mexico, the Dominican Republic, the Philippines, Myanmar and Africa.

The archdiocesan officers of Youth Ministry and Young Adult and College Campus Ministry will hold an informational session about the groups’ pilgrimages to World Youth Day—set for July 25-31, 2016, in Krakow, Poland. From the Intercultural Ministry Office offers series of ethnic dinners starting in July.

The meeting is open to those ages 16-35 and their parents. To register to attend the informational meeting, log on to www.indycatholic.org/wyd2016. For questions about the meeting, call Scott Williams, youth ministry program coordinator, at 317-236-1442, or 800-382-9836, ext. 1442. †

Donald John Sr. and Darlene Lorena (Siebert) Baechle, members of St. Joseph Parish in Bradenton, Fla., and former members of St. Louis Parish in Evansville, celebrated their 60th wedding anniversary on June 25.
The couple was married on June 25, 1955, at St. Louis Church in Batesville. They are the parents of five children, Deborah Zielinski, Donald Jr., Jeffrey, Thomas and Tony Baechle. They also have 11 grandchildren and nine great-grandchildren. †

Mary’s Garden Party Camp for girls set for July 17-19 in Greenfield
Little Flowers Girls’ Club® will host their annual Mary’s Garden Party Camp at Our Lady of the Apostles Family Center, 2884 N. 700 W., in Greenfield, on July 17-19. All Catholic girls ages 5 and older and their mothers are invited, whether they have any previous involvement in Little Flowers Girls’ Club® or not. Any girl under the age of 10 must be accompanied by a chaperone older than 21 who will be responsible for the child for the duration of the camp.
The Mary’s Garden Party Camp is an opportunity for up to 100 girls to come together for a weekend centered on the Blessed Mother, building virtue and making friendships. Girls will have the opportunity to earn three badges, and have a fun camp experience in a completely Catholic environment. Moms and leaders will have the opportunity to share wisdom on raising young girls, exchange advice on running Little Flowers Club, and meet Little Flowers creator Rachel Watkins and Behold Publications, LLC founder Joan Stromberg.
The cost is $350 per attendee. Registration and more information are available by logging on to www.beholdpublications.com, then click on Camps.

COMPANY AWARD

Keith and Jamie Richey (center and right) accept the Saint Mother Theodore Guerin Companion Award from Providence Sister Denise Wilkinson, the order’s general superior, and former Saint Mother Theodore Guerin Dinner at Saint Mary-of-the-Woods in St. Mary-of-the-Woods on June 6. The Companion Award is given to those who exhibit the qualities of the five sister companions who traveled with Mother Theodore to Saint Mary-of-the-Woods. The Riches received the award for providing rent-free space for Providence Flyers at its present location on National Avenue in West Terre Haute. The Riches are members of Saint Mary-of-the-Woods Parish in Saint Mary-of-the-Woods. (Submitted photo)
Pope Francis contemplates Shroud of Turin, calls it ‘icon of love’

VATICAN CITY (CNS)—It took place in silence and lasted only a few minutes, but Pope Francis’ time of prayer and contemplation before the Shroud of Turin was marked with gestures of reverence and tenderness.

Revered by many as the burial cloth of Jesus, the shroud was the second stop on the pope’s packed itinerary for his two-day visit to the northern Italian town of Turin.

The pope did not give a speech on June 21 in the Cathedral of St. John the Baptist, where the shroud is housed, but he described it later as an icon of Christ’s great love for humankind.

“At the end of our celebration, our thoughts go to the Virgin Mary, loving mother and attentive to all her children, whom Jesus entrusted to her from the cross, while he offered himself in the greatest act of love. The icon of this love is the shroud,” Pope Francis said before reciting the midday Angelus prayer.

“Shroud draws [us] to the face and mortuary body of Jesus and, at the same time, impels us in the same direction as Jesus’ gift of love,” he said, making reference to the words of St. Paul.

