



The

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'Rebel with a cause'

Pearlette Springer is new coordinator of Black Catholic Ministry, page 3.

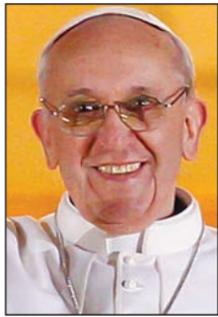
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June 3, 2016

Vol. LVI, No. 34 75¢

Ignore the Church schedule and serve the people, pope tells deacons

VATICAN CITY (CNS)—Deacons are called to be servants who set aside their own self-serving plans and are generous with their lives, Pope Francis said.



Pope Francis

A servant "is not a slave to his own agenda," but rather always is prepared for the unexpected and responds, even if that means ignoring the parish schedule, the pope said on May 29 at a Mass for the Jubilee of Deacons in St. Peter's Square.

"It pains my heart when I see a schedule in the parishes—from this time to that time—and then, the door is closed. There is no priest, no deacon, no layperson to welcome the people. This is wrong. Have the courage to ignore the schedule," he said.

Thousands of deacons and their families, braving the increasingly hot and humid Rome weather, attended the final Mass of the three-day Holy Year of Mercy celebration dedicated to the diaconal ministry.

In his homily, the pope reminded them that in order to proclaim Christ, one must first imitate him and "strive to become a servant."

"If evangelizing is the mission entrusted at baptism to each Christian, serving is the way that mission is carried out. It is the only way to be a disciple of Jesus," the pope said.

The first step in becoming "good and faithful servants," he continued, is to be available to others and detached from living life in one's own way. A true servant doesn't "hoard his free time," but gives up "the idea of being the master of his day."

"One who serves is not a slave to his own agenda, but ever ready to deal with the unexpected, ever available to his brothers and sisters and ever open to God's constant surprises," he said.

Reflecting on the Sunday Gospel reading, in which a centurion humbly asks Jesus to heal his servant, the pope noted the soldier's meekness. Despite his authority to insist or force Jesus to come to his house, "he was

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READY TO SERVE GOD'S PEOPLE

2 0 1 6 O R D I N A T I O N S

(Editor's note: At 10 a.m. on June 25, six men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicholas Ajpacaja Tzoc. This week, The Criterion features a profile of Deacon Hunter and Deacon Rodden.)



Transitional Deacon Douglas Hunter delivers a homily at St. Monica Church in Indianapolis on April 18, 2015. He and five others will be ordained to the priesthood on June 25. (Submitted photo by Mel Ullrich)

From cop to cleric, a 'passion for people' drives transitional Deacon Douglas Hunter

By Natalie Hoefler

Talk to anyone who knows transitional Deacon Douglas Hunter and you're likely to get the same response: "He's a people-person."

Even the soon-to-be-ordained transitional deacon uses the phrase to describe himself.

"I like opening doors, welcoming people in, figuring out what they're looking for and how can we get them there," says Deacon Hunter. "That's what drives me. I like going out and meeting people where they are."

At 37, that attribute has been a common thread throughout Deacon Hunter's life, driving both his nearly 10 years in law enforcement and his call to the priesthood.

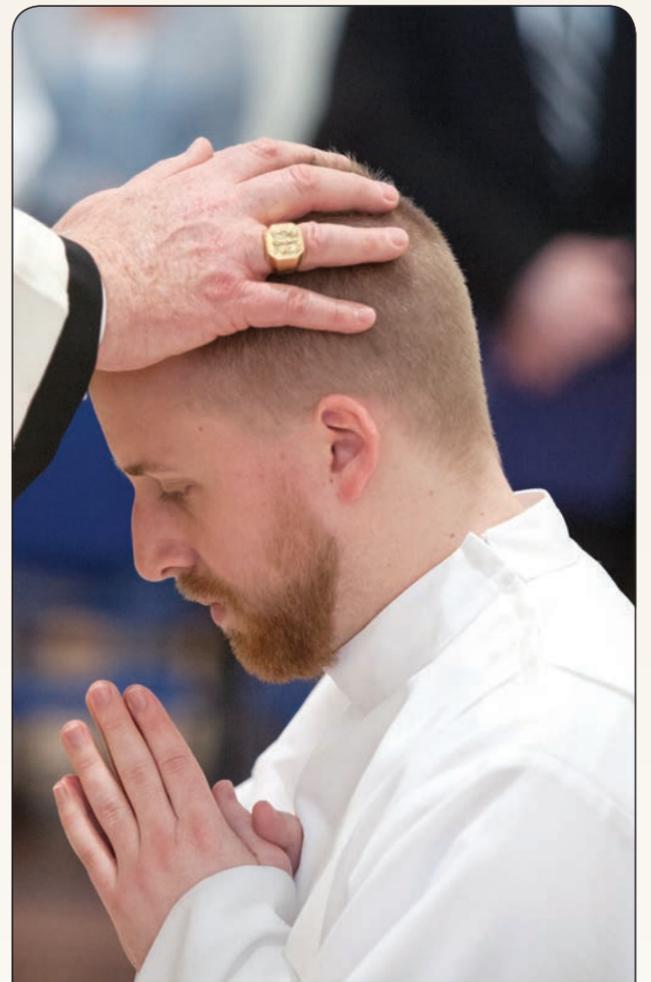
The road has been long, and it has not been easy. From growing up in a rough neighborhood to losing both of his parents, from nearly a decade in law enforcement to a later discernment to a priestly vocation, Deacon Hunter has persevered and is ready to "serve God and his Church," he says.

'It was always about service to God'

Deacon Hunter admits his life had challenges from the start.

"Most [seminarians] come from a two-parent household," the deacon says. His parents never married, but lived in close

See HUNTER, page 8



Archbishop Joseph W. Tobin ritually lays hands on seminarian Kyle Rodden during an April 11, 2015, diaconate ordination liturgy at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Relationships, prayer bring transitional Deacon Kyle Rodden to the priesthood

By Sean Gallagher

Transitional Deacon Kyle Rodden wanted a different kind of celebration as he approached his 20th birthday.

Previous ones had been disappointing to him, so he decided that this one was going to be better.

Little did he know at the start of that birthday—on Sept. 10, 2008—that he would receive a call to the priesthood as a gift from God.

Deacon Rodden, a sophomore at the time at the University of Dayton in Dayton, Ohio, decided to focus on others instead of himself on that special day.

He donated blood, shared dinner with a friend and went to Mass.

During the Mass, the priest asked the congregation in his homily what made them happy. Deacon Rodden meditated on that question and what he had done to make himself happy on his birthday.

"I looked at the priest who had asked the question, 'What makes you happy?' and I realized that his life as a priest [would do that for me]," he said. "I just turned to God in prayer and asked him if he was calling me to be a priest."

