Making a world of difference

By John Shaughnessy

BROWN COUNTY—The magic of feeling young again can come in different ways during the summer.

Sometimes, it returns when an adult reaches for a lightning bug flickering in the backyard.

Other times, the magical connection of summer and youth reappears with the lick of an ice cream cone or a dash through a sprinkler.

For Pat Cronin, the years seemed down there in the summer time. I was never

The doctor told my parents that I needed a
in Indianapolis. “I had double pneumonia.
Cronin, a member of Christ the King Parish

her life.

“We were both outdoor people, and
he knew us,” Cronin said, noting that
18 girls.

Kavanagh hired Cronin and Rita Scheller
to lead a two-week camp session for

Once again, she remembered the struggle

As she received a tour of the camp
during a ride with the CYO’s executive
director Ed Tinder, the memories of
during the summer. We didn’t have indoor
plumbing. We were outside as much as
we could be, and we had a big campfire. I
just think of the happiness of the children
just think of the happiness of the children
we could be, and we had a big campfire. I
just think of the happiness of the children

Despite ruling, Church’s marriage teaching unchanged

By Sean Gallagher

In a landmark ruling issued on June 26, the U.S. Supreme Court expanded the civil definition of marriage to include couples of the same sex.

In the wake of the Obergefell v. Hodges ruling, however, Catholic bishops across the country, including Archbishop Joseph
W. Tobin, said that the Church’s understanding of marriage as exclusively between
one man and one woman would remain
the same.

“This decision does not change the truth
that is older than states and courts,” said
Archbishop Tobin in a statement issued on
June 27 about the court’s marriage ruling.

The Supreme Court of the United States of America published a decision on June 26, 2015, to redefine marriage in a fundamental way. This decision does not change the truth that is older than states and courts. The Catholic Church, along with other faith traditions, teaches that marriage is a natural institution established by God to be a permanent union between one man and one woman, intended toward the formation of a family in which children are born and nurtured. The ruling is not surprising in light of the number of states in which courts have recognized same-sex marriage, as well as rapidly changing attitudes in American popular culture regarding the nature of marriage. The Catholic community has long recognized values that

A sea of smiling children and youths at Camp Rancho Framasa in Brown County on June 17 give their thumbs-up signs of appreciation to Pat Cronin, the first counselor at the archdiocesan Catholic Youth Organization summer camp when it opened in 1946. (Photo by John Shaughnessy)

CYO honors camp’s first counselor for helping to create legacy of fun, friendship and faith

By John Shaughnessy

June 17—and that was even before

on June 17—and that was even before

on June 17—and that was even before

on June 17—and that was even before

on June 17—and that was even before
Committee was among critics, saying the president Carol Tobias said “only Congress 1,000 health plans that cover abortion on all across the country whose lives will “a victory for hardworking Americans the ruling was issued, called the ruling from the White House shortly after the ruling a “pro-life decision” that is “an long and the promise it offers of a healthier, decision preserves access to health care our religious freedom. issues with provisions of that legislation Americans who depend on them to ACA subsidies “are helping pay for over people could no longer afford coverage disappeared in those 34 states, many care costs have risen at the slowest rate in 50 years. The Associated Press reported that shares of hospital stocks jumped as news of the court’s action spread. It noted that investors had worried that if subsidies disappeared in those 34 states, many people could no longer afford coverage and would drop their insurance altogether. The ACA took effect, the costs to health care providers of covering expenses from treating uninsured people has decreased. Network, a Catholic social justice lobby, issued a statement from executive director Sister Simone Campbell calling the ruling a “pro-life decision” that is “an important response to what Pope Francis states in his encyclical letter—that what health care must for all of God’s children, not exploit those with less power and money.” The Sister of Social St.Mee said the ruling “will save millions of lives,” but that elected officials must work toward making the law better to save millions more. “It is time now for our health systems, our corporations, and our elected officials to stop opposing progress and begin accepting the health reform that our nation desperately needs,” Sister Simone said. Several Georgetown University law professors provided comments discussing the underlying issues of opposition to the ACA as a part of political battles. “The court appears to be signaling that the future of health care reform must be fought out exclusively in the political arena,” said professor David Super. The ruling breaks little new ground, “rejecting the implausible reading plaintiffs tried to give the act,” he said. It is inevitable that there will be additional legal challenges to health care reform, but that “the court is sending a strong signal that it will not reach for opportunities to interfere with the act’s central features. This decision sends the same message that the Supreme Court sent the nation in the late 1930s, when it decisively rejected any further challenges to the core of the New Deal.” Other pending legal challenges include a lawsuit by Republicans in the House of Representatives who say Congress never appropriated funds for the administration is using to reimburse health insurance companies for lowering insurance premiums for poor people. The administration counters that it is properly spending already-appropriated funds. Other cases challenge the ACA as an unconstitutional action and action Obama administration took to delay the cancellation of existing insurance plans that didn’t meet the ACA’s standards. From the crowd gathered outside the court came chants of “ACA! USA!” and “Ho! Ho! Hey hey! The ACA is here to stay!” Shiveta Vaed, who is from St. Louis but currently enrolled in law school at the University of Minnesota in Minneapolis, said she had come to the court with an organization that supported the ACA tax subsidies, and she added health care to her primary interest as a law student. “This is just such a great decision for us. For families. For women. For babies,” she told Catholic News Service. She also praised the court’s for its 2012 decision upheld ACA itself. “Health care is something that everybody should have,” she said, and people who comply with the law should be able to get financial help if they need it. ACA is “such a huge change. It is such a cultural shift,” she said. Also in the crowd was ACA opponent Twila Brase, the president and co-founder of Citizens’ Council for Health Freedom. The organization was started 21 years ago to fight what she called “Hillarycare, referring to the failed effort on health care reform led by Hillary Clinton when her husband, Bill, was president and she was first lady. Brase told CNS that ACA “violates rule of law,” and the Supreme Court with its ruling shot down the ability of people in the affected states to “have their freedom restored.” She said she would continue to “push for repeal.”
Pope to archbishops: Be brave, convincing witnesses for Church

VATICAN CITY (CNS)—The Holy See and Palestine have signed a historic agreement that supports a two-state solution to the ongoing conflict in the Holy Land, based on the 1967 borders between Israel and Palestine.

The two parties signed the “Comprehensive Agreement between the Holy See and the State of Palestine” at the Vatican on June 26. The accord, which includes a preamble and 32 articles, focuses mostly on the status and activity of the Catholic Church in Palestine. It assures the Church “juridical recognition,” and “guarantees” for its work and institutions in Palestine.

The second chapter of the agreement focuses entirely on freedom of religion and conscience, and includes the right to worship and practice one’s faith, as well as the rights of Christian parents to give their children religious education, of Christians to have holy days off work, and of military personnel to have access to pastoral care.

The preamble recognizes the right to self-determination of the Palestinian people, the importance of Jerusalem and its sacred character for Jews, Christians and Muslims, as the objective of a two-state solution.

At the signing ceremony, Archbishop Paul R. Gallagher, the Vatican’s secretary for relations with states, said he hoped the agreement would provide a “stimulus” for a “definitive end to the long-standing Israeli-Palestinian conflict.”

“I also hope the much desired two-state solution may become a reality as soon as possible,” the archbishop said. He said the peace process could only move forward if it were “negotiated between the parties, along with the support of the international community.”

In his address, Palestine Foreign Minister Riad al-Malki, underlined that the agreement supports the two-state solution based on Israel and Palestine’s 1967 borders.

He said the agreement includes “new and unprecedented provisions related to the special status of Palestine as the birthplace of Jesus Christ and cradle of monotheistic religions.”

The agreement comes at a time of “extremism, barbaric violence, renunciation of dialogue, and ignorance” in the Middle East, noted al-Malki, adding that Palestine was committed to continue extremism to promote tolerance, human rights and religious freedom. The latter are values “that reflect the rights and aspirations of the Palestinian people,” he said.

Archbishop Gallagher said the agreement was based on “the need for dialogue and cooperation,” which he said, he hopes can “serve as a model for other Arab and Muslim-majority countries.”

The “Comprehensive Agreement” follows up on the “Basic Agreement,” signed in 2000, by the Vatican and the Palestinian Liberation Organization and was the result of years-long bilateral negotiations.

For the first time, the agreement includes an official recognition by the Holy See of Palestine as a state, “noted al-Malki in his speech.