After his first meeting in Turin, a gathering in a public square with thousands of people from the world of work, Pope Francis walked to the cathedral nearby. He entered the church at 9:15 a.m., and walked directly toward the shroud, which had been on public exhibit since April 19.

The pope stood before the shroud for about 20 seconds, then crossed himself before settling into a wooden armchair. He sat in dim lighting and in silence, with his head bowed for several moments. He crossed himself again before approaching the shroud, stopping only a few feet away. He stood there, contemplating it for another 20 seconds or so, before walking right up to its case, touching it gently and crossing himself again.

He then prayed before a side altar in the cathedral, the location of the tomb of a native of Turin, Blessed Pier Giorgio Frassati, who died at age 24 after a short life.

Piazza Vittorio. Officials estimated the crowd at 100,000 people.

“During his homily, the pope reflected on three aspects of the love of God: God’s love is faithful, re-creates all things anew, and is stable and sure, he said.

On the first aspect, the pope said God’s love does not disappoint, never fails and is incamate in Jesus.

“For love, he became man; for love, he died and resurrected; for love, he is always at our side, in beautiful moments and in difficult ones. Jesus loves us always, until the end, without limits and without measure. And he loves all of us to the point that we each can say, ‘He gave his life for me.’ For me,” he said.

“The faithfulness of Jesus does not give up even in the face of our own unfaithfulness,” he added.

A person experiences the ability of God’s love to re-create when one realizes his or her own mistakes, sins and weakness, and opens up to the forgiveness and love of Jesus, the pope said.

“The spirit of the world is always searching for newness, but only the faithfulness of Jesus is capable of true newness, of making us new people, of re-creating us,” he said. The day’s Gospel reading about Jesus calming the storm on the Sea of Galilee demonstrates the third aspect: the stability and sureness of God’s love, said the pope.

When people feel they are unable to go on, he said, Jesus offers them “the rock of his love, onto which each person can grasp, certain they will not fall.”

“How many times have we felt that we cannot go on?” the pope said. “But [Jesus] is always beside us, with an extended hand and an open heart.”

The pope then urged the faithful to reflect on whether they are living on the “rock” of God’s love. People, including even Christians, run the risk of forgetting God’s love and of feeling “paralyzed by fears of the future and seeking security in passing things or in models of closed societies that tend to exclude more than to include,” he said.

He prayed that the Holy Spirit would help make Christians aware of the constant and faithful love of God, “to face life with courage and to look at the future with hope.”

“The peace that [God] gives us is for everyone,” he said, “even for the many brothers and sisters who are fleeing wars and persecution in the search of peace and freedom.”

The pope’s two most recent predecessors also visited the shroud: Pope Benedict XVI in 2010, calling it the “icon of Holy Saturday,” and St. John Paul II in 1998.

Pope Francis’ homily marked his first public appearance since his June 13 visit to Castelnuovo di Porto, a shrine of Our Lady of the Rosary that houses the remains of St. John Paul II in 1998. †

Pope to Special Olympics athletes: Help society, Church beat exclusion

VATICAN CITY (CNS)—Help society and the Church overcome all forms of discrimination and exclusion, Pope Francis told a delegation of Special Olympics athletes.

He encouraged the athletes to keep helping each other “discover your potential and to love life and appreciate it with all of its limits and, above all, beautiful aspects.”

The pope’s comments came during an audience on June 19 in the apostolic palace with Special Olympics directors, coaches, family members and athletes, who will be representing Italy at the games in Los Angeles on July 25-Aug. 2.

The pope praised the athletes’ drive to “get in the game,” and expressed his hope that participation helps them become more active members of the society and the Church, thereby helping “society and the Church overcome every form of discrimination and exclusion.” †

ST. CATHERINE OF SIENA
“St. Maurice, Decatur Co.”
CHURCH FESTIVAL
SUNDAY, JUNE 28, 2015
All you can eat in the air conditioned dining hall
Chicken and Roast Beef Dinner

Serving 10:30 am – 3:30 pm
Adults $10.00 and children 12 and under $4.00
Carry out $10.00 (not all you can eat) 10:30-1:00

Raffles, Country Store, Kids & Adult Games, Bingo and family fun for all!!