"Every day after that, I went to daily Mass and that

See RODDEN, page 9

Zubik decision is more compromise than punt, some argue

WASHINGTON (CNS)—Immediately after the Supreme Court sent the contraceptive, abortifacient and sterilization case back to the lower courts



on May 16, some called the decision a punt—the football analogy of sending the ball back to the other team—or in this case the lower courts.

But the analogy falls short on a practical level because the seven consolidated cases in *Zubik v. Burwell* will be sent back to the lower courts with a very different look—bearing the stamp of being vacated by the nation's high court.

The 3rd, 5th, 10th and D.C. Circuit Court of Appeals—which ruled in favor of the Affordable Care Act's (ACA) contraceptive, abortifacient and sterilization mandate, and did not see it as posing a substantial burden to the petitioners' free exercise of religion—now must give another look at the issue equipped with the new information submitted to the Supreme Court showing a possible compromise.

Although the justices' unanimous decision in *Zubik v. Burwell* took many by surprise, others said they saw something like this coming when the Supreme Court essentially showed its hand asking both sides to provide ways to implement the mandate that would satisfy both sides.

"Contrary to most press coverage, this was not a punt," said Michael McConnell, a law professor at Stanford Law School in California, writing about the *Zubik* ruling. He described the decision as "a compromise in which the Little Sisters won the case but no precedent was set for the future. This is unorthodox, but arguably Solomonic," he added.

Hannah Smith, senior counsel for the Becket Fund for Religious Liberty, which is representing the Little Sisters of the Poor in the case, similarly didn't buy the sports analogy that grabbed headlines.

"I don't see it as a punt at all," she told Catholic News Service on May 27. She said the Supreme Court was not just returning the cases to the lower courts, but was "very specific in its order, and outlined several points," such as forbidding the government from levying fines on the groups that objected to the contraceptive, abortifacient and sterilization coverage, erasing previous court decisions and telling the courts to essentially find a feasible resolution.

In other words, when the court sent these cases back, it also sent guidelines for a new way forward.

Smith said the court's decision was essentially telling the federal government: "You can do this in a different way, now you have to go back and do it."

She said it is going to take some time for this to work through the courts, and she couldn't predict a time frame for it.

It has already been nearly five years that religious groups have been involved

in challenging the ACA's contraceptive, abortifacient and sterilization mandate. The Department of Health and Human Services announced an "interim final rule" in August 2011 requiring that coverage of contraceptive, abortifacient and sterilization approved by the Food and Drug Administration be included in most employees' health plans. The rule provided a narrow religious exemption to the mandate that only applied to houses of worship, and did not include most religious universities, schools, social service agencies, outreach ministries or health care providers.

The plaintiffs don't seem daunted by the time it is taking for a resolution. Washington Cardinal Donald W. Wuerl said in a statement after the Supreme Court's decision that the court's opinion offered a path forward, but "this struggle will continue."

The Washington Archdiocese is one of seven plaintiffs in the consolidated *Zubik* case.

Now the question for both sides is whether the courts follow the Supreme Court's cue and find a compromise.

In a post for scotusblog.com, University of Notre Dame law professor Richard Garnett wrote that the courts could possibly "extend unwarranted deference to the government's assertions about 'compelling interests' and the least restrictive ways of accomplishing

them, or engage in ungenerous second-guessing of religious claimants' descriptions of the burdens imposed by government action on their religious exercise."

Legal experts say the government could either decline

to cooperate on a solution, or could change its regulations to implement the Supreme Court's opinion and adopt a less restrictive alternative for religious employers who currently would need to have a third party to provide contraceptive, abortifacient and sterilization coverage through their health insurance. However, the government would still need to determine how to accommodate religious objectors that self-insure.

While the final outcome hangs in the balance, Garnett said the case itself highlights a troubling sign about the accommodation of religion.

"To the extent the right to religious freedom is regarded as a luxury good, a license to do wrong, or as special pleading by the culture war's losers, it is increasingly vulnerable," Garnett wrote. "This should concern us all, because believers and nonbelievers alike benefit from a legal and cultural commitment to religious freedom and have a stake in the legal regime that respects and protects it." †



Richard Garnett



Women religious demonstrate against the Affordable Care Act's contraceptive mandate on March 23 outside the U.S. Supreme Court in Washington. (CNS photo/Jim Lo Scalzo, EPA)

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'Rebel with a cause' is new coordinator of Black Catholic Ministry

By John Shaughnessy

Pearlette Springer remembers the first time she fully embraced the Catholic faith—and the woman who gave her that gift.

It happened when she was in the fourth grade at St. Monica School in Gary, Ind., and the ever-vibrant Blessed Sacrament Sister Beatrice Jeffries arrived at the predominantly black Catholic parish and school in the Gary Diocese.

"She was very welcoming, supportive and she did everything with a smile," says Springer, smiling at the memory.

"When Sister came, she could play the guitar, and she introduced liturgical dancing. In my youth, girls were not altar servers. So when she introduced liturgical dancing, it gave us girls a chance to be close to the altar. Without saying it, she made a statement that black women and women in general were welcome in the Church."

Nearly 50 years later, Springer wants to offer that same combination of welcome, joy and connection to the Church in her role as the new coordinator of Black Catholic Ministry in the archdiocese, a ministry of the archdiocesan Office of Intercultural Ministry.

"As I grew up in my faith, I realized that the Church belongs to me also. I am an integral part of this Church," says Springer, who wants others to share in that experience. "The main goal of the Black Catholic Ministry is evangelization and formation. I would like to see young adults formed deeper in the faith to empower them to evangelize."

"That doesn't mean knocking on doors, but it does mean 'wearing your faith' so people can see your faith. I think of the song, 'They'll Know We Are Christians by Our Love.' We can evangelize in that way individually. We can do it as a family. We

can do it parish-wide."

Part of Springer's motivation to share her faith and deepen the faith of others is her separation from the Church for 14 years.

"One of the rules of my parents was, 'As long as you live at home, you will go to church,'" says Springer whose father was a convert to Catholicism while her mother's side of the family has been Catholic for at least six generations. "At 19, I ran as far away from the Church as I could."

"At 33—even before 33—I was looking to find what was missing in my life. I looked at other Protestant churches, but never felt at home."

The turning point came when she attended a Cursillo weekend retreat that seeks to help Catholics draw closer to Christ.

"I realized the Catholic Church was where I belonged," says Springer, now 57. "It was the reconciliation part that was stressed—that God not only loves you but accepts you, no matter what. His arms are always open for you to return."

With her own faith transformed, Springer wanted to transform other people's faith, so she became the RCIA (Rite of Christian Initiation of Adults) coordinator at the Cathedral of the Holy Angels Parish in Gary.

"I used to be a rebel without a cause," she says with a laugh. "Now I'm a rebel with a cause."

