



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



A time of faith, fun

Bishop Bruté Days helps teenage boys learn about the priesthood, page 9.

CriterionOnline.com

July 3, 2015

Vol. LV, No. 38 75¢



Making a world of difference

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 archdiocese's 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

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 to disappear when she returned to Camp Rancho Framasa in Brown County on June 17—and that was even before the surprise that awaited her on that day at the archdiocesan Catholic Youth Organization's (CYO) summer camp.

Even if the surprise had never

happened—and the story of that surprise will be shared shortly—the trip back in time to the camp would have been worth it on so many levels for Cronin, who will turn 90 in January.

As she received a tour of the camp during a ride with the CYO's executive director Ed Tinder, the memories of her childhood, her youth and her young adulthood rushed back to her.

Once again, she remembered the struggle she faced at age 10 and the impact it had on her life.

"I was real sick when I was 10," recalled Cronin, a member of Christ the King Parish in Indianapolis. "I had double pneumonia. The doctor told my parents that I needed a lot of fresh air. My parents bought a place on a creek in southern Indiana. We stayed down there in the summer time. I was never

inside playing. I loved the outdoors."

She also recalled herself at 20, when she became the first counselor ever at the CYO camp—during its first sessions in 1946. That was the year when a Catholic couple donated 280 acres of land in Brown County to the CYO, and then-CYO-director Msgr. Richard Kavanagh hired Cronin and Rita Scheller to lead a two-week camp session for 18 girls.

"We were both outdoor people, and he knew us," Cronin said, noting that Scheller died recently. "It was just the two of us. We didn't have a lot when the camp started. 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

See CYO, page 2

Health care subsidy ruling hailed by many, but criticism continues

WASHINGTON (CNS)—The U.S. Supreme Court's 6-3 ruling that upheld federal subsidies to keep health insurance premiums affordable regardless of whether the state or federal government runs the exchange system was welcomed by the president, as well as by several religious organizations and stockholders in health care systems.



Sr. Carol Keehan, D.C.

The June 25 decision in *King v. Burwell* said that "Congress passed the Affordable Care Act [ACA] to improve health insurance markets, not to destroy them," and upheld the federal tax breaks that have made it possible for an estimated 6.4 million people in the 34 affected states to be able to afford health insurance because of subsidies averaging \$272 a month.

Sister Carol Keehan, president and CEO of the Catholic Health Association, said in a statement that the court "has granted a victory for the Affordable Care Act and the health of our nation."

Challenges to the ACA have ranged from "false rumors to judicial disputes," the Daughter of Charity noted, adding that "it is time to move on. Our collective time and energy should now be spent building on the progress we have already made."

Some of the judicial disputes involving the ACA continue to work through the courts, however.

Just a few days before the *King v. Burwell* ruling, the 5th U.S. Circuit Court of Appeals decided against several faith-based institutions—including Catholic, Baptist and Presbyterian colleges and the Catholic dioceses of Fort Worth and Beaumont, Texas—that sought injunctions blocking part of the law from applying to them. They argue that their religious rights are infringed upon by the process the government established

See RULING, page 2

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

See related editorial, page 4, related story, page 7.

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.

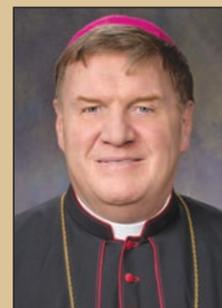
See MARRIAGE, page 8

Statement from Archbishop Tobin on Supreme Court 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



Archbishop Joseph W. Tobin

See TOBIN, page 8

CYO

continued from page 1

who came. They came in meek, and all of a sudden they blossomed out. I enjoyed seeing the friendships they made.”

She also remembered the unexpected visitor that tested her as a counselor.

“One time, there was a snake in the bunkhouse, and all the girls were crying and screaming,” she recalled with a smile. “I got a stick, put it under the snake, wrapped the snake around the stick, and threw the snake in the woods. The snake never knew what hit it.”

Cronin had her own sensation of being overwhelmed as Tinder gave her a tour through the camp that strives to be a place of fun, friendship and faith to the 1,900 young campers who will spend time there this summer.

The tour led past the pool, the chapel, the challenge course, the stations of the cross, the cabins that are each named for a saint, the lake where campers paddled in canoes, and the outdoor amphitheater that serves as a setting for drama classes on most days and Mass for the campers on Fridays.

“One of the things that we teach the kids is that this is all given to us by God,” Tinder told Cronin during the tour.

“And they have a lot of fun when they’re here, too. This place is one of the greatest assets the archdiocese has.”

As Tinder’s tour reached the dining hall that has a large crucifix on its most prominent interior wall, Cronin said, “I wonder if Monsignor Kavanagh and Rita are looking down on us. I just wish they were here with me. I’m just in awe of all of this.”

That feeling would reach an even higher level for Cronin when, just before lunch that day, Tinder gathered together the 236 week-long campers and 70 counselors.

Standing on a picnic table outside the dining hall, Tinder told the youthful crowd that he wanted to introduce them to a special guest—the first counselor who served at the camp when it opened nearly 70 years ago. The introduction surprised Cronin, yet not as much as the presentation that Tinder next made to her.

“We are so grateful to people like Pat Cronin,” Tinder told the campers and the counselors. “She and a few others created something that all of us benefit from today. In our lives—myself and all of you—we have a responsibility to do something that benefits the generations beyond us.”

Tinder then showed the plaque that was specially made for Cronin, reading its inscription to the group: “Your support and love for Camp Rancho Framasa has made a world of difference in thousands of young campers’ lives.



Pat Cronin—front row, far right—smiles during a group photo at Camp Rancho Framasa in Brown County in 1946, the year when she was the first counselor at the archdiocese’s Catholic Youth Organization camp. (Submitted photo)

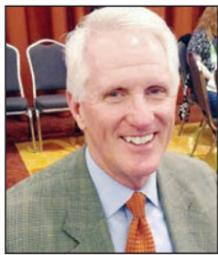
God bless you, Counselor Pat Cronin.”

Within seconds, the campers and counselors surrounded Cronin, cheering for her as they created a sea of thumbs-up signs around her. The scene touched Cronin, who has been a faithful supporter of CYO since she served as a counselor at the summer camp for two weeks for about 10 years.

“I’m overwhelmed,” she said as she held the plaque. “I’m so proud of it. I didn’t dream this would ever happen. My heart was beating extra.”

The magical connection of summer and youth were hers again in that moment. She smiled and said, “To know all these children are here and benefitting from this, I hope CYO camp can go on forever.”

(For more information about Camp Rancho Framasa, visit the website www.cyoarchindy.org, and click on the heading “CYO Camp Rancho Framasa” at the top of the screen.) †



“We are so grateful to people like Pat Cronin. She and a few others created something that all of us benefit from today. In our lives—myself and all of you—we have a responsibility to do something that benefits the generations beyond us.”

—Ed Tinder, CYO executive director

RULING

continued from page 1

for nonprofit religious employers to decline to participate in providing coverage of contraceptives, sterilization and abortifacients, a requirement of the ACA for most employers.

The National Right to Life Committee was among critics, saying the ACA subsidies “are helping pay for over 1,000 health plans that cover abortion on demand.” A statement from Right to Life president Carol Tobias said “only Congress can put a stop to that.”

Archbishop Blase J. Cupich of Chicago said the Supreme Court “preserved subsidies for the 6.4 million low-income Americans who depend on them to purchase health insurance under the Affordable Care Act,” but added, “we have issues with provisions of that legislation and will continue to advocate to preserve our religious freedom.

“However, we understand that for millions of individuals and families, most of them the working poor, this decision preserves access to health care and the promise it offers of a healthier, longer life.”

Several Republican members of Congress and Republican candidates for president vowed to continue to try to overturn the law.

President Barack Obama, in a statement from the White House shortly after the ruling was issued, called the ruling “a victory for hardworking Americans all across the country whose lives will

continue to become more secure in a changing economy because of this law.”

He noted that since the bill passed in 2010, Congress has taken more than 50 votes to repeal or weaken the law, even after a presidential election [2012] “based in part on preserving or repealing” it and after multiple legal challenges. “The Affordable Care Act is here to stay.”

As he has numerous times as the law passed its fifth anniversary earlier this year, he shared lists of who has benefited from the ACA: 16 million who previously had no insurance; millions of young adults who have been able to stay on their parents’ policies; 9 million seniors or people with disabilities who now have discounts on prescription drugs; and previously insured people whose health 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. Since the ACA took effect, the costs to health care providers of covering expenses from treating uninsured patients have 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 new encyclical—that we must care for all of God’s children, not exploit those with less power and money.”

The Sister of Social Service 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 describing 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 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 tax and action the

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 is 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 for its 2012 decision upholding 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 culture shift for us,” Vaed 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.” †

The Criterion

Phone Numbers

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

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

Postmaster

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

E-mail us:

criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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.
Copyright © 2015
Criterion Press Inc.

Postmaster:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367

The Criterion

7/3/15

Moving?

We’ll be there waiting if you give us two weeks’ advance notice!

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

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

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 take 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, and 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 Christianity” and cradle of monotheistic religions.

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

Archbishop Gallagher said the agreement was a “good example of 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, between the Holy See 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 Benedettini, a Vatican spokesman, told Catholic News Service 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 praised 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 on June 26, saying it regretted the Holy See’s recognition of Palestine as a state, calling it a “hasty step” that “damages the prospects for advancing a peace agreement, and harms the international effort to convince” Palestine “to return to direct negotiations



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. (CNS photo/L’Osservatore Romano via Reuters)

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.” †

Pope to archbishops: Be brave, convincing witnesses for Church

VATICAN CITY (CNS)—The Church wants pastors who are unafraid of persecution, are angels of hope and charity, and are convincing witnesses with a life rooted in prayer and the Gospel, Pope Francis told new archbishops.

“It’s quite simple, because the most effective and authentic witness is one that does not contradict, by behavior and lifestyle,” what one preaches and teaches, he said during a Mass celebrating the feasts of Sts. Peter and Paul on June 29.

Forty-six archbishops representing 34 countries, who were named over the course of the last year, were invited to come to Rome to concelebrate the feast day Mass with Pope Francis.

Among those invited to concelebrate were Archbishops John C. Wester of Santa Fe, N.M.; Blase J. Cupich of Chicago; Denis Grondin of Rimouski, Quebec; Anthony Fisher of Sydney; Eamon Martin of Armagh, Northern Ireland; and Kieran O’Reilly of Cashel and Emly, Ireland.