Women’s Woodscape Retreat
July 9-12 $375

This retreat is designed to provide time and space for prayer and quiet, while also engaging you in a daily optional activity, such as bread baking as a spiritual experience, alpaca fiber experience, art as prayer and walking with a saint.

Other opportunities during your stay are daily Mass, praying in the Blessed Sacrament Chapel, morning prayer with the Sisters of Providence and walking the nature trails and the labyrinth. You may meet with a spiritual director throughout your days of retreat.

Register by July 2.
Archbishop encourages young adults to read pope's encyclical, live simply

By John Stegeman

On the night before Pope Francis arrived in the United States, leaders of the archdiocese for Washington said they were encouraging young adults in the archdiocese to read Pope Francis' encyclical letter, “Laudato Si’,” which was released June 18.

“We hope that the pope's letter will be fruitful for young people seeking meaning in life and a deeper understanding of how to engage in the world’s biggest challenges,” said Archbishop Wilton D. Gregory.

The archbishop encouraged young adults to take advantage of the pope's letter.

“We started as a serving art to consider many of the things that Pope Francis expressed in his letter,” he said. “It is all people to take responsibility for the care of God's creation.”

Stegeman (Catholic News Service) - Archbishop Wilton D. Gregory offered young adults in the archdiocese an opportunity to reflect on the truth and happiness that connects with the pope’s letter.

Encouraging the pursuit of “a conscious, shared commitment to a group of young adults,” he “always is more rewarding,” he added. “If you join, imagine what you really need.

“Over 20 years, I’ve traveled around the world [using] the community I taught that I didn’t need all the stuff I thought I needed to be happy. I like to ask myself, ‘How much stuff do I need?’”

The archbishop shared advice during a talk with about 150 young adults in a Theology on Tap gathering in Washington.

Sponsored by the archdiocese’s Young Adult Ministry and held at the Treaty Brew Co., the evening’s gathering was an opportunity for young adults to consider the pope’s encyclical letter, “Laudato Si’,” and its informal, relaxed setting.

The archbishop offered the opportunity to speak in the group to discuss the pope’s encyclical letter, “Laudato Si’,” in the pope’s long-awaited encyclical, or one on the planet’s Common Home.

He said that the encyclical “will have major implications in the way in which we think about the world and our relationship to the environment.”

Encyclical comes at crucial time with message for all, speakers say

VATICAN CITY, C: Pope Francis’ encyclical letter on creation and protecting the environment is timely for the anxious times and for human in flux and Peace and worked on early days of his papacy.

Even journalists publish and comment on the pope’s encyclical, as they reflect on their area of expertise, he said. Indeed, Pope Francis and other people say that they will be called to the people to create a “green economy” by the third generation. The pope also said that the encyclical is an offer to all countries, not just to the least developed countries as a “call to dialogue.”

The day before the encyclical was released, Pope Francis called the apostolic letter, “Laudato Si’,” a “call to action” to protect the environment.

The letter, which Pope Francis released June 18, is the first encyclical letter of his papacy.

The document, which presents the pope’s case for the care of creation, also offers guidance for the future, and for the protection of the environment. The pope also said that the encyclical is a call to dialogue between all nations.

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The pope also acknowledged the “urgent action” that is needed to address the environmental crisis.

The pope’s letter is titled “Laudato Si’,” which is Italian for “Praise Be to You.”

The encyclical presents the vision of an “integral ecology” that highlights not only to Pope Francis, she said, but also to the rest of the world. “We need to address this issue, she said, and raise the question of how our actions are hurting the planet and the people who live on it.”

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Religious leaders decry arson at Church of Multiplication in Holy Land

JERUSALEM (CNS)—The Council of Religious Institutions of the Holy Land (CRILH) issued a strong condemnation against an early morning arson attack on the Benedictine Church of the Multiplication at Tabgha on the Sea of Galilee on June 18. The CRILH, which is made up of the Chief Rabbinate of Israel, the Heads of the Local Churches of the Holy Land, and the Ministry of Islamic Waqf of the Palestinian Authority, said they were outraged by the arson and vandalism.

“Since December 2009, about 43 churches and mosques were torched or desecrated, yet not a single person has been prosecuted by the authorities,” a CRILH statement said. It called on authorities to “bring the perpetrators to justice, prevent such attacks, and restore safety and respect for holy sites of all religions.”

Firefighters were called at 3:30 a.m. to extinguish the fire, which destroyed the roof and damaged a storage room, Church offices and a prayer room. Wadie Abunasser, a Church spokesman, said the blaze caused millions of dollars in damage. Graffiti scrawled in red paint in Hebrew also was found at the site. It read, “False idols will be smashed,” which is part of the “Aleinu,” a prayer said three times a day by religious Jews.

An elderly Benedictine monk and a young volunteer were treated for light smoke inhalation injuries, according to the Latin Patriarchate of Jerusalem.

The church is built on the spot where Christian tradition holds that Jesus miraculously multiplied five loaves and two fishes to feed 5,000 people who had come to hear him preach, according to the Gospel of Mark.

The church is known for its mosaics depicting the miracle and is one of the highly visited pilgrimage sites along the shores of the Sea of Galilee. In April 2014, the CRILH issued a similar condemnation for an attack against the Church of the Primacy of St. Peter, also located on the shore of the Sea of Galilee in Tabgha, and of a mosque in the northern Israeli Arabic village Fureidis.

This latest incident does not promote peace among peoples of all religions, and it discourages pilgrims and tourists from visiting the Holy Land, the Latin Patriarchate said in a statement.

Police said 16 religious yeshiva students from the West Bank who had been camping in the area were arrested on the morning of June 18 in suspected connection to the attack. They were later released.

Israel is considering labeling the arson as a terrorist attack, that 5,000 pilgrims visit the church daily. The site was to be closed for at least three days.

“I was shocked and saddened to learn this morning of the fire at the church at Tabgha. Such terrible desecration of an ancient and holy place of prayer is an attack on the very fabric of life in our country—where people of different faiths seek to live together in harmony and mutual tolerance and respect,” Rivlin said.

Father Gregory also said he understands it is a small group of people carrying out such attacks, which he described as attacks on Israeli democracy. †

As Mgr. Vollz would say: “Live the Gospel” Put another way, we deserve what we tolerate.

(For additional information on the St. Barnabas Religious Liberty Action Committee formation process and/or receiving information about religious liberty, please contact us at 317-403-3219 or e-mail蛄smpfrb@comcast.net) †

A number of babies have been born as a result of this technique, and insofar as a woman was enabled to conceive a child through marital acts with her husband, this approach also would seem to raise any fundamental moral concerns.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a speaker for the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org) †

PACHOLCZYK

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of the eggs. Strong chemicals are used in the freezing process, and no one knows how much the eggs might absorb. Moreover, there has been little systematic follow-up of children born from frozen eggs, so it remains unclear whether they face increased health risks when they arise from an egg that has been frozen and thawed. In principle, nevertheless, if the egg harvesting step could be carried out with low risk to women, if the egg freezing process would not cause any deleterious effects, if children who might later come into being, and if the eggs were only used for morally legitimate purposes like LTOT, freezing a woman’s eggs would appear to be morally allowable.

Another emerging method of preserving fertility for cancer patients relies on the removal and freezing of sections of the ovary (rather than individual eggs). This ovarian tissue can later be grafted back into a woman’s body following chemotherapy, allowing her to again ovulate naturally and, in some cases, conceive naturally.