Her eyes light up as she recalls a teenaged girl who experienced her own transformation through RCIA: "Her parents wanted her to be baptized Catholic, but she came reluctantly. [By the time she entered the Church], she hugged Father. It was at that point that she embraced the faith. That was a very powerful moment for me."

That embrace of the faith reflects the approach of black Catholics, Springer says.



'As I grew up in my faith, I realized that the Church belongs to me also. I am an integral part of this Church. The main goal of the Black Catholic Ministry is evangelization and formation. I would like to see young adults formed deeper in the faith to empower them to evangelize.'

—Pearlette Springer, the new coordinator of Black Catholic Ministry in the archdiocese

"The culture of blacks is more community than individualistic," she says. "Their parish, their religion is the center of their lives. They go to church as a community and share the love of God and their faith. Everything grows out of that faith community. Pastors need to be prepared so they can respond to this culture."

At the same time, she stresses that "the needs of black Catholics are the needs of people in general."

"I like the way the Archdiocese of Indianapolis has it set up [regarding intercultural ministry.] It gives the opportunity for intercultural ministries to work together and build relationships among ourselves. And then it feeds into the greater Church. It lets us bring about the awareness that we have more in common than we have differences."

Springer served 12 years as the coordinator of Black Catholic Ministry in the Gary Diocese. She also has a master's degree in theology from the University of St. Francis

in Fort Wayne, Ind. That experience and education are just part of the reason she was chosen to coordinate Black Catholic Ministry, according to an archdiocesan official.

"Her sense of humor and pleasantness serve her well in ministry," says Deacon Michael Braun, director of pastoral ministries for the archdiocese. "When you combine her personal gifts with the experience and knowledge she brings, I'm confident she'll be able to connect with people in her ministry."

"In our efforts to serve parishes better, we are hopeful that Pearlette can help us grow the ministry to the African and African-American Catholic community that is so vital to the Church in central and southern Indiana."

Springer believes she has the essential ally to help her.

"God is the center of my life," she says. "I pray all the time. I remember one of the talks that a priest gave at a Cursillo. He said, 'Any decision you make, you should ask God first.' That's what I do." †

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Editorial



Pope Francis embraces a girl during a May 13 visit at the "Chicco" Community in Ciampino, Rome, for his monthly Mercy Friday in the Jubilee Year of Mercy. The community was founded in 1981 and houses 18 people with intellectual challenges. (CNS photo/L'Osservatore Romano via Reuters)

Mercy reveals to us who God is

The Church's yearlong celebration of God's love and mercy is an opportunity to discover anew who God is, and what God means to each of us and to our world.

Sometimes people get the impression that God is an angry, judgmental being who likes to punish us for our sins. But this is not the God we Catholics believe in. We believe in the God who revealed himself to the people of Israel and who is made visible to us in Jesus Christ. This God is slow to anger and rich in mercy. God's patience is infinite. His forgiveness is freely given to all.

This does not mean that God doesn't care what we do or how we live. How could a loving father be indifferent to his children's decisions and actions? How could he not care whether we are living well or being truly happy?

No, God cares deeply but does not force us to do anything (no lightning bolts from the sky). We have been given the gift of freedom. We can choose whatever we want and do whatever we like—as long as we are willing to accept the consequences. At the same time, God really does care about our choices, and he invites us to discover his will and freely choose to live in ways that are pleasing to him—because they are good for us.

We believe that there will come a day when we'll be asked to render an account of all our choices. Unless God is merciful, as we believe he is, that day could go badly for us as individuals and communities. We believe that it's our obligation to live holy lives—according to God's plan for each of us—but we pray that we will be forgiven for the many ways that we have failed to live up to God's expectations as men and women called to make God known to others through what we say and do.

We believe that God is not a fantasy or a stranger or an angry, uncaring life force. God is love. God's love reaches out to us, cares about us, and rescues us the way a loving father would. God is also our brother, Jesus Christ, who lived as we live and who died to set us free. God is the unseen Holy Spirit who works silently in our lives, and in our world, to make things better and to bring unity, peace and harmony to an angry, divided and unhappy world.

—Daniel Conway

This is the mystery of the Holy Trinity, which we believe even though we don't fully understand it. We believe that God is a perfect communion of three persons that preserves the individuality of each. God is what each of us, and all of creation, longs for—an experience of perfect unity or connectedness that does not destroy our individual identity or uniqueness. We want to be like God because we were made in his image and likeness. We want knowledge, love and communion. We want joy, the satisfaction of our deepest desires, and we want peace to be the resolution of all conflict and injustice.

We want to be united with God and, until that day comes, we will never be fully satisfied. We too often search for the satisfaction of our desires in places that promise what they can't deliver. But as St. Augustine said from his own profound experience, "Our hearts are restless till they rest in you, O God."

We believe in a merciful God, but unless we put God first in our lives, nothing can satisfy us. That's why so many of us, believers and unbelievers alike, live restless, anxious lives. We are filled with desires that we can't satisfy. We long for love, success, happiness and peace, but we can't find them. We will never find what we are looking for as long as something other than God occupies first place in our lives.

The God of mercy comes first. If we truly believe this and try to live it as best we can with the help of God's grace, it makes a huge difference in our daily lives. Through the mystery of love and mercy incarnate, we discover who God is. Through our participation in God's great gift of mercy—our forgiveness of ourselves and others—we grow in holiness and in hope.

No real peace, no true justice and no lasting love are possible for us as individuals or as communities until we accept God's love and mercy and then share it generously with others.

God is not angry or aloof. On the contrary, God is pure love. In this Holy Year of Mercy especially, let's open our hearts and love God in return.

Reflection/Sean Gallagher

Rookie Indianapolis 500 winner shows how 'grace builds on nature'

"I have no idea how we pulled that off."

That was Alexander Rossi's reaction to winning the 100th running of the



Indianapolis 500 on May 29 as a rookie driving in only the second oval race of his short career.

On paper, he should have never won that historic race. Experienced drivers with stronger cars

should have won—theoretically. But various circumstances took them out of the race, or put them out of contention.

Juan Pablo Montoya uncharacteristically lost control of his car and crashed in turn two, leaving him with a last-place finish after winning the race last year. Ryan Hunter-Reay and Townsend Bell, who both had fast cars all day, collided on a busy pit lane and ended up in the back of the field. Helio Castroneves, looking like a probable winner of what would have been his fourth Indy 500 victory, had his hopes dashed when J.R. Hildebrand collided with him on the track, damaging his back wing.

Finally, former winner Tony Kanaan and strong contenders Carlos Munoz and Josef Newgarden all had to pit for fuel with less than 10 laps to go.

That left Rossi with a large lead with three laps to go, but also in danger of running out of fuel. His pit crew, led by Bryan Herta, helped him squeeze literally every ounce of it out of his car. Munoz tried hard to catch up to him, but Rossi coasted across the yard of bricks as the winner.