This year, however, the pope set aside an element that

had been part of the Mass for the past 32 years, by no longer conferring the pallium on new archbishops during the liturgy.

The archbishops were to be present for the pope’s blessing of the palliums in order to underline their bond of unity and communion with him. But the actual imposition of the woolen band was to take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighboring dioceses.

The change was meant to better “highlight the relationship of the metropolitan archbishops with their local churches, giving more faithful the possibility of being present for this significant rite,” Msgr. Guido Marini, papal master of liturgical ceremonies, said in January.

During his blessing of the palliums, Pope Francis said the woolen bands that will be worn over their shoulders symbolize the “yoke” of the Gospel, as well as their call to be shepherds dedicated to the pastoral care of their people.

During his homily, the pope said the first reading from the Acts of the Apostles recalled the harsh persecution faced by the early Christians.

“However, I do not wish to dwell on these atrocious, inhuman and incomprehensible persecutions, sadly still present in many parts of the world today,” often happening right in front of everyone’s eyes and meeting with complete silence, he said.

Instead, the pope said he wanted to “pay homage to” these courageous Christians who evangelized fearlessly in a pagan culture. They are, he said, models for Christians today, and a “powerful call to prayer, to faith and to witness.”

A Church rooted in prayer is strong, solid and moves forward, while Christians who pray are protected and never alone, he said.

It is through prayer that believers express their faith and trust in God, and directly experience his closeness, especially when he sends angels of hope, the pope said.

“How many angels he places on our path” to offer comfort, aid and enlightenment, he said. Yet fear, skepticism and distractions, or “euphoria” keep people from recognizing them or letting them into their life.

The early Christians call people today to be people of faith, who understand that God does not remove people from the world or evil, “but he does grant them the strength to prevail.”

“How many forces in the course of history have tried, and they still do, to destroy the Church, from without as

well as within, but they themselves are destroyed and the Church remains alive and fruitful,” the pope said.

“Only God remains,” while everything else—like, empires, cultures, ideologies and nations—passes.

“The Church does not belong to popes, bishops, priests or the lay faithful; the Church in every moment belongs solely to Christ,” he said, and this is how, despite the many “storms” in time and sins of its members, the Church is able to remain “ever faithful to the deposit of faith shown in service.”

It is by acting only in the name of Christ, not on one’s own behalf, that Christians have shown that no power can defeat those who have the power of faith, he said.

“Only the one who lives in Christ promotes and defends the Church by holiness in life, after the example of Peter and Paul,” he said.

In fact, the call to be firm witnesses is key, the pope said, because without witness, the Church and its members are sterile and dead—“like a dried up tree that produces no fruit, an empty well that offers no water.”

Evil is overcome by “the courageous, concrete and humble witness,” he said.

Pope Francis then told the archbishops that he hoped the pallium, which is meant to symbolize both their unity with the pope and their authority and responsibility to care for the flock entrusted to them, would also remind them of this call to prayer, faith and witness.

“The Church wants you to be men of prayer,” faith and witness, who can show people that “liberation from all forms of imprisonment is uniquely God’s work and the fruit of prayer,” as well as teach people “to not be frightened of the many Herods” who persecute them.

“For those most in need, may you also be angels and messengers of charity,” the pope told the new archbishops.

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 of Constantinople 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. †



Pope Francis



Archbishops Anthony Fisher of Sydney and Blase J. Cupich of Chicago leave after attending Pope Francis’ celebration of Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. In a departure from a 32-year tradition, the pope did not confer palliums to the 46 new archbishops in attendance. The actual imposition of the pallium will take place in the archbishop’s archdiocese. (CNS photo/Paul Haring)



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial

Court decision must lead to respectful dialogue, especially about families

It's unlikely that many people were shocked by the June 26 U.S. Supreme Court decision to redefine marriage in a fundamental way.

As Archbishop Joseph W. Tobin observed in his statement about the decision, "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 distinguish its understanding of marriage from the legal definition. Those differences have become more acute."

What is the difference between our understanding of marriage and the rapidly evolving attitudes in our popular culture? Three fundamental things come to mind.

First, as Archbishop Tobin noted, Catholic Christians understand marriage as "a natural institution established by God as a permanent union between one man and one woman" that can be understood and affirmed through reason apart from faith.

From the perspective of faith, Catholics also embrace marriage as a sacrament instituted by Christ that he blesses and sustains and which the Church nurtures and defends.

Second, Catholic teaching on human sexuality affirms the inseparable connection between the love and commitment of a man and woman in marriage and the generation of new life.

We believe that marriage is ordered to procreation, even in cases when individual couples are unable to conceive children. Marriage and the natural family are bound together in a way that disqualifies same-sex unions from consideration as true marriages, even when they are loving, committed and lifelong relationships.

Third, Catholic Christians and many others who share our fundamental values regard the institutions of marriage and family as the first and most fundamental units of human society. This means that marriage and the family come before all other institutions in society. It is not the place of legislators, judges or other public officials to define marriage. These are God-given human realities. They are not subject to manipulation or redefinition by human society.

Louisville Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, has observed that, "Regardless of what a narrow majority of the Supreme Court may declare at this moment in history, the nature of the human person and marriage remains unchanged and unchangeable. Just as *Roe v. Wade* did not settle the question of abortion over 40 years ago, *Obergefell v. Hodges* does not settle the question of marriage today.

"Neither decision is rooted in the truth and, as a result, both will eventually fail. Today the Court is wrong again. It is profoundly immoral and unjust for the government to declare



An advocate of traditional marriage protests outside the U.S. Supreme Court in Washington on June 18. The court's opinion on marriage was issued on June 26 (CNS photo/Carlos Barria, Reuters)

that two people of the same sex can constitute a marriage."

As Archbishop Tobin has said, "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 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."

Our Church is not against women's rights when we oppose abortion. We are for all human life, especially the most vulnerable. We are not judging people with same-sex attractions when we insist on seeing marriage as the union of one man and one woman in a lifelong commitment of love that is oriented toward new life. We are for the timeless truth that authentic marriage, the union of one man and one woman in love, is the bedrock of all human society.

The Catholic Church strongly supports the human rights and dignity of all persons regardless of whether or not we agree with them—or they with us—on matters of fundamental importance such as these. We ask that we be allowed to live according to our religious beliefs and values without retaliation by individuals or groups and without the interference of local, state or federal governments.

Archbishop Tobin believes that "the decision of the Supreme Court is an invitation to Catholics to proclaim the Gospel that sets all people free." In his statement, the archbishop asks "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."

Dialogue and respect are two-way streets. We are increasingly divided as a society, and as a Catholic community, over issues such as abortion, same-sex unions and more. We strongly affirm our archbishop's prayer that "the Supreme Court's decision will be an invitation for all people of good will to discuss respectfully what divides us and seek the common good of all, especially of families."

—Daniel Conway

Be Our Guest/Jack Hill

Church can do many things to respond to pope's encyclical on environment

"*Laudato Si'*" ("Praised Be"), with the subtitle "*Sulla cura della casa comune*" ("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 brought 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 since he was elected. But he builds on long-standing Catholic teaching.

As St. Pope John Paul II once said, "The most profound and serious indication 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 impact of St. Francis of Assisi in his life. This was his explanation: "That is how the name came into my heart: Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man ... how I would like a Church which is poor and for the poor!"

This joy I speak of is multiplied when this encyclical itself is named after 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 clear that we take him [Pope Francis] 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 sound bites." 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, much as he has since becoming pope.
- 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 Archbishop Edward T. O'Meara Catholic Center in Indianapolis and, ultimately, our Church at the neighborhood level. One useful step would be to pull out the 2009 Archdiocesan Stewardship Report in order to update and expand it.
- Our parish priests will prepare homilies which draw from the encyclical from time to time.
- Parish councils 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 social justice groups will consider care for creation as part of their mission, or will create a Care for Creation committee to help them with this.
- Finally, individual Catholics, besides taking the time to read the entire encyclical and not a filtered version, will follow this with a look at the broad-based Catholic Climate Covenant (www.catholicclimatecovenant.org) programs, and consider taking the St. Francis Pledge.

(Jack Hill, OFS, is Minister of the People of Peace Fraternity, Secular Franciscan Order, in Indianapolis. As chair of the St. Luke the Evangelist Parish Care for Creation Committee in Indianapolis, he has been engaged with the Hoosier Interfaith Power and Light board, and its affiliate, Indianapolis Green Congregations. He is registrar emeritus of Marian University, and can be reached at popindyofs@gmail.com.) †

Letter to the Editor

Column's headline is offensive and unchristian, reader says

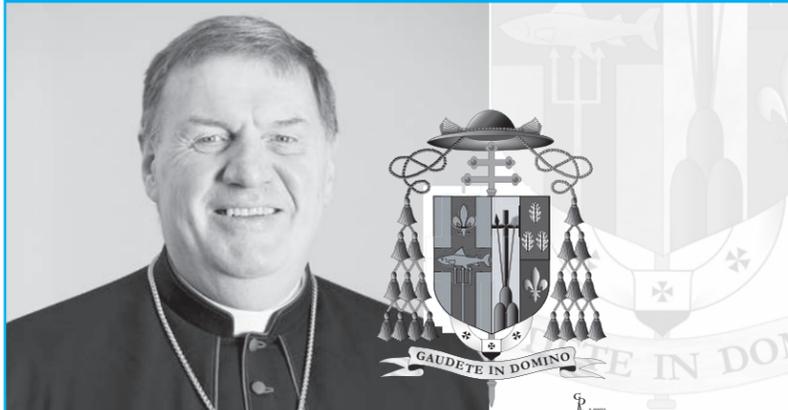
I was dismayed by the headline of Cynthia Dewes' column in the June 26 issue of *The Criterion*: "Memories of the days before Energy Nazis came on the scene."

Whether the wording was Ms. Dewes'

choice—which I doubt—or that of an editor, and whether one is energy conscious or not, to equate 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



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

When families are strong, society is strong

Last week, I wrote about the devastating effects of poverty on families here in the Hoosier State. 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 children 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 families requires that we support marriage and the ideal of families with two parents who live together and share responsibility 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 program decisions made 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 naïve 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 the concerns of children and families are, at best, an afterthought and, at worst, given no consideration at all.

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—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 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. †

Cuando las familias son fuertes, también lo es la sociedad

La semana pasada escribí acerca de los efectos devastadores que acarrea la pobreza para las familias aquí en el estado de Indiana. Citando la carta pastoral que publicamos recientemente los obispos de Indiana, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, escribí: "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."

La experiencia de la Iglesia durante más de 2,000 años en distintas circunstancias económicas, políticas y culturales reafirma la importancia de la familia como la unidad fundamental de la sociedad humana. Creemos 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: *¡Cuando las familias son fuertes, también lo es la sociedad!*

Desde esta perspectiva, la Iglesia considera que el fortalecimiento de la vida familiar debe ser nuestra primera 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 apoyo amoroso y nuestra asistencia, incluso a medida que nos esforzamos para granjearnos 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 rijan por una sola pregunta: *¿Acaso los programas y las políticas dan un énfasis fundamental al bienestar infantil y mejoran—no desmerecen—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 aquejan a niños, adolescentes y 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 *Pobreza en la Encrucijada* los obispos "proponemos 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 vida familiar, por su propio bien y como una forma de contribuir a mitigar la pobreza. Invitamos a todas las personas de buena voluntad para 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, propusimos que se establecieran—e implementaran—objetivos claros y medibles 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 los 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."

¡Cuando las familias son fuertes, también lo es la sociedad! No nos cansamos de repetirlo; nuestro compromiso de criar, proteger y ver crecer familias que sean física, emocional 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 nuestra responsabilidad más elemental 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 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.

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.

July 9
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

July 9-11
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish Festival**, Thurs. 6-11 p.m., Fri. and Sat. 6 p.m.-midnight, food, rides, games, entertainment. Information: 317-353-9404.

July 10-11
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community Festival**, 5 p.m.-midnight, music, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 11
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spiced summer sizzling sale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn.org.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Year of Consecrated Life," open house**, 3-5 p.m. Information: 317-787-3287.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

July 12
Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Gabriel Project, Healing Hidden Hurts,

Debbie Miller, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or olmcparish@olmc1.org.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Annual Chicken Fest**, 11 a.m.-6 p.m., bid-n-buy booth, chicken dinner. Information: 812-537-3992, ext. 2.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

July 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-

Woods. **Taizé Prayer**, 7-8 p.m. Information: 812-535-2952 or provctr@spsmw.org.

July 16
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Cooking 102: Cooking Meat,"** Robyn Morton, instructor, 5-8 p.m., \$40 or \$90 for three classes, registration deadline, July 9. Information: 812-535-2952 or ProvCenter.org.

July 16-18
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Summer Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314. †

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



New prioress

Benedictine Sister Jennifer Mechtild Horner receives a congratulatory hug from Archbishop Joseph W. Tobin during an evening prayer ceremony at the chapel at the Sisters of St. Benedict's Our Lady of Grace Monastery in Beech Grove on June 7. Earlier that day, Sister Jennifer was installed as the monastery's new prioress. (Submitted photo by Benedictine Sister Ann Patrice Papesh)

Benedict Inn to host 'Garden Treasures with Women of the Bible' retreat on July 5-6

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, will host a "Garden Treasures with Women of the Bible" retreat from 3 p.m. on July 5 through 3:30 p.m. on July 6.

This retreat will integrate the jobs of tending a garden throughout the year with the lives of several women of the Bible.

Using individual dramatizations and storytelling, along with group dialogue and personal reflective time, the retreat

will explore what women can use from their lives to help live in today's world. The retreat, facilitated by Benedictine Sister Cathy Anne Lepore, incorporates garden exploration, labyrinth walks, journaling, campfire conversations and the rosary into a 24-hour garden experience.

The cost is \$125 and includes dinner, breakfast and lunch and an overnight stay.

To register call, 317-788-7581 ext. 0 or log on to www.benedictinn.org. †

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, 8001 Cummings Road in Maple Mount, Ky., is accepting applications for the 2015-2017 class of spiritual direction.

Classes begin on Oct. 26. Participants meet for weeklong sessions eight times over a two-year period, entering into study, reflection and prayer around a topic fundamental to the understanding and practice of spiritual direction. There will be daily opportunities for Eucharist, prayer and reflection.

The program, which leads to certification as a spiritual director, takes place on a quiet, rural campus in Maple Mount, Ky., 45 minutes south of Evansville.

For more information, log on to www.ursulinesmsj.org or e-mail: sheila.blandford@maplemount.org. †

RSVP seeks volunteers ages 55+

RSVP (Retired and Senior Volunteer Program) is a clearinghouse of volunteer opportunities for adults ages 55 and older.

A program of Catholic Charities Indianapolis, RSVP partners with community organizations to address significant community needs. Volunteers maintain the flexibility to decide which organizations to serve and how frequently. Opportunities include tutoring youth, mentoring adults at risk of homelessness, supporting independent living in older adults, helping those in need access food, and more.

Why volunteer? Research is finding that adult volunteers have lower mortality rates, lower rates of depression, fewer physical limitations, and higher levels of well-being. As volunteers do good things for the



community, they do something good 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.

In the Indianapolis area, call 317-261-3378 to register with the largest volunteer network for adults 55 and older.

More information about RSVP is available at www.nationalservice.gov/programs/senior-corps. †

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 community and the archdiocese for the Archbishop 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 bit.ly/1CGHSMJ. Completed nomination forms can be returned to The Office of Pro-Life and Family Life, 1400 N. Meridian St., Indianapolis, IN 46202, or e-mailed to riemerg@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 "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



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)



Father Bryan Eyman, pastor of St. Athanasius the Great Byzantine Catholic Parish in Indianapolis, gives the keynote address during the June 27 religious freedom rally.



Connie and Bob Rahe, members of St. Francis of Assisi Parish in Muncie, Ind., in the Lafayette Diocese, respectively hold an American flag and a statue of Our Lady of Guadalupe during the June 27 religious freedom rally.

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.) †



Colleen Johnson holds a religious freedom sign and the hand of her daughter Lucia during the June 27 rosary procession that ended on the grounds of the Indiana Statehouse in Indianapolis. Johnson and her daughter, previously members of Our Lady of the Most Holy Rosary Parish in Indianapolis, are now members of All Saints Parish in Manassas, Va., in the Diocese of Arlington.

ST. LAWRENCE CHURCH • LAWRENCEBURG, INDIANA



Chicken Fest 2015

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

Lending Based on Family Values ... Honesty, Sincerity, Integrity
Purchase, Refinance, Debt Consolidation Loans
Conventional, FHA, VA, Rural Housing Home Loans
(317) 255-0062 or (866) 690-4920
on-line 24-hours at www.grandviewlending.com

Grandview
Lending Inc.

Check out our video on our website
Local Catholic Company serving the Archdiocese of Indianapolis

Analyzing ruling's implications will take time, say Church officials

WASHINGTON (CNS)—Analyzing the ramifications for the Catholic Church of the June 26 U.S. Supreme Court ruling that redefined civil marriage at the national, state and local levels will take time, said Archbishop William E. Lori of Baltimore.

It has implications for “hundreds, if not thousands” of laws at all levels, and there is “a difficult road ahead for people of faith,” he said.

Archbishop Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, made the comments in a teleconference for news media held about 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’ Subcommittee for the Promotion and Defense of Marriage, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military, and Bishop Daniel E. Flores 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 decision reveals it is not settled,” he continued. “Marriage is unchangeable.”

Echoing an earlier statement by Archbishop Joseph E. Kurtz of Louisville, Ky., USCCB president, Archbishop Broglio said the Church will continue to follow Christ, “in solidarity with the pope,” in adhering to the Church’s teaching on marriage being between one man and one woman.

Archbishop Lori acknowledged that the court’s decision in *Obergefell v. Hodges* “makes a nod in the direction of religious liberty.” But that, he said, is too narrow.

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 acknowledge [that] the First Amendment also protects freedom of religion and the right to follow our teaching,” he said.

Justice Anthony Kennedy, writing for the majority, recognized in several places the role of religious beliefs in the questions surrounding same-sex marriage, saying that “it must be emphasized that religions, and those who adhere to religious doctrines, may continue to advocate with utmost, sincere conviction that, by divine precepts, same-sex marriage should not be condoned.”

Kennedy also said in part that “those who believe allowing same-sex marriage is proper or indeed essential, whether as a matter of religious conviction or secular belief, may engage those who disagree with their view in an open and searching debate.”

But Archbishop Lori said free speech is not at issue. Under the ruling, “we retain the right to think what we want at home and within the confines of the Church,” but it does not address the First Amendment’s guarantee to free exercise of religion. The Church should be able to operate “our ministries ... without fear of being silenced, penalized,” he said.

Through social services, “we serve millions of people every day. We do it well, and we do it lovingly,” he added.

He foresees many legal challenges and controversies as the Church seeks to protect itself from the fallout of the marriage ruling by advocating at the federal, state and local levels for protections for its faith-based practices.

Some areas where there will be legal disputes, Picarello said, were outlined by Chief Justice John Roberts, including tax exemptions, campus housing, academic accreditation, employment and employee benefits.

The Catholic Church in the U.S. will have to look at internal ways to protect itself



‘[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 acknowledge [that] the First Amendment also protects freedom of religion and the right to follow our teaching.’

—Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty

against legal challenges, Picarello said, and “advocate externally for legislation, regulation and, if necessary, litigation.”

Picarello said free speech protections for opponents of redefining marriage were already under attack. Within a couple of hours of the decision being issued, he said, a newspaper in Pennsylvania announced it will no longer accept op-eds criticizing the redefinition of marriage.

“Some things will happen immediately,” as seen by that newspaper’s announcement, 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 chaplaincy, because the Catholic priest-chaplains whom his archdiocese oversees also come under civil authorities.

While polls show a majority of 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 concretely,” 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 between a man and a woman, and that sex outside

marriage is a sin. At the same time, the Church upholds the human dignity of all people, Archbishop Lori said, adding, “We preach the truth with love in season and out of season.”

“It is evident we are living in an age of dramatic cultural shift,” said Bishop Flores, and the Church has to think about how to share its teaching and “announce the Good News ... as creatively as possible in current cultural context.”

But he added that the Church’s teaching on marriage “also has something to do with bringing children into the world,” and about stable families. “We ought to have our eye not on ourselves or our own emotional needs ... but the needs of the young.”

Bishop Flores said rhetoric such as calling opponents of the redefinition of marriage bigots is used at times “to avoid understanding the rationale” of what the Church teaches.

“For our part, we have to be prepared for that kind of rhetoric and simply respond with charitable but persuasive” explanations of the Church’s rationale, and what the word “marriage” means and the way it has been understood for millennia, he added.

Archbishop Broglio added that the Catholic Church survived the anti-Catholicism of the Know-Nothing period in mid-19th century America, “so we will survive this.” †

MARRIAGE

continued from page 1

Archbishop Tobin also expressed hope that continued public discussions about marriage would be marked by civility, and that the religious liberty of those who disagree with the ruling would be respected.

“I pray the Supreme Court’s decision will be an invitation for all people of good will to discuss respectfully what divides us and seek the common good of all, especially of families,” Archbishop Tobin said. “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.”

The four Supreme Court justices who dissented from the *Obergefell* ruling expressed concerns in their dissenting opinions about the impact on religious liberty of the court’s mandated redefinition of marriage.

Justice Samuel Alito said that the ruling “will be used to vilify Americans who are unwilling to assent to the new orthodoxy.”

He later noted, “I assume that those who cling to old beliefs will be able to whisper their thoughts in the recesses of their homes, but if they repeat those views in public, they will risk being labeled as bigots and treated as such by governments, employers and schools.”

Ed Whelan, president of the Washington-based Ethics and Public Policy Center, said the majority opinion in *Obergefell*, written by Justice Anthony Kennedy, could pave the way for governments to revoke the tax-exempt status of churches and other religious bodies that do not hold to the court’s redefinition of marriage.

“There’s plenty of language in Kennedy’s opinion that would invite comparisons between racial bigotry and opposition to same-sex marriage,” said Whalen, a graduate of Harvard Law School and previously a clerk for Supreme Court Justice Antonin Scalia. “It’s essential that legislative protections be enacted at the federal and

state levels to protect the tax-exempt status of churches, schools and other institutions that hold religious beliefs that marriage is the union of a man and a woman.”

Given the pressure put on the freedom of religious institutions and individuals over the past several years, Whelan expects that *Obergefell* will usher in more attempts to limit religious liberty.

“Religious schools will be threatened with loss of accreditation,” he said. “Religious charities will be disqualified from government grants and contracts. Americans who hold the same beliefs about marriage that President [Barack] Obama professed when he was elected risk being harshly penalized, marginalized and stigmatized.”

“The Court’s decision will inevitably lead to further litigation over whether people who believe in traditional marriage will be able to do so without risking the loss of their jobs, their professional licenses and their businesses.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, the Church’s advocate on legislative and public policy matters in Indiana, said *Obergefell* will make his work more difficult, but will not deter him from it.



Glenn Tebbe

“It will be more challenging, because we will be, in many people’s eyes, reckoned as a voice that is not accepted,” said Tebbe. “But that’s not a new position for us in terms of many of the other issues that we’ve advocated for.”

He said that the ruling—and general attitudes in society about marriage redefinition and its opponents—may make it more difficult for the Church’s voice to be heard on a variety of matters.

“It will spill over to other issues,” Tebbe said. “It does make it more challenging, there’s no question. Our image is supposedly less respected now.”

In the eyes of many people his age, Kevin Duffy is certainly out of the mainstream. A young adult member of St. John the Evangelist Parish in Indianapolis, Duffy,

23, supports the Church’s teachings on marriage. A 2014 Gallup poll indicated, however, that 78 percent of people ages 18 to 29 support marriage redefinition.

“I wasn’t surprised that they came out with this ruling,” said Duffy. “Reading the signs of the times, this is where the culture is moving. It’s getting a little harder to be an advocate for traditional Catholic views. But it makes it all the more important that we do have people who stand for that kind of thing in the public sphere.”

Despite cultural trends steering toward marriage redefinition, Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life, will



Rebecca Niemerg

continue to share the good news the Church offers in its vision of marriage.

“In fully embracing the beauty, truth and goodness that marriage is a union between 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 support Catholics in this endeavor through marriage preparation and enrichment opportunities.”

Archbishop Tobin echoed Niemerg 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.”

(For more information about the Indiana Catholic Conference, visit www.indianacc.org. For more information on the archdiocesan Office of Pro-Life and Family Life, visit www.archindy.org/plfl.) †

TOBIN

continued from page 1

distinguish its understanding of marriage from the legal definition. Those differences have become more acute.

So where do we go from here?

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 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.

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 discuss respectfully 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'



Father Timothy Wyciskalla gives Communion to William Yunger during a June 17 Mass in the chapel of Bishop Simon Bruté College Seminary in Indianapolis. Waiting to receive Communion are, from left, Jack McGillicuddy, Jacob Weber and Adrick Herbert. The Mass was part of Bishop Bruté Days, an annual vocations retreat and camping experience for teenage boys sponsored by the seminary. (Photos by Sean Gallagher)



Newly ordained Father Michael Keucher gives a blessing on June 18 to Joseph Schubach at Bishop Simon Bruté College Seminary during its annual Bishop Bruté Days.



A tower of giant Jenga blocks starts to fall as Bishop Bruté Days participant Patrick Barron pulls out a block on June 17 at Bishop Simon Bruté College Seminary in Indianapolis. Looking on are, from left, Patrick Foster, seminarian Joseph Herring, Luke Rogers, Daniel Mapes and Jacob Weber.



Daniel Mapes, left, and Jonathon Georgi, both members of Immaculate Conception Parish in Millhousen, kneel in prayer during a June 17 Mass in the chapel of Bishop Simon Bruté College Seminary in Indianapolis.



Thomas Thang, right, and Josiah Guerra-Cristobal, play with a soccer ball on June 17 at Bishop Simon Bruté College Seminary in Indianapolis during its annual Bishop Bruté Days, a vocations retreat and camping experience for teenage boys. Looking on is Nathan Herr, left.

Bishop Bruté Days helps teenage boys learn about the faith, priesthood

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 open to the possibility that God might be calling them to the priesthood.

More than 40 teenage boys from 22 parishes across central and southern Indiana and others from the Gary, Ind., and Lafayette, Ind., dioceses participated this year.

The camp's activities included daily Mass, eucharistic adoration, opportunities for confession and presentations on the faith, as well as outdoor games and a field trip to an Indianapolis Indians baseball game.

Assisting at Bishop Bruté Days were several young seminarians, not far in age from the participants themselves. Several young priests also attended and spent time at the seminary.

Daniel Mapes, a member of Immaculate Conception Parish in Millhousen and a first-time participant in Bishop Bruté Days, was glad to see so many young faces among the priests and seminarians.

"You can see a bunch of younger guys, a new generation of the Church," he said.

Father Michael Keucher, 29, is part of that new generation, having been ordained a priest less than two weeks before the camp.

He came to the seminary on June 18 to give a presentation on the faith and be available to hear the confessions of participants.

"I was about their age when I kind of first began to feel the inkling toward the priesthood," Father Keucher said. "It's really a very common age for God to be working in a young man's heart and informing him of his vocation. The things that might be going on in their hearts and in their lives are very fresh in my mind."

He hoped his presence and that of other young priests and seminarians might encourage the teenage boys to be open to a possible call to the priesthood.

"It's helpful for the young generation to see folks who aren't much older than they are very alive for their faith, who have given their lives over to Jesus, and are completely happy in having done that," Father Keucher said. "They see this joy, this love, this passion for Jesus and

his Church.

"And it's contagious. My prayer has been to allow my passion, my joy and my zeal to kind of radiate through because, God knows, it's still very fresh."

Nathan Herr appreciated spending time with people like Father Keucher in ordinary settings apart from liturgies and other Church-related events.

"You realize that they're really just normal people with a special calling," said Nathan, a member of St. Patrick Parish in Chesterton, Ind., in the Gary Diocese, which sends college seminarians to Bishop Bruté.

Tommy Drake, a member of Our Lady of the Greenwood Parish in Greenwood, assisted at Bishop Bruté Days as a counselor after having participated during the previous five years.

Tommy, who was homeschooled and graduated from high school this spring, said that it was "the environment of all the priests and the seminarians" that kept him coming back.

"They're all so nice and great," he said. "Seminarians are really fun outside of the church. But as soon as they get in the church, it's all business. They're all about God. It's really great."

In addition to helping teenage boys learn more about the faith and the priesthood, Bishop Bruté Days also helps seminarians prepare for possible future life and ministry as priests.

"It gives you experience working with kids. And that's always good," said seminarian Michael Dedek, who will be a senior at Bishop Bruté in the fall. "It also gives me experience on how to promote vocations. When I'm in a parish and have altar servers their age, I'll know better what to do to encourage vocations to the priesthood for them."

Father Robert Robeson, Bishop Bruté's rector, has overseen Bishop Bruté Days since its inception. The experience, though, has not grown old.

"It always gives me a sense of optimism," said Father Robeson. "You meet these young kids who are trying to live their faith in an authentic way. Kids could be a lot more interested in video games or sports or whatever. But in the midst of that, they're still serious about their faith and living it."

(For more information about Bishop Simon Bruté College Seminary, visit www.archindy.org/bsb. For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

Serra Club vocations essay

Prayer, engagement in parish are aids in discernment



Ryan Hollingsworth

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

By Ryan Hollingsworth
Special to The Criterion

I've gotten 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, a 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 presently see 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 a husband and father. 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 a family. I see myself one day sitting at Sunday Mass with my family as my family does today. I can picture myself continuing those Church traditions that my family currently honors.

To seriously discern my vocation, I need quiet, reflective time to think and 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 as 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. One of my favorite field trips as a Seton 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 will help me 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 eight-grade division winner in the Indianapolis Serra Club's 2015 John D. Kelley Vocations Essay Contest.) †

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

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



Carl Anderson

idea of "a Church of and for the poor," according to Supreme Knight Carl Anderson.

Lending a hand for charity is not only giving "the gift of your own time," but also "the gift of yourself" to those in need, he said.

"Once you see what a difference your work makes, it encourages you to do more," he added.

Anderson spoke with Catholic News Service (CNS) shortly after the release of an annual report showing the Knights set a record last year for charitable giving and service hours with more than \$173 million in donations and more than 71.5 million hours of service.

The number of hours 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.

Anderson sees a strong "Catholic commitment to neighbor and community," and said that "even in 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 Anderson, 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," Anderson 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 the love of God and love of neighbor, and the Knights of Columbus are excellent examples of this reality," he added.

Anderson told CNS that he thinks "Pope Francis is doing a great job," 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 athletes who will take part 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 return 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 upcoming competition, state Knights councils also were encouraged to boost their already strong ties to the Special Olympics.

The Knights also are active in pro-life efforts, he said, having helped put more than 600 ultrasound machines in crisis 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 child and saying, "Here's the baby I had because I went through your ultrasound machine," or being able to pick up a disabled child "and put him in a wheelchair," ultimately "you see how you change people's lives," Anderson said. †



St. John's - Dover An All Saints Parish Campus SUMMER FESTIVAL

Saturday, July 18

5:00-midnight

- Food Fest
- Beer Garden
- Music by "Inner Soul"

SR 1, 2 miles south of 1-74 at Lawrenceburg-St. Leon exit
License #136832

Sunday, July 19

11 am-9 pm

- Chicken Dinner 11 am-5 pm
- Carry-out until 6 pm
- Country Store
- Raffle & Games
- Bingo & Kids' Area
- Beer Garden
- Music by DJ Dan Morris until 9 pm

Shroud of Turin Exhibit

All Saints Parish will host the internationally acclaimed Shroud of Turin Exhibit at all Three Summer Festivals. This exhibit has traveled through out the United States and has also been hosted in India and the Philippines. This life size 5'x16' illuminated replica allows the faithful to view the image with clarity and ease. There are also poster and 3D exhibits that delve into the science surrounding the shroud. Entrance into the exhibit is FREE to the general public. All are welcome!

Location	Dates	Times
St. John Summer Festival	Saturday, July 18	5 PM-9 PM
	Sunday, July 19	11 AM-6 PM
St. Martin Festival	Saturday, July 25	5 PM-9 PM
	Sunday, July 26	11 AM-6 PM
St. Paul Picnic	Saturday, August 8	5 PM-9 PM
	Sunday, August 9	11 AM-6PM

"Air Conditioning, Heat Pump or Furnace"

132 Anniversary Sale

Our staff has over 76 years of catholic education



132 Anniversary Sale

FREE LABOR
On the installation of a Air Conditioner, Heat Pump or Furnace
Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 7/18/15 THIELE 639-1111

CALL TODAY!
639-1111

Still Locally Owned & Operated
WWW.CALLTHIELE.COM

132 Anniversary Sale

1/2 OFF SERVICE CALL
Save \$45 with Paid Repair
Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 7/18/15 M-F 8-4 THIELE 639-1111

132 Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR
High Efficiency Air Conditioner, Heat Pump or 90% Furnace. Call for details.
Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 7/18/15 M-F 8-4 THIELE 639-1111

132 Anniversary Sale

TUNE-UP \$59.95
Air Conditioner or Heat Pump
Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 7/18/15 M-F 8-4 THIELE 639-1111

Whatever it takes. **bryant** Heating & Cooling Systems

IS-5987722



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. Once in the square, 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 religion 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. †



Environmental activists hold a banner as they pose for photos after attending Pope Francis' *Angelus* at the Vatican on June 28. Some 1,500 people marched to the Vatican in support of Pope Francis' recent encyclical on the environment. (CNS photo/Paul Haring)

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

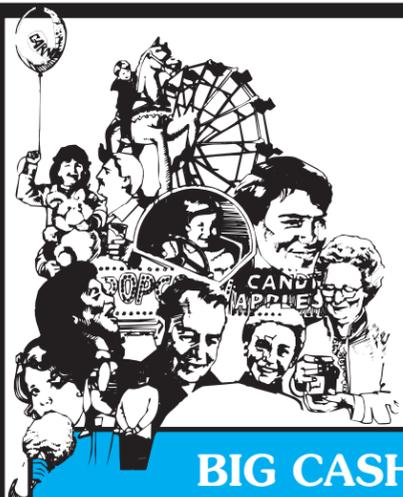
occasion of his name day—the feast of St. John the Baptist [June 24]—to review the major preoccupations of his second year as pontiff. As the two major ones, he singled out the council and world peace. ... In addition to the two major problems, the pope took note of other matters which have been of great 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**
- **Priest who aided Selma marchers transferred**
- **Mass translation termed 'pitiable'**

"LOS ANGELES—The 'approved' English translation of the Mass now being used in the United States 'has so little to recommend it as to be pitiable,' a Catholic bishop declared here. And Bishop Robert J. Dwyer of Reno, Nev., added that 90 percent of the 240 bishops of the U.S. had not seen the current translation until it was 'a published fact.' Writing in his regular column which appears here in *The Tidings*, Los Angeles archdiocesan weekly, the prelate lamented the lack of outstanding translators in the U.S. He 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 Dwyer 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**
- **Salvage Bureau head retires**
- **Dutch seminaries to enroll women**
- **Extension Society Volunteers will aid U.S. missions**
- **Drop envoy set-up, Rome urged**
- **Raps attack on Anti-Defamation League**
- **Seminary dropout rate growing, Sulpician priest's survey shows**
- **Louisville priest ordained 75 years**
- **Let's sing along with Caesar**
- **Love, not study, seen as chief route to unity**
- **Sees eventual use of song at most Masses**
- **Poverty Act rapped for neglect of aging**
- **Diocese draws up ecumenical guide**
- **Private school aid backed by Lutherans**
- **Episcopal-Catholic talks get underway**
- **Says Pope Paul VI may visit Fatima**
- **Spirituality of celibates discussed**
- **Appeal to pope on birth control**
- **Father Ajamie to conduct retreat**
- **Vatican bares financial status**
- **The laity's 'witness' discussed by layman**
- **Progress noted in fight for educational rights**
- **Asks a new approach to the Mass**



HOLY SPIRIT 7243 East Tenth St., Indpls. **FESTIVAL & MONTE CARLO**

July 9th, 10th & 11th

BIG CASH JACKPOTS – 50/50 DRAWINGS

Every Night at 8:00 p.m and 11:00 p.m.
 Buy 24 tickets for a second chance to win a 32" flat screen TV
NEED NOT BE PRESENT TO WIN

MUSIC NIGHTLY IN THE ROSE GARDEN!

"Silent Auction Booth featuring unique items and memorabilia"

Family Dinners Every Night - 5:30 p.m.–7:00 p.m.

Thursday — Pulled Pork Dinner • Friday — Fish Fry Dinner • Saturday — La Fiesta Dinner
 (Includes sides and drink. See holyspirit-indy.org/ministries/parish-festival for pricing & details)

Advance Ride Tickets May Be Purchased until 4:00 PM, July 9th

Advance Ride or Drawing Tickets Available at Above Address. — Call 353-9404 for Details.

Special: Children's "One-Price-Ride" Matinee – Saturday 1:00-5:00 PM

★ Games ★ Rides ★ Beer Booth ★ Prizes

★ Monte Carlo ★ 6 PM-Midnight every night

★ Bingo ★ 7 PM every night

CORN HOLE TOURNAMENT

Saturday 1:00 PM

Pre-registration by noon or call 317-341-0830 • North side of Church

No minors under 18 admitted unless accompanied by an adult. Minimum \$10 purchase required.



FESTIVAL & MONTE CARLO

holyspirit-indy.org/ministries/parish-festival

ADDITIONAL PARKING

at the Crossroads Bible College, 601 N. Shortridge Road. Or, at the south east corner of Gold's Gym. Shuttle service available from 5:30 p.m. until close every night. Uniformed patrol in parking lot all festival hours.

LIC. #138180



Read all of these stories from our July 2, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

From the Editor Emeritus/John F. Fink

Early Church: Pope Damasus took the papacy by force

(Thirteenth in a series of columns)

Violence among Christians was not unknown in the early Church. One of the worst examples concerned



Pope Damasus, who was pope from 366 through 384.

Last week, I wrote about Pope Liberius being taken by force from Rome to Milan by Roman Emperor Constantius II, and then exiled to Thrace in Greece.

In his absence, the archdeacon Felix was elected pope. After Constantius died, Pope Liberius was able to return to Rome. For a while, it appeared that there were two popes, but the people followed Liberius, and Felix became recognized as an antipope.

Damasus was the son of a priest of the basilica of San Lorenzo in Rome, and became deacon of that church. When Pope Liberius was exiled in 355, Damasus accompanied him to Thrace. But not for long. He soon deserted Liberius, returned to Rome and served Felix.

When Liberius died in 366, his supporters met in the Julian basilica, elected the deacon Ursinus to succeed Liberius, and had him consecrated bishop. Felix's supporters, though, elected Damasus, who immediately hired a gang of thugs to storm the Julian basilica. They carried out a three-day massacre.

Damasus and his partisans then seized the Lateran basilica, and Damasus was consecrated pope. Damasus then called upon the prefect of Rome (the first time a pope sought help from civil authorities), and the Ursinians were expelled from Rome. However, some of them sought refuge in the Liberian basilica, and Damasus' men attacked them there. According to the pagan historian Ammianus Marcellinus, 137 people were killed in the battles.

Therefore, this was a case of the throne of Peter being taken by force by the followers of a man recognized as an antipope (Felix) after the followers of the previous pope (Liberius) had elected a new pope (Ursinus). In this case, might made right.

Despite how he became pope, Damasus not only went on to become a strong one, but he is also recognized as a

saint. His feast day is on Dec. 11.

Damasus was particularly forceful in promoting the primacy of the See of Rome, referring to Rome as "the apostolic see." He was the first pope to declare that the pope, as the direct successor of St. Peter, had the power to bind and loose and that, therefore, the test of a creed's orthodoxy was its endorsement by the pope.

Pope Damasus was a builder of churches. He restored the catacombs and promoted devotion to the early martyrs of the Church. He persuaded Emperor Theodosius I in 380 to declare Christianity the official religion of the Roman state. He also proclaimed Latin to be the Church's principal liturgical language.

He was also a friend of St. Jerome, who served as his secretary for several years. Pope Damasus commissioned Jerome to translate the Gospels into Latin from the original Greek. After Damasus died, Jerome moved to Bethlehem where he translated the rest of the Bible.

During Damasus' papacy, the First Council of Constantinople (the second ecumenical council) refined the Nicene Creed that we recite at Mass on weekends. †

For the Journey/Effie Caldarola

Lessons for life found in the Earth and in Scripture

One of the things I love most dearly about Jesus in the Gospels is his earthiness. As Christians, we're sometimes



tempted to make this God stuff a bit fussy and pretentious. We occasionally lapse into a piety that lacks authenticity. Or we think faith is all about contrition rather than gratitude and joy.

Then we read the Gospel again, and discover a God who rejects false piety out of hand.

Because who could invent a Savior who would launch his public ministry by creating a plentiful supply of great wine for a wedding celebration where everyone has apparently already had a libation? Let the party continue. Let God permeate our reality and come to live with us in our world.

When Jesus talks to the fishermen of Galilee about fish, I understand. I spent a good deal of my life in Alaska, where fish abound. My imagination loves to find Jesus cooking fish on the shore and waiting for me to recognize him as my boat draws closer.

And Jesus' frequent mention of sowing seeds reminds me of my childhood farm, where chickens roamed freely and cats gave birth in the barn loft to feral kittens so plentiful we seldom gave them names.

The gritty realities of life are never far from a farm. The same roosters who gave chase to chickens in the barnyard would eventually be butchered by Mom, wielding a very sharp knife and giving a meaning to "cooking from scratch" that is way beyond what I'll ever do.

So when Jesus talks about the sower, I think he had a pretty good grip on the realities of digging in the dirt.

People often joke about how much farmers worry. We need rain. But then, we bemoan that the fields are too wet to plant. We dread hail and drought. A farmer watches the price of grain with more concern than most of us watch the bathroom scale. A farmer can tell you what corn is selling for in Chicago on any given day. The nagging question a farmer ponders: Should I sell or should I hold?

So it's with a sense of peace that I read Jesus' descriptions of the sower in Mark. Jesus describes the man who scatters "seed on the land" (Mk 4:26). Even when the man is asleep, the seed is sprouting and growing. Miraculously, with seemingly little effort from the sower, growth appears.

"Of its own accord, the land yields fruit, first the blade, then the ear, then the full grain in the ear" (Mk 4:28).

Now, those of us who garden—or farm—will insist there's more to it than that. Our cucumbers will languish without water. My husband gives himself a backache weeding. We fertilize, we compost. We labor long after the seed has been planted.

Of course, Jesus is talking way beyond growing delphiniums. He's telling us to rest easy and know that what we do in this life—those metaphorical seeds we plant—are really not all about us. They're in God's hands, and in God's good time.

Jesus is comparing the fields to the kingdom. When I think of the seeds I've sown, my part in the kingdom, I think of my children. How did I do? Could I have done better?

Jesus tells us not to worry. Don't pretend you have too much control. Don't spend time in regrets or "what ifs."

Prepare your soil, continue to sow, to witness, to make the Earth ready. But God is master of the seed that mysteriously germinates in the dark Earth. Give God control of your life.

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Forget that device, make time to be fully present to others

Summer is in full swing, and my kids have especially been enjoying our local community pool and aquatic center.



Today's visit to the pool, however, was wrought with scolding after scolding, which made it much less fun. Unfortunately, I was the one being scolded—by my children.

I missed my daughter's first venture down the giant outdoor water slide. Margaret, 7, was deflated when she looked up and found me engaged in an e-mail on my phone. She wasn't interested in hearing that I was responding to an important e-mail message. All she knew was that I missed her big water slide debut.

A few minutes later, my son Henry, 10, performed an animated "scissor jump" off the high dive. I missed that, too. I was replying to a rather critical and time-sensitive text. Henry was so disappointed.

I fear that my phone is beginning to program me. Noises from my phone have become like Pavlov's bell. I hear a "ding" or a whistle, and it's like I'm being summoned away from the present moment.

Your Family/Bill Dodds

Live in the present, not the past, each and every day

"What time is it really?"

That's what our son, Thomas, wanted to know on a road trip across the



United States back in 1989.

We crossed an invisible line, and suddenly we were in a different time zone, asking "but what time is it really?"

I remember when the kids were even younger and

a snippet from Carly Simon's song "Anticipation" popped into my head one day, and I realized it applied to me, to us: "These are the good old days."

I had my doubts.

The children were running us ragged. We worried about the tight household budget, worried about work, an infinite to-do list and on and on. Even so, I thought, at some point down the road

will I consider that moment "the good old days?"

But now I do, because they were.

In the blink of an eye, the children are grown. The house is quiet. My schedule is casual. My expenses minimal. My darling Monica is gone, taken by cancer.

I don't kid myself that those days were perfect. There are no perfect times on Earth, although, thanks be to God, there can be near-perfect moments. Seen in the rearview mirror of life, they sparkle and shine. They bring comfort and joy even as they stand in stark contrast to change and loss.

I see the children often. The grandkids are a hoot. My parents have passed away, but all my siblings are alive and well, and we laugh a lot when we get together.

I have good friends. Good health. I have work and want to continue doing it as long as I can and have a good life. But it is not a perfect life. There are good

your call." Even at the local home goods store, I saw a plaque which stated, "A clean house is a sign of no Internet connection."

In this age of marvelous advancements in communication, we must not forget that prayer is the world's "original" and most important wireless connection. All of these gadgets and gizmos are great, but they also have the ability to lure us away from fully engaging with one another and with our Creator.

On vacation recently, we visited a Catholic church in another town. The lector reminded everyone to silence their phones prior to the start of the liturgy.

There are times that need to be reserved solely for God. After all, he can't reach us when everyone else is trying to. The same logic applies with our families and friends.

Experience has taught me that "unplugged" time is essential, so back to the pool we go. I have a "scissor jump" and some water sliding to see. My phone will be secured in a poolside locker. Please forgive me when I don't respond immediately to your message. I'm fully present elsewhere.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

days, but not perfect days. But I have now. Right now. I have here. Right here. I have life on Earth.

In modern language, I'm called to be present, to be mindful. I can't let myself become so obsessed thinking about a future without Monica that I fail to appreciate and use the blessings I have right here, right now. And I can't allow myself to become lost in, obsessed with the past.

The truth is that at every age and every stage of a person's life, there are blessings and challenges. And with the passing of time and the grace of God, sometimes it's possible to see the deepest blessings have their roots in the harshest challenges.

Sometimes it's possible to notice one constant through it all: Emmanuel, God with us.

(Bill Dodds writes for Catholic News Service.) †

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

Sunday Readings

Sunday, July 5, 2015

- Ezekiel 2:2-5
- 2 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 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 revelation that he himself had been given "a thorn in the side" (2 Cor 12:7). For almost 2,000 years, people studying this epistle have struggled to discover what this thorn might in fact have been. Some have thought that it was a chronic illness or disability, perhaps epilepsy. Others think it simply was the temptation to sin.

No one has a conclusive answer. What is clear is that life had its challenges for Paul, as life has challenges for everyone. It is important to remember that in the pious Jewish mind of the time everything bad, including physical problems, came from the devil. The loving, merciful God could never will such misfortunes upon people.

So when Paul writes that Satan brought this burden upon him, he was speaking from this context.

The message is not simply that Paul had difficulties, whatever they were. It is not just that he persevered despite these difficulties. He persevered because God's strength empowered him. The Apostle encouraged the Corinthian Christians and encourages us to be faithful to God. He

will provide for us.

For its last reading this weekend, the Church presents a reading from St. Mark's Gospel.

In this reading, Jesus speaks in the synagogue. People who are not themselves Jewish often today regard synagogues to be churches in Judaism. They are not churches, and they were, strictly speaking, not places of worship in the time of Jesus. For the Jews at the time of Jesus, there was one place of worship, namely the temple in Jerusalem.

Synagogues were places of prayer, but essentially they were places to learn and to discuss the Scriptures. Hence, Jesus stood and spoke. So did others.

He amazed everyone. His wisdom was profound. Nevertheless, in their human limitations, many did not recognize Jesus as Son of God.

Again as an aside, some short explanation of the reference to the "brothers and sisters" of Jesus is needed (Mk 6:3). Since Jesus is identified as the "son of Mary," it is presumed that Joseph was dead by this time. But who were these brothers and sisters?

Beginning with the earliest times of Christianity, the constant teaching of the Catholic Church has been that Mary was a lifelong virgin, and that Jesus was her only child. One possibility is that these "brothers and sisters" were Joseph's children by a previous marriage. If so, they would have legally and culturally been regarded as siblings of Jesus, regardless of the fact that their mothers were different persons.

Reflection

Two strong and enlightening lessons come from these readings. The first is that all humans are like the ancient stubborn and rebellious Israelites, and like the imperceptive people of Nazareth. We cannot always put two and two together. We fail to understand. We make mistakes. Indeed, we are inclined to resist the truth. We lean toward sin, the ultimate error.

However, as God sent Ezekiel, God most especially sent Jesus to show us the way to eternal life. Jesus is the source of all wisdom. He is the Son of God. †



Daily Readings

Monday, July 6

St. Maria Goretti, virgin and martyr
Genesis 28:10-22a
Psalm 91:1-4, 14-15b
Matthew 9:18-26

Tuesday, July 7

Genesis 32:23-33
Psalm 17:1b, 2-3, 6-8b, 15
Matthew 9:32-38

Wednesday, July 8

Genesis 41:55-57; 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

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 46:1-7, 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 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 12

Fifteenth Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or Ephesians 1:3-10
Mark 6:7-13

Question Corner/Fr. Kenneth Doyle

Punishment for sins is restricted to the people who committed them

Q "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 mine received an equal and large bequest. An oral directive from the deceased had provided that each beneficiary should donate one-fifth of his inheritance to a church restoration fund.



Both were clearly aware of the directive, but only one complied—thus putting an end to any harmony in what had been a close family. The complying relative's descendants are now enjoying financial comfort, while the other's family has suffered a huge reversal of fortune. Is the saying I quoted first of any relevance here? (New Jersey)

A Certain passages in Scripture—viewed in isolation—would seem to lend 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 charged with the guilt of his father, nor shall the father be charged with 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 ethical failings of an earlier generation. 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.

Q My daughter is scheduled to be married four months from now, and her fiancé is a born-again Christian. He

was baptized a Catholic in his country of origin, but when his family emigrated to the United States, they began to attend a Christian charismatic community. My daughter was baptized and raised as a Catholic, educated in a Catholic school and still practices her Catholic religion faithfully.

My concern is that they have now opted not to get married in a Catholic church. The pastor of the fiancé will officiate at their wedding in a garden ceremony. I am encouraging them to have their marriage blessed subsequently by a Catholic priest, and they both seem willing. But I don't know whether this is possible and, if so, how to accomplish it.

What are the requirements for having a marriage convalidated by the Catholic Church? (California)

A This may be even simpler than you thought. It's possible that the upcoming ceremony itself, given the proper permissions, could be recognized by the Catholic Church as resulting in a valid marriage. I believe that your daughter's fiancé, now a practicing Christian charismatic, would probably not be considered a Catholic, and a dispensation can be granted for what is considered a "mixed marriage."

Also, not infrequently the Catholic Church allows non-Catholic clergy to officiate at a wedding ceremony involving the exchange of marriage vows of a Catholic and non-Catholic (especially if the officiant has a close connection with the non-Catholic family)—and sometimes in a nonreligious setting (e.g., a garden).

So your daughter and her fiancé should speak with a local Catholic priest, who will know his diocese's guidelines and will help them seek the necessary permissions.

If for some reason this does not work out, then subsequently, sometime after the ceremony that is planned, the marriage could be convalidated (or "blessed") in the Catholic Church. For this, they would need to meet with a priest, fill out the required questionnaire and receive diocesan approval to repeat their vows before a priest in a Catholic church.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

True Personal Freedom

By Natalie Hoefler

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 price
For choosing that which is not of God,
For rejecting virtue for vice.
For what is the opposite of freedom
But the state of being a slave?
And how is it we become captives?
By being bound to the things that we crave.
When those things are not of God
Then they keep us from being whole.
And so we make ourselves prisoners
To those things which harm body and soul.
But in choosing what's right and holy—
Though some would call that restriction—
We are actually choosing true freedom ...
From the slavery of sin and addiction.
Christ Himself tells us in Scripture
That by truth we shall be freed.*
So seek the truth and seek God's will—
And find true personal freedom indeed!

*John 8:32



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. Nuns release dove-shaped balloons during a June 17, 2011, Mass for peace and reunification of the Korean peninsula at Imjingak Peace Park in Paju, near the demilitarized zone separating North Korea from South Korea. (CNS photo/Lee Jae-Won, 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.

BECKMAN, Linus, 79, St. Mary, Navilleton, June 18. Husband of Dorothy Beckman. Father of Denis, Randy, Richard and Stephen Beckman. Grandfather of eight. Great-grandfather of two.

BOND, Eleanor (Bouslog), 75, St. Anne, New Castle, June 14. Wife of Philip Bond. Mother of Joel and Stuart Bond. Sister of Joe and Tom Bouslog. Grandmother of six. Great-grandmother of three.

BROWNING, Marilyn, 79, St. John the Baptist, Osgood, June 17. Mother of Susan Browning and Carol Lawless. Sister of Sharon Eckstein, Nancy Watson, John and Robert Meisberger. Grandmother of two. Great-grandmother of two.

BURNS, Ada L., 69, St. Michael, Cannelton, June 17. Wife of Norman Burns. Mother of Shelly Smith and James Burns. Sister of Barbara Connor and Joy Davis. Grandmother of four. Great-grandmother of one.

COMLEY, Gregory N., 60, St. Therese of the Infant Jesus (Little flower), Indianapolis, June 9. Husband of Beth Comley. Father of Jacob Comley. Brother of Pam Seaton, Gary and Jim Comley. Grandfather of two.

CURRAN, William H., 76, St. Luke the Evangelist, Indianapolis, June 16. Husband of Patricia Curran. Father of Amy and Andrew Curran. Brother of Margaret Stroman, Catherine, Dennis and John Curran. Grandfather of one.

FELDMAN, Patricia, 69, St. Gabriel the Archangel, Indianapolis, June 6. Mother of Kristine Doty and Kathy Newkirk. Sister of Irene and Richard Latka. Grandmother of four.

GILKEY, Joseph S., II, 67, St. Mary-of-the-Knobs, Floyd County, June 21. Husband of Dorothy (Schmelz) Gilkey. Father of Karen McCartney, Pamela Slatten and Paul Gilkey. Brother of Anna Marie Henson, Barbara Peper, John and William Gilkey. Grandfather of 14.

GREENMAN, Carolyn Virginia, 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.

HAGGARD, Michael P., 66, St. Joseph, Corydon, June 5. Husband of Brenda (Quebeman) Haggard. Father of Courtney Owen and Adam Haggard. Son of Helen Haggard. Brother of



Missionaries of Charity in mourning

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 continued to expand the religious order around the world. (CNS photo/Rupak De Chowdhuri, Reuters)

Steve Haggard. Grandfather of four.

KANE, Anthony Lee, 82, St. Mary, North Vernon, June 6. Husband of Sheila Kane. Father of Carmel Campfield, Angie James, Felicia Vogel, Jim, Mike, Pat and Tim Kane. Grandfather of 17. Great-grandfather of one.

KAPPES, Stephen, 64, St. John the Baptist, Osgood, June 4. Brother of Velma Armstrong,

Carolyn Bradley, Christina Hoff, Rosemary Hooten, Martha Peaslee, Debra Schmitt, Regina West, Edna Yagami, Frank, John, Norman and Richard Kappes.

KECK, Anthony M., 36, All Saints, Dearborn County, June 15. Husband of Claire Keck. Father of Cassie and Lilly Keck. Son of Matt and Mary Keck. Brother of Michelle Brinkman, Christine Meyer, Sara Yunger, Maria, Joe and Steve Keck.

LEY, Mary A., 87, St. Mary, North Vernon, June 19. Wife of Robert Ley. Mother of Susan Tally. Sister of Virginia Halcomb, Ann Hopkins, Rita Farren, Leo, Paul, Raymond and Vincent Ebbing. Grandmother of one. Great-grandmother of three.

PALSA, Maryann J., 86, St. Luke the Evangelist, Indianapolis, June 5. Wife of Andrew Palsa. Mother of Deborah Kurtzhals and Dale Palsa. Grandmother of two.

PENCE, Patricia Marie, 88, Holy Spirit, Indianapolis, June 11. Mother of Laura Manning, Michele Myers, David and Richard Pence. Grandmother of four. Great-grandmother of five.

POLLITT, Paula Anne, 65, St. Bartholomew, Columbus, June 14. Sister of Kim Bockman, Richard Loyd and Brad Wright.

SELLMAN, Catherine, 93, St. Mary, New Albany, June 10. Sister of Mary Agnes Goffinet and Christine Hahus. Aunt of several.

SULLIVAN, Mary Esther, 94, St. Augustine Home, Indianapolis, June 16. Mother of Daniel Sullivan. Sister of Bob, Charles, Edward and Williard Fruits. Grandmother of five. Great-grandmother of nine.

TUCKER, Berniece Mae (Vibbert), 84, St. Christopher, Indianapolis, June 20. Wife of John Tucker. Mother of Kimberly Sarabyn, Jeff, John and Nick

Tucker. Sister of Earlene Atkins and Barbara Kreutzberger. Grandmother of seven. Great-grandmother of three.

WELDISHOFER, James W., 77, All Saints, Dearborn, June 17. Husband of Kate Weldishofer. Father of Carlene Conn and Carisa VanSickle. Brother of Dorothy Barth, Wilma Burckey, Annie Darling, Bertie Jacob, Bonnie Mills, Billy, Joe, Lawrence and Paul Weldishofer. Grandfather of two.

WHITE, Carol (Newton), 60, Immaculate Heart of Mary, Indianapolis, June 13. Wife of Dennis White. Mother of Gregory and Kevin White. Daughter of Raymond Newton Sr. Sister of Linda and Raymond Newton Jr. Aunt of several.

ZAPP, James D., Jr., 60, Prince of Peace, June 19. Brother of Deanna Hertz, John and Robert Zapp. †

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



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 ugliest thing.”

The pope said every family has experienced moments when someone’s “words, acts and omissions” offend another, and “rather than expressing love, diminish it or worse still, demean it.

“When these hurts, which can still be put right, are neglected, they get worse,” he said. “They turn into arrogance, hostility, contempt. And at that point, they become deep lacerations that divide husband and wife, leading us to look elsewhere for understanding, support and consolation. But often these ‘supports’ do not think of the good of the family.”

When marriages are emptied of conjugal love, resentment grows and the disintegration of the spousal relationship “caves in” on the children, he said.

“Notwithstanding our apparent evolved sensitivity and all of our refined

psychological analyses, I ask myself if we have not become anaesthetized to the wounds in the souls of children,” he said.

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 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. †

Court upholds execution drug protocol criticized as cruel and unusual

WASHINGTON (CNS)—In another in a series of bitterly divided end-of-term cases, the Supreme Court on June 29 upheld the execution protocol used by Oklahoma and several other states.

The 5-4 ruling written by Justice Samuel Alito upheld lower courts that said the use of the drug midazolam in lethal injection does not violate Eighth Amendment protections against cruel and unusual punishment.

The ruling was among the last three opinions released, closing out the court's 2014 term. Aside from announcing the disposition of other cases it has been asked to review, the court is not scheduled to conduct any further business in the public eye until the 2015 term opens on Oct. 5.

The majority opinion in *Glossip v. Gross* noted that it has been previously established multiple times that capital punishment is constitutional, and only delved into whether the claims by Oklahoma death-row inmates that the effects of the drugs used in lethal injection are unnecessarily painful. Among the reasons Alito cited in upholding lower courts were that "the prisoners failed to identify a known and available alternative method of execution that entails a lesser risk of pain."

Justices Antonin Scalia and Clarence Thomas each filed concurring opinions. Alito's majority ruling also was joined by Chief Justice John Roberts, Scalia, Thomas and Justice Anthony Kennedy.

Two of the four justices who disagreed with Alito each wrote a dissenting opinion, including one in which Justices Stephen Breyer and Ruth Bader Ginsburg called for briefings on whether the death penalty itself ought to be ruled unconstitutional. "I believe it highly likely that the death penalty violates the Eighth Amendment," Breyer wrote. "At the very least, the court should call for full briefing on the basic question."

In his majority ruling, Alito discussed at length the evidence presented about whether midazolam fails to act sufficiently as a sedative to prevent inmates who are being executed from suffering an undue amount of pain. The cases arose after several situations like that of Clayton Lockett. At his April 2014 execution, he writhed in pain for 40 minutes before dying of apparent heart failure.

Alito recounted the circumstances leading to the use of midazolam, which has become an alternative for other drugs, whose manufacturers refuse to supply them for use in executions. He went into graphic detail about the murders committed by the death-row inmates who sued.

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 inmates' plea "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 faulting petitioners for failing to satisfy 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 agonizing stimuli," the majority accepted one witness's "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."

Scalia's concurring opinion—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," Scalia wrote. "The reason is obvious: It is impossible to hold unconstitutional that which the Constitution explicitly contemplates. The Fifth Amendment provides that "[n]o person shall be held



Protesters against the death penalty gather in front of the U.S. Supreme Court building in Washington on June 29. (CNS photo/Jonathan Ernst, Reuters)

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, Scalia wrote, "is full of internal contradictions and [it must be said] gobbledygook." †

Texas Catholic Conference disappointed by court ruling on abortion law

AUSTIN, Texas (CNS)—The Texas Catholic Conference expressed disappointment with the U.S. Supreme Court's 5-4 decision on June 29 which temporarily 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 upheld the constitutionality of the law, and rejected pleas by abortion clinics to suspend its implementation while it is appealed. The Supreme Court ruling prevents enforcement of the law until the fall when the high court will decide if the justices should hear an

appeal from a lower court.

A June 30 statement from the Catholic conference, the public policy arm of the Texas Catholic bishops, said the bishops "grieve for the unborn children who will continue to die, and are concerned for the mothers who will be subjected to substandard care, while the court delays until the fall to resolve this issue.

"While the Texas Catholic Conference opposes abortion, it equally values protecting and preserving the health of women, whose lives and dignity are just as precious as those destroyed by the act of abortion," the statement said.

"Short of closing these abortion facilities, abortionists must meet the most rigorous, mandatory standards of medical inspections and regulation," the statement added.

Legal analyst Lyle Denniston, writing for the SCOTUSblog, a blog on the Supreme Court, said on

June 29 that in the one-paragraph order on the ruling the justices did not explain why they were postponing consideration of the law.

If a review of the law is denied later, the order will be lifted, but if review is granted, it will stay in effect until there is a final ruling, Denniston added. He also noted that the actual petition for review has not yet been filed by the doctors and clinics involved in the appeal.

The Supreme Court was considering a similar appeal from Mississippi, which was seeking to enforce a hospital admissions privileges requirement that opponents say would force the state's last abortion clinic to close. That law has been blocked by the 5th Circuit, the same court involved in the Texas case.

In its final rulings issued on June 30, the court did not act on a challenge to Mississippi's abortion restrictions in *Currier v. Jackson Women's Health Organization*. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

For Sale

Mausoleum crypt for 2 located on the outside of Our Lady of the Miraculous Medal Mausoleum in Oaklawn Memorial Gardens for \$9,500 OBO which includes one opening/closing and one lettering. Call Mark at 317-255-7793 or send email to dmfrankum@aol.com.

Home Improvement

"Furnace, Heat Pump or Air Conditioner"



CALL TODAY!
639-1111
WWW.CALLTHIELE.COM

Ministry

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to
www.archindy.org/layministry



Raffle

2 Notre Dame Football Season Tickets Raffle

St. Hedwig Parish • Aug. 30, 2015
Donation \$1 each; 6 for \$5; 15 for \$10
Send address labels c/o
1104 N. Elliott St. South Bend, IN 46628
License #136671

Home Improvement

KELLY'S GUTTER SERVICE
Gutter Cleaning Only
Free Estimates
317-862-9377

Health Care

Huser HomeCare

Trusted and Compassionate Care

- Elder or special needs care
 - Personal care assistance
 - Companion care
 - Homemaker services
 - Respite care
 - Transportation & errands
- Call for free in-home consultation.
Kathy and Terry Huser
(317) 255-5700 or 332-8261
www.HuserHomeCare.com

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, Fl., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

Training



8001 Cummings Road
Maple Mount, Kentucky 42356
www.ursulinesmsj.org

SPIRITUAL DIRECTION TRAINING PROGRAM

Feeling called to companion others on their journey with God? Sign up now for the 2015-17 class of the Spiritual Direction Training Program, sponsored by Mount Saint Joseph Conference and Retreat Center and the Ursuline Sisters of Mount Saint Joseph.

OCTOBER 26, 2015

Beginning Oct. 26, participants meet for weeklong sessions eight times over a two-year period, entering into study, reflection and prayer around a topic fundamental to the understanding and practice of spiritual direction. There will be daily opportunities for Eucharist, prayer and reflection.

The program, which leads to certification as a spiritual director, takes place on a quiet, rural campus in Maple Mount, Ky. Find out more: www.ursulinesmsj.org or email: sheila.blandford@maplemount.org.

Father Rodas celebrates 50 years of ‘leading people to the kingdom’

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

By Natalie Hoefler

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 Mexico native recalled.

“All of a sudden I heard this voice calling me. ‘How are you doing? Where are you going? I’m Father Rodas. I’m 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.

Castro’s story of retired Father Mauro Rodas ministering to him aligns with words and phrases others used to describe the shepherd, who is celebrating his 50th anniversary as a priest this year.

Such descriptions include kind, compassionate, hard working, a defender of the faith, a gentleman. He was also years ahead of other dioceses of his time in establishing Hispanic ministry in the Archdiocese of Indianapolis.

He was born in 1937 in Ecuador, the second of four children. Father Rodas was educated in Quito, the country’s capital, by the Christian Brothers, an educational order founded by St. John Baptist de La Salle.

“I was attracted to the way they taught us because religious education was part of every day,” said Father Rodas.

But he was more attracted to the Dominicans, who ministered at a parish near the house of one of his relatives.

He recalled walking home from high school one day and deciding to go into one of the churches along his route.

“I knew the priests from childhood, the [Dominican] priests with the white habit,” he said. “I remembered my childhood and how I enjoyed listening to them pray the breviary and chanting and praising the Blessed Mother. I decided that I would like to search this farther.”

After finishing high school, Father Rodas became a Dominican novice.

A few years into his formation, he met an Ecuadorian bishop looking for men to enter his diocesan seminary. Father Rodas’ interest was piqued and, with the permission of his Dominican superior, he transferred to the diocesan seminary.

It was this seminary that ultimately set Father Rodas on the path to the Archdiocese of Indianapolis.

“The bishop was friends with Msgr. Victor Goosens, who was pastor of St. Mary’s [in Indianapolis] at that time. [The bishop] received a scholarship for two students to come to Saint Meinrad [Seminary and School of Theology in St. Meinrad]. He asked me if I knew

English. I said, ‘Well, I think I know more than my classmates,’” Father Rodas recalled with a chuckle.

He was ordained a priest at Saint Meinrad on May 2, 1965.

Father Rodas served at St. Mary Parish in Indianapolis for a short time, then pursued graduate studies in education and psychology at Butler University in Indianapolis. Over the years through various universities, Father Rodas earned master’s degrees in education, psychology and school counseling—as well as in Spanish literature—and a doctorate in clinical psychology.

From 1967 to 1975, Father Rodas taught linguistics in Spain at the University of Madrid.

When he came back to Indiana, he was assigned as associate pastor of St. Mary Parish in Indianapolis.

“In the neighborhood [around St. Mary’s] lived a few Hispanic families from Mexico,” he explained.

“Msgr. [Goosens] said, ‘It would be good if you 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.

“Msgr. Vincent also suggested I visit migrant camps, groups of Hispanics who work in planting and taking care of crops, like down in Austin, Franklin and Bargersville.”

In 1978, he became the director of what was then called the Hispanic-American apostolate in the archdiocese. He was incardinated into the archdiocese in 1979, and became pastor of St. Mary Parish in 1981. He later served the Hispanics of southern Indiana while serving as pastor of St. Joseph Parish in Corydon, St. Peter Parish in Harrison County, and Most Precious Blood Parish in New Middleton.

“I asked for retirement at an early age,” he said of his official retirement in 2000 at the age of 63. “I thought if I don’t have administration of [a] parish I would be freer to do this type of [Hispanic] ministry.”

Since retiring, Father Rodas has either helped start or maintain Hispanic ministry at Our Lady of the Greenwood Parish in Greenwood, St. Mary Parish in New Albany, and Holy Spirit, St. Gabriel the Archangel and St. Lawrence parishes, all in Indianapolis.

“I’ve been happy with this ministry,” he said. “I know that by genes I belong to this culture. I don’t have any problem relating to them whether they’re from Mexico or Central America or any other Spanish-speaking country. They welcome me. They see a father figure in me, a title of the Church, and I feel like they’re my children.”

The feeling is mutual, said Castro, a member of Our Lady of the Greenwood Parish where Father Rodas currently assists with Hispanic ministry.

“He became my friend, my priest, and I adopted him as a father,” he said. “He’s a really good man with a lot of strong integrity and courage. He’s a really caring person, like a father.

“He’s just an amazing person, a gentleman, and an amazing priest because



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 2, 1965. (Archived photo)

he defends the faith and the traditions of the faith,” Castro continued, noting how Father Rodas influenced him to move from living with the mother of his children to marrying her. “The Hispanic community respects him. Every event that we have we invite him because we love to be with him.”

Beyond being appreciated by the Hispanic community, Father Rodas’ ministry is appreciated by Msgr. Mark Svarczkopf, 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 I came, and I’ve been here for 12 years.

“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.”

Assisting at the Greenwood parish is just one of the ways Father Rodas stays busy. He also works 12-16 hours a week as a chaplain at Community East Hospital in Indianapolis, as well as celebrating Mass and other sacraments at St. Lawrence Parish in Indianapolis. He also assists the Filipino Catholic community in the archdiocese.

With all that he does, it’s hard to consider him retired, said Benedictine Sister Joan Hunt, who has been involved in Hispanic ministry in the archdiocese for many years and helped

Father Rodas start Hispanic ministry at Holy Spirit Parish in Indianapolis about 15-20 years ago.

“He’s very kind, compassionate, thoughtful, and very hard working,” said the former director of religious education at the east side parish. “Father Rodas was the Spanish ministry in Indianapolis for an era,” she 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.

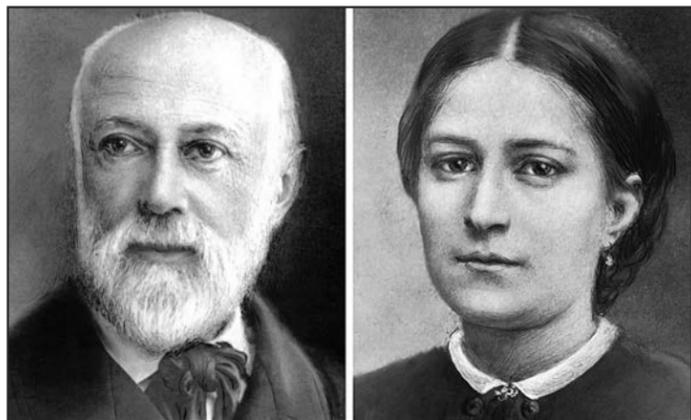
“He didn’t see that they had to re-create the Church of Mexico here,” she added. “His mission was to bring people here from Mexico into the American community and culture, not to give up their culture but to be able to appreciate and function in this culture.”

Whether it’s encouraging integration, celebrating sacraments or asking a downhearted man on the street to “come have a little talk,” Father Rodas has found a lifetime of reward in serving others.

“That has been my satisfaction, to help others,” he said of his half-century of ministry as a priest. “I feel peaceful, satisfied and full in my heart because I realize that my life so far has been for the benefit of others.

“Overall, I did what God gave me the privilege of doing: to be a shepherd of the flock, to lead people to the kingdom.”

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



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

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

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

Louis Martin (1823-1894) and Marie Zélie Guérin Martin (1831-1877) will be the first married couple with children to be canonized in the same ceremony. Other married couples are among the blesseds of the Church.

Pope Francis issued the decree approving their canonization on June 27, during the public consistory 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.

They will be canonized along with Italian Father Vincenzo 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 also approved on June 27. †