Passionist Father Ciro Benedittini, a Vatican spokesman for the Catholic Near East Welfare Agency, said the agreement “is not the first time the Vatican recognized Palestine as a state.”

Without fanfare, the Vatican has been referring to the “State of Palestine” at least since January 2013. The “Annuario Pontificio,” the Vatican’s official yearbook, lists a diplomatic relationship with the “State of Palestine.” Furthermore, the Vatican had already recognized the United Nations’ recognition of Palestinian sovereignty in 2012.

Israel issued sharp disapproval of the new agreement.

Israel’s Ministry of Foreign Affairs issued a statement, saying the 26-page document “regretted the Holy See’s recognition of Palestine as a state, calling it a “hasty step” that “damages a peace agreement, and harms the international effort to convince” Palestine “to return to direct negotiations with Israel.”

The ministry also expressed regret for the “one-sided texts in the agreement which ignore the historic rights of the Jewish people in the Land of Israel and to the places holy to Judaism in Jerusalem.”

“Israel cannot accept the unilateral determinations in the agreement which do not take into account Israel’s essential interests and the special historic status of the Jewish people in Jerusalem,” the statement said. The ministry said it would study the agreement, and “its implications for future cooperation between Israel and the Vatican.”

The day before the signing, Pope Francis met with a delegation of B’nai B’rith International, a Jewish organization that seeks to serve the Jewish community and defend against anti-Semitism.

During their meeting at the Vatican, the pope expressed gratitude for the “great progress” made between the Catholic Church and the Jewish community since the Second Vatican Council.

He said Jews and Christians were “called to pray and work together for peace” and “for the good of the peoples.”

“Respect for life and creation, human dignity, justice and solidarity unite us for the development of society and for securing a future rich in hope for generations to come,” he said.

Vatican signs agreement with Palestine, calls for two-state solution

**Archbishop Paul Richard Gallagher, right, secretary for relations with states within the Holy See’s Secretariat of State, and Palestinian Foreign Minister Riyad al-Malki, shake hands during a meeting at the Vatican on June 26. The Vatican signed its first treaty with the “State of Palestine,” calling for “courageous decisions” to end the Israeli-Palestinian conflict with a two-state solution.**

**The pope asked that they be courageous, “convinced and convincing” witnesses, whose lifestyles matched the Gospel message and their preaching, and who are “not ashamed of the name of Christ and of his cross, not before the roaring lions, or before the powers of this world.”**

**As is customary, an Orthodox delegation from the Ecumenical Patriarchate in Istanbul attended the Mass for the feast of Sts. Peter and Paul, the patrons of the Vatican and the city of Rome.**

After the liturgy in St. Peter’s Basilica, Pope Francis walked side-by-side with Metropolitan John of Pergamon, head of the delegation, down the stairs under the main altar to pray together over St. Peter’s tomb. **1**

**Pope Francis met with a delegation of B’nai B’rith International, a Jewish organization that seeks to serve the Jewish community and defend against anti-Semitism.**

**During their meeting at the Vatican, the pope expressed gratitude for the “great progress” made between the Catholic Church and the Jewish community since the Second Vatican Council.**

**He said Jews and Christians were “called to pray and work together for peace” and “for the good of the peoples.”**

**“Respect for life and creation, human dignity, justice and solidarity unite us for the development of society and for securing a future rich in hope for generations to come,” he said.**

**The day before the signing, Pope Francis met with a delegation of B’nai B’rith International, a Jewish organization that seeks to serve the Jewish community and defend against anti-Semitism.**

**During their meeting at the Vatican, the pope expressed gratitude for the “great progress” made between the Catholic Church and the Jewish community since the Second Vatican Council.**

**He said Jews and Christians were “called to pray and work together for peace” and “for the good of the peoples.”**

**“Respect for life and creation, human dignity, justice and solidarity unite us for the development of society and for securing a future rich in hope for generations to come,” he said.**
Opinion

Title: Church can do many things to respect people's encyclical on environment

Author: Jack Hill

Letter to the Editor

Column's headline is offensive and unchristian, reader says

I was dismayed by the headline of Cynthia Dewes' column in the June 26 issue of The Criterion: "Memories of the days before Emperor Nazi came on the scene.

Whether the wording was Ms. Dewes' choice—which I doubt—or that of an editor, and whether one is encouraged to think that energy-conscious people with Nazis is appallingly offensive and unchristian.

It's something one might expect from a secular blog, not from a Catholic newspaper.

Linda Cooper
Bloomington

Be Our Guest

Church can do many things to respect people's encyclical on environment

"Laudato Si" (“Praised Be”), with the subtitle, "On the care of the common home", has been released. So many of us who have anticipated this must now rush to study what Pope Francis is telling us. We Catholics are called to carefully consider this encyclical. While many—Catholics or others—attempted to tell us what they thought it would cover, and often offered personal prejudices both pro and con to their messages, we can’t afford to do that.

Regardless of what we bring to the reading, we must, for a while, talk less and listen more. Like all encyclicals, "Praised Be" is designed to inform our bishops and the faithful and lead them to prudent action.

Pope Francis has used a fascinating and unique style of communication such as he was elected. But he builds on long-standing Catholic teaching.

As Pope St. John Paul II once said, “The most profound and serious implications of the moral implications underlying the ecological problem is the lack of respect for life evident in the many patterns of environmental pollution.”

And Pope Benedict once said, “How can we separate, or even set at odds, the protection of the environment and the protection of human life, including the life of the unborn? It is in man’s respect for himself that his responsibility for creation is shown.”

As a member of the Secular Franciscan Order, I found great joy that our current pope took the name “Francis,” which recognizes the import of St. Francis of Assisi in his life. This was his explanation: That is how the name came into my heart: Francis. Francis. For me, he is the image of poverty, the man of peace, the man who loves and protects creation; we do not have a good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man, how I wonder if a Church which is poor and for the poor!

This joy I speak of is multiplied when the encyclical itself was released. Several phrases found in St. Francis’ prayer "Canticle of the Creatures":

But we Catholics can’t keep these gifts of man and message to ourselves. How often have we heard from our friends of other faith traditions how much they love our pope, the messages he shares, and how he interacts with all of us? I expect that we will be hearing from energized leaders and adherents of many faith traditions who share our values and intend to follow them with new actions.

I expect that scientists and public policy leaders will join in the discussion and bring their talents and expertise home. Numerous study guides to help us understand "Praised Be" will be released over the next months and years.

Archbishop Joseph W. Tobin has shown leadership among his brother bishops by calling for a reworking of priorities “so it’s not just a switch to green”. He has engaged seriously, and we’re accepting his pastoral guidance.

On March 28 at Marian University in Indianapolis, Archbishop Tobin reflected that “a great tragedy of our time is that practically nothing can be discussed without it being filtered through the lens of politics that quickly reduces to us-versus-them thinking.” He went on to say that “stewardship of creation is a response. It is a way of being and understanding our place in the world. Stewardship of creation is integral to what we are all called to do as Catholics: to respond in love to God who loved us first.”

He added: “Stewardship of creation is also a call for justice, and this call should demonstrate 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.”

What might our Church do in response to the release of “Praised Be”? This is what I pray will happen:

• Pope Francis will continue to teach, teach, and teach some more.

• Our conferences of bishops will make their own statements and take their own actions.

• The Archdiocese of Indianapolis will renew study and action about “what we are doing, and what we have failed to do” to care for our common home. This ought to draw from our talented and gracious archdiocesan clergy and staff. Care for Creation leaders in parishes, and the wider community. This will impact the Archdiocese of Indianapolis.

• Our parish priests will help pastors consider what “Praised Be” means for the “home” church.

• Parish buildings and grounds committees will explore, especially as they plan for the future, ways to care for creation.

• Parish councils will help consider care for creation as part of their mission, or will create a Care for Creation committee in their parishes.

• Finally, individual Catholics, besides taking the time to read the encyclical and not a filtered version, will follow this with a look at the broad-based Catholic Climate Covenant programs, and consider taking the St. Francis Pledge.

(Jack Hill, OFS, is Minister of the People of Peace Fraternity, Secular Franciscan Order in Bloomington, Indiana. He is also the St. Andrew the Apostle Parish Care for Creation Committee in Indianapolis, he has been engaged with the Hoosier Interfaith Power and Light board, and its affiliate, Indianapolis Green Covenant. He is also editor of the Indianapolis Marian University, and can be reached at popindyofs@gmail.com)
When families are strong, society is strong.

L ast week, I wrote about the devastating effects of poverty on the family and society in the State of Indiana. Quoting the Indiana bishops’ recent pastoral letter, Poverty at the Crossroads: the Church’s Response to Poverty in Indiana, I wrote, “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.”

The Church’s experience over 2,000 years in many different economic, political and cultural circumstances affirms the importance of the family as the fundamental unit of human society. We believe that healthy families are the indispensable key to healthy communities—at the local, regional, national and international levels. That’s why we repeat emphatically: When families are strong, society is strong.

From this perspective, the Church believes that strengthening family life should be our highest priority. The well-being of the family is essential to the health and welfare of society, and the family protects, nurtures and makes possible the growth and development of the youngest members of our society.

In our pastoral letter, we say: “Strengthening the family requires that we support marriage and the ideal of families with two parents who live together and who provide for and care for their children. Today, many families are broken, and most struggle under significant stress. All families need our loving support and assistance now, even as we work for a future in which healthy families can thrive.”

“Therefore, we propose that a single question guide us in all service and decision making by government agencies, private institutions and Church ministries regarding families: Do programs and policies place a primary emphasis on child welfare and enhance—not detract—from strong marriages and family life?”

This is a simple question, but we are not so naive as to think it’s easy to “place families first” in all economic, political, cultural and religious affairs. In fact, our experience suggests that too often there is not a clear and systematic effort to focus on strengthening families. In Poverty at the Crossroads, we bishops “propose that every Catholic diocese, parish, educational institution and health care organization in our state serve as a catalyst for local, grassroots efforts focused on mitigating poverty in its community.”

We believe that the Church should play a leading role in the effort to strengthen family life, not for its own sake and as a means to help alleviate poverty. We invite all people of goodwill to join in a collaborative and systematic effort to attend to the needs of Hoosier children and their families.

In order to make sure that our efforts are more than just well-intentioned words, we have proposed that clear, measurable goals be established and implemented—for all efforts to alleviate poverty by meeting the needs of married couples and families in our state.

We are keenly aware that not all outcomes can be easily measured, but as we write in our pastoral letter, we are convinced that “clearly defined goals will assist us in setting and accomplishing objectives that are ambitious but achievable with the help of God’s grace.”

In future columns, I will call attention to the links between family life, employment, education and health care. But it’s important to state as clearly as possible that the need to strengthen marriage and family life is not simply one issue among many. We believe that this is the first, and most fundamental, priority for the good of individuals and of society as a whole.

As we write in Poverty at the Crossroads: "Poverty brings intolerable stress on the family’s ability to carry out its mission as the fundamental unit of society. Families are called to be stewards of all God’s gifts, and this requires an environment of stability and peace that can provide each family member with opportunities to exercise his or her responsibilities for the common good. A supportive family environment results in healthier, happier and more hopeful individuals who are more likely to work for the common good and participate in community activities."

When families are strong, society is strong. We cannot say it too often. Our commitment to nurture, protect and grow families that are physically, emotionally and spiritually healthy is central to the mission of the Church and the well-being of our society. If we neglect marriage and family life, we fail in our most fundamental responsibility as stewards of God’s gifts to humanity.

Let’s work to alleviate poverty by building up the family. Let’s work for strong families and a strong society.

When las familias son fuertes, también lo es la sociedad.

L a semana pasada escribí acerca de los efectos devastadores que tiene la pobreza para las familias aquí en el estado de Indiana. Citando la carta pastoral que publicamos: “Cuando las familias son fuertes, también lo es la sociedad.”

Crecemos que las familias sanas son la clave indispensable para tener comunidades sanas, tanto en el ámbito local, regional, nacional e internacional. Es por ello que repetimos con vehemencia: ¿Cuándo las familias son fuertes, también lo es la sociedad?

Desde esta perspectiva, la Iglesia considera que el fortalecimiento de la vida familiar tiene un papel crucial en nuestro tiempo de Prioridad. El bienestar de los niños y los adolescentes es fundamental para la salud y el bienestar de la sociedad; la familia es el entorno que propicia la protección, la crianza, el crecimiento y el desarrollo de los integrantes más jóvenes de nuestra sociedad.

En nuestra carta pastoral expresamos que: “El fortalecimiento de la familia requiere que apoyemos el matrimonio y el ideal de familias constituidas por un padre y una madre que viven juntos y comparten la responsabilidad de sus hijos. Hoy en día muchas familias están quebrantadas y la mayoría enfrenta enormes presiones. Todas las familias necesitan ahora nuestro amoroso y nuestra asistencia; incluso a medida que nos esforzamos para ganarnos un futuro en el que puedan prosperar las familias sanas.”

“Por consiguiente, proponemos que todos los servicios y las decisiones sobre programas que efectúen las agencias gubernamentales, instituciones privadas y ministerios eclesiásticos en relación con la familia, se rían por una sola pregunta: ¿Acaso los programas y las políticas dan un énfasis fundamental al bienestar infantil y mejoran—no desmuelan—los matrimonios sólidos y la vida familiar?”. Se trata de una pregunta muy sencilla pero no somos ingenuos y sabemos que no es tan fácil “poner en primer lugar a la familia” en todas las cuestiones económicas, políticas, culturales y religiosas. De hecho, nuestra experiencia sugiere que muy a menudo los problemas que marcan nuestras vidas son los que enfrentan las familias ocupan, en el mejor de los casos, el segundo lugar; y en el peor de los casos, no se les toma en cuenta en absoluto.

En Poverty at the Crossroads los obispos “proponen que cada diócesis, parroquia, institución educativa y organización de salud católica de nuestro estado sirva como catalizador de un esfuerzo local y popular que se concentre en mitigar la pobreza en su comunidad.” Consideramos que la Iglesia debe desempeñar una función primordial en los esfuerzos tendientes a fortalecer la familia, por su propio bien y como una forma de contribuir a mitigar la pobreza. Invitamos a todas las personas de buena voluntad que se unan a este esfuerzo sistemático y de colaboración para atender las necesidades de los niños y las familias de Indiana.

Para garantizar que nuestros esfuerzos sean más que meras palabras bienintencionadas, proponemos que se establecerán—y implementarán—objetivos claros y mesurables para todas las actividades destinadas a mitigar la pobreza atendiendo las necesidades de los matrimonios y de las familias de nuestro estado. Estamos plenamente conscientes de que no se pueden calcular fácilmente todos los resultados pero, tal como lo expresamos en nuestra carta pastoral, estamos convencidos de que “contar con metas claramente definidas nos ayudará a establecer y cumplir objetivos que sean ambiciosos pero alcanzables con la ayuda de la gracia de Dios.”

En columnas posteriores haré énfasis en vínculos que existen entre la vida familiar, empleo, educación y atención de salud. Pero es importante destacar con la mayor claridad posible que la necesidad de fortalecer el matrimonio y la vida familiar no es simplemente una cuestión más entre muchas otras. Consideramos que esta es la primera prioridad.—y la más fundamental de todas—para garantizar el bienestar de las personas y de la sociedad en su totalidad.

Tal como lo expresamos en Pobreza en la Encrucijada: “La pobreza agrega una presión intolerable a la capacidad de la familia para llevar a cabo su misión como la célula fundamental de la sociedad. Las familias están llamadas a ser administradoras de todos los dones de Dios y esto requiere un ambiente de estabilidad y paz que brinde a cada integrante de la familia las oportunidades para ejercer sus responsabilidades para el bien común. Un ambiente familiar solidario produce personas más sanas, felices y llenas de esperanza, que más probablemente se esforzarán por el bien común y participarán en actividades comunitarias.”

¿Cuándo las familias son fuertes, también lo es la sociedad? No nos cansamos de repetirlo; nuestro compromiso de crear, proteger y ver crecer familias que sean físicas, emocionales y espiritualmente sanas es un aspecto fundamental de la misión de la Iglesia y del bienestar de la sociedad. Si descuidamos el matrimonio y la vida familiar, fallamos en nuestro más fundamental rol como administradores de los dones de Dios para la humanidad.

Trabajemos juntos para mitigar la pobreza mediante la creación de familias; trabajemos en pro del fortalecimiento de las familias y de la sociedad. Traducido por: Daniela Guaita

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN
**Retreats and Programs**

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats)

Benedictine Sister Jennifer Mechtild Horner receives a congratulatory hug from Benedictine Sister Mary Anne O’Hare at the installation of Sister Jennifer Mechtild Horner as the new abbess in late June. Earlier that day, Sister Jennifer was installed as the monastery’s new abbess.

———

**Spiritual Direction Training Program to be offered in Kentucky**

The Spiritual Direction Training Program, sponsored by Mount Saint Joseph Conference and Retreat Center and the Ursuline Sisters of Mount Saint Joseph, is accepting applications for the 2015-2017 class of spiritual directors.

Applicants are asked to submit an essay on the topic: “Why and how do I want to be a spiritual director?” The program will begin on Oct. 26. For more information, log on to www.ursulinesmsj.org or e-mail: info@ursulinesmsj.org.

**RSVP seeks volunteers ages 55+**

RSVP (Retired and Senior Volunteer Program) is a clearhouse of volunteer opportunities for adults 55 and older. A program of Catholic Charities Indianapolis, RSVP partners with community organizations to address significant community needs.

RSVP seeks volunteers ages 55+ who are looking to make a difference for themselves, too. With RSVP, volunteers use life skills, learn new skills, make friends and impact the community. The need for volunteers is great, and each volunteer has the ability to make a difference.

For more information, log on to www.rsvplifeline.org or call 317-261-3378 to register with the largest volunteer network for adults 55 and older.

**Office of Pro-Life and Family Life seeks nominations for Respect Life awards**

Each year, the Office of Pro-Life and Family Life honors an adult or married couple and a high school student at the annual Respect Life Sunday Mass, which is held the first Sunday in October. The Mass will be held on Oct. 4 this year.

Please consider nominating an adult or married couple whom you believe should be recognized for their leadership in promoting the dignity and sanctity of human life in the parish and community for the Office of Pro-Life Edward T. O’Meara Respect Life Award.

Please also consider nominating a high school student whom you believe demonstrates leadership in promoting the dignity and sanctity of human life in the parish, community, school community and in the archdiocese for the Our Lady of Guadalupe Pro-Life Youth Award.

A downloadable nomination form is available by logging on to http://betacriteria.org. Completed nomination forms can be returned to tkriemerg@archindy.org by no later than Aug. 31.
Despite Supreme Court ruling, religious freedom rally participants implored to stand strong in their faith

By Sean Gallagher

A day after the U.S. Supreme Court struck down state laws and constitutional amendments that defined marriage exclusively as between one man and one woman in a ruling fraught with possible implications for religious freedom, Catholics and other Christians from around the state gathered on the grounds of the Indiana Statehouse in Indianapolis for a rally in support of that liberty.

The June 27 rally was held in conjunction with the U.S. bishops’ Fortnight for Freedom, and was sponsored by the Pro-Life and Faithful Citizens ministries of Our Lady of the Most Holy Rosary Parish in Indianapolis. The Fortnight for Freedom, which is in its fourth year and ends on July 4, is a two-week period of prayer, education and advocacy focused on religious liberty.

The rally began with a rosary procession that started in front of St. John the Evangelist Church in Indianapolis, and ended at the south steps of the Statehouse.

Father Rick Nagel, St. John’s pastor, was the first rally speaker. “We hear the thought that, ‘Love wins,’” said Father Nagel in reference to a motto of supporters of the redefinition of marriage. “That’s exactly right. Love—God—does win. So today, we call upon that God who loves us and keeps us in the palm of his hand.

In prayer, Father Nagel asked God to help the faithful “to defend the dignity of all human life, to defend the dignity of marriage, to defend the dignity of the land with which you have blessed us, to defend the dignity of the poor and those who go without the basic necessities of life, and to defend the dignity of religious freedom.”

Father Bryan Eyman, pastor of St. Athanasius the Great Byzantine Catholic Parish in Indianapolis, delivered the keynote speech. 

Father Eyman noted that governments at various levels for many years have sought “to keep our faith inside the four walls of our churches.”

“This is what is happening now,” he said. “I can only imagine what will happen after yesterday’s tragic Supreme Court ruling.”

Referring to the Statehouse behind him in which state legislators, executive and judicial leaders meet, Father Eyman exhorted his listeners to “pray for all of the people who work in this building, and all of the people who work in our other government offices, that they will have the strength to stand up and say, ‘No. I will not cooperate. I will not just go along.’”

Finally, Father Eyman also invited rally attendees to “pray that each and every one of us here is able to have the strength and power of the Holy Spirit to stand up for religious freedom, and to boldly and publicly live our faith, regardless of what the Supreme Court, the president, Congress or any level of government tells us.”

Eric Slaughter, a member of Holy Rosary Parish involved in its Faithful Citizens ministry, spoke later, noting that the Supreme Court in 1973 through legalizing abortion “said they didn’t know when life began.”

“Now they don’t know what marriage is,” Slaughter said. “But whatever they decided doesn’t change what marriage is. So, we pray for life, faith, family and holy matrimony.”

At the end of the rally, Slaughter and fellow Holy Rosary parishioner and Faithful Citizens leader Jerry Mattingly led the approximately 100 rally attendees in joyfully shouting, “We are Catholic! We are Americans! We are faithful citizens! Viva Cristo Rey! [‘Long live Christ the King!’]”

Trina Trusty, a member of St. Monica Parish in Indianapolis, attended the rally and said doing so was significant in light of the previous day’s Supreme Court ruling.

“I thought it was important to stand up for our right to practice our religion today,” Trusty said. “I know that I’m not alone in how I feel about my religious freedom. Holy Rosary parishioner Mary Kathleen Jacobs agreed.

“It’s important to not only hear the Gospel in church, but to live the Gospel in our homes, at the grocery store and in our jobs,” Jacobs said. “I think a lot of people are very shy about saying that they love Christ and live the Gospel message. And that’s important, especially [in light of] … the new way our country looks at marriage.”

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

Chicken Fest 2015

ST. LAWRENCE CHURCH • LAWRENCEBURG, INDIANA

SUNDAY, JULY 12th • 11am - 6pm

CHICKEN DINNER
Adults $12 • Children 10 & under $10

BID-N-BUY
JUMBO SPLIT THE POT

Come socialize and enjoy our “family style” homemade chicken dinner!

For more information, call us at (812) 537-3992 • License #134980

Chicken Fest 2015

Frank Oliver, left, and Jim West carry a Fortnight for Freedom banner during a June 27 rosary procession from St. John the Evangelist Church to the grounds of the Indiana Statehouse in Indianapolis. The procession kicked off a rally for religious freedom attended by people from across the state. Oliver is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. West is a member of Our Lady of the Greenwood Parish in Greenwood. (Photos by Sean Gallagher)
The Catholic Church will continue to teach and preach that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will continue to be faithful to the teaching of the Gospel, to teach and preach the truth that marriage is a union of one man and one woman, to teach or advocate with regard to the true definition of marriage, and to do not acquaint [that] the First Amendment also protects freedom of religion and the right to follow our teaching.’

The Catholic Church will continue to teach and preach that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will continue to be faithful to the teaching of the Gospel, to teach and preach the truth that marriage is a union of one man and one woman, to teach or advocate with regard to the true definition of marriage, and to do not acquaint [that] the First Amendment also protects freedom of religion and the right to follow our teaching.’

[The ruling] recognizes free speech, the right of religion to teach or advocate with regard to the true definition of marriage, but it does not acquaint [that] the First Amendment also protects freedom of religion and the right to follow our teaching.’

The Catholic Church will continue to teach and preach that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will continue to be faithful to the teaching of the Gospel, to teach and preach the truth that marriage is a union of one man and one woman, to teach or advocate with regard to the true definition of marriage, and to do not acquaint [that] the First Amendment also protects freedom of religion and the right to follow our teaching.’

Archbishop William E. Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, said the comments in a teleconference interview last week, three hours after the Supreme Court issued its 5-4 decision that states must license same-sex marriage.

Joining him in the media briefing were two members of the bishops’ Subcommitteee for the Promotion and Defense of Marriage, Archbishop Timothy P. Broglio of the Military Archdiocese of the USA, of Brownsville, Texas, and Anthony Picarello, associate general secretary and general counsel at the U.S. Conference of Catholic Bishops (USCCB).

‘Tragically, the court was wrong,’ said Archbishop Broglio, adding that this is ‘not the first time’ a ‘false understanding of marriage’ has been forced on the country, as by lower court rulings.

‘Clearly the decision was not required by the Constitution and the narrowness of the opinion, as it is not settled,’ he continued. ‘Marriage is unchangeable.’

‘It will be more challenging, because it will be more difficult for the Church’s voice to be heard and understood,’ he said, and ‘some will take time to unfold,’ like challenges to churches receiving tax exemptions.

Another area that will require study, Archbishop Broglio said, is the military chaplany, because the Catholic priest-chaplains who run archdiocesan overseas also come under civil authorities.

‘Catholics say they approve of the redefinition of marriage. Catholic teaching is never determined by numbers but by the truth,’ Archbishop Broglio said. ‘We have to be faithful to the teaching of the Gospel.’

‘In a pastoral context, we respond to the individual in his or her need, and that’s quite different than what we teach concurrently,’ he added. The Church must make its ‘teaching on marriage very, very clear,’ while at the time being pastoral to individuals.

The Church teaches marriage is a man and a woman, and that same-sex marriage is a sin. At the same time, the Church upholds the human dignity of all people of good will, and, if necessary, litigation.

Picarello said free speech protections for opponents of redefining marriage were already under attack. By hours of the decision being issued, he said, ‘some will take time to unfold,’ like challenges to churches receiving tax exemptions.

Justice Anthony Kennedy, writing for the majority, recognized in several cases that the Constitution ‘makes a nod in the direction of religious liberty, in solidarity with the pope,’ in Bishops (USCCB).

‘In a pastoral context, we respond to the individual in his or her need, and that’s quite different than what we teach concurrently,’ he added. The Church must make its ‘teaching on marriage very, very clear,’ while at the time being pastoral to individuals.

The Church teaches marriage is a man and a woman, and that same-sex marriage is a sin. At the same time, the Church upholds the human dignity of all people of good will, and, if necessary, litigation.

‘I pray the Supreme Court’s decision will be an invitation to Catholics to proclaim the faith and our consciences.’

Rebecca Niemeyer

Archbishop Tobin echoed Niemeyer in his statement.

‘The Catholic Church will continue to teach and preach the truth that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will strive to uphold the dignity of every human person, including persons who experience same-sex attraction, welcoming them as our brothers and sisters.’

The Catholic Church will continue to teach and preach that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will strive to uphold the dignity of every human person, including persons who experience same-sex attraction, welcoming them as our brothers and sisters.

The decision of the Supreme Court is an invitation to Catholics to proclaim the Gospel that sets all people free. I pray the Supreme Court’s decision will be an invitation for all people of good will to do the same, to respect what divides us and seek the common good of all, especially of families. I ask that those who disagree with the teachings of our Church may recognize our God-given freedom to live according to our faith and our consciences.’

Despite cultural trends steering toward marriage redefinition, Rebecca Niemeyer, director of the archdiocesan Office of Pro-Life and Family Life, will continue to share the good news of the Church’s opposition to same-sex marriage.

‘In fully embodying the beauty, truth and goodness that marriage is a unity of one man and one woman, Catholics can continue to sanctify and transform our society according to the plan of God in their daily actions,’ she said. ‘We in the archdiocesan Office of Pro-Life and Family Life will continue to support Catholics in this endeavor through marriage preparation and enrichment opportunities.’

Archbishop Tobin echoed Niemeyer in his statement.

‘The Catholic Church will continue to teach and preach the truth that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth,’ he said. ‘We will work to promote and strengthen marriage and families. We will strive to uphold the dignity of every human person, including persons who experience same-sex attraction, welcoming them as our brothers and sisters.’

Rebecca Niemeyer

Archbishop Tobin echoed Niemeyer in his statement.

‘The Catholic Church will continue to teach and preach the truth that marriage is a union of one man and one woman, and encourage all people of good will to embrace the fullness of that truth. We will work to promote policies that protect and support marriage and families. We will strive to uphold the dignity of every human person, including persons who experience same-sex attraction, welcoming them as our brothers and sisters.’

The decision of the Supreme Court is an invitation to Catholics to proclaim the Gospel that sets all people free. I pray the Supreme Court’s decision will be an invitation for all people of good will to do the same, to respect what divides us and seek the common good of all, especially of families. I ask that those who disagree with the teachings of our Church may recognize our God-given freedom to live according to our faith and our consciences.”
A new generation of the Church

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis overflowed with a youthful love for faith and fun on June 16-19 during its 10th annual Bishop Bruté Days.

The four-day gathering is a retreat and camping experience sponsored by the seminary for teenage boys. TheMass was part of Bishop Bruté Days, an annual vocations retreat and camping experience for teenage boys sponsored by the seminary. (Photos by Sean Gallagher)

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis overflowed with a youthful love for faith and fun on June 16-19 during its 10th annual Bishop Bruté Days. The four-day gathering is a retreat and camping experience sponsored by the seminary for teenage boys. The annual vocations retreat and camping experience for teenage boys sponsored by the seminary. (Photos by Sean Gallagher)
Prayer, engagement in parish are aids in discernment

(Special to the Criterion)

I’ve gone to that age where I have started to think about what I want my life to be like. Do I see myself as a priest, a husband or father or a single person? It’s a daunting thing to think about, and I have come to realize that I will need God’s guidance in leading me on the correct path.

While I don’t present myself as a priest, I know I need to leave myself open to the possibility that this might be what God is calling me to. The place that I see myself most and feel God is calling me to is my brotherhood. My dad, uncles and grandfathers have provided me with great role models for becoming a good husband and father and in the role of supporting my family. I see myself one day sitting at Sunday Mass with my family as my daily life does today. I can picture myself continuing my Catholic traditions that my family currently honors.

To seriously discern my vocation, I need quiet, reflective time to listen to what God is telling me. I need to spend time in prayer. I could watch for signs around me that God is giving me that might lead me in the right direction.

I need to get involved in my faith community as I am able. I currently serve at Mass, and I could go on to being a lector or an extraordinary minister of holy Communion. I have gone on and can participate in future mission trips. I could take advantage of Bible study opportunities, and I could get involved in peer ministry. I need to take advantage of sacramental opportunities more often than I do. I could go to confession more frequently. I have my favorite field trips as a student was to Saint Meinrad Seminary and School of Theology. I would like to visit Saint Meinrad again. I would especially like to visit when Father Eric Augenstein is there because I find him fascinating.

All of these things are what I see on my path to finding out my true vocation from God. I can’t control what God’s plan is for me, but I can provide myself with as many opportunities as possible to uncover it.

Ryan and his parents, Ryan and Susan Hollingsworth, are members of St. Mary Parish in Richmond. He completed the eighth grade at Seton Catholic High School in Richmond last spring, and is the eighth-grade division winner in the Indianapolis Serra Club’s 2015 John D. Kelley Vocations Essay Contest. | Ryan Hollingsworth

Serra Club vocations essay

WASHINGTON (CNS)—The volunteers of the Knights of Columbus and the fraternal organization’s fundraising for charitable works fits right in with Pope Francis’ emphasis on the volunteerism of the Knights of Columbus.

What a difference your work makes, it noted.

The number of hours contributed by members rose in 2014 by more than a 71.5 million hours of service. During the past decade, Knights, who today number about 1.9 million, have donated nearly $1.55 billion in donations and more than 71.5 million hours of service.

The hours of contributed by members rose in 2014 by more than a million hours over the 2013 total with each member donating nearly a full workweek on average.

During the past decade, Knights, who today number about 1.9 million, have donated nearly $1.55 billion to charity and 691 million hours of volunteer service.

Andersson sees a strong “Catholic commitment to neighbor and community.” And even hard times, people will step up.” The Knights’ programs also provide “a way of being involved in your faith in a deep way,” he noted.

Each year during the past 15 years, the Knights broke the previous year’s record, despite the recession caused by the 2008 stock market crash.

For Andersson, the record giving of time and treasure is also a special way to prepare for Pope Francis’ U.S. visit in September.

“Charity has been at the heart of the Knights’ mission for the past 133 years,” Andersson said in a statement accompanying the report, which was released at an annual meeting of the Knights’ state leaders held in June at the organization’s headquarters in New Haven, Conn.

“In America, Pope Francis will find a Church that is alive with love of God and love of neighbor, and the Knights of Columbus are excellent examples of this reality,” he added.

Andersson told CNS that he thinks “Pope Francis is doing a great job” in praising the pontiff for being “so strong in his encouragement of people to do more for those in need.”

He highlighted some of the ways the Knights helped others in 2014:

• Launched the Knights of Columbus Christian Refugee Relief Fund last August, and through it contributed $2.6 million for humanitarian assistance to those suffering persecution and dislocation in Iraq and the surrounding region.

• Gave $200,000 each to the Eastern and Latin Catholic communities in war-torn Ukraine for humanitarian relief, supporting projects that feed and aid homeless children and refugees living on the streets of the capital city of Kiev.

• Ran the Black Friday Coats for Kids program to give winter coats to children who don’t have them. (“Black Friday” is the Friday following Thanksgiving and traditionally the day many Americans head out to do shopping for Christmas.) Knights also contributed to local food pantries, community food banks and soup kitchens through the Food for Families program, and members participated in blood drives, Habitat for Humanity and the American Wheelchair Mission, which delivers new wheelchairs and mobility aids free to physically disabled children.

• Provided $1.4 million to directly support a family who will be in the spotlight in this summer’s Special Olympics World Games in Los Angeles. The funds will cover the cost of transportation, housing and meals for the athletes as they travel to the games, stay there during the competition, and come home.

Anderson said the Knights have long supported the Special Olympics because Sargent Shriver, husband of the games’ founder, Eunice Kennedy Shriver, was a member of the Knights. Beyond donating funds for athletes in the upper echelons of competition, state Knights councils also were encouraged to boost their already strong support of the Special Olympics.

The Knights also are active in pro-life efforts, he said, having helped put more than 660 ultrasound machines in the nation’s pregnancy centers that couldn’t afford them. Seeing a sonogram of an unborn baby “really gets people to change their minds” about abortion, he explained.

Through all of these programs, members of the Knights can see the impact they have on people.

“Whether it’s a woman showing off her baby and saying, ‘Here’s the baby I had because I went through your ultrasound machine,’ or being able to put clothes on disabled child, “and put him in a wheelchair,” ultimately “you see how you change people’s lives,” Anderson said. | Ryan Hollingsworth

Helping the poor involves Knights in faith in ‘deep way,’ says Anderson

Carl Anderson

Newspaper advertisement
Supporters of pope’s ecological teachings gather in St. Peter’s Square

VATICAN CITY (CNS)—Environmentalists from around the world and from different faiths were among the tens of thousands of pilgrims gathered for the Angelus with Pope Francis on June 28. They marched a little more than a mile through Rome’s city center, ending in St. Peter’s Square, to demonstrate their support for the pope and his encyclical on the environment, “Laudato Si’,” on Care for Our Common Home,” published just 10 days earlier.

At the march, they gave other pilgrims there leaf-shaped posters with excerpts from the encyclical, as well as quotes on care for creation from other religious leaders.

The march was endorsed by the United Nations and a number of Catholic organizations, including Catholic Action and the Global Catholic Climate Movement. The theme was “One Earth, One Human Family.” Marchers also urged the adoption of a new global climate change agreement at the U.N. conference in Paris in December.

Pope Francis greeted the marchers after the Angelus prayer, encouraging “collaboration among people and associations of different religions for the promotion of an integral ecology.”

Among the marchers were participants at an international interfaith climate change conference held in Rome, which the pope noted. The June 29-July 1 conference was organized by Our Voices, an international and interfaith climate change movement, which gathered about 100 “emerging leaders” in environmental matters under the age of 40.

On the heels of this conference, the Pontifical Council for Justice and Peace and the Catholic International Cooperation for Development and Solidarity were also to hold a conference on the encyclical in Rome on July 2-3.

What was in the news on July 2, 1965? Pope Paul looks at problems of the Church, and a complaint about the translation of the Mass

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 July 2, 1965, issue of The Criterion:

- Major problems of Church reviewed by Pope Paul
- ‘VATICAN CITY’—Pope Paul VI has appealed for a “happy conclusion” of the Second Vatican Council, and has warned that a world conflict means “not the end of difficulties, but an end of civilization.” The pope took occasion of his name day—the feast of St. John the Baptist [June 24]—to review the major preoccupations of his second year as pontiff. At the two major ones, he singled out the council and world peace. … In addition to the two major problems, the pope took note of other matters which have been of great concern to him in the past year. Among these he listed were the question of Church legislation on mixed marriages, and the Church’s teaching on birth control.
- Message to assembly: Pontiff hails United Nations
- Council ‘preview’: Pope Paul comments on religious liberty
- First in Indianapolis: Anti-poverty center proposed
- Carmel novenas open Thursday, July 8th
- Pope omits crown on anniversary
- Winds damage church, convent
- Priests drafted for seeking relief for police
- Mass translation termed ‘pitiful’
- ‘LOUIS ANGLES’—The approved English translation of the Mass now being used in the United States ‘has so little to recommend it as to be pitiful,’ a Catholic bishop declared here. Bishop Robert J. Dyer of Reno, Nev., added that 90 percent of the 240 bishops of the U.S. had not seen the current translation until it was ‘published fact.’ Writing in his regular column, the bishop referred to the so-called ‘English’ Mass as ‘the poor thing that is currently foisted on the Church in America.’ He called for new translations to ‘remedy this unhappy situation’ of the editing of previous translations for general use. Bishop Dyer said the translation was ‘manifestly intended to reach down to the common level, a laudable aim, as did the original Latin, but whereas the Latin managed to do it with dignity and a certain haunting beauty, with no hint of vulgarity, the Revised Confraternity succeeds only in being vulgar without touching the common chord.’
- Cleveland slates huge fund drive
- ‘Updating’ urged for parish groups
- Evict priest from reservation
- Hospital Guild sets bus tour to shrine
- Extension Society Volunteers will aid U.S. missions
- Salvation Bureau head retires
- Dutch seminaries to enroll women
- Raps attack on Anti-Defamation League
- “Love, not study, seen as chief route to unity”
- Drop envoy set-up, Rome urged
- Needy not be present to win
- Cleveland slates huge fund drive
- ‘Updating’ urged for parish groups
- Evict priest from reservation
- Hospital Guild sets bus tour to shrine
- Extension Society Volunteers will aid U.S. missions
- Salvation Bureau head retires
- Dutch seminaries to enroll women
- Raps attack on Anti-Defamation League
- “Love, not study, seen as chief route to unity”
- Drop envoy set-up, Rome urged
- Needy not be present to win
Electronic copy of whole text is not available, please refer to the printed version.
**The Criterion Friday, July 3, 2015**

**Fourthteenth Sunday in Ordinary Time/Msgr. Owen F. Campon**

**Sunday Readings**

**Sunday, July 5, 2015**

- Ezekiel 2:2-5
- Corinthians 12:7-10
- Mark 6:1-6

The Book of Ezekiel furnishes the first reading for this weekend’s Mass. The prophet speaks in the first person. He says that he literally heard God speaking to him. God told Ezekiel that he was sending him to the Israelites, who had rebelled against God’s holy law, so that they would be called to forsake their disloyalty and return to God. God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn, and can be very stubborn in their blindness. This blindness prompts them to choose their own way rather than the way of God. It is folly for them. Yet, God does not desert them. St. Paul’s Second Epistle to the Corinthians supplies the second reading. As an aside, this reading includes Paul’s letter to the Corinthians, which is addressed to the “true Christian.”

**Daily Readings**

**Monday, July 6**

St. Maria Goretti, virgin and martyr

Genesis 28:10-22a

Psalm 91:1-4, 14-15

Matthew 9:18-26

**Tuesday, July 7**

Genesis 32:24-30

Psalm 17:1b, 2-3, 6-8b, 15

Matthew 9:32-38

**Wednesday, July 8**

Genesis 41:55, 42:5-9, 15-20, 17-24a

Psalm 33:2-3, 10-11, 18-19

Matthew 10:1-17

**Thursday, July 9**

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs

Genesis 44:18-21, 23b-29; 45:1-5

Psalm 105:16-21

Matthew 10:7-15

**Friday, July 10**

Genesis 46:1-17, 28-30

Psalm 37:3-4, 18-19, 27-28, 39-40

Matthew 10:16-23

**Saturday, July 11**

St. Benedict, abbot

Genesis 49:29-32; 50:15-26a

Psalm 100:6-7

Matthew 10:24-33

**Sunday, July 12**

Fifteenth Sunday in Ordinary Time

**Pardon Corner/Fr. Kenneth Doyle**

Punishment for sins is restricted to the people who committed them

The sins of the fathers are visited on the children.” Is that saying an adage, a Catholic teaching or God’s own words? Thirteen years ago, two relatives of a family benefactor should donate one-fifth of his inheritance to a church restoration fund. Both were clearly aware of the directive, but only one family member was willing to contribute.

The compelling relative’s descendants are now enjoying financial comfort, while the other family has suffered a huge reversal of fortune. Is the saying I quoted first of all, a family legacy? Its credence to the adage you quote. One, in particular, is in Exodus, which says, “I, the Lord, your God, am a jealous God, inflicting punishment for their ancestors’ wickedness on the children of those who hate me, down to the third and fourth generation” (Ex 20:5). But the context of that passage is God’s deliverance of the Ten Commandments, specifically where he speaks about the sin of idolatry. What the Lord is saying is that the practice of idolatry has a way of inserting itself into a cultural heritage. Raised in such a tradition, children will be hard pressed to overcome it. Does that mean that children will be punished by God simply because their parents sinned? By no means. Ezekiel could not be more clear: “Only the one who sins shall die. The son shall not be punished for the guilt of his father, nor shall the father be punished for the guilt of his son” (Ez 18:20).

In the example you raise, I don’t believe that the family’s reversal of financial fortune comes as divine retribution for the earlierblings of medical or financial.” But I do think that moral laxity can sometimes influence the moral framework and choices of one’s descendants and thus make life troublesome for them many years later.

**Question Corner/Fr. Kenneth Doyle**

**My Journey to God**

**True Personal Freedom**

By Natalie Hofer

It is easy to be misled to think that freedom is entitlement to obtain whatever we want, when we want it. Be it pleasing or wasteful or vain. Yes, God gave us free will, but that doesn’t mean absence of choice. For choosing that which is not of God, for rejecting virtue for vice. For what is the opposite of freedom? For the state of being a slave? For rejecting virtue for vice.

Raised in such a tradition, children will be hard pressed to overcome it. Does that mean that children will be punished by God simply because their parents sinned? By no means. Ezekiel could not be more clear: “Only the one who sins shall die. The son shall not be punished for the guilt of his father, nor shall the father be punished for the guilt of his son” (Ez 18:20).

In the example you raise, I don’t believe that the family’s reversal of financial fortune comes as divine retribution for the earlierblings of medical or financial.” But I do think that moral laxity can sometimes influence the moral framework and choices of one’s descendants and thus make life troublesome for them many years later.

**Questions may be sent to**

Fr. Kenneth Doyle at askfatherkdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208
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.


KAPPES, Stephen, 64, St. John the Baptist, Osgood, June 4. Grandfather of four. Great-grandfather of one.


POLLITT, Paula Anne, 65, St. John the Baptist, Osgood, June 14. Sister of Kim Bockman, Richard Lyell and Brad Wright.

SELMAN, Catherine, 93, St. Mary, New Albany, June 10. Sister of Mary Agnes Gofflin and Christine Halus. Aunt of several.


TUCKER, Berniece Mae (Vibbert), 84, St. Christopher, Indianapolis, June 20. Wife of John Tucker. Mother of Kimberly Sarafin, Jeff, John and Nick Tucker. Sister of Earlene Atkins and Barbara Kreutzberger.


Curriculum vitae

Missionaries of Charity sisters gather around the body of Sister Nirmala Joshi, 80, inside a church in Calcutta, India, on June 23. Sister Nirmala succeeded Blessed Teresa of Calcutta, a Nobel laureate, as the head of the Missionaries of Charity and continue to expand the religious order around the world. (AP Photo/Adnan Abidi, Reuters)

Pope Francis tells parents to be mindful of children’s suffering

VATICAN CITY (CNS)—The deep hurts that spouses inflict on each other cause great suffering to their children and, in some cases, lead to a separation that is “morally necessary” to protect spouses and children from more serious forms of violence, Pope Francis said during his general audience in St. Peter’s Square on June 24.

Continuing a series of talks about the family, the pope reflected on the hurts family members cause each other, calling this type of behavior “the easiest thing.”

The pope said every family has experienced moments when someone’s “words, acts and omissions” offended another, and “rather than expressing love, diminish it or worse still, demean it.” He said these hurts, which can still be felt and cause great suffering, can be healed when the pain is recognized and treated properly.

The pope added that “the more parents try to compensate with gifts or treats… the more painful and profound” the wounds in a child’s soul become.

He questioned aloud whether adults still know what a wounded soul is, and if they have a sense of the “weight of the mountain that crushes a child’s spirit in families in which people treat each other badly and hurt each other” to the point of breaking up a marriage. He urged parents to consider the weight of their choices and mistakes on their children.

“When adults lose their heads, when each person thinks of themselves, when dad and mom hurt each other,” children suffer greatly and “experience a sense of desperation,” he said.

These wounds “leave their mark for a lifetime,” he said. “hurts and abandonments … are engraved on the souls of children,” he said.

Pope Francis said parents should not be “leafy mark for life,” and “many times children hide to cry by themselves,” he said.

“Speaking of the interconnectedness in families, he said one person’s woundedness affects the entire family.”

“Husband and wife are one flesh. Their children are flesh of their flesh,” he said. Consequently, all of the spouses’ “hurts and abandonments … are engraved into the living flesh of their children,” he said.

LIFE PRINCIPLES ACADEMY

ATTEND OUR PRO-LIFE TRAINING TO LEARN HOW TO MAKE A DIFFERENCE!

Saturday, July 25, 2015
11:30am–4:00pm
St. Michael the Archangel Catholic Church - Indianapolis, IN

For more information and to register, visit www.healingtheculture.com/LPA

HEALING THE CULTURE

Healing the Culture
In his concurrence and pointed disagreement with Breyer, Thomas also described brutal crimes that landed people on death row. It was the third criminal justice case in the last weeks of the term in which Thomas has made a point of writing about severe sentences being necessary because of the pain inflicted on crime victims and their families.

Like Alito’s majority opinion, Sotomayor devoted much of her dissent to dissecting the testimony about the effects of midazolam. She took issue with the majority brushing past the “pleas” that “they at least be allowed a stay of execution while they seek to prove midazolam’s inadequacy.” She was joined in the dissent by Breyer, Ginsburg and Justice Elena Kagan.

Sotomayor said the court accomplished that “first, by deferring to the District Court’s decision to credit the scientifically unsupported and implausible testimony of a single expert witness; and second, by failing to explain to those pertaining to fulfill the wholly novel requirement of proving the availability of an alternative means for their own executions. On both counts, the court errs. As a result, it leaves petitioners exposed to what may well be the chemical equivalent of being burned at the stake.”

She said that in sweeping aside substantial evidence that midazolam “cannot be utilized to maintain unconsciousness in the face of agitating stimuli,” the majority accepted one witness’ “wholly unsupported claims that 500 milligrams of midazolam will ‘paralyze the brain.’ In so holding, the court disregards an objectively intolerable risk of severe pain.”

The majority responded to Sotomayor’s points about the potential for such an outcome by calling it a “groundless suggestion that our decision is tantamount to allowing prisoners to be ‘drawn and quartered, slowly tortured to death, or actually burned at the stake.’ That is simply not true, and the principal dissent’s resort to this outlandish rhetoric reveals the weakness of its legal arguments.”

Sotomayor’s concern—joined by Thomas—mostly took on Breyer’s dissent, faulting him for suggesting the death penalty might be unconstitutional.

“Mind you, not once in the history of the American Republic has this court ever suggested the death penalty is categorically impermissible,” Sotomayor wrote. “The reason is obvious: it is the only form of punishment which the Constitution explicitly contemplates. The Fifth Amendment provides that ‘[n]o person shall be held to answer for a capital … crime unless on a presentment or indictment of a grand jury,’ and that no person shall be ‘deprived of life … without due process of law.’

Nevertheless, today Justice Breyer takes on the role of the abolitionists in this long-running drama, arguing that the text of the Constitution and two centuries of history must yield to his ‘20 years of experience on this court,’ and inviting full briefing on the continued permissibility of capital punishment.”

Breyer’s argument, Sotomayor wrote, “is full of internal contradictions and [it must be said] gobbledygook.”

Texas Catholic Conference court Upholds drug protocol

Texas Catholic Conference court Upholds drug protocol court Upholds drug protocol

Texas Catholic Conference court Upholds drug protocol

Texas Catholic Conference disappointed by court ruling on abortion

AUSTIN, Texas (CNS)—The Texas Catholic Conference expressed disappointment with the U.S. Supreme Court’s 5-4 decision on June 29 which temporally blocks Texas from enforcing new requirements on abortion clinics that would force many of them to close.

The Texas law requires the clinics to meet the same standards as ambulatory surgical centers when performing abortions. Other provisions of the law, such as requiring abortion doctors to have hospital privileges and prohibiting abortions after 20 weeks gestation, were not affected.

In a June 9 ruling, the U.S. Fifth Circuit Court of Appeals of New Orleans held that the law could not be enforced and rejected plea by abortion clinics to suspend its implementation while it is appealed. The Supreme Court ruling on June 29 lifted the stay and the law remains in effect until the fall to resolve this issue.

“While the Texas Catholic Conference opposes abortion, it equally values protecting and preserving the health and well-being of women and the dignity of life,” said the statement.

Sotomayor, a prominent member of the Supreme Court's left wing, said the court disregards an objectively intolerable risk of severe pain. She was joined in the dissent by Breyer and Ginsburg.

Sotomayor pointed to Breyer's arguments about the potential for an outcome calling it a 'groundless' suggestion that our decision is tantamount to allowing prisoners to be 'drawn and quartered, slowly tortured to death, or actually burned at the stake.' That is simply not true, and the principal dissent's resort to this outlandish rhetoric reveals the weakness of its legal arguments.

Sotomayor's concern—joined by Thomas—mostly took on Breyer's dissent, faulting him for suggesting the death penalty might be unconstitutional.

"Mind you, not once in the history of the American Republic has this court ever suggested the death penalty is categorically impermissible," Sotomayor wrote. "The reason is obvious: it is the only form of punishment which the Constitution explicitly contemplates. The Fifth Amendment provides that 'no person shall be held to answer for a capital … crime unless on a presentment or indictment of a grand jury,' and that no person shall be 'deprived of life … without due process of law.'

Nevertheless, today Justice Breyer takes on the role of the abolitionists in this long-running drama, arguing that the text of the Constitution and two centuries of history must yield to his '20 years of experience on this court,' and inviting full briefing on the continued permissibility of capital punishment.

Breyer's argument, Sotomayor wrote, "is full of internal contradictions and [it must be said] gobbledygook."
Father Rodas celebrates 50 years of ‘leading people to the kingdom’

By Natalie Hoeter

In the fall of 1995, José Luis Castro was walking despondently on the sidewalk in front of St. Mary Church in downtown Indianapolis.

“I was a little sad and depressed because I couldn’t find a job,” the Mexican native recalled.

“All of a sudden I heard this voice calling me: ‘How are you doing? Where are you going?’ I went to Father Rodas. I’m in the priest of this church. Would you like to come have a little talk?’ He invited me into the rectory, and we talked for two hours.

“I’ve gone to Mass every Sunday since then,” said Castro, who at the time of meeting Father Rodas had not been practicing his Catholic faith.

In 1976, the director of the Hispanic Ministry at the Archdiocese of Indianapolis, Father Rodas became a Dominican novice.

After finishing high school, “I knew the priests from childhood, the [priests] I grew up with,” said Castro.

He recalled walking home from high school one day, passing a church, and a priest invited him into the rectory for a little talk.

I adopted him as a father,” he said. “He’s a real person, like a father.

I was a good Catholic boy, and I felt very close to him because religious education was part of my life from Sunday school to Confession and First Communion.

“Father Rodas was the first confessor that I had in high school,” he added. “I was a little sad and depressed because I couldn’t find a job.”

In the neighborhood [around St. Mary's], he lived a lot of families from Mexico,” he explained. “Mgr. [Goosens] said, ‘It would be good if you would walk around and visit these people, see if you can do anything for them.’ That was the beginning of the idea of taking care of Hispanics.

I found him very open, very evocative, and I invited him to help me because we love to do this with him,” Castor said.

Beyond being appreciated by the Hispanic community, Father Rodas’ ministry is appreciated by Mgr. Mark Swarzokopf, pastor of Our Lady of the Greenwood Parish.

“If it weren’t for [Father Rodas], we wouldn’t have been able to begin our Hispanic ministry,” he said. “He was doing it before it was formal.

We have a large number of Spanish-speaking people who wouldn’t have Spanish Mass [at Our Lady of the Greenwood] if not for him.

And he does all the Spanish-speaking sacraments. Since 2003, there have been 980 baptisms of English-speaking people, and in the same period of time there have been exactly 980 Spanish-speaking baptisms.”

“Father Rodas was the Spanish-speaking minister in Indianapolis for an era,” he said. “At Holy Spirit … we invited Father Rodas to preside at a Mass at 1:30 p.m. on Sunday. I think the first Mass had four people, then the next Sunday 40, then the next Sunday 400. Within a short time, we started doing baptisms, then first Communions, first confessions, then confirmation.

“Didn’t I see that they had to re-create the Church of Mexico here,” she added. “His mission was to bring people here from Mexico into the American community and culture, not to give up their culture but to be able to appreciate American culture.”

Whether it’s encouraging integration, celebrating sacraments or asking a donor to invite a family to “come have a little talk,” Father Rodas has found a lifetime of reward in serving others.

“I think I know that the key to this work is the love Father Rodas has for the people,” he said.

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

More than 40 cardinals attended. During the consistory, Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, said the couple lived an “exemplary life of faith, dedication to ideal values, united to a constant realism, and persistent attention to the poor,” according to Vatican Radio.

The cardinal said the French couple serves as “an extraordinary witness of conjugal and family spirituality.”

Married in 1858, the couple had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Lord’s Day, visit the elderly and the sick, and welcome the poor into their home.

The couple will be canonized along with Italian Father Vincenti Grossi (1845-1917), founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross, whose canonizations the pope approved on June 27.

More than 40 cardinals attended. During the consistory, Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, said the couple lived an “exemplary life of faith, dedication to ideal values, united to a constant realism, and persistent attention to the poor,” according to Vatican Radio.

The cardinal said the French couple serves as “an extraordinary witness of conjugal and family spirituality.”

Married in 1858, the couple had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Lord’s Day, visit the elderly and the sick, and welcome the poor into their home.

The couple will be canonized along with Italian Father Vincenti Grossi (1845-1917), founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross, whose canonizations the pope approved on June 27.

More than 40 cardinals attended. During the consistory, Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, said the couple lived an “exemplary life of faith, dedication to ideal values, united to a constant realism, and persistent attention to the poor,” according to Vatican Radio.

The cardinal said the French couple serves as “an extraordinary witness of conjugal and family spirituality.”

Married in 1858, the couple had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Lord’s Day, visit the elderly and the sick, and welcome the poor into their home.

The couple will be canonized along with Italian Father Vincenti Grossi (1845-1917), founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross, whose canonizations the pope approved on June 27.

Above, retired Father Mauro Rodas smiles during his 50th anniversary Mass at Our Lady of the Greenwood Church in Greenwood on May 3 after parishioners expressed their appreciation for his years of priestly service. (Submitted photo)

Left, Father Mauro Rodas smiles in this photo taken in 1983. He recently celebrated the 50th anniversary of his ordination to the priesthood, which occurred on May 3, 1965. (Submitted photo)

St. Thérése of Lisieux’s parents will be first married couple canonized together

VATICAN CITY (CNS)—The parents of St. Thérése of Lisieux will be canonized at the Vatican on Oct. 18, during the Synod of Bishops on family.

Louis Martin (1823-1894) and Marie Zelie Guerin Martin (1830-1877) will be the first married couple with children to be canonized in the same ceremony. Other married couples are among the blessed of the Church.

Pope Francis issued the decree approving their canonization on June 27, during the public ceremony on canonizations at the Vatican.

More than 40 cardinals attended. During the consistory, Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, said the couple lived an “exemplary life of faith, dedication to ideal values, united to a constant realism, and persistent attention to the poor,” according to Vatican Radio.

The cardinal said the French couple serves as “an extraordinary witness of conjugal and family spirituality.”

Married in 1858, the couple had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend Mass daily, pray and fast, respect the Lord’s Day, visit the elderly and the sick, and welcome the poor into their home.

The couple will be canonized along with Italian Father Vincenti Grossi (1845-1917), founder of the Institute of the Daughters of the Oratory, and Spanish Sister Maria of the Immaculate Conception (1926-1998), a member of the Congregation of the Sisters of the Company of the Cross, whose canonizations the pope approved on June 27.

Blesseds Louis and Marie Zélie Guérin Martin, the parents of St. Thérèse of Lisieux, are pictured in a combination photo created from images provided by the Maryknoll Sisters of Lisieux in France. The couple will be canonized at the Vatican on Oct. 18, during the Synod of Bishops on family.

(CNS photo/courtesy of Sanctuary of Lisieux)