The rookie may not have been able to explain how he won what Indianapolis Motor Speedway historian Donald Davidson said is arguably

the most surprising finish in the race's century-long history. But the circumstances of the race can illustrate for believers the mysterious interplay of divine providence and human freedom.

God either brings together by his will or at least allows the circumstances of our lives to bring us to where we are at in any particular moment. That place may have been far from God's ideal plan for us. But he respects our freedom and can help us come back closer to him even after our worst choices, or after we've been caught up in difficult circumstances out of our control.

When we find ourselves closer to God in a better place later on, we might look back on the winding path that led there and make Alexander Rossi's words our own: "I have no idea how we pulled that off."

But our faith can lift the veil off of at least part of this mystery when we reflect upon it in light of St. Thomas Aquinas' proverb that "grace builds on nature."

The unforeseeable circumstances of the 100th running of the Indianapolis 500 put favored drivers either out of the race or at the back of the field, and gave Alexander Rossi a chance to drink the winner's milk, even though no Indy Car expert foresaw his victory before the green flag fell.

That, in a sense, was a providential grace, an unmerited gift that Rossi did not create for himself and did not deserve. But once it was put before him, he had to use his freedom—which is at the heart of human nature—in order to take advantage of it and claim victory. He and his team had to use every trick they could think of to get his car across the finish line first. And they did.

God's grace is there for us every day to help us to the ultimate human victory: eternal life with God in heaven. Use your freedom to accept this greatest of gifts.

(Sean Gallagher is a reporter for The Criterion.) †

Letter to the Editor

Immigration issues must be addressed with compassion while promoting security

In his May 27 editorial in *The Criterion*, Editor Emeritus John F. Fink takes a decidedly partisan political approach to a human problem—immigration to the United States. He mixes three different issues into one editorial and attacks Republicans, whom he portrays as uncaring. This is neither true nor fair, and is beneath the journalistic integrity of a Catholic newspaper.

The three issues of illegal immigration, legal immigration and acceptance of refugees are in the forefront this election season. Christians of all political persuasions are compelled to approach this compassionately, objectively and fairly. It is not a simple problem to solve. Partisan name-calling only further polarizes people, and lowers the chances of consensus.

One of the reasons that legal and illegal immigration has become such a divisive topic is because immigration laws that were passed by bipartisan Congressional votes have not been enforced by presidents of either party. There wouldn't be the talk of a wall or deportations had the government done its job over the last several decades.

With the increase in radical Islamic terrorism in the Middle East and Africa, there is also the additional crisis of how to humanely deal with the needs of displaced people, while at the same time assuring the security of our country.

No one would argue that it is wrong for Mr. Fink to lock the door to his house at

night, the president to have a fence around the White House or the Vatican to have 40-foot high walls. Why then, do some suggest it is wrong for our country to act in the best interests of our own security, while at the same time continuing to welcome more immigrants than any other country in the world?

If we are collectively to address all the issues of immigration that face us, we need to do so in a way that promotes compassion, assures security, respects those holding different opinions and sets an example of what it truly means to be Christ-like. These are all values that draw people here and what our fallen veterans gave their lives for.

**Dr. Stephen O'Neil
Indianapolis**

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ALÉGRENSE EN EL SEÑOR

The joys and challenges of love in the family

I hope you've heard that Pope Francis has written a lengthy apostolic exhortation, a formal letter to bishops, priests, deacons, religious women and men, married couples and all Christians, called, "*Amoris Laetitia*" ("The Joy of Love"). This is the Holy Father's formal response to the discussions on marriage and family life that have taken place during the past two years in synods he called to address the opportunities and challenges facing today's families.

I call this the pope's "formal response," but anyone who knows Pope Francis understands that there is a great deal of personal, even passionate, reflection contained in an otherwise official communication between the successor of St. Peter and the family of faith he is called to serve throughout the world.

I hope you will read "The Joy of Love" when you have an opportunity. It is definitely worth the investment of your time. The pope himself acknowledges the letter's length (264 pages in English), and he suggests we approach it one chapter at a time—reading, reflecting and praying about the various themes addressed. This is what I plan to do, and I hope

you will also.

As Pope Francis explains in his introductory remarks, "The Joy of Love" is divided into several sections. "I will begin with an opening chapter inspired by the Scriptures to set a proper tone. I will then examine the actual situation of families, in order to keep firmly grounded in reality. I will go on to recall some essential aspects of the Church's teaching on marriage and the family, thus paving the way for two central chapters dedicated to love. I will then highlight some pastoral approaches that can guide us in building sound and fruitful homes in accordance with God's plan, with a full chapter devoted to the raising of children. Finally, I will offer an invitation to mercy and the pastoral discernment of those situations that fall short of what the Lord demands of us, and conclude with a brief discussion of family spirituality" (#6).

It's a tall order—a comprehensive overview of the joys and challenges facing families today inspired by the Scriptures and Church teaching and, at the same time, "firmly grounded in reality." I hope you agree with me that the Holy Father's approach is most welcome because it is urgently needed today!

Notice that the news media attention given to "The Joy of Love," and to the two synods on the family, is almost exclusively focused on what Pope Francis calls "the pastoral discernment of those situations that fall short of what the Lord demands of us."

Specifically, the media is obsessed with the debate over reception of holy Communion by Catholics who are divorced and have remarried outside the Church.

Not long ago, in one of the pope's in-flight press conferences, this question about "access to the sacraments" was raised. An exasperated Pope Francis responded to the reporter's question saying, "When I called the first synod, the great preoccupation of the majority of the media was 'will they give Communion to remarried divorcees?' Not being a saint, that gave me a bit of frustration and made me a little sad. Because those media don't realize that isn't the important problem. The family is in crisis, young people don't want to get married, there's a plunge in Europe's birth rate that makes you want to cry, the lack of work, kids who're growing up alone. ... These are the great problems."

Pope Francis is definitely not insensitive to the painful experiences of Catholics who are divorced and remarried, but he insists that we see this in its broader context. He is challenging all of us to be much less rigid (and much more merciful) in our approach to our sisters and brothers who often through no fault of their own find themselves in "situations that fall short of what the Lord demands of us."

Indeed, as Jesus said when the Pharisees accused a woman of adultery, "Let the one among you who is without sin be the first to throw a stone at her" (Jn 8:7).

None of us is without sin. All of us find ourselves in situations that fall short of what the Lord demands of us. That's why genuine love—especially in the family—requires mercy and forgiveness above all else!