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FREEDOM

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theme this year is the “Freedom to Bear Witness.” The celebration, which began on June 21 and runs through July 4, will focus on how religious freedom enables us to bear witness to the truth of the Gospel. In its talking points for the Fortnight for Freedom, the USCCB states, “Through prayer, education and public action during the Fortnight for Freedom, we can promote the importance of preserving the essence of religious freedom for now and the future, for Catholics and for those of all faiths.”

The St. Barnabas Religious Liberty Action Committee, with the support of Mgr. Anthony Vollz and Father Benjamin Syberg, our pastor and associate pastor, will continue to provide our parish, as well as others, with information that will enable parishioners from all churches to understand the seriousness of the threat to our religious liberty, and what all of us need to do to preserve it.

Please get involved, stay informed and, above all, share your religious faith! We can and will be heard!

As Mgr. Vollz would say: “Live the Gospel” Put another way, we deserve what we tolerate.

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“Air Conditioning, Heat Pump or Furnace” 132 Anniversary Sale

132 Anniversary Sale

God gives people talents to promote the good of others

By David Gibson

Most people agree that great teachers are gifted people. I, for one, am indebted to several fine teachers who awakened me to my own modest gifts, and inspired me to develop them.

Great teachers tend to work hard. They keep their noses to the grindstone when it comes to developing—and later maintaining—a degree of expertise in their chosen field.

The long hours and energy this requires prompt some to shout that they are filled with gifts carefully crafted by the hands and demands of others. But quite the opposite is true of great teachers. They cultivate not just their gifts, but the gifts of others.

A new documentary film titled Seymour: An Introduction tells the story of a great teacher named Seymour Bernstein, a wonderful pianist. In 1977, he left the concert circuit in order to focus on teaching and composing. Today, at 88, he still teaches—teaches marvelously, that is. We watch in the film as Bernstein infuses his teaching with much more than musical expertise and keyboard mastery. The film presents him as committed and kind. At an advanced age, he not only instructs students but evokes the best within them.

Not surprisingly, they relish this. One student exclaims, “He showed me what a musician could be!” The students encountered in this film already are highly skilled pianists. But Bernstein inspires them to reach deeper than skill alone can take them in order to discover the beauty in music and bring it into their world.

“Music and life interact,” Bernstein states. For music reflects life’s dynamics with all its pleasures, harmony and dissonance. He wants as a teacher to “inspire an emotional response for all aspects of life.”

I cannot help thinking that St. Paul would have enjoyed making Bernstein’s acquaintance. After all, Bernstein shares his finest gifts with others, just what Paul exhorted early Christians to do.

Society may take largely for granted the role teachers fulfill by sharing knowledge, experience and wisdom with students. Indeed, society slights, in subtle ways, the value of sharing gifts in ways that build others up and strengthen communion and cooperation with them.

For one thing, society often functions in competitive ways that motivate people to work against each other. Some fear, too, that in validating the gifts and contributions of others they will cede control over certain situations, a control they prefer to exercise alone.

The Holy Spirit is God, and therefore infinite. That is illustrated by the gifts called the charisms. The word “charism” means simply a “gift of grace.” Based on how St. Paul uses the word in 1 Corinthians 12 and Ephesians 4:7-16, we can define charisms as supernatural gifts given to an individual by the Holy Spirit for the service of others and the upbuilding of the entire Church.

St. Paul doesn’t give us an exhaustive list of these gifts because the Spirit, in his infinite creativity, is always pouring out new ones. There is a danger, however, that we can limit the charisms to the more spectacular gifts mentioned in 1 Corinthians 12, which include prophecy, healing and miracles.

Notice, though, how Paul, in Romans 12:6-8, talks about some rather humble things that he also considers charisms, such as works of mercy—which should be done cheerfully—and giving alms, which should be done generously.

There are other humble, seemingly natural charisms such as hospitality. Some people have an extraordinary gift of making people feel welcome, at home and loved.

When I was a seminarian, a Catholic family invited us as well, often through the wisdom of his pastors.

The charisms were standard equipment for first-century Christians as they met the challenge of proclaiming the Gospel to a pagan world. We need to recover these gifts if we are to successfully re-evangelize a world that has become no less welcoming of the Gospel message.

(Marcelino D’Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.)
When challenges arise, think about what you can do.

Before I opened my eyes for the day, I felt burdened. My thoughts turned to the fear of writing and the fear of not getting it right. It was a time when I was struggling with the idea of putting my words on paper.

Yesterday’s ophthalmologist’s appointment shatter my childhood dream that my eyesight would always be fixable. A tragic childhood lesson was that an area of double vision? Now we live with the fact that an area of double vision exists in trifocals and some tests?

My thoughts raced into the future. What if I didn’t write what I wanted to write? What if I didn’t write anything at all? What if I couldn’t write?

After all, there never seemed to be enough time to write. I was too busy with the soccer games and dance recitals, to have them spend the night and go to Steak N Shake. How about making a meal for the neighborhood who was just diagnosed with cancer?

Finally, I opened my eyes. It was time to go. I was there. Our spirits were light, and we walked into church.

Streams of morning light spilled across the landscape as we walked past the parking lot. A cool breeze caressed my face as I raced toward the church.

Inside, I took my place in the pew, knelt down and prayed. As I bowed my head, fears of my eyesight, the concerns about the day’s demands, and struggles about finding time for others surfaced.

Unexpectedly, in the silence, an answer arose. It came without asking. It arrived without effort. The words were distinct and clear. They were for me, and they were for you.

"Don’t think about what you can’t do …"
The Book of Wisdom is the source of this weekend’s first reading. When this book originally was written, the plight of God’s people was not good. They had experienced many evils in their history. Among these experiences was the loss of their national independence, with an ongoing humiliation and misery. Many have longed to see the Holy Land to make new homes elsewhere. But in these new places, they were virtual outcasts if they retained their ethnic and religious identity.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that “God does not make death” (Wis 1:13). God does not design the hardships and tears that come upon people. The evils will of people bring these misfortunes upon others.

Nevertheless, God’s justice and goodness will prevail. It might mean that time is required for the ship of human life to reach the safety of the shore. Goodness will prevail. It might mean that the hard things in one’s life are God’s way of teaching the person the meaning of life and the value of a Christian vocation.

Even good people can fail to see that hardships come not from God, but from nature or the evil acts of others.

Paul, in the second reading, reminds us that our priorities easily can be confused. Finally, St. Mark’s Gospel tells us that sickness and anxiety are part of human life.

God does not desert us. Jesus possesses this key to eternal life. We must recognize what life actually is all about. It is not about earthly reward.†

**Reflection**

These three readings all remind us that human reasoning can be flawed. In the first reading, attention obliquely is drawn to the fact that some willingly hurt others, on a modest scale, or on a great scale. The minds of oppressors are distorted, and oppressors often continue to work their evil will.

It is easy to accuse God of “allowing” misfortune, even tragedies, to come. Even good people can fail to see that hardships come not from God, but from nature or the evil acts of others.

Our pastor recently left the active ministry of the priesthood, and now he is advertising on the Internet that he is available for weddings or funerals (including weddings of gay/lesbian couples). The Catholic priest who married us is active in the active ministry of the priesthood, and is now a Presbyterian minister. Both of these men are quick to proclaim openly that they used to minister as Catholic priests.

My question is this: How does a Catholic feel about this? Do they treat this man now? I am appalled at their behavior and wonder what we are doing wrong that so many men are leaving the priesthood. (New Jersey)

A man could not imagine your pain at seeing your child undergo such suffering. Continue to pray—and I will, too—that the Lord will ease your son’s agony and continue to comfort you in these difficult days.

Our son, who is 19, has suffered from anxiety and depression since puberty, although it’s only recently that we have recognized the depth of what it is. He began using marijuana in his early teens, dropped out of school, struggled to hold a job and was very unstable.

His girlfriend recently gave birth to their son, whom he loves dearly. He seems to want very much to become what he calls “a good man,” but he keeps slipping. This day by day, he feels that he is a “pathological liar.” The trust in their relationship has been broken so many times that I don’t think his girlfriend will take him back.

He keeps saying that he wants to return to church. I try to say this on his behalf. Believe me, I put no pressure on him, although I am a very committed Catholic. But every Sunday morning, he seems to find some reason why he just can’t get up and go to church.

My simple question is: Is it possible, because of everything that he has done wrong in the past that a “bad angel” is influencing him not to go back to Mass or to reconnect with the Church? I am shy about talking to our parish priest about it, but this is a possibility that could be done to release him from this hold? When I see him so broken, I feel that my heart is wrapped in thorns. (New Zealand)

I do not believe that your son is under the control of a “bad angel.” It’s much more likely that he is in the throes of depression, which is an increasingly common disease in our fast-paced world, a medical condition with medical remedies.

I am afraid to say this on your behalf. Your son, whom you love dearly, seems to want very much to become what he calls “a good man,” but he keeps slipping. This day by day, he feels that he is a “pathological liar.” The trust in their relationship has been broken so many times that I don’t think his girlfriend will take him back.

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Christian hope does not let sting of death poison your life, pope says

St. Anthony, Indianapolis, June 9.


These experiences of death are particularly disturbing—“like a black hole that opens in the life of a family and for which we don’t know how to give any explanation.” Sometimes family members will blame God. “They get mad at God, they curse him,” or begin to question or doubt his existence, the pope said.

“This anger is a bit of what comes from the heart of huge heartache” of losing a family member, he said. Unfortunately, death has a number of evil “accomplices,” which are even worse,” and their names are hatred, envy, pride, greed, indifference—basically the “sin of the world and unjust.”

Death’s “auxiliary forces” render so many families helpless and, so often, such horror in some parts of the world starts to seem like an “absurd normality.”

“The Lord free us from getting used to this” kind of loss of life, he said.

Christian hope does not let sting of death poison your life, pope says

VATICAN CITY (CNS)—Christian hope and faith in the afterlife mean the sting of losing a loved one does not have to leave behind a poisonous venom in our lives, Pope Francis said.

“Our loved ones have not disappeared into dark nothingness. Hope assures us that they are in God’s good and strong hands. Love is stronger than death,” he said at Thursday before the week of ordinations to it; elsewhere in the Curia.

The pope said.

“ ‘When will mommy come back home?’ Oh, what do you say? The child suffers,” and he or she lacks the experience

“They ask, ‘Where is daddy? Where is mommy?’ “Oh, what do you say? The child suffers,” and he or she lacks the experience

“ ‘When will mommy come back home?’ Oh, what do you say? The child suffers,” and he or she lacks the experience

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“Did you ever notice on ‘Jeopardy!’ that the Bible or the Old Testament is the last category chosen by the contestants? The people on that TV show are chosen because of their knowledge, but they realize their shortcomings when it comes to the Bible.”

So begins the introduction to author John F. Fink’s latest book, Introducing the Old Testament: An Overview of Its Contents and Its Message. The book is published by St. Pauls, the publishing house operated by the Society of St. Paul, an international religious congregation of priests and brothers dedicated to serving the Church through the communications media.

Fink wrote a book popularized by Criterian readers because Fink, editor emeritus of the newspaper, penned a series of columns published on the same subject.

“I put them together in book form, and St. Pauls thought enough of it to publish it,” Fink said in an interview. “I hope that it will encourage Christians to read the Old Testament along with the book as a guide, so they can see why the Old Testament remains important for Christians and how Jesus fulfilled the prophecies of the Old Testament.”

The Catholic Bible has 46 books in the Old Testament, Fink noted, and the Pentateuch (which the Jews call the Torah) consists of the first five books. The Catholic Bible follows those books with 16 historical books, seven wisdom books and 18 prophetic books, and the author follows that arrangement.

“However, I do not have 46 chapters in this book,” he wrote. “I don’t have separate chapters for all of the Jewish minor prophets because I thought I should consider them in the context of Jewish history, and I tell about them there.”

Fink does have separate chapters on the major prophets, but they are inserted where they fit historically.

Fink’s commitment to the Catholic press goes back decades. He has been a stalag at Catholic publications since 1948, even working part time while attending the University of Notre Dame and later serving in the Air Force for two years.

Introducing the Old Testament: An Overview of Its Contents and Its Message is the author’s 16th published book. Fink, who served as editor of The Criterion for 12 years, said his passion for the written word has not waned.

“When I left the editorship of The Criterion at the end of 1996, I was only 65,” he said then that I had no intention of retiring, but that I had the job so I no longer had to go to meetings, keep a budget, or do [personal] problems,” he said. “All I had to do was read and write, which is what I enjoyed doing, and I also had enough free time to write those books.”

More writing—and possibly even another book or two—may be part of the editor emeritus’ future plans.

“I haven’t decided yet whether I want to propose my present series of columns, on the history of the Church, into book form,” Fink said. “I do have one book manuscript, American Catholic Heroes & Heroines, that I’ve been unable to sell to a publisher. Perhaps I’ll draw from that for my next series of columns.”

(introducing the Old Testament: An overview of its contents and its message, can be purchased for $12.95 at www.stpauls.us. For more information, call 800-947-2322.)
What was in the news on June 25, 1965? Guidelines for ecumenism in the U.S. are laid out, and speculation on a birch control decision

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 25, 1965, issue of The Criterion:
- Map guidelines for ecumenism
- Washington...—The U.S. Catholic Bishops' Commission for Ecumenical Affairs has laid down suggested interim guidelines for the practice of 'spiritual ecumenism' by Catholics. The commission's guidelines cover joint prayer and joint worship ('communicatio in sacris') by Catholics and other Christians. In line with the Second Vatican Council's ecumenism decree, it recommends both but with certain reservations, particularly in the case of joint worship. In the latter area, the document opposes intercommunion by Catholics and non-Catholic Christians; says non-Catholic clergy should not preach at Catholic Masses and that Catholics should not preach at non-Catholic eucharistic services; and opposes having priests take an active role in non-Catholic ordination ceremonies.
- The document stresses the commission's recognition that 'it is the local bishop who has the authority to make dispositions' in ecumenical matters.

• Indianapolis ‘pioneer’: St. Patrick’s parish to mark centennial
• Bishop appointed to Lafayette See
• For six-county area: Centralized teacher plan is announced
• Interview with Hans Kueng: Outlook for the council after three sessions
• State CEF parley slated tomorrow in Indianapolis
• Birth control aid approved by Ike
• Sees upswinging in Red anti-church drive
• Join WCC, Orthodox urge Rome
• ‘Aggiornamento’ impact on world seen feeble
• Glennary opens ‘spun’ program for volunteers
• Not council matter: Birth control issue seen up to the pontiff

‘MILWAUKEE—When the Church acts in the continuing birth control issue, Pope Paul VI himself, and not the Second Vatican Council, will make the pronouncement. This is the thought of Dr. John R. Cavanagh, a Washington, D.C., psychiatrist who is a member of the special papal commission studying the problem. He added the observation that the pronunciation more likely will be conservative rather than radical.’

• Providence Sisters open summer session
• The council and conscientious objectors
• Bishop urges changes in the religious life
• $5 million grant given St. Louis U
• Gold tourny set Saturday at Willowbrook
• Pope Paul completes two eventful years
• Laurenos sets annual dinner and bazaar
• Summer study is set for Marian faculty
• UN body seen echoing papal peace approach
• Postconciliar liturgical body enlarged by pope

Read all of these stories from our June 25, 1965, issue by logging on to our archives at www.TTheCriteriononline.com.