



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Emmaus Walk

Columnist Debra Tomaselli says when challenges arise, think about what you can do, page 12.

CriterionOnline.com

July 26, 2015

Vol. LV, No. 37 75¢



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.”



Archbishop William E. Lori

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?”

“And at our end of the boat are those 21 Coptic Christians, who just recently were lined up and beheaded while the cameras kept rolling.”

American Catholics don’t suffer the same

See LORI, page 16

See related column, page 4.



A call to responsibility

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/Nancy Wiechec)

All creation sings God’s praise, but people are silencing it, pope says in encyclical

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,

See related editorial, page 4, related story, page 16.

a person cannot claim to respect nature while supporting abortion, nor can one claim to be pro-life without a commitment to reversing 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

See ENCYCLICAL, page 8



CNS photo/Paul Haring

What to do? Pope Francis’ practical tips for helping the environment

VATICAN CITY (CNS)—Pope Francis’ encyclical “*Laudato Si’*,” on Care for Our Common Home” is a call for global action as well as an appeal for deep inner conversion.

He points to numerous ways world organizations, nations and communities must move forward and the way individuals—believers and people of good will—should see, think, feel and act.

Here are some of the pope’s suggestions, with references in parentheses to their paragraphs in the encyclical:

- Do not give in to denial, indifference, resignation, blind confidence in technical solutions. (#14, #59)
- Have forthright and honest debates and policies; issues cannot be dealt with once and for all, but will need to be “reframed and enriched again and again” by everyone with plenty of different proposals because there is no one way to solve problems. (#16, #60, #185)
- Reduce, reuse, recycle. Preserve resources, use them more efficiently, moderate consumption and limit use of non-renewable resources. (#22, #192)
- Slash pollutants and greenhouse gas emissions. Transition to cleaner and renewable energies and replace fossil fuels “without delay.” (#26, #165)
- Promote green construction with energy efficient homes and buildings. (#26, #180)
- Protect clean, safe drinking water and don’t privatize it with market-based fees for the poor. (#27-29, #164)
- Keep oceans and waterways clean and safe from pollutants; use biodegradable detergents at home and business. (#30, #174)
- Be aware that synthetic pesticides and herbicides will hurt birds and insects that are helpful for agriculture. (#34)
- Leave room for wandering and migrating species by creating “biological corridors;” don’t let dams, highways and construction lead to their extinction. (#35)

See TIPS, page 9

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, SS. 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.

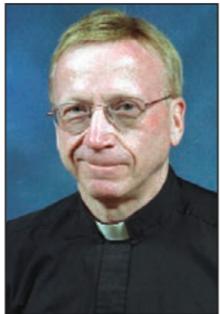
“Coordinating our Mass schedules will better enable downtown parishioners and visitors to avail themselves of the sacraments at various times of the day,” said Father Carlton Beever, pastor of St. Mary Parish. “This will provide the opportunity to participate in the Eucharist before work, at lunch time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

Holy Rosary Parish will offer Mass on Monday-Friday 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.-noon. And Mass will be celebrated at 5:15 p.m. at the cathedral on Monday-Friday, with confessions heard afterward. (See accompanying story for more information.)

St. John Parish is the only downtown church where there is a change in its Saturday evening and Sunday 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.



Fr. Carlton Beever

“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.”

Coordinating 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.-noon.

“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 gathering similar 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 connectivity.”

Father Beidelman, too, 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—things 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.) †



Fr. Patrick Beidelman



Nick Lesch, left, and Jake Firestine kneel in prayer during a Feb. 11, 2013, Mass at St. John the Evangelist Church in Indianapolis. Beginning in July, four parishes in downtown Indianapolis, as a result of the archdiocese’s Connected in the Spirit planning process, will coordinate their daily Mass schedules and offer more opportunities for the sacrament of reconciliation. (File photo by Sean Gallagher)

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
 - 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 morning Masses and Latin Masses
 - Weekend Mass: 4:30 p.m. (English) on Saturday; 8 a.m. (Anglican Use), 9:30 a.m. (English), 11:30 a.m. (Latin) on Sundays
 - For 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.-noon, 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.stjohnsindy.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.saintmarysindy.org; 317-637-3983
- 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.ssppc.org; 317-634-4519. †

Official Appointment

Effective July 1, 2015

Very Rev. Dennis Duvelius, V.F., pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County, reappointed to a second six-year term as pastor of St. Paul and St. Mark parishes and continuing as Dean of the Tell City Deanery.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †



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.ewtn.com/faith/papalPrayer.htm.) †



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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.

Postmaster:
 Send address changes to:
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Archbishop welcomes newly initiated with special Mass

By Natalie Hoefler

Imagine feeling “whole for the first time in many, many years,” or the joy of finding “a new home,” or even feeling “a sense of peace and connectedness” after receiving the Eucharist.

These were feelings described by some of the people who came into full communion of the Catholic Church at Easter this year. They are called the “newly initiated,” and Archbishop Joseph W. Tobin celebrated a special Mass for them at SS. Peter and Paul Cathedral in Indianapolis on June 14.

During his homily, Archbishop Tobin welcomed them and commented on “the real joy we have at the growth our Lord has given to the archdiocese—the presence of our brothers and sisters who were fully initiated into the sacred mysteries at Easter this year.”

The archbishop likened the faith journey to a dream a man had. He dreamed he was in a circus tent with a tightrope overhead, and a tiny wheelbarrow at one end of the tightrope.

“God asked the man, ‘Do you believe that I can do anything, that I could wheel this wheelbarrow to the other side?’” the archbishop declared. “He said, ‘Sure, you’re God. You can do anything.’ And God said, ‘Then get in the wheelbarrow.’”

“Belief is getting into the wheelbarrow of life, and trusting that God is leading us somewhere.”

Archbishop Tobin encouraged those in attendance to pray to Christ when faced with the “mess” of life. He suggested, “We can say to the Lord, ‘... What I’m really asking is for you to help me sense your presence and believe. Please give me bold courage to sustain this faith, and to witness it for others who need it from me.’”

He noted the joy the newly initiated bring to the Church, particularly during Communion.

“The presence of our new brothers and sisters in Christ gives us joy today as we celebrate the Eucharist, since today we can share with you the bread of life and the cup of salvation.”

Archbishop Tobin was the principal celebrant of the Mass, concelebrating with Father Steve Jarrell, pastor of Christ the King Parish in Indianapolis, and Father Rick Eldred, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell.

Before concluding the Mass, the archbishop commented on recognizing “faces from Bedford, New Albany and all parts [of the archdiocese] in between. Your presence reminds us of the diversity in our archdiocese, but also of God’s great work.”

A group of six traveled to Indianapolis for the Mass from Most Sacred Heart of Jesus and St. Augustine parishes in

Jeffersonville. Among them was newly initiated Terri Lugo of St. Augustine Parish.

“The Mass was amazing,” she said at a reception afterward across the street at the Archbishop Edward T. O’Meara Catholic Center. “It was so nice of the archbishop, taking time out of his schedule to do this.

Becoming Catholic is the best choice I ever made.”

William Phillips of Most Sacred Heart of Jesus Parish, who went through the Rite of Christian Initiation of Adults (RCIA) with Lugo as part of a shared ministry of the two Jeffersonville parishes, agreed.

“[Becoming Catholic] has been very enlightening,” he said. “I’m glad I got to share this Mass with people I’m close to.”

The Mass for the newly initiated was organized by the nine-member Archdiocesan RCIA Committee. The committee supports parish RCIA programs and implements archdiocesan RCIA guidelines, among other duties.

“The archdiocese offered this Mass [for the newly initiated] years ago,” said Gayle Schrank, a member of the committee and a parishioner of St. Mary Parish in Navilleton. “The idea was presented, and it was unanimous that we wanted to do it [again]. We wanted to have people come together in one place to celebrate their unity in the Church.”

Among those who participated in the Mass was Sherri Nierste of St. Pius X Parish in Indianapolis. She also came into full communion of the Church this Easter. She was drawn to the Church through two of her children who attend St. Pius X School.

“We started to attend Mass and started to become more involved,” said Nierste. “I was just moved to become part of the Church at St. Pius through their love and sense of community there.”

She now appreciates the ability to receive the Eucharist and the sense of peace she experiences through the sacrament.

“I really feel the Holy Spirit, a change, every time I [receive] the Eucharist. [It’s] a sense of peace and connectedness that’s stronger than it was in my 40-some prior years of life,” she noted.

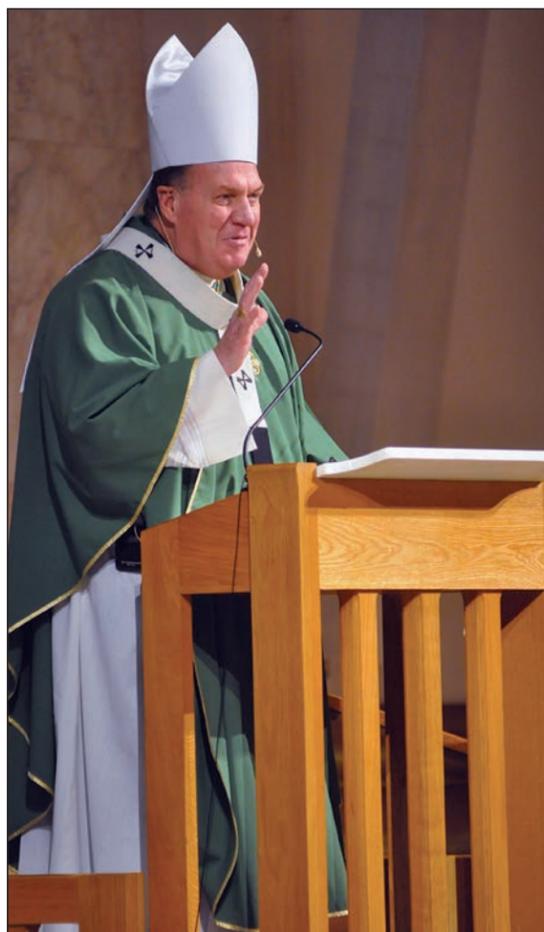
Kathie Ponder, a member of St. Joseph Parish in Corydon, said the Eucharist is what drew her into the Church.

“I had friends who invited me to CRHP [Christ Renews His Parish retreat], and I just fell in love right away with the concept of the Eucharist,” said Ponder, who was received into full communion of the Church this Easter. “Seeing my friends [receive] the Eucharist, and the purity of it—that it was the body, actually, and the blood, actually, not symbolically, of Jesus Christ. ... I feel whole for the first time in many, many years.”

Her husband, Lance, was also received



A group from Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville, sing the entrance hymn at the Mass for the newly initiated celebrated at SS. Peter and Paul Cathedral in Indianapolis on June 14. They are Carol Smith of Sacred Heart Parish, left, Dorothy Kelly of Sacred Heart Parish, William and Janet Phillips of Sacred Heart Parish, Terri Lugo of St. Augustine Parish and Ann Northam, director of religious education for the two parishes. (Photos by Natalie Hoefler)



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.

into the Church this Easter—an outcome that was the opposite of his intentions when he joined RCIA.

“I started RCIA to find out what [Kathie] was being taught and to prove her wrong,” he admitted. “The Lord had something different in mind, and he taught me.

“Something that’s been really important

to me is that it hasn’t been ‘throw all that [you learned as a Protestant] away.’ It just opens up all that wasn’t available to me before. The history and the authority and the completeness in all of the sacraments, to be able to have doors available that were never available before has brought a lot of freedom among other blessings.

“I found a new home.” †

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 fatally 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 did not fight extradition and 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 in Charleston. They said he sat with church members for about an hour then stood up, yelling racist remarks, 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 “feel the comforting presence of our Lord surrounding them during this difficult time.”

A number of Jewish groups issued strong statements on the crime that took place in Charleston.

“Hate crimes attack both individual victims and entire communities,” said the Jewish Council for Public Affairs. “They are meant to isolate and terrorize. We stand in direct contrast: for an inclusive and pluralistic community, one that cherishes life and recognizes that every person is created in the divine image.”

The statement went on to point out that tragic act “highlights that there is still racism in our society, and that there is urgent need to address the issue directly. We must clearly and unequivocally demonstrate that hate violence has no place in our society.”

Rabbi 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.”

According to AP coverage of a news conference, 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 in society.”

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.” †



Bishop Robert E. Guglielmone



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Editorial



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," released on 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 one agrees with or disagrees with on matters of climate science or anything else."

He also noted, "Our first priority should be to 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 the fact that the climate is changing, many assert that there is nothing that humans can do about it. Pope Francis disagrees.

He says in his second paragraph that St. Francis of Assisi's Sister Earth "now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her" (#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 Judaeo-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 Earth, our home, is beginning to look more and more like an immense pile of filth" (#21).

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 respect nature while supporting abortion, and he tells conservatives 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 and the poor have equal dignity," he writes (#94).

"What kind of world do we want to leave to those who come after us, to children who are now growing up?" he asks in the encyclical (#160).

In the next paragraph he says, "We may well be leaving to coming generations debris, desolation and filth. The pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world" (#161)

We hope and pray that the world will read and come to understand this important encyclical from the perspective of the Gospel—and not politics—from which it was written.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

The banking of sperm and eggs before cancer treatments

Both chemotherapy and radiation can affect sexual organs and how they work. The American Cancer Society addresses the potential effects on male fertility this way: "Chemo may lower the number of sperm cells, reduce their ability to move, or cause other changes. ... Because permanent sterility [infertility] may occur, it's important to discuss this issue with your doctor before you start chemo. You might want to think about banking your sperm for future use."



Various moral concerns arise in the wake of the proposal to freeze reproductive cells like eggs or sperm. Catholic teaching has always stressed the importance of the marital act in bringing about new human life. Even if sperm were procured in a morally-acceptable way—i.e. not through withdrawal or masturbation—the subsequent use of the sperm sample would involve techniques that were either directly immoral (such as *in vitro* fertilization or intracytoplasmic sperm injection), or at least of a dubious moral character, such as Gamete Intrafallopian Transfer (GIFT) or intrauterine insemination (IUI).

These latter two techniques, GIFT and IUI, have never been directly mentioned in official Church documents, so the question of whether they might be morally allowable continues to be discussed among Catholic moral theologians. GIFT involves collecting sperm after the marital act, placing it near an egg—but separated by an air bubble—within a thin, flexible tube called a catheter. After insertion into a woman's reproductive tract, the sex cells are injected into her fallopian tube so fertilization can occur inside her body, rather than in a petri dish. Meanwhile, IUI (also known as artificial insemination or AI) involves the placement of sperm into a woman's

uterus by a catheter or a means other than a natural act of intercourse. An important Vatican document known as "*Donum Vitae*" ("On the Gift of Life") emphasizes that morally acceptable interventions used in procreation cannot be a substitute for the marital act, but should serve to facilitate that act to attain its natural purpose.

Even when sperm is collected in an acceptable manner, by using a silastic sheath during marital relations (i.e. a perforated condom without any spermicide), it still appears that the subsequent steps of GIFT and IUI involve a substitution/replacement of the conjugal act by injecting the sex cells into the woman's body via a cannula. In other words, the marital act does not itself cause a future pregnancy, but only enables the collection of sperm, which is then used for another procedure that brings about the pregnancy.

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 a woman's eggs or ova. We can identify at least one technique for assisting procreation called LTOT, or Low Tubal Ovum Transfer, that would be morally acceptable and could be carried out using previously frozen eggs. Originally designed for women with blocked, damaged or diseased fallopian tubes, LTOT relocates her egg, placing it into the fallopian tube below the point of damage so that her husband's sperm, introduced into her body by the marital act, can reach the egg and bring about fertilization. LTOT, however, is performed only rarely, and it can be challenging to find a reproductive specialist who routinely does the technique.

There are, moreover, safety concerns about the process of egg retrieval from a woman's body, about the high-dose hormones used, and about cryopreservation

See PACHOLCZYK, page 10

Be Our Guest/St. Barnabas Religious Liberty Action Committee

Fortnight for Freedom affords opportunity to bear witness to importance of faith in the public arena

Three years ago, eight concerned St. Barnabas parishioners met in Indianapolis to discuss frustrations and dismay regarding the impact of the Patient Protection and Affordable Care Act, also known as Obamacare, which requires insurance plans to provide abortifacient, contraception and sterilization products. What exactly does this mean?

The Little Sisters of the Poor and other religious non-profit schools, charities and health care providers must, by law, provide abortion-inducing drugs. These organizations are still contesting the ruling in court. Our meeting in 2012 resulted in the formation of the St. Barnabas Religious Liberty Action Committee, which is now a ministry under the Faith in Action Commission at St. Barnabas Parish [in Indianapolis].

Over the past three years, the right of every individual to express his or her Christian faith in the public square has diminished.

The Religious Freedom Restoration Act (RFRA) issued in our state was settled in a manner that stated loudly and clearly that our Christian beliefs were "out of touch" and possibly discriminatory. How have we reached this point in our nation's history when a Christian viewpoint becomes discriminatory when, in fact, it just doesn't agree with the media and the secular portion of our society?

The RFRA legislative process is a "wake-up call" to all people of conscience

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? Of course not!

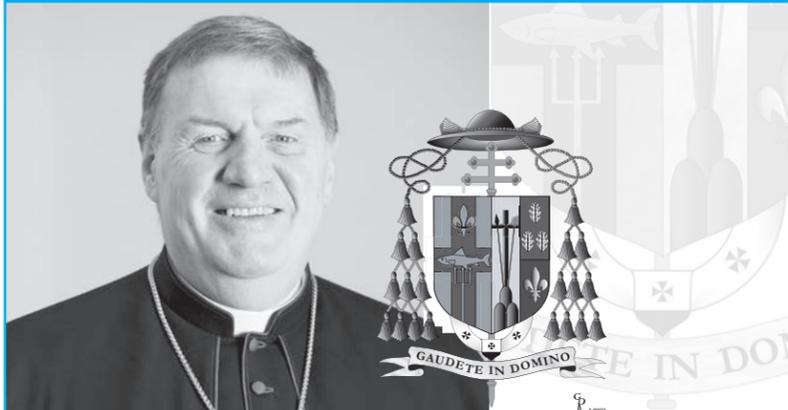
But, too often we hesitate to speak out, fearing that we will be accused of bigotry. Also, when we do speak out, our voices are ignored by much of the media. In short, our Christian beliefs have become marginalized. However, we must overcome this by courageously standing up for our faith in the midst of intolerance; this is not a choice.

Archbishop Charles J. Chaput of Philadelphia, stated the following: "In the American tradition, people have a duty to bring their beliefs to bear on every social, economic and political problem. That's not a privilege, and it's not a right. It is a duty. For American Christians to do so is a demand of the Gospel and a practical expression of Christian love. Actively witnessing to our convictions and advancing what we believe about key moral issues in public life is not coercion. It is an act of truth-telling. It is an act of honesty. It's vital to the health of every democracy."

So exactly how do you get involved?

The U.S. Conference of Catholic Bishops (USCCB) is celebrating its fourth annual Fortnight for Freedom, whose

See FREEDOM, page 10



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Poverty and its destructive influence on family life

In his book, *Think and Act Anew: 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 bishops 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, education, and health care for their children. Finding (and keeping!) good jobs is much more difficult for teenage parents, especially if they are not 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—even encourages—behavior that works against a healthy family life. Consumerism can promote reckless spending and 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 families day in 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 abused, hopeless and unwanted in the land of 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. May all of us do what we can to help alleviate the devastating effects of poverty on today's families. †

La pobreza y sus repercusiones sobre la vida familiar

En su libro titulado *Think and Act Anew: How Poverty in America Affects Us All and What We Can Do about It* (Renovemos nuestras acciones y pensamientos: Cómo la pobreza en Estados Unidos nos afecta a todos y qué podemos hacer al respecto), el Rev. Larry Snyder, ex presidente 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 proporcionar habitualmente alimentos nutritivos para sí mismo y para su familia;
- no puede pagar sistemáticamente las facturas de los servicios, aunque esto sea una prioridad;
- sus hijos no van vestidos a la escuela con ropa adecuada y limpia, y que estén buenas condiciones; o
- no puede permitirse ir al 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 carta pastoral, *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, los obispos escribimos:

“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 proveer alimento, vestido, vivienda, educación y atención de salud para sus hijos. Para los padres adolescentes resulta mucho más difícil encontrar y conservar buenos trabajos, especialmente si no están casados, ya que a menudo carecen de la educación, las destrezas 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 contribuye a superar incluso los desafíos económicos más graves. Lamentablemente, la tensión que genera la inestabilidad económica, las adicciones y la violencia conyugal, en combinación con otros factores sociales y culturales, contribuyen a la desintegración de los matrimonios, perturba a las familias estables y, a menudo, degenera en el consumo de sustancias ilícitas y otras conductas adictivas.”

Las dificultades que enfrentan todas las familias de hoy en día, independientemente de su edad, raza, estatus social o credo, son graves. Si agregamos a estos obstáculos culturales la dura realidad de la pobreza, las

dificultades parecerán insuperables.

Tal como indicamos en nuestra carta pastoral:

“Nuestra sociedad actual permite—e incluso fomenta—conductas que van en contra de una vida familiar sana. El consumismo puede promover el gasto desenfrenado y a contraer deudas impagables. La promiscuidad está atizada por el irrespeto 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 existencia de la vida familiar. Incluso se ha llegado a afirmar que los matrimonios estables son cada vez más un lujo que solo los ricos se pueden dar.”

Defendemos 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 quedan en meras palabras si no nos comprometemos además a ayudar a los pobres. La pobreza no es lo 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, provoca que las familias se sientan maltratadas, desesperanzadas e indeseadas en la tierra de abundancia que los rodea a todo lo largo y ancho del estado de Indiana que representa su hogar.

Pobreza en la Encrucijada pone de relieve la interrelación esencial que existe entre las familias estables y sanas, y las sociedades comprensivas y vivificantes.

“Para abordar los efectos a largo plazo de la pobreza en nuestra sociedad, debemos fortalecer el matrimonio y la vida familiar. ... Cuando las familias son fuertes, también lo es la sociedad; cuando las familias se quebrantan y son inestables, todas las comunidades humanas sufren. Al mismo tiempo, reconocemos que la pobreza intensifica la inestabilidad del matrimonio y de la vida familiar, ya que puede provocar una tensión intolerable que limita el desarrollo humano.”

Invito a todos los católicos del centro y del sur de Indiana para que reflexionen piadosamente sobre el obsequio de Dios que es la vida familiar. En verdad es muy sencillo: *Cuando las familias son fuertes, también lo es la sociedad; cuando las familias se quebrantan y son inestables, todos sufrimos.*

Que Dios bendiga a las familias y que su gracia nos dé fortalezas a todos para hacer lo que esté a nuestro alcance para consolidar el matrimonio y la vida familiar. Que hagamos todo lo posible para ayudar a mitigar los efectos devastadores que surge la pobreza en la familia moderna. †

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 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

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

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.

July 3

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly

meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Tri-Parish Mass to celebrate Independence Day**, 9 a.m., continental breakfast following Mass. Information: 317-257-4297, ext. 2216.

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

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

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis.

Fourth of July Ole! Festival, 3-11 p.m., music, food, raffle, view downtown fireworks. Information: 317-637-3983.

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.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Annual Yard sale**, antique items, lots of shopping, concession stand, 8 a.m.-3 p.m. Information: 765-458-6818. †

Archdiocese to hold July 6 meeting about pilgrimage to 2016 World Youth Day

The archdiocesan offices 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—at the Archbishop Edward T. O'Meara Catholic Center from 6:30-8 p.m. on July 6.

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. †

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 ethnic dinner series evenings will offer a cultural and religious experience, as well as a culinary one.

All dinners will take place at the Intercultural Ministry Institute, 4838 Fletcher Ave., in Indianapolis. Tickets for each dinner are \$20.

To register online for the Vietnamese and/or Korean dinner, log on to bit.ly/1N1tOmu.

For more information or other ways of ordering tickets, contact the Intercultural Office at 317-236-1443 or 800-382-9836, ext. 1443. †

Companion Award



Keith and Jamie Richey (center and right) accept the Saint Mother Theodore Guérin Companion Award from Providence Sister Denise Wilkinson, the order's general superior, during the Saint Mother Theodore Guérin 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 Richeys received the award for providing rent-free space for Providence Food Pantry at its present location on National Avenue in West Terre Haute. The Richeys are members of Saint Mary-of-the-Woods Parish in St. Mary-of-the-Woods. (Submitted photo)

VIPs

Donald John Sr. and Darlene Lorena (Siebert) Baechle, members of St. Joseph Parish in Bradenton, Fla., and former members of St. Louis Parish in Batesville, 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 Timothy Baechle.

They also have 11 grandchildren and nine great-grandchildren. †



Al Scheller



Virginia (Hill) Scheller

Al and Virginia (Hill) Scheller, members of St. Ambrose Parish in Seymour, celebrated their 60th wedding anniversary on June 25.

The couple was married on June 25, 1955, at St. Anne Church in Jennings County.

They are the parents of two children, Cathy Schneider and Patty Scheller.

They also have four grandchildren and seven 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 their Little Flowers Club, and meet Little Flowers creator Rachel Watkins and Behold Publications, LLC founder Joan Stromberg.

The cost is \$50 per attendee. Registration and more information are available by logging on to www.beholdpublications.com, then click on Summer Camps. †

CONGRATULATIONS TO
FR. JIM FARRELL ON HIS
40TH ANNIVERSARY OF ORDINATION

June 29, 2015



Called
to serve
God's
people



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.

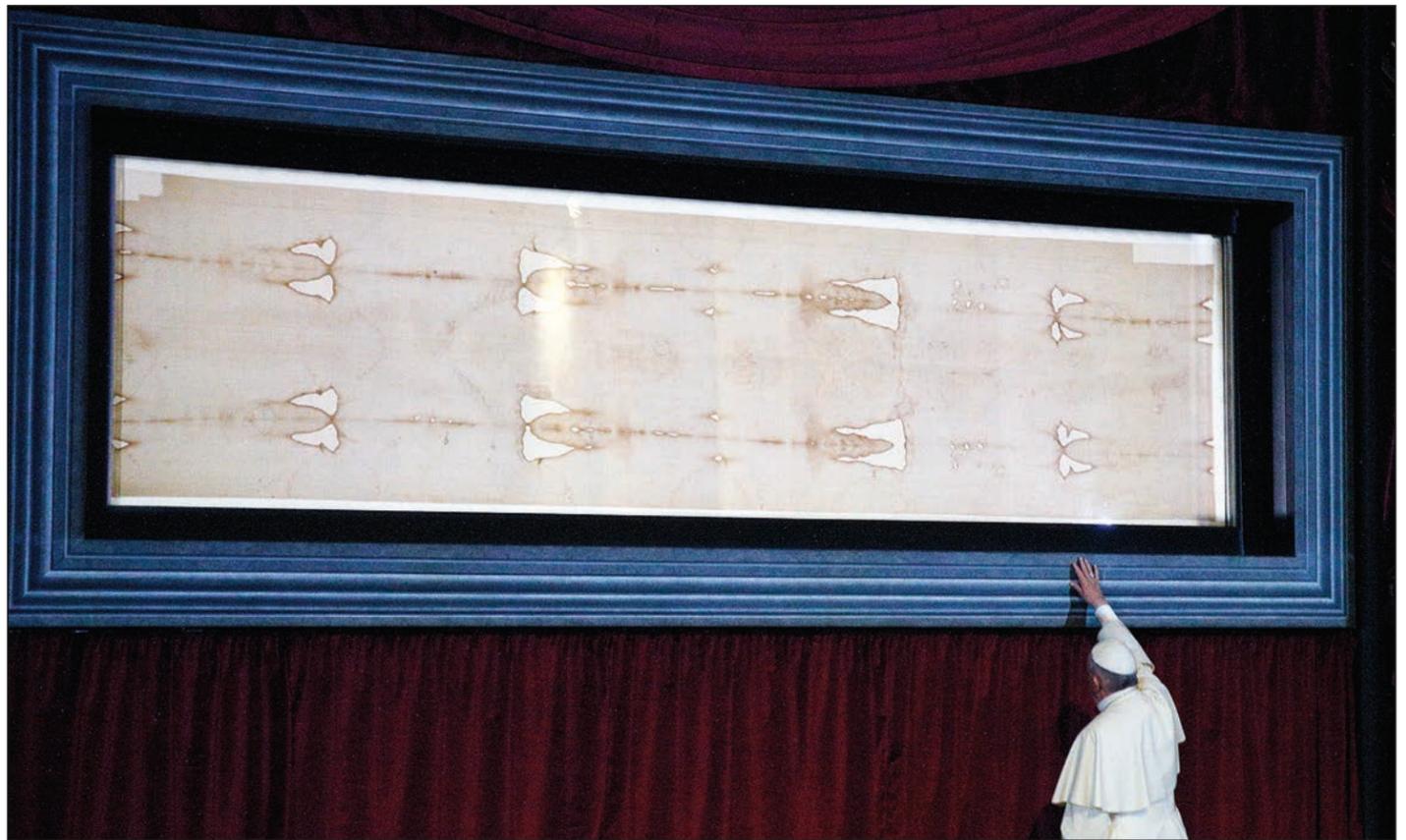
"The shroud draws [us] to the face and martyred body of Jesus and, at the same time, impels us toward the face of every suffering and unjustly persecuted person. It impels us in the same direction as Jesus' gift of love," he said, making reference to the words of St. Paul.

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, set several feet from the shroud. 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 dedicated to helping the poor.

The pope then celebrated an outdoor Mass in one of Turin's central squares,



Pope Francis touches the case holding the Shroud of Turin after praying before the cloth in the Cathedral of St. John the Baptist in Turin, Italy, on June 21. (CNS photo/Paul Haring)

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 incarnate 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 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 society and the Church, thereby helping "society and the Church overcome every form of discrimination and exclusion." †



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.

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Archbishop encourages young adults to read pope’s encyclical, live simply

By John Shaughnessy

On the night before Pope Francis issued his encyclical calling for people to take better care of the environment, Archbishop Joseph W. Tobin offered young adults in the archdiocese an approach to life and happiness that connects with the pope’s goal.

Encouraging the pursuit of “a simple life,” Archbishop Tobin told a group of young adults, “I always say to myself, ‘Remember what you really need.’”

“Over 20 years, I’ve traveled around the world [visiting 71 countries.] It taught me 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 that advice during a talk with about 150 young adults in a Theology on Tap get-together in Indianapolis on June 17.

Sponsored by the archdiocese’s Young Adult Ministry and held at the Tow Yard Brewing Co., the evening reflected Theology on Tap’s approach to invite young adults to consider aspects of their faith in an informal, relaxed setting.

The archbishop used the opportunity to speak to the group by focusing on his expectations of the pope’s long-awaited encyclical, “*Laudato Si’*,” on Care for Our Common Home.”

Asserting that the encyclical “will have major repercussions in the Catholic Church and, I believe, the

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

VATICAN CITY (CNS)—Pope Francis’ encyclical letter on creation has come at a crucial time as increasing disregard for life and the environment requires immediate attention and action, said speakers at a Vatican news conference.

There is “food for thought” for everyone in the text, and not liking something one reads in it is not an excuse to dismiss the whole document as irrelevant, some speakers said.

The 180-page encyclical letter, “*Laudato Si’*,” on Care for Our Common Home,” was unveiled during a news conference on June 18 in the Vatican synod hall.

Foreign ambassadors to the Holy See, Vatican officials, religious and scores of media representatives attended the presentation.

In response to a question about criticism that the pope should stick to theological topics and not touch on science-related pronouncements, Cardinal Peter Turkson said a desire to bar the pope from talking about science “sounds a little bit strange.”

Science isn’t off-limits to the public, and anyone can contribute



Carolyn Y. Woo, president and CEO of Catholic Relief Services, speaks at the Vatican on June 18 during a news conference to present Pope Francis’ encyclical on the environment. Also pictured are Orthodox Metropolitan John of Pergamon and Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace. (CNS photo/Paul Haring)

world,” the archbishop encouraged the young adults to read the pope’s letter.

His talk also served as a starting point to consider many of the themes that Pope Francis expressed in calling all people to take responsibility for the care of God’s creation.

“Stewardship of creation is more than something we do,” the archbishop told the group. “It’s a response. We’re responding to someone who loved us first. It’s a way of being and understanding our place in the world. It’s integral to all we’re called to do as Catholics: to respond in love to God who loved us first.”

“As Pope Francis has said, ‘A Christian who does not safeguard creation, who doesn’t make it flourish, is a Christian who isn’t concerned with God’s work—that work born of God’s love for us.’”

The archbishop stressed that the Church’s approach to “care for creation” calls people “to look beyond our own selfish needs,” to focus on all humanity.

“Stewardship of creation is also a call for justice, and this call should have a preference for the poor and the most vulnerable, who are affected the most by this crisis even though they did the least to create the problem and have the fewest resources to adapt.”

He noted how power plants are often located near low-income neighborhoods, and how “air pollution from these plants contributes to health problems,

to a discussion or debate, even non-experts, said the cardinal, who is president of the Pontifical Council for Justice and Peace and worked on early drafts of the text.

Even journalists publish and politicians speak out about topics outside their area of expertise, he said, because people talk about the kind of things they think are important.

When it comes to U.S. politicians who said they will listen to the pope talk about theology, but not science, the cardinal said to “not listen to the pope is their freedom, their freedom of choice.”

However, if they choose to be deaf to his voice because he is a religious figure and not a scientist, then that argument reflects an age-old “artificial split ... between religion and public life,” he said, “as if religion has no role to play in the public sphere.”

Instead, “reason does have blind spots” that can use the light and fullness of the Christian vision, and “reason can also challenge religion to be concrete and practical,” he said, emphasizing how the two sides need to dialogue and work together as

Pope Francis expressly wanted the presentation to be led by representatives from the Orthodox, Catholic and secular-scientific communities to show how dialogue and alliances were possible.

Metropolitan John said people should be “impressed by the depth and thoroughness with which the ecological problem is treated” in the encyclical, as well as its “concrete suggestions and proposals on how to act.”

There is “food for thought” for everyone in the text, he said, including for economists, scientists, sociologists



Andrew Costello, a member of St. Joan of Arc Parish in Indianapolis, smiles during a conversation with Archbishop Joseph W. Tobin on June 17. They chatted shortly before the archbishop gave a talk to about 150 young adults during a Theology on Tap get-together in Indianapolis. (Photo by John Shaughnessy)

especially in the young and the elderly.

“Around the world, the effects on the poor and vulnerable are even more severe. Catholic Relief Services is helping the most vulnerable people respond to increasing floods, droughts, food and water insecurity, and conflict over declining resources. All these things are making the lives of the world’s poorest people even more precarious.”

Concern for the most vulnerable must flow from the care that God has for all his people, the archbishop noted.

“We are to love one another not only because God commands it, but because it’s just—because God made those other people, and keeps them in being, and loves them.”

God’s example should also guide people in their care for the environment, he said.

“The dominion of men and women over creation must serve the good of

all human beings and all creation as well. This is God’s plan. To exploit the created world for selfish gain is really a form of idolatry.”

In the course of his talk, the archbishop suggested that the young adults could make a difference on a global level by supporting Catholic Relief Services in its efforts to help people around the world.

At a personal level, he talked about recycling, using energy-efficient lighting, reducing the use of fossil fuels, embracing a simpler life, and having faith be the foundation of a conscious choice to care for all creation.

“For people of faith, the environmental crisis is more than just a scientific or even a technological problem,” the archbishop said. “It’s a moral problem. It is not a marginal matter, but a fundamental priority that must be addressed now—and not left to our children or grandchildren to resolve.” †

and most of all, Christians, as it provides an analysis of the causes and connections of today’s social, financial, environmental and spiritual crises, as well as a Christian response.

Carolyn Woo was another speaker added to the roster to discuss what is needed to build sustainable economies and businesses. CEO and president of Catholic Relief Services, Woo also served as dean of the University of Notre Dame’s Mendoza College of Business for many years.

She said Pope Francis is “a forward-thinking business leader” because he shows how important it is to face up to and do something about failures, waste and bad morale.

He asks people “not just to rely on market forces or even on technology” without also being guided by human and moral values that call for a higher standard of protecting and respecting the resources they need and people they serve, she said.

“There will be people who will want to dismiss the pope’s message on a basis of lack of evidence,” she said.

But “for business, which is so big on analytics, it is important that it open its mind and heart to evidence. We could not dismiss this just because we don’t like the message from this evidence” that people have not been treating their common home well, Woo said.

Cardinal Turkson said the encyclical and the Church do not “presume to settle scientific questions or to replace politics,” but to encourage honest and open debate dedicated to the common good.

“*Laudato Si’* can and must have an impact” in building new and sustainable policies and practices, but the “pastoral and spiritual dimensions of the document must not be put in second place” if true, integral and lasting change and conversion are to happen, he said. †



‘A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings.’

—Pope Francis

ENCYCLICAL

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the damage, he also calls for their solidarity with the poorest of the Earth. He urges generosity in transferring to clean technology, protecting small farms, opening access to markets, and protecting people’s jobs.

Quoting St. John Paul II and a constant theme of the Church’s social doctrine, Pope Francis says the Church recognizes the “legitimate right” to private property, but that right is never “absolute or inviolable” because the goods of the Earth were created to benefit all.

Regarding pollution and environmental destruction in general, he says it is important to acknowledge “the human origins of the ecological crisis,” and while ecology is not only a religious concern, those who believe in God should be

Pope speaks as a pastor in call to protect Earth, USCCB president says

WASHINGTON (CNS)—Pope Francis speaks with a pastor’s voice and with deep respect for science in calling the world to address threats to all life on Earth through environmental degradation and the mindset of a “throwaway culture” in his encyclical, said the president of the U.S. Conference of Catholic Bishops (USCCB).

Archbishop Joseph E. Kurtz of Louisville, Ky., said during a June 18 news conference in Washington that the encyclical, “*Laudato Si’*,” on Care for Our Common Home,” also urges people to remember that “we have a shared responsibility for one another” while calling for “urgent action” to work for the common good and the betterment of the planet.

He said the document is meant to be a valuable teaching tool and moral guide for “generations to come.”

“He’s painfully aware of what’s happening to our world and that we need to grow in solidarity, responsibility and compassionate care,” the archbishop said.

“He’s speaking to all of us now. What does it mean? It’s marching orders for advocacy.”

Cardinal Donald W. Wuerl of Washington also addressed reporters, and said that as he read the encyclical he immediately thought of the magnificence of God’s creation and how everyone must take steps to protect it.

“Our Holy Father is speaking out of our Catholic tradition,” the cardinal explained. “But if you read the document carefully, he is not saying to individuals whether you are in the economic area or the political area, ‘You must

especially passionate on the subject because they profess the divine origin of all creation.

Pope Francis singles out for special praise Orthodox Ecumenical Patriarch Bartholomew of Constantinople, who has made environmental theology a key topic of his research and teaching since the early 1990s. Before the encyclical’s release, the pope told a group of priests that he had asked the patriarch to join him for the public presentation of the encyclical, but the patriarch had a scheduling conflict and so sent one of his top theologians, Metropolitan John of Pergamon.

People are fooling themselves, Pope Francis says in the document, if they think “things do not look that serious, and the planet could continue as it is for some time.” Such people in all honesty are giving themselves permission to carry on with their current lifestyles and habits; their attitude is “self-destructive,” he says.

In large sections of the encyclical, Pope Francis’ language is poetic, echoing the tone of St. Francis of Assisi’s “Canticle of the Creatures,” which is the source of the “*laudato si’*” (praised be you) in the encyclical’s title. He quotes a large section of the hymn of praise in a section on the place of each creature in the harmony of creation. The canticle is most famous for its references to “Brother Sun,” “Sister Moon” and “our sister, Mother Earth.”

But, the pope says, “sister earth” is crying out, “pleading that we take another course” marked by healing and protecting the Earth and all its inhabitants.

While Christians cannot “put all living beings on the same level nor ... deprive human beings of their unique worth and the tremendous responsibility it entails,” St. Francis’ hymn expresses the truth that God is creator of all things, that every part of creation speaks of God’s love and power, and that every created being is part of the interdependent whole, the pope writes.

“Everything is related,” the pope says, “and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.”

In the document, Pope Francis calls on national governments and the leaders of international institutions to be serious and courageous in adopting strict measures to slow and reverse global warming, protect the rain forests, and ensure the availability of clean water for all. Courage will be needed, he says, to adopt policies that initially may slow the pace of economic growth, but which will be farsighted in ensuring a

do this.’ He is saying, ‘Here is the moral frame of reference. I would like everyone to work together on this so that we individually would come to the conclusion this is the way things should be.’”

While the pope sounded an urgent call for action, Cardinal Wuerl told Catholic News Service he interpreted it as a call for conversations to begin on how to address the challenges facing the planet ecologically and economically.

“The urgency is to get started today,” he said. “That means it’s going to take a little bit of time.”

The encyclical provides an opening for people to cross political divides to discuss solutions to the challenges posed by climate change, polluting industries, drought brought on by changing weather, and the failure to respect all of human life, Archbishop Kurtz told reporters, saying that solutions are not likely to come quickly.

“We need to give ourselves time, all of us including the bishops, to be able to reflect and read and study [the encyclical],” Archbishop Kurtz said. “Those who take this studying seriously, I think, will find an invitation to dialogue.”

Various parish and school study guides, homily aids and online resources have been developed by the USCCB and its partner, the Catholic Climate Covenant. Both prelates said the materials will help initiate those discussions.

Archbishop Kurtz said the formation of young people on the environment particularly

future for their voters, their voters’ grandchildren and all humanity.

“We know that technology based on the use of highly polluting fossil fuels—especially coal, but also oil and, to a lesser degree, gas—needs to be progressively replaced without delay,” he says.

But he also calls on every Catholic and all people of good will to do their part by, for example, using only non-polluting detergents, recycling paper, using public transportation and putting on a sweater instead of raising the heat in the winter.

And he urges Catholics to return to the practice of saying grace before meals, a habit that reminds them regularly that the food they are about to eat is a gift that comes from the Earth and from God.

At the end of the document, Pope Francis offers two prayers he composed himself: “A Prayer for Our Earth” and “A Christian Prayer in Union with Creation.”

The first prayer includes asking God to “bring healing to our lives that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction.”

The second prayer includes the petition, “O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your kingdom of justice, peace, love and beauty.”

In the encyclical, Pope Francis urges Catholics to cultivate simplicity; it is good for the soul and for the planet, he says. “A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment,” the pope writes.

The encyclical presents the vision of an “integral ecology” that highlights not only the interconnectedness of all created life, but recognizes how political, economic, social and religious values and decisions are interrelated and impact the way people live with one another on the planet and use its resources.

“A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings,” Pope Francis insists.

For example, he says, “it is clearly inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking, unconcerned about the poor, or undertaking to destroy another human being deemed unwanted.”

“Everything is connected,” the pope writes. “Concern for the environment thus needs to be joined to a sincere love for our fellow human beings, and an unwavering commitment to resolving the problems of society.” †

will be important in the months and years ahead.

“What kind of world are we going to leave to those who come after us?” he asked.

Christiana Peppard, assistant professor of theology, science and ethics at Fordham University in New York, described the pope’s message as pastoral and poetic, as has been his style since his election, and follows in the footsteps of his predecessors, particularly Pope Benedict XVI, who has been described as the “green pope.”

“He is attempting to take a global look at planetary problems,” said Peppard, one of three experts who appeared at the news conference to address questions on particulars of the document. “His views are not merely from a North American perspective.”

Pope Francis questions “short-term economic yield that leaves a trail of environmental destruction behind, which disproportionately affects the poor and vulnerable,” she said. “That’s an

important part of the idea that the few must not profit at the expense of the many.”

She noted that the pope draws upon the words and experiences of people around the world. The encyclical cites documents from the bishops’ conferences of Argentina, Bolivia, Paraguay, Southern Africa, Germany, the Philippines and the United States.

“The question of whose voices get to be heard is important” to Pope Francis, she explained. “These folks have expertise on how the Gospel looks and the imperative to care for one another.” †

TIPS

continued from page 1

- Protect biodiversity, especially wild forests, wetlands, coastal areas, mangrove swamps. (#39)
- Promote smart growth. Create livable communities with beautiful design and plentiful green spaces for everyone, especially the poor. Tackle noise and “visual pollution,” and save cities’ cultural treasures. Design spaces that help people connect with and trust each other. (#44-45, #113, #143, #147)
- Put an end to “mental pollution.” Think deeply, live wisely, love generously. (#47)
- End the tyranny of the screen, information overload and distractions. Watch out for media-induced melancholy and isolation. Cultivate real relationships with others. (#47)
- Get down from the ivory tower and stop the rhetoric. Get to know the poor and suffering; it will wake up a numbed conscience and inspire real action. (#49)
- Stop blaming problems on population growth. The real threat is excessive consumerism and waste. (#50)
- For genuine change, put the common good first. Special interests manipulate information, offer “superficial rhetoric, sporadic acts of philanthropy and perfunctory expressions of concern.” (#54)
- Sweat it out. Increasing use and power of air-conditioning seems “self-destructive.” (#55)
- Even if it doesn’t fix the world, beautification and goodwill gestures inspire and remind people that “we were made for love.” (#58, #113, #212)
- Get back to nature—“the creases of God”—to recharge. Be more attentive to its beauty and wonder, and revisit places that left you with happy memories. (#84, #97, #125, #233)
- Be consistent. Pro-life, environmental and social justice movements are all connected. Protecting vulnerable species must include the unborn, endangered animals and the exploited. (#91, #120)
- Use technology to solve real problems and serve people, helping them have more dignity, less suffering and healthier lives. (#112)
- Believe in a happy future, a better tomorrow. Slow down, recover values and the meaning of life. Putting the brakes on “unrestrained delusions of grandeur” is not a call to go back to the Stone Age. (#113-114, #225)
- “Business is a noble vocation.” Create jobs that allow for personal growth, stability, living out one’s values. (#124-128)
- Listen to, protect lands of and involve indigenous peoples. The disappearance of cultures is even more serious than losing a species. (#145)
- Create neighborhood networks and improvement programs. Create welcoming spaces that help people connect with and trust each other. Do something nice for your community. (#148-150, #152, #219, #232)
- Make public transportation a priority and a more pleasant experience. (#153)
- Provide essential services to rural areas. (#154)
- Accept and care for the body God gave you. Value sexual differences and your own gender. (#155)
- Join, implement and police global agreements on sustainable development, caring for the ecosystem, limiting greenhouse gases, handling hazardous wastes, ozone protection. Nix the “ploy” of trading carbon credits. (#164, #167-171)
- Politicians: don’t be afraid of long-term goals and upsetting people with measures that affect levels of consumption, financial risks. Citizens: put pressure on your representatives. (#177-180)
- Less is more. Stop needless consumption. (#193, #203, #222, #211)
- Harness purchasing power. Examine what you buy, and know that boycotts make a difference. (#206)
- Plant a tree. Take mass transit. Car pool. Turn off the lights when you leave the room. Chilly? Wear a sweater. Little things add up. (#211)
- Moms and dads: teach kids to use things properly; to respect, take care of others; to ask permission politely; to say, “Thank you;” to control temper; to ask forgiveness; share. (#213)
- Find happiness in simple things: get-togethers, helping others, honing a talent, enjoying art and music, praying. (#223-224, #226)
- Say grace before meals. (#227)
- Love your enemies. (#228)
- Practice “the little way” of St. Therese. (#230)
- Go to Sunday Mass; receive the sacraments; encounter God in everything; rest on Sundays. (#233-237)
- Sing as you go. (#244)
- Pray. (#246) †

Religious leaders decry arson at Church of Multiplication in Holy Land

JERUSALEM (CNS)—The Council of Religious Institutions of the Holy Land (CRIHL) 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 CRIHL, 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 CRIHL 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 CRIHL 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 Arab 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, according to press reports.

“These are not sporadic incidents,”

Abunasser said. “We are talking about a series of attacks at an average of about one a month.”

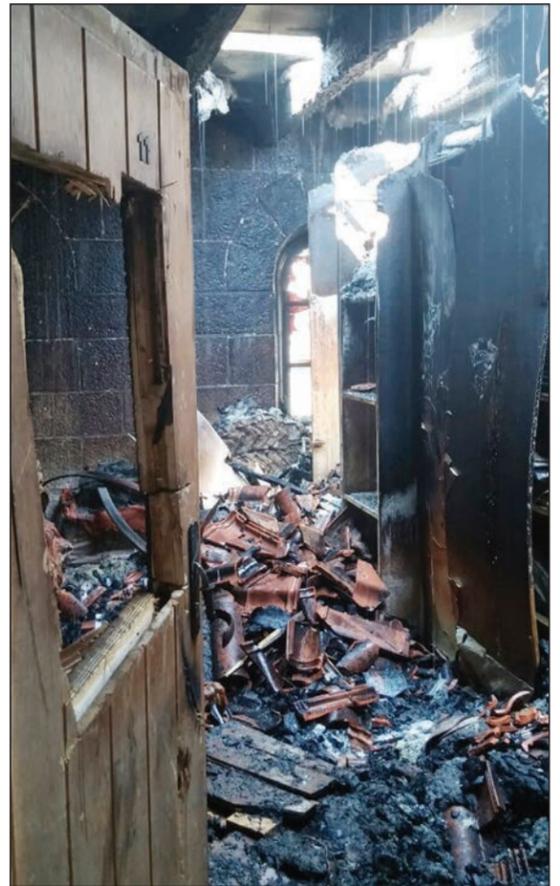
Though he said the perpetrators of such acts should be brought to justice, he emphasized the urgency of the need for education toward tolerance to prevent future attacks.

“I am confident that 99.9 percent of [Israelis] do not like to see such attacks happen, but the state should [be] educating better toward respect towards others,” he said. “It is really a moral issue, which is more important than the financial damage which has been done.”

The Benedictine superior in Israel, Father Gregory Collins, told Israeli President Reuven Rivlin, who called the priest to express his condemnation of the 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 who are carrying out such attacks, which he described as attacks on Israeli democracy. †



Fire damaged the Benedictine Church of the Multiplication at Tabgha on the Sea of Galilee in Israel following a June 18 blaze. The Council of Religious Institutions of the Holy Land issued a strong condemnation against the early morning arson attack. (CNS photo/courtesy Catholic Church in Jerusalem)

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 essential right 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 Msgr. Anthony Volz 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 Msgr. Volz 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 317-403-5219 or e-mail ctumpfjr@comcast.com.) †

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 on 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.

A number of babies have been born as a result of this technique, and insofar as a woman were enabled to conceive a child through marital acts with her husband, this approach also would not 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 priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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Faith *Alive!*

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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 shelter themselves carefully from the needs 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.

Pope Francis mentioned this problem in an October 2014 discussion of gifts received from God. Christians call those gifts “charisms.” The pope invited his listeners to ponder these questions:

“Is there a charism that the Lord has endowed me with,” and “that my brothers and sisters in the Christian community have recognized and encouraged?” Do I use this gift “with generosity, placing it at the service of everyone?”



A teacher reviews a lesson with a student at Long Beach Catholic Regional School in Long Beach, N.Y. Some examples of talents given by God to people for the good of others include peacemaking, serving the poor, teaching or healing by caring for the sick. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

Possibly, he said, this gift instead “becomes a reason for pride in me, such that I always complain about others and insist on getting my way in the community.”

Gifts from God must not become “reasons for envy or for division or jealousy,” Pope Francis insisted.

I should note that Christianity has an astonishing capacity to stand things on their head. In the case at hand, it turns out that gifts, which people might be tempted to regard as their personal possessions, are meant to be shared widely.

Within the human family, unfortunately, gifts received from God often pull people apart rather than impelling them toward each other. Edward P. Hahnenberg, a theologian at Jesuit-run John Carroll University in Ohio mentioned this reality in a 2009 speech.

Hahnenberg discussed the situation in Corinth that led St. Paul to write about charisms (1 Corinthians 12). Some in Corinth’s Christian community were “jockeying for status,” Hahnenberg pointed out. “Everyone claimed some special gift” from God, “and this was pulling them apart. Their diversity was a source of division.”

Paul’s approach to God’s gifts began “with the concrete individual before him,” Hahnenberg observed. But Paul did not “let that individual gift, that individual call, turn inward.”

So, true enough, God gives gifts to me and to you. Hahnenberg explained that Paul’s “theology of charisms” teaches “that we are who we are—unique, unrepeatable, special,” though “not for ourselves but for others.”

Catholics are accustomed to hearing about the unique charisms that make religious orders distinct. There are charisms of peacemaking, serving the poor, teaching or healing by caring for the sick, for example.

These same charisms and others are found among the Church’s laity. Pope Francis pointed to love as a basic charism of Christian life. In a 2014 apostolic letter, he wrote that the rich array of charisms in the Church “equips her for every good work.”

But he also cautioned those with differing charisms not to retreat from each other. “No one contributes to the future in isolation” or alone, Pope Francis wrote.

What is essential, he proposed, is to become inoculated against “self-absorption” by seeing ourselves “as part of a true communion that is constantly open to encounter, dialogue, attentive listening and mutual assistance.”

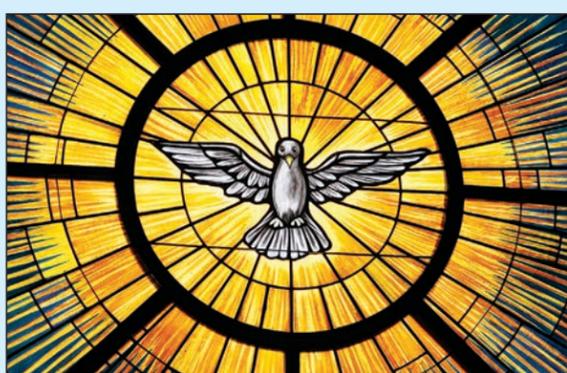
(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Because their source is the Holy Spirit, charisms vary widely

By Marcellino D’Ambrosio

The Holy Spirit is God, and therefore infinite. That means we can never be completely in possession of him—there is always more of him to receive! This 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



A stained glass features a dove, a symbol of the Holy Spirit, which is the source of the widely varying gifts given to people to promote the common good and the building up of the Church. (CNS photo/Michael Alexander, Georgia Bulletin)

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 seminarians to their home for fellowship and relaxation each Friday evening. The experience had a significant impact on my life.

Hospitality flowed from their charism of marriage, which they regularly nourished and joyfully celebrated. It was the first time I witnessed married life with Christ as the center, lived out as a prophetic sign. Their life together was so radical and open to others that on feast days they could sometimes have up to 22 people around

the table basking in the warmth of their home.

Celibacy too is a gift. Some choose the single life out of selfishness, but when the Spirit empowers someone to live a celibate life for the sake of the Gospel, this is a prophetic act flowing from a charismatic gift. The gift of celibacy is a silent proclamation that there is only one thing necessary. It also can free us to serve others and find our happiness, joy and freedom in the wider body of Christ.

Often we are afraid to exercise a charism we think we’ve been given due to fear of making a mistake. The charisms can never be effectively exercised by those who are too afraid of failure.

Part of St. Peter’s greatness was that he wasn’t afraid to make mistakes. And Jesus didn’t hesitate to correct him when he did. Neither will Jesus hesitate to gently correct 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.

(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: Defending decisions of Council of Nicaea

(Twelfth in a series of columns)

As I wrote last week, the Council of Nicaea in 325 didn't end Arianism, the heresy that taught that God the Father created the Son. It spread widely after Emperor Constantine's death, supported by his successors Constantine in the west and Constantius II in the east. Even during Constantine's lifetime, St. Athanasius of Alexandria, who defended the divinity of Christ at the council, had been sent into exile, the first of five such exiles.

The most influential bishop among the Arians was Eusebius of Nicomedia, who baptized Constantine. After Constantine's death, Athanasius was restored to his see. The Eusebians objected and appealed to Pope Julius to prevent this. Julius, however, was a vigorous supporter of the decisions reached at the Council of Nicaea, and took Athanasius under his protection when he had to flee from his see again.

The Eusebians then held their council in Antioch at which they condemned

Athanasius and adopted a creed that omitted the Nicene phrase "one in being with the Father."

Pope Julius, hoping to settle the matter, asked the two emperors to call a general council, which they did in 342. However, when the western delegates insisted on Athanasius taking part, the eastern delegates not only walked out but issued an encyclical that excommunicated the western bishops, including Pope Julius.

The western bishops continued to meet and condemned the Eusebians. Athanasius returned to his see in Alexandria and enjoyed 10 years of relative peace.

Pope Liberius succeeded Pope Julius in 352. Constantius II was then sole emperor after Constantine died in 350. The eastern bishops were still insisting on anathematizing Athanasius, so Pope Liberius asked Constantius to call another council. Instead, he held a synod that reaffirmed Athanasius's condemnation.

Recognizing that the faith proclaimed at Nicaea, not just by Athanasius, was at issue, Pope Liberius again demanded a general council. It was held in Milan in 355, but once again Constantius forced the bishops to condemn Athanasius.

Then Liberius was taken by force from

Rome to Milan. When he continued to refuse to yield to the emperor, he was banished to Berea in Thrace. There, he underwent the fourth century equivalent of brainwashing and in 357 acquiesced in Athanasius's excommunication and accepted the Eusebians' creed.

He was permitted to return to Rome. By this time, though, there was another complication: in Liberius's absence, his archdeacon Felix had been elected pope—the third antipope in the history of the Church. Constantius demanded that the two popes reign jointly, but the people followed Liberius.

Constantius continued to support Arianism. In 359, he convened a synod at Rimini in southern Italy at which the western bishops accepted an Arian creed.

Constantius died in 361 and Pope Liberius was able to re-assume his role as champion of Nicene orthodoxy. He published a decree setting aside the decisions of the synod of Rimini, and accepted the bishops who compromised themselves at that synod back into communion with the Church. In 366, he even received back into communion some eastern bishops on condition that they accept the Nicene Creed. †



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Cornucopia/Cynthia Dewes

Memories of the days before Energy Nazis came on the scene

Some of us remember a time when gasoline was cheap, global warming was unheard of, and people actually "went for a ride" in their cars. Now, before some zealous environmentalists attack this premise, let me remind everyone that that was then, and this is now.

In fact, not only did we go joyriding in cars, but some of us did this for annual vacations, traveling around the country on a limited budget. Very limited which, of course, was the point.

Nowadays, families go to Disney World for a week, stay in glamorous hotels, eat in exotic restaurants and generally spend money big-time. That wasn't the case in our day.

Mostly we camped, because motels were too expensive and dining out was a luxury. Not to mention that herding six kids under the age of 10 into proper public eating position is too tiresome even to contemplate. We learned this lesson while spending a day at the original Disneyland in California.

We'd saved and saved for this highlight of our vacation, which began with a visit to

the Pirates of the Caribbean. As we sailed along being "attacked" by hidden pirates and regaled with noise, we didn't realize that Andy, the youngest, was ramping up. He was sensitive to this kind of ruckus, and soon erupted in a major tantrum.

Hastily, we removed him from the scene and walked him around, trying to calm his fears. He was mentally handicapped and unreasonable about the situation. On top of that, this occurred one week after the so-called "Yippies" had "occupied" Disneyland in order to make some remote point about capitalism or greedy excess or who-knows-what.

Tension reigned, and Andy felt it, so the rest of the day was like walking on eggs. We put all the kids except Andy on other rides and tried to have fun, ending the day at a restaurant where the older boys took turns taking Andy to the parking lot until the food arrived. Still, everyone seems to have pleasant memories of that much-anticipated event.

In addition to two California trips, where we also visited relatives, we went to Canada and the northeast U.S., Florida and many Indiana parks and historic sights. In fact, historic sites were always major stops on every trip, including western forts and Civil War battlegrounds known only to scholars

and my husband.

Not only were road trips and camping easy on our finances, they also served the purpose of visiting extended family often enough for our children to know them. In a time when long-distance phone calls were very expensive, and nothing like Twitter, e-mail or Facebook existed, this was a real plus.

Times change. Today we would think twice about driving long distances just for the fun of it, or even driving a few miles to look at fall foliage or check out a new shopping mall. We'd worry about polluting our world as we never did back then because the emphasis on what's important in life shifts from one thing to another, according to the demands of the times.

Still, good things sometimes follow practices we frown upon now. Our children saw much of the world as it was at the time. We even called Andy the "best-traveled handicapped kid in the country." To this day, they're all interested in history, the outdoors, and other people in other places. So it seems to me our investment in energy was worth it.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †



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Emmaus Walk/Debra Tomaselli

When challenges arise, think about what you can do

Before I opened my eyes for the day, I felt burdened. My mind raced, swirling with fears for both now and the future.

Yesterday's optometrist's appointment shattered my childlike expectation that my eyesight would always be fixable. A drastic change in prescription ... was that an area of double vision? Now we need computer glasses in addition to trifocals? And some tests?

My thoughts raced into the future. What if I slowly went blind? What if I couldn't work? Worse yet, what if I couldn't write?

Additionally, immediate concerns invaded my thoughts. I faced urgent deadlines at the office that day. One project had to be completed and handed off before noon. Another, requiring extensive research was due at the end of the day. Yet another complicated submission was waiting in the wings. How would I handle the demands? Would it get done? Would I have to work late?

After all, there never seemed to be enough time. My husband and I wanted to visit my in-laws, who were struggling with health issues. We wanted to enjoy the grandchildren, attend their soccer games and dance recitals, to have them spend the night and go to Steak N' Shake. And how about making a meal for the neighbor who was just diagnosed with cancer?

Finally, I opened my eyes. It was time to get to Mass. I threw on my clothes and headed to church.

Streams of morning light spilled across the landscape as I pulled into the parish 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 about my eyesight, 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. ...

Think about what you can do," I heard.

Immediately, the burden lifted. My mind flooded with thoughts of all I could do, even if I lost my sight.

I could think. I could talk. I could hug. I could love. I could smell, taste and hear. I could eat. I could pray. I could be.

A wave of peace washed over me.

Later that day, as I handled my work, I focused on the file in my hands instead of stressing about the looming deadlines awaiting my attention. With each assignment, I realized what I could do for that project, completed it, and then moved on to the next. It was very peaceful.

As for the family, we went to the soccer game. We visited the in-laws. Rather than focus on what still needed to be done, I gave those precious moments my undivided attention.

And peace reigns. The advice was simple. It was divine. It was worth sharing.

Don't think about what you can't do. ... Think about what you can do.

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Never stop taking steps of faith throughout life

The great American philosopher Yogi Berra—who also was a Hall of Fame catcher for the New York



Yankees—once wisely said, "It's like déjà vu all over again."

The truth of that aphorism was proved in the Gallagher household when I witnessed our son, Colin, who will turn 2 in September, do

something that his 13-year-old brother Michael did when he was his age.

For a while, my wife, Cindy, and I would get Colin's attention when the family was seated for supper, point to a crucifix on the wall and say, "Jesus."

So recently, we asked him, "Colin, where's Jesus?" His eyes scanned the room and when he saw the crucifix, a big smile broke out across his face as he pointed to it.

And that wasn't all. While pointing to the crucifix, Colin said "Jesus." Of course, he said it in the unclear voice of a toddler. But having previously raised four other boys through that stage of life, I'm pretty adept at interpreting their first words.

I started gaining that experience when Michael did the same thing about 11 years ago when he, Cindy and I were living in our first home in eastern Bartholomew County.

Our family has changed so much in the intervening period. We've moved to Indianapolis, and God has blessed us with four more boys.

And I've seen Michael grow in his knowledge of and love for the faith. One of the things he likes to do the most is to serve as an altar boy at Mass.

I also see now that Michael, like many other youths his age, is entering a period where he's changing and is challenged to apply the faith that he learned as a toddler and child to his life as an adolescent.

With the help of God's grace, Cindy and I will strive to accompany him on this journey, just as we helped him recognize Jesus and say his name for the first time 11 years ago.

Hopefully the experience we'll gain in continuing to hand on the faith to Michael in his teenage years, and Raphael, Victor and Philip after him, will help us a decade or so from now when Colin, God willing, will enter adolescence.

I would also hope that a decade from now the faith that Cindy and I have in Christ and our relationship with him and the Church will be deeper.

Growing in faith and allowing ourselves to be drawn closer to Christ is, after all, a pilgrimage that will not end until, by the help of God's grace, we arrive at our heavenly home.

But no matter what stage of life in which you find yourself, the first simple steps of faith that Cindy and I are helping Colin take are always important to return to in life.

We have to seek the face of the Lord in the midst of our ordinary daily lives like Colin looks for a crucifix. Just as he smiles when he finds it, we can take joy when we recognize Christ's presence beside us. And we can imitate Colin by having the name of Jesus on our lips and in our hearts every day, calling on him in love and in all of our needs and those of the whole world.

Hopefully Colin will continue to take these steps as he grows older. Hopefully, Michael, his other brothers and Cindy and I will all do so, too, together as we share the family life to which God has called us.

If all of us in Catholic families do this, then, with the help of God's grace, we'll further the renewal of marriage and family life according to God's design in our society. †

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

Sunday Readings

Sunday, June 28, 2015

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

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 had left 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 terrors that come upon people. The evil wills 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 be righted when struck by the strong waves of evil, but God will right the ship because his justice ultimately will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading. This reading states a fact that humans, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not that stored in vaults, but rather is the knowledge of God and the insights for living that this knowledge produces.

The Apostle continues to say that if anyone has a surplus in the things of this Earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of St. Mark. It is a collection of two miracle stories.

In the first story, a synagogue official, Jairus, comes to Jesus, saying that that his daughter is critically ill.

Jairus was certainly desperate. He feared that his daughter might die. As a synagogue official, he most likely was a religious man.

Religious devotion is always portrayed in the Scriptures as aiding a person. Faith illuminates the mind. Faith eases the way for wisdom. So in his personal goodness and religious devotion, Jairus was able to recognize the divine power within Jesus.

Jesus of course goes to the girl's bedside and heals her. She rises and walks. Everyone saw her recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approaches Jesus. The Gospel discreetly does not precisely describe the hemorrhage, but if it was gynecological in nature, as likely it was, she was by this fact ritually unclean. This factor set her apart, outside the community.

Under the same rules, anyone whom she touched also was unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God.

Jesus realizes her faith. He tells her that faith has cured her. The hemorrhage stops.

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.

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 the key to eternal life. We must recognize what life actually is all about. It is not about earthly reward. †

Daily Readings

Monday, June 29

Sts. Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Tuesday, June 30

The First Martyrs of the Holy Roman Church
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 1

Blessed Junipero Serra, priest
Genesis 21:5, 8-20a
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 2

Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 3

St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1b-2
John 20:24-29

Saturday, July 4

Genesis 27:1-5, 15-29
Psalm 135:1b-6
Matthew 9:14-17

Sunday, July 5

Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6a

Question Corner/Fr. Kenneth Doyle

God can bring about many kinds of healing in medicine and the life of faith

My son, who is 19, has suffered from anxiety and depression since puberty, although it's only recently that we have recognized it for 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. The other day he told us 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 Mass. He says this on his own. Believe me, I put no pressure on him, although I myself 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 question is this: 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 if this is a possibility, is there something that can 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.

My guess is that he simply does not have the psychic energy to act on his better instincts, his professed desires to be "a good man" and to seek strength through the Eucharist.

Your first goal, if you have not done so already, is to find a competent psychiatrist—one experienced in treating young adults and one with whom your son would be comfortable in speaking.

God often works through individuals, especially those in the healing professions. I would suggest, too, that you do speak with your parish priest—especially if he knows your son—and invite him to find a casual way to approach your son and simply ask him how he is doing.

Hopefully, that might begin a dialogue

that could lead to your son's return to the comforting grace of the sacraments and a renewed and healing relationship with Christ.

I can only 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 your own.

Our pastor recently left the active ministry of the priesthood, and now he is advertising on the Internet that he is available to perform weddings or funerals (including weddings of gay/lesbian couples.) The Catholic priest who married us has also left 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 faithful Catholic treat and respond to these men now? I am appalled at their behavior and wonder what we are doing wrong that so many men are leaving the priesthood. (New Jersey)

As how you should treat these two men is how you should treat everyone: with kindness. No one can pretend to know the struggles they may have endured—both in their years of active ministry and in their decisions to step away from it.

I would say: Be nice to them and leave any judgment to God. At the same time, though, I would be wary of any religious services offered by your former pastor. Having left the active ministry of the priesthood, he no longer has faculties from a proper ecclesial authority, which means that he has no authorization from the Church to celebrate Mass or to officiate at Catholic wedding or funerals.

As a result, Catholics would not fulfill their Sunday obligation by attending his service. I would even wonder whether his marriage ceremonies are valid civilly, since most jurisdictions authorize clergy to officiate at weddings only if they are in good standing with the religious body in which they were ordained.

As to the "so many men" who are leaving the Catholic priesthood, you should be comforted to know that, these days, that is a fairly rare occurrence. The peak years were the late 1960s and early 1970s.

Also encouraging is the fact that seminary enrollments in the United States are on the upswing. In fact, 2012 saw the highest seminary enrollment in nearly 25 years, according to figures from Center for Applied Research in the Apostolate in Washington. †

My Journey to God

The Apparition

By Sharon Haussin

The soft billowy clouds separated
From the sky of majestic blue,
And hovered over the mountain side,
Where I caught a glimpse of you.
Magnificent the picture my eyes beheld,
As though one with the universe were we.
Creation in all its splendor grand
Could not hold a candle to thee.
My spirit elated, though weak and frail,
I was succumbed by awe at thy sight.
Urging myself from this mountain to flee,
But I could not, try as I might.
A soft voice speaks so tenderly
Of infinite love and great yearning
From him who brought us truth absolute,
And who soon would be returning.
Pride in all my worldly possessions,
In thy presence I do now disdain.
Recompense to thee I do bequeath,
For a life lived sublimely in vain.



(Sharon Haussin is a member of St. Michael Parish in Greenfield. The moon sets behind a mountain at sunrise in Lake Louise, Alberta, in Canada on Dec. 2, 2009.) (CNS photo/Andy Clark, Reuters)

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.

BALDUS, Thomas A., 67, St. Ambrose, Seymour, June 4. Husband of Carol Baldus. Father of Carrie Fuchs, Megan and Marc Baldus. Stepfather of Robert Sears. Brother of Marie Coy and Bernie Rollison. Grandfather of two.

BOSSOM, Robert W., Jr., 72, St. Simon the Apostle, Indianapolis, May 23. Husband of Mary Ellen (Shelton) Bossom. Father of Kristin Felts and Kelly Scheid. Brother of Jacquelyn and Ronald Bossom. Grandfather of four.

EHRHART, Charles Farrell, 85, St. John Paul II, Clark County, June 4. Husband of Ima Ehrhart. Father of Bonny, Jeff and Rodney Ehrhart. Grandfather of seven. Great-grandfather of 16.

FRELJE, Carl Edward, 89, St. Anthony, Indianapolis, May 24. Father of Diana, Kathryn, Marilyn, Martha, Ruth, Sara, Theresa, Virginia, Carl, John, Mark, Michael, Steven

and Thomas Freije. Brother of Louise Burgett and Thomas Freije. Grandfather of 23. Great-grandfather of 10.

GASTINEAU, Nancy (McNulty), 82, St. Luke the Evangelist, Indianapolis, June 7. Mother of Chris, Mark, Michael and Robbie Gastineau. Sister of Patricia Bindner and M. David McNulty.

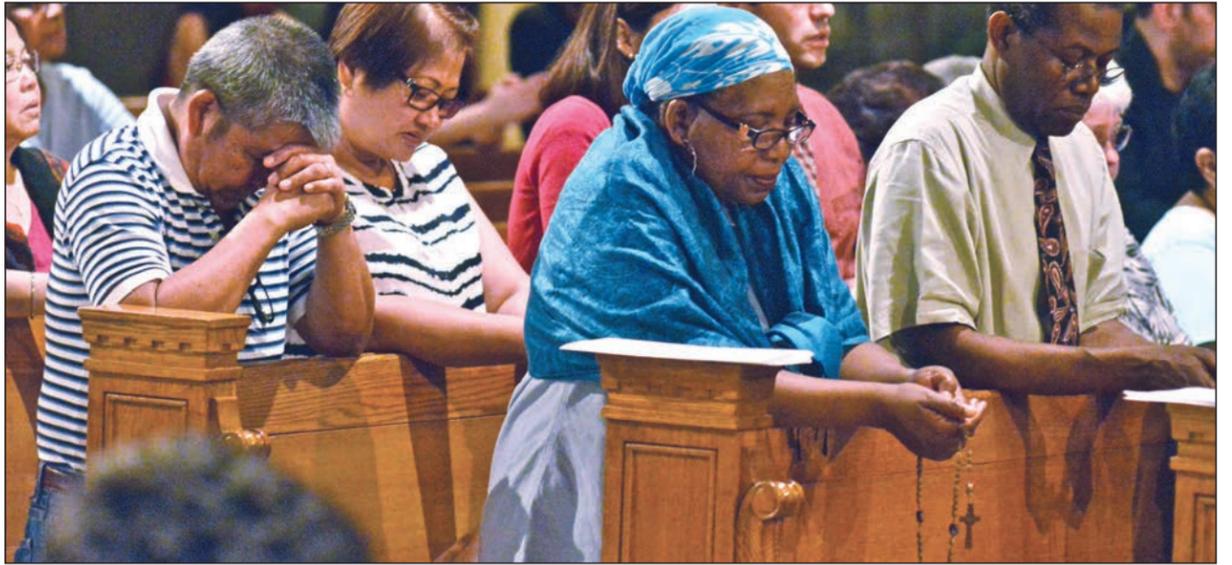
GOORMASTIC, Betty (Bartsch), 73, Prince of Peace, Madison, June 14. Mother of Tracy Beatty, Cindy Ricketts, Mary Ellen and Louis Goormastic. Sister of Rosie Reed and Edmund Bartsch. Grandmother of two.

GRANATO, Judith Ann, 76, St. Vincent de Paul, Bedford, May 18. Sister of Dana Dippel and Richard Hodges.

GREENMAN, Carolyn Virginia (Bates), 69, St. John Paul II, Clark County, June 11. Wife of John Greenman. Mother of Rebekah Hall and Deborah Nason. Sister of Barbara McMakin. Grandmother of four.

GUESS, Frances Carole, 80, St. Monica, Indianapolis, June 11. Mother of Jeanmarie Guess-Hill, Theresa Guess-Holt, Carole, Marc and William Guess. Sister of Judith, Marlene, Sheila, Charles and Eugene Cosby, Cecile Humes, Naomi Oglesby and Elsie Payne. Grandmother of 11. Great-grandmother of five.

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



Praying for priests

People kneel on June 12 while praying the rosary in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington. The national shrine was one of 84 shrines in 46 nations that participated in the 2015 Global Rosary for Priests. (CNS photo/Michael Hoyt, National Shrine of the Immaculate Conception)

KAISER, William J., 89, Our Lady of Perpetual Help, New Albany, June 10. Father of Ann Day, Mary Gronotte, James, Joseph, Paul and William Kaiser. Brother of Joyce Kremetz. Grandfather of 17. Great-grandfather of two.

LAUTH, Clara Louie, 86, SS. Francis and Clare of Assisi, Greenwood, June 13. Mother of Lynn Ciurej, Jeffrey, Paul and Thomas Lauth. Sister of Barbara Diekhoff and Norman Siener. Grandmother of four. Great-grandmother of three.

LYONS, Mary F., 89, St. Pius X, Indianapolis, June 8. Mother of Maureen Hindman,

Barbara Kendall, Carol Wagner and Therese Wallace. Grandmother of 20. Great-grandmother of 24.

RICHARDSON, Ruth Marie, 93, St. Roch, Indianapolis, June 1. Mother of Patty Eck, Mary Jo Fox, Susan Steeb, Bill, Hank and Jim Richardson. Sister of Joann Walker. Grandmother of 13. Great-grandmother of 12.

ROBERTS, Bernice L., (Pich), 85, St. Barnabas, Indianapolis, June 10. Mother of Christine Hurre, Anne O'Neill, Carol Powell, Bernard and Steven Roberts. Sister of Rita Babbitt and Mary Finefield. Grandmother of 14. Great-grandmother of 19.

SOLIS, Maria (Salinas), 58, St. Ambrose, Seymour, June 10. Wife of Edmundo Lara. Mother of Maribel, Miguel and Oscar Salinas. Grandmother of eight.

SPELLMAN, Pamela, 67, Nativity of Our Lord Jesus Christ, Indianapolis, June 10. Wife of Mike Spellman. Mother of Becky Mourning, Deborah Perr and Michael Spellman. Sister of Becky, Carol, Art, David, John and Steve Kimbler. Grandmother of four.

STAHL, James E., 77, St. Peter, Franklin County, June 3. Husband of Marie Stahl.

WIEDERKEHR, Bertha Josephine, 93, St. Meinrad, St. Meinrad, June 4. Mother of Mildred Highfill, Joyce Kline, Martha Miller, James and John Wiederkehr. Sister of Lucille Gunter. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of one.

WOODWARD, Thomas George, 69, St. Vincent de Paul, Bedford, May 22. Husband of Susan Woodward. Father of Michelle West and Jason Woodward. Brother of Teresa Cate, Beverly Davis, David and John Woodward. Grandfather of three. †

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 his general audience on June 17.

As part of a series of talks about the family and problems they face, the pope looked at death, particularly the loss of a

close family member.

When a loved one dies, especially a child or a parent of young children, “death is never able to appear as something natural,” he said.

It is “heart-rending” when a mother and father lose a child: “It’s as if time has stopped. An abyss opens that swallows up the past and the future,” he said.

Losing a child seems to go against everything life is supposed to be about, he said. “It’s a slap in the face to all the promises, gifts and sacrifices of love joyously given to the life we have given birth to,” he said.

Just as traumatic is when a child loses one or both parents, he said.

They ask, “Where is daddy? Where is mommy?” or “When will mommy come back home?” Oh, what do you say? The child suffers,” and he or she lacks the experience or understanding “to give a name to what has happened,” the pope said.

These experiences of death are particularly distressing—“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. “I understand. 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, who are even worse,” and their names are hatred, envy, pride, greed, indifference—basically “the sin of the world that works for death, and makes it even more painful 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.”

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

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New book by editor emeritus focuses on Old Testament

By Mike Krokos

“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.”

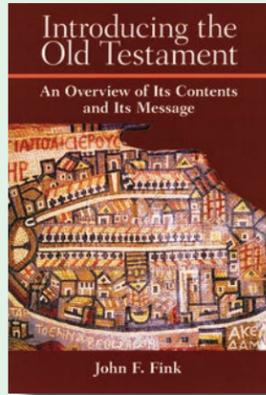
So begins the introduction to author John F. Fink’s latest book, *Introducing the Old Testament: An Overview of Its Contents and Its Message*.

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.

The book’s contents will look familiar to *Criterion* 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 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



‘I hope that it will encourage Christians to read the Old Testament 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.’

—Author John F. Fink,
editor emeritus of The Criterion

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 staple 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. I said then that I had no intention of retiring, but that I left the job so I no longer had to go to meetings, keep a budget, or [deal with] personnel problems,” he said. “All I had to do was read and write, which is what I enjoyed doing. ... 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 put 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.”

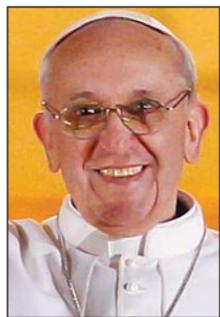
(*Introducing the Old Testament: An Overview of Its Contents and Its Message*, can be purchased for \$12.95 at www.stpauls.us. For more information, call 800-343-2522.) †

Reaction to PopUpPope in Philadelphia is ‘spectacular,’ say creators

WASHINGTON (CNS)—Pope Francis is preparing for his first trip to the United States, and PopUpPope wants every Philadelphian to know about it.

About two months ago in a kitchen in Wilmington, Del., Christa Scalies and Paul Tanner were inspired by the news of Pope Francis’ upcoming trip to Philadelphia for the World Meeting of Families, an international conference on the family founded by St. John Paul II. That resulted in them purchasing a cardboard cutout of the pope, and then they took to the streets.

“We are friends who banded together to spread the news about the pope’s visit for the World Meeting of Families 2015 and, more importantly, spread the Gospel message to the poor, lost and forgotten that God loves them no matter what,” Scalies told Catholic News Service in a telephone interview.



Pope Francis

They call themselves PopUpPope. The name is derived from the fact that the image of the pontiff is folded up so it pops into position, and it also “pops up” in

various locations around the city, weather permitting. Scalies joked that although good for flowers, rain would destroy the cardboard pope.

Scalies and Tanner take the cardboard image around the city, and they talk to passersby, wave, give photo opportunities to those who desire one, pray with the individuals, listen to their stories, and hand out information on Pope Francis’ visit to Philly.

After arriving in Washington on Sept. 22, Pope Francis will be welcomed to the White House by President Barack Obama and first lady Michelle Obama on Sept. 23. He is scheduled to address a joint meeting of Congress on Sept. 24, making him the first pope to do so.

His U.S. trip includes a Sept. 25 address to the U.N. General Assembly. He will be in Philadelphia on Sept. 26 and 27 for the World Meeting of Families.

Scalies and Tanner also put Bible quotes and tweets from the pope (@Pontifex) on slips of paper in a jar for people to take.

Tanner and Scalies’ goal is not to preach to the choir, but to reach out and make personal connections and interact with members of all faiths. Tanner is “excited to share that good feeling of God with others.”

“Many people today have lost faith, don’t believe in God and feel alone on the path of life. If our presence on

the street can reach one lost soul and make just one person feel less alone and more loved, we know we’re doing God’s work,” said Scalies.

The response to PopUpPope has been a positive one overall. Passersby stop and engage in faith-filled conversations and prayer, shake hands and even offer hugs. There have even been individuals that continued walking by, but made the sign of the cross in front of the image to show respect.

Scalies refers to the public’s reaction and love for the pontiff as “spectacular.”

Once in Rodney Square, a security guard in the DuPont Theatre was heard exclaiming, “Look, the pope is in the square!”—which brought many workers over to Scalies and Tanner for photo opportunities.

When asked about the possibility of expanding PopUpPope to Washington to promote Pope Francis’ visit in the nation’s capital, they expressed hope that social media posts on #PopUpPope will reach the District of Columbia, and that it may inspire individuals to start their own effort to gather support for the pope.

Scalies and Tanner both have signed up to attend the World Meeting of Families, and encourage the people they meet to attend or to follow #WMF2015 via social media. †

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Religious and civic leaders weigh in on pope's new encyclical

WASHINGTON (CNS)—Leaders of various faith traditions and civic leaders joined their voices with Catholics on June 18 in praising Pope Francis' encyclical "Laudato Si', on Care for Our Common Home," and its emphasis on caring for and protecting all of creation.

Rajan Zed, president of the Universal Society of Hinduism in Reno, Nev., said in a statement that Hindus might not agree with the entire encyclical, but they appreciated the pope's emphasis on linking care of the natural world with justice for the poor.

He also said he hoped the document would help shape public policy, change people's behavior and inspire other religious leaders to come forward to support care of the environment.

In a statement to *Time* magazine, Imam Mohamed Magid of the Islamic Society of North America said that this Ramadan, Muslims should heed the pope's call to care for the Earth.

"People of all faiths can come together for this cause because the concept of stewardship on Earth is a shared belief," he said. "Appreciating the blessings bestowed upon us by our Creator is a value that we all take great care to respect."

In advance of the document's release, the Dalai Lama similarly showed support at least for the main message of the encyclical, saying in a June 15 tweet: "Since climate change and the global economy now affect us all, we have to develop a sense of the oneness of humanity."

A group of rabbis similarly did not specifically address the encyclical, but on June 17, a day before the pope's document was released, 360 of them signed a "Rabbinic Letter on the Climate Crisis," calling for vigorous action to prevent worsening climate disruption and to seek eco-social justice and tying in this responsibility to faith experience.

The Rev. David Beckmann, a Lutheran pastor and president of the Christian anti-hunger organization Bread for the World, praised the encyclical for underscoring the "collective moral



Sister Heather Ganz, a Sister of St. Joseph, plants spinach on April 1 in an organic garden on the grounds of her religious community's motherhouse in Brentwood, N.Y. Pope Francis' long-anticipated encyclical on the environment was released at the Vatican on June 18. (CNS photo/Gregory A. Shemitz)

responsibility of the Catholic Church and all peoples to address climate change," and for drawing "a clear link between changing global weather patterns and hunger."

"Pope Francis has laid out a convincing moral argument about why we must confront climate change. Especially how it impacts the poor and most vulnerable among us," he said, stressing that climate change is increasing hunger throughout the world and the poorest "continue to suffer the most."

President Barack Obama also commented on the encyclical, saying he deeply admired the pope's decision "to make the case—clearly, powerfully, and with the full moral authority of

his position—for action on global climate change."

He said he shared the pope's view that "we have a profound responsibility to protect our children, and our children's children, from the damaging impacts of climate change," and he said he looks forward to discussing this issue with the pope when he visits the White House in September.

"As we prepare for global climate negotiations in Paris this December, it is my hope that all world leaders—and all God's children—will reflect on Pope Francis's call to come together to care for our common home," he added.

R. Albert Mohler Jr., president of the Southern Baptist Theological Seminary

in Louisville, Ky., gave the encyclical a mixed review in his June 18 statement. He described it as "a very interesting document," and said he agreed with the pope's emphasis on care for creation as a theological issue.

But he also said the pope's "central claims about climate change have more to do with the current scientific consensus than with theology," adding that there is currently "no alternative to dependency on fossil fuels."

Sections of the document will "please and displease all sides in our ongoing discussion about climate change and the care of creation," Mohler added. "This is a conversation that will not end with *Laudato Si'*." †

What was in the news on June 25, 1965? Guidelines for ecumenism in the U.S. are laid out, and speculation on a birth 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 Catholic priests 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 upswing in Red anti-church drive
- Join WCC, Orthodox urge Rome
- 'Aggiornamento' impact on world seen feeble
- Glenmary opens 'span' 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

pronouncement 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 tourney set Saturday at Willowbrook
- Pope Paul completes two eventful years
- Napoleon 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.CriterionOnline.com. †

LORI

continued from page 1

threats as Christians in Libya—where Islamic State militants committed that atrocity—or in Syria, Iran or Iraq, but they are in the same boat, he said.

"No matter how great the threat to life and property," Archbishop Lori said, "these believers exercise that God-given freedom which no tyrant can eradicate—the freedom to bear witness to one's faith even at the cost of one's life. We should be inspired by their courage, and renewed in our resolve not to let religious freedom in our country be compromised by degrees until it all but disappears from our society."

The fortnight is a two-week period of prayer, education and advocacy focused on the role of faith in public life and the preservation of religious liberty rights. The observance closes on July 4 with a Mass to be celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

This year's fortnight theme is, "Freedom to Bear Witness." According to the Baltimore Archdiocese, it is designed to "call attention to the rights of Catholic Americans to serve the common good according to their religious beliefs, an ideal threatened in a number of ways, including the U.S. Department of Health and Human Services mandate which compels all employers to provide coverage of drugs

and services that are contrary to the teachings of the Catholic Church."

Religious freedom remains the most important freedom Americans have, Archbishop Lori said, a gift from God "inscribed on the heart of every person, essential to human dignity."

"Religious institutions in the United States are in danger of losing their freedom to hire for mission and their freedom to defend the family," he continued. "Endangered is the freedom of Church ministries to provide employee benefits and to provide adoptions and refugee services in accord with the Church's teaching on faith and morals. It is one thing for others to disagree with the Church's teaching, but quite another to

discriminate against the rights of believers to practice our faith, not just in word but in the way we conduct our daily life, ministry and business."

In facing the "unchartered waters" of the current political and social seas of life, the archbishop returned to the turbulent Sea of Galilee.

"We do need to awaken the Christ who is within us," Archbishop Lori said. "Let us rouse him by a strong and active faith that links us to those who have exercised their sovereign freedom by bearing witness to Christ and to the faith by laying down their lives. Better, let us allow Christ to awaken our faith and to stir us into action so that we may preserve, protect and defend our God-given freedom to bear him witness." †