During the next two months, these weekly columns in *The Criterion* will offer some of my own reflections on the themes that Pope Francis proposes to us in "The Joy of Love." I hope you will read along with me as we savor the pope's personal—and passionate—teaching about love in the family! †

Las alegrías y los desafíos del amor en la familia

Suongo que habrán oído que el papa Francisco ha escrito una extensa exhortación apostólica, una carta formal dirigida a obispos, sacerdotes, diáconos, hombres y mujeres religiosos, matrimonios y a todos los cristianos, llamada "*Amoris Laetitia*" ("*La alegría del amor*"). Se trata de la respuesta formal del Santo Padre a las conversaciones sobre el matrimonio y la vida familiar que se han suscitado durante los últimos dos años en los sínodos que él ha convocado para explorar las oportunidades y los desafíos que enfrentan las familias de hoy en día.

Si bien la llamo una "respuesta formal," todo el que conozca al papa Francisco sabe que esta comunicación destinada a ser oficial encierra una enorme carga de reflexiones personales, e incluso apasionadas, entre el sucesor de San Pedro y la familia de fe a la que el sumo pontífice está llamado a servir en el mundo.

Espero que lean "*La alegría del amor*" cuando tengan la oportunidad ya que en verdad merece la inversión de su tiempo. El propio Papa reconoce lo extenso de la carta (264 páginas en inglés) y sugiere que la abordemos a razón de un capítulo a la vez, para leer, reflexionar y rezar sobre los distintos temas planteados. Esto es lo que pretendo hacer y espero que ustedes hagan lo mismo.

En sus comentarios introductorios, el

papa Francisco explica que "*La alegría del amor*" se divide en varias secciones. "En el desarrollo del texto, comenzaré con una apertura inspirada en las Sagradas Escrituras, que otorgue un tono adecuado. A partir de allí, consideraré la situación actual de las familias en orden a mantener los pies en la tierra. Después recordaré algunas cuestiones elementales de la enseñanza de la Iglesia sobre el matrimonio y la familia, para dar lugar así a los dos capítulos centrales, dedicados al amor. A continuación destacaré algunos caminos pastorales que nos orienten a construir hogares sólidos y fecundos según el plan de Dios, y dedicaré un capítulo a la educación de los hijos. Luego me detendré en una invitación a la misericordia y al discernimiento pastoral ante situaciones que no responden plenamente a lo que el Señor nos propone, y por último plantearé breves líneas de espiritualidad familiar" (#6).

Se trata de una tarea monumental, una visión en conjunto e integral sobre las alegrías y los desafíos que enfrentan las familias modernas, todo esto inspirado en las Escrituras y las enseñanzas de la Iglesia y, al mismo tiempo, manteniendo "los pies en la tierra." ¡Convendrán conmigo en que el enfoque del Santo Padre es más que bienvenido porque resulta urgentemente necesario hoy en día!

Observarán que la cobertura que los

medios de comunicación le han dado a "*La alegría del amor*" y a los dos sínodos sobre la familia, se concentra casi exclusivamente en lo que el papa Francisco denomina "el discernimiento pastoral ante situaciones que no responden plenamente a lo que el Señor nos propone."

En especial, los medios de comunicación están obsesionados con el debate sobre los católicos divorciados y casados nuevamente fuera de la Iglesia y que reciben la sagrada comunión.

No hace mucho, durante una de las conferencias de prensa en un vuelo del papa Francisco, surgió la pregunta sobre "el acceso a los sacramentos." El papa Francisco, exasperado, respondió la pregunta del periodista diciendo: "Cuando convoqué el primer sínodo, la gran preocupación de la mayoría de los medios de comunicación fue si se daría la comunión a los divorciados que se han vuelto a casar. Como no soy santo, esto me produjo cierta frustración y me entristeció un poco ya que los medios no comprenden que ese no es el problema verdaderamente importante. La familia está en crisis: los jóvenes no quieren casarse, la tasa de natalidad en Europa se ha desplomado a un punto que da ganas de llorar, hay escasez de trabajos, hay niños que se crían solos. ... Todos estos son enormes problemas."

Por supuesto que el papa Francisco no es indiferente a las dolorosas experiencias que viven los católicos divorciados y que se han vuelto a casar, pero insiste en que veamos esto en un contexto más amplio. Nos desafía a que seamos mucho menos rígidos (y mucho más misericordiosos) en nuestro trato con nuestros hermanos y hermanas que, sin intención, terminan en "situaciones que no responden plenamente lo que el Señor nos propone."

Efectivamente, tal como dijo Jesús cuando los fariseos acusaban a una mujer por adulterio: "Aquel de ustedes que esté sin pecado, que le arroje la primera piedra" (Jn 8:7).

Ninguno de nosotros está libre de pecado. Todos nos encontramos en situaciones que no responden plenamente a lo que el Señor nos propone. Es por ello que el amor genuino, especialmente en la familia, exige misericordia y perdón por encima de todo.

En el transcurso de los próximos dos meses mis columnas en *The Criterion* plantearán algunas de mis reflexiones sobre los temas que nos sugiere el papa Francisco en "*La alegría del amor*." Espero que me acompañen a disfrutar de la lectura de las enseñanzas personales y apasionadas del Papa sobre el amor en la familia. †

Traducido por: Daniela Guanipa

Events Calendar

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

June 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.

June 9-11

St. Mark Parish, 535 Edgewood Ave., Indianapolis. **St. Mark Funfest**, Thurs. 5-10 p.m.; Fri. 5-11 p.m.; Sat. 5 p.m.-midnight; raffle for cash and for \$4,500 tuition certificate to any South Deanery Catholic school or Roncalli High School, home-cooked dinners every day 5-8 p.m. in air-conditioned hall, food trucks, multicultural food and entertainment, heirloom quilt raffle, bingo, Monte Carlo, children's inflatables, dunk tank, children's games, Mashcraft local brewery Thurs. and Fri., Crossroads Brass Band and Ray Cumberland & Friends on Thurs., Spinrut on Fri., Tastes Like Chicken on Sat. Information: 317-787-3666.

St. Susanna Parish, 1210 E. Main St., Plainfield. **St. Susanna Parish Festival**, rides, raffle tickets \$50 or three for \$125 with cash prizes, first place wins

2016 Nissan Juke, beer and gambling tent, entertainment, chicken bingo, concession stands, nightly dinner specials, book sale, kids' games; June 9, 6-10 p.m.; June 10, 6-11 p.m.; June 11, 4:30 p.m.-midnight. Information and raffle tickets: 317-839-3333.

June 9-12

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish Festival**, rides, dinners, food tent, bingo Monte Carlo, silent auction, free, Thurs. 5-11 p.m.; Fri. 5 p.m.-midnight; Sat. noon-midnight; Sun. noon-9 p.m. Information: 317-888-3861.

June 10-11

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Holy Angels Music Festival**, Fri. 3-11 p.m.; Sat. noon-11 p.m.; free, live music, raffle with \$250/\$500/\$1000 prizes, children's area, bounce house, water slide, food and drink vendors. Information: www.holyangelsindy.org/music, 317-926-3324.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., Italian food, wine, beer,

music, rides. Information: 317-636-4478.

June 12

Belle of Louisville, 401 W. River Road, Louisville, Ky. (Louisville Archdiocese). **New Albany Deanery Catholic Youth Ministries Belle of Louisville Dance Cruise**, open to all ages, dance with a DJ, scavenger hunt, games, 6 p.m., \$20, registration deadline is June 8. Information and registration: www.nadyouth.org, sandy@nadyouth.org, 812-923-8355.

St. Paul Church, 814 Jefferson St., Tell City. **Parish Picnic**, dinners in parish hall, games for all ages, cash raffle, quilt raffle, country store, public and silent auction, 10 a.m.-7 p.m., free. Information: 812-547-7994.

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

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.

June 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Guest Day Luncheon, noon. Information: 317-223-3687, vlgmimi@aol.com.

June 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.com.

June 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.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.com.

June 17

Northside Knights of

Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "Making a Difference: Compassion to Karuna," Dr. Chuck Dietzen, chief of pediatric rehabilitation medicine at Riley Hospital and founder of Timmy Global Health, presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

June 17-18

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, Fri. 5 p.m.-midnight; Sat. 3 p.m.-midnight, food; games, music. Information: 317-291-7014.

June 17-19

St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Crossroads of the Americas Festival"**, Fri. 7 p.m., music, dance; Sat. 10 a.m.-8 p.m., rides, food, music; Sun. noon-6 p.m., rides and food. Information: 317-636-4828.

June 18

St. Anthony of Padua Parish, 316 N. Sherwood Ave.,

Clarksville. **Parish Picnic**, noon-11 p.m., food court, games, children's play land, quilts, cash raffle, chicken dinner 2-8 p.m., DJ 2-8 p.m., band "The Juice Box Heroes" 8-11 p.m. Information: 812-282-2290, ext. 18.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Our Lady of Mt. Carmel Church, Thomas Aquinas Room, 14598 Oakridge Road, Carmel, Ind. (Lafayette Diocese). **Presentation on Religious Freedom**, Peter Freen, chief counsel of the Thomas More Society law firm, 7 p.m., refreshments, free-will offerings accepted. Information: 317-430-3448, diane.conover@sbcglobal.net. †

Retreats and Programs

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

June 17-19

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Retreat with Fathers of Mercy superior general Father William Casey**, call for pricing, deadline is June 10. Information: 812-825-4642, ext. 200, marianoasis@bluemarble.net.

Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **Mary's Garden**

Party Camp, hosted by Little Flowers Girls' Club, open to all Catholic girls ages 5 and older, along with their mothers, girls younger than 10 must be accompanied with adult age 21 or older, \$100 for mother/daughter combination, \$75 for individual registration. Information and registration: www.beholdpublications.com/SummerCamps/. †

World Refugee Day Dinner is scheduled for June 28 at Archbishop O'Meara Catholic Center

The archdiocesan Catholic Charities' Refugee and Immigrant Services will host the sixth annual World Refugee Day Dinner at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 6:30 p.m. on June 28.

This year's guest speaker is Chandreyee Banerjee, regional development director for the Midwest region of Catholic Relief Services (CRS). Prior to her current role, Banerjee was the country director for CRS' Turkey and Syria

program, establishing the country program in the region and leading the agency's response to the Syrian humanitarian crisis.

The event will include ethnic foods, music, refugee artwork, program updates and networking opportunities.

A \$25 donation per ticket is requested, but any amount is accepted. Tickets can be purchased online at HelpCreateHope.org.

Refugee and Immigrant Services have served more than 19,000 refugees since 1975. †

Early-bird registration for NCCW conference in Indianapolis is June 30

The National Council of Catholic Women (NCCW) will host its annual convention this year at the Downtown Marriott, 350 W. Maryland St., in Indianapolis, on Sept. 7-10. The deadline for early-bird registration is June 30.

NCCW acts through its members to support, empower and educate all Catholic women in spirituality, leadership and service. NCCW programs respond with Gospel values to the needs of the Church and society in the modern world.

The theme of this year's convention is "Catholic Women: Instruments of Mercy." Speakers include motivational speaker Judy Hehr, *CatholicMom.com* blogger and *Catholic Weekend* show co-host Maria Morera Johnson, president and CEO of Catholic Charities USA Dominican Sister Donna Markham, and human trafficking survivor

Katariina Rosenblatt.

Other opportunities during the conference include Masses with Archbishop Joseph W. Tobin, Archbishop Joseph E. Kurtz of Louisville, who is also president of the U.S. Conference of Catholic Bishops, and Bishop Gregory L. Parkes of Pensacola-Tallahassee; confession, prayer and meditation time; silent and live auctions; vendors and exhibits, and more.

The cost for those who register by June 30 is \$320 for the full conference, or \$120 per selected day. After June 30, the cost is \$370 for the full conference, or \$150 per selected day. The cost includes breakfast on Friday. The deadline to register is Aug. 23.

For more information, a schedule, accommodation options and to register, log on to nccw.org/2016_Annual_Convention. †

VIP



Raphael and Vivian (Howell) DuPont, members of St. Mark Parish in Perry County, will celebrate their 75th wedding anniversary on June 7.

The couple was married on June 7, 1941, in St. Augustine Church in Leopold.

They are the parents of seven children, Mary Carparelli, Janice Etienne, Daniel, Doug, Jim, Mike and the late Christopher DuPont.

They have 25 grandchildren, 54 great-grandchildren and 14 great-great grandchildren.

The couple will celebrate their anniversary with a family dinner at the Patio Restaurant in Tell City. †

Applications to become a Providence Associate accepted until June 30

The Sisters of Providence of Saint Mary-of-the-Woods invite all to consider becoming a Providence Associate. The deadline for applications for the coming year is June 30.

Providence Associates are women and men of faith who enter into a deeper relationship with the Sisters of Providence and help carry the mission of love, mercy and justice to the world through their everyday lives. Currently, more than 200 Providence Associates live and serve across the United States and in Taiwan.

To request an application, log on to www.ProvidenceAssociates.org or contact Providence Associate Debbie Dillow at 317-250-3294 or ddillow@spsmw.org. †

Into the Woods, Jr. to be performed on June 9-11 in Greenwood, June 16-18 in Indy

Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish in Greenwood, will be performing *Into the Woods, Jr.* in Greenwood and Indianapolis on the weekends of June 9-11 and 16-18.

Into the Woods, Jr. is a family-friendly version of the Broadway show that keeps the wonderful characters and music, but eliminates inappropriate content. A talented cast of performers, ages 11-18, bring favorite fairy tale characters to life, including Cinderella, Prince Charming, Little Red Riding Hood, the Wolf, and Rapunzel.

The Agape Performing Arts Company strives to help performers grow in confidence and character. Within a loving community, they work to create high quality theater productions that are good family entertainment. Their shows help young people strengthen

their performing arts skills while also reinforcing their self-control, teamwork, diligence and patience.

The play will show on June 9-11 in Madonna Hall at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Show times are 7:30 p.m. on June 9-11 and 3:30 p.m. on June 11. Tickets are \$3 for children and \$5 for adults.

The play will show on June 16-18 at Roncalli High School, 3300 Prague Road, in Indianapolis. Show times are 7:30 p.m. on June 16-18 and 3:30 p.m. on June 18. Tickets are \$5 for children and \$7 for adults.

Tickets can be purchased online by logging on to www.thelittleboxoffice.com/agape.

More information on Agape Performing Arts Company can be found online by logging on to goo.gl/KJjSPn. †

In Eucharist, find strength to share bread, faith with others, pope says

ROME (CNS)—A *Corpus Christi* procession should honor Christ's gift of himself in the Eucharist, but also should be a pledge to share bread and faith with the people of the cities and towns where the processions take place, Pope Francis said.

Just as the "breaking of the bread" became the icon of the early Christian community, giving of oneself in order to nourish others spiritually and physically should be a sign of Christians today, the pope said on May 26, the feast of the Body and Blood of Christ.

On a warm spring evening, the pope's celebration began with Mass outside Rome's Basilica of St. John Lateran and was to be followed by a traditional *Corpus Christi* procession from St. John Lateran to the Basilica of St. Mary Major, one mile away. Hundreds of members of parish and diocesan confraternities and sodalities—dressed in blue, brown, black or white capes and robes—joined the pope for Mass and would make the nighttime walk to St. Mary Major for eucharistic benediction with him.

"May this action of the eucharistic procession, which we will carry out shortly, respond to Jesus' command," he said in his homily. The procession should be "an action to commemorate him; an action to give food to the crowds of today; an act to break open our faith and our lives as a sign of Christ's love for this city and for the whole world."

In every celebration of the Eucharist, the

pope said, the people place simple bread and wine into "poor hands anointed by the Holy Spirit," and Jesus "gives us his body and his blood."

The people's gifts are an important part of the process, just as they were when Jesus fed the multitude with five loaves and two fish, Pope Francis said.

"Indeed," he said, "it is Jesus who blesses and breaks the loaves and provides sufficient food to satisfy the whole crowd, but it is the disciples who offer the five loaves and two fish."

"Jesus wanted it this way," he said. Rather than letting the disciples send the people away to find food, Jesus wanted the disciples to "put at his disposal what little they had."

"And there is another gesture: The pieces of bread, broken by the holy and venerable hands of Our Lord, pass into the poor hands of the disciples, who distribute these to the people," Pope Francis said.

The miracle of the multiplication of loaves and fish, he said, "signals what Christ wants to accomplish for the salvation of all mankind, giving his own flesh and blood. And yet this needs always to happen through those two small actions: offering the few loaves and fish which we have; receiving the bread broken by the hands of Jesus and giving it to all."

Later in the Mass, a couple with four children and a grandmother with her three grandchildren brought the gifts of bread and wine to the pope for consecration.



Pope Francis leads Benediction outside the Basilica of St. Mary Major on the feast of *Corpus Christi* in Rome on May 26. (CNS photo/Paul Haring)

Pope Francis urged the crowd gathered on the lawn outside the basilica to consider all the holy men and women throughout history who have given their lives, "broken" themselves, in order to nourish others.

"How many mothers, how many fathers, together with the slices of bread they provide each day on the tables of their homes, have broken their hearts to let their children grow, and grow well,"

he said. "How many Christians, as responsible citizens, have broken their own lives to defend the dignity of all, especially the poorest, the marginalized and those discriminated!"

The source of strength for such given, he said, is found in "the Eucharist, in the power of the risen Lord's love, who today too breaks bread for us and repeats: 'Do this in remembrance of me'" (1 Cor 11:24). †

World must dial down aggression, stop bullying, Pope Francis tells YouTubers

VATICAN CITY (CNS)—Help wipe out bullying and aggression by being better listeners and offering concrete gestures of tolerance and patience, Pope Francis told a group of top YouTubers from around the world.

"The level of aggressiveness in

our world needs to be dialed down. [The world] needs tenderness, meekness, [people] listening and walking together," he told them and others taking part in a world congress sponsored by Scholas Occurrentes.

"Pride, arrogance—eradicate them.

Because pride and arrogance always have a bad ending," he said on May 29 at the close of the three-day meeting at the Vatican.

The pope met privately—for an informal closed-door Q-and-A session—with a dozen young YouTubers, people who create their own videos or vlogs, or video blogs, and share them on YouTube. The YouTube "celebrities" who were invited to meet the pope have, when tallied together, about 25 million subscribers.

The pope sat in on the closing portion of the world congress, which was dedicated to dialogue and social integration. He heard personal testimonies, including from a young woman who was born in Mexico, moved to Chicago and was the victim of bullying for years.

The pope called for an end to "aggression, bullying" when answering one of two questions from the audience.

"Bullying is an aggression that conceals profound cruelty, and the world is cruel" with wars representing "the monuments of cruelty," he said.

Recalling photographs he received from a nun picturing a child massacred in a civil war unfolding in Africa, Pope Francis said bullying is the same kind of cruelty because it "massacres" the mind.

In order to build a better world, "we need to eradicate all forms of cruelty," he said.

It is important to listen to others and ask questions—not argue right away—but inquire in order to truly understand the other person's point of view and find points in common, he said.

Dialogue isn't a soccer match or a debate because "in dialogue everyone wins, no one loses," he said. "Even if I think differently, don't argue, but rather, persuade softly."

It's also important people feel like they belong, which can even include "a virtual belonging"—being part of something meaningful online, he said. "It's urgent to offer some kind of belonging," he told his audience.

The pope also urged participants to work harder at practicing the "language of gestures."

"Sometimes we like to talk," he said, but "we risk paying lip service and this doesn't work."

Talking is not enough and sometimes what is needed is "a smile that gives hope, looking in someone's eyes, gestures of approval, patience, tolerance."

Scholas Occurrentes is a project Pope Francis supported as archbishop of Buenos Aires, Argentina, and expanded as pope. Through schools, it links students from different neighborhoods, countries, economic backgrounds and faiths to promote communication, understanding and cooperation. †

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"Faith and reason are like two wings on which the human spirit rises to the contemplation of truth"

- St. John Paul II

HUNTER

continued from page 1

proximity. “I was born in the inner city [in a neighborhood that was affected by] the influence of gangs, drugs and alcohol. But the best influence in my life was my parents.

“My family has really been there for me every moment of my life. I overcame many obstacles throughout my life, being able to keep my focus on Christ and not what others are doing.”

Deacon Hunter grew up as a member with his mother of St. Joan of Arc Parish in Indianapolis. While in the fourth grade, he became an altar server. He says he truly enjoyed helping at his parish, and continued to do so through high school and beyond.

“Even as a law enforcement officer, I would come in and help however I was needed—answer phones and stuff envelopes or provide security. It was never about me. It was always about service to God and his Church. I enjoyed it very much, and I still do.”

He says his call to the priesthood first began around the same time he started serving at Mass. From the late Providence Sister Marie Wolf who first asked him to be an altar server through every priest for whom he served Mass, Deacon Hunter says he was asked if he’d ever considered becoming a priest.

“I tried to run from the idea many times,” he admits.

His aunt and godmother, Nona Dottery of St. Monica Parish in Indianapolis, says “Little Doug”—as he was called since he was named for his father—“was always a playful, fun-loving, happy kid.”

She described how, at another aunt’s day care center, Deacon Hunter would help children with their schoolwork and play Santa at their Christmas parties.

“He was a top-notch server,” adds Dottery, 77. “People in the parish thought he would be a priest long before he decided to do that.”

‘God gave me a lot of experience’

What Deacon Hunter decided to do instead was go into law enforcement.

From 1998-2009, he worked in various law enforcement and security positions for the Marion County Sheriff’s Department, the Indianapolis Metropolitan Police Department, the Indiana Pacers, Butler University and the Metropolitan School District of Perry Township.

For Deacon Hunter, his role in law enforcement was a gateway to helping people.

“I worked at Perry Meridian [High School in Indianapolis] for seven years as a cop,” he says. “It let me see what’s missing in [the students’] lives. I didn’t realize how much ministry I was doing until after I left, seeing the young lives I was able to impact. I still keep in touch with a lot of them.”

Deacon Hunter sees his years in law enforcement as valuable to his ability to minister as a priest.



Archbishop Joseph W. Tobin elevates the paten and transitional Deacon Douglas Hunter lifts the chalice during the eucharistic liturgy during the ordination of transitional deacons at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad on April 11, 2015.

(Photo courtesy of Saint Meinrad Archabbey)

“God gave me a lot of experience up front,” he explains. “He gave me the chance to see where people need the most help, and gave me the necessary tools and seminarian formation to bring those two together.

“I saw a lot of people hurting for various reasons before seminary. One major component was missing—the spiritual aspect in their life. They tried everything else, and everything failed, but when they turned their life over to God, things would turn around.”

As current pastor of St. Joan of Arc, Father Guy Roberts has seen the effects of the transitional deacon’s law enforcement background in how he interacts with people.

“Having been a police officer, he has seen a lot of the ugliness in the world,” Father Roberts says. “He has a real [perspective on] the dark side to people, and also the knack for helping to bring out the good side. I don’t think he’ll be shocked by anything he sees as a priest, having been in the sheriff’s department.”

‘He knew this was what he wanted’

While still working full time in law enforcement, Deacon Hunter began working toward a bachelor’s degree in business from Marian University in Indianapolis in 2005. It was also in that year that he began to “strongly consider” a call to the priesthood.

He met with then-vocations director Father Eric Johnson to discuss his options. Getting a degree was necessary for moving on to the seminary, so he continued working and earning his degree.

Deacon Hunter graduated in 2009, and entered Saint Meinrad Seminary and School of Theology in St. Meinrad. He was 31 at the time, several years older than most seminarians who transition from high school to college and then to the seminary.

“As an older seminarian, he really knew this was what he wanted to do,” says Dottery. “He has done other things and knows what life is about. But seminary hasn’t been easy [for him]—it’s been difficult.”

Part of that difficulty was the loss of his mother in January of 2014. He was an only child, and his father died when the soon-to-be priest was just 15. His mother’s death left him with no siblings and no parents.

Benedictine Father Brendan Moss, who served as Deacon Hunter’s pastoral formation director at Saint Meinrad, says the deacon’s pain in losing his mother will help him be a better priest.

“He was very close to his mother,” says Father Brendan, who now serves as president-rector of Conception Seminary College in Conception, Mo. “That challenge of losing a parent opens you in a way that all the tragedy in the world can’t for the ministry of companioning people as they experience their own loss.”

The loss also showed Deacon Hunter’s character, says Father Roberts.

“I was impressed by his faith and the way he embraced the situation with providence and with peace,” he says. “As an only child, he felt a lot of responsibility for his mom. I know that wasn’t easy for him in the midst of going to the seminary.”

Shortly after his mother died, Deacon Hunter was elected to a two-year term as president of the National Black Catholic Seminarian Association (NBCSA), after serving the organization for two years as treasurer. His experience with the NBCSA and as a black Catholic has created in him a desire for unity.

“We need to bring people together for the service of Christ and his Church,” he says. “It’s time to start working together. I’d like to see more unity—that goes across the board, with Hispanics and Anglos. That’s my hope.”

Deacon Douglas Hunter

- **Age:** 37
- **Parents:** the late Douglas Hunter, Sr., and the late Hattie Williams
- **Home Parish:** St. Joan of Arc Parish in Indianapolis
- **College:** Marian University in Indianapolis
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** Matthew 25:31-46 (“The Judgment of the Nations”). “Therein lies the ministry of Christ,” says Deacon Hunter.
- **Favorite saint:** St. Augustine. “He partied for a while, then he got to the books. His mom prayed for his conversion—mine prayed I’d get out of the police force.”
- **Favorite prayer:** Divine Mercy chaplet
- **Hobbies:** Martial arts (second-degree black belt in Okinawa Karate), bowling (average around 198), bike riding (“if the weather is nice”).

‘A heart for the everyday follower’

Growing up in a single-parent household in a rough neighborhood, losing his father at a young age, working full time while earning his bachelor’s degree, serving as president of the NBCSA and losing his mother while in the seminary—Deacon Hunter’s road has been full of challenges.

“I don’t think I could be prouder of a former student,” says Father Brendan. “Doug is a man who in many ways had to fight for what he wanted. He had to be persistent in following his vocation.”

With Deacon Hunter, says Father Brendan, “what you see is what you get. He’s genuine. He’s loyal. He gives 110 percent. ... He’s going to be devoted to whatever community he’s assigned to.”

And that comes full circle back to Deacon Hunter’s passion for people.

“He has a heart for the everyday follower,” says Father Brendan, who will offer the homily at the newly ordained priest’s Mass of Thanksgiving at St. Joan of Arc at 10:30 a.m. on June 26. “One of his desires is to bring the Gospel to the people. He’s not just going to be a preacher from the pulpit or a priest in the church [building]. He’s going to visit folks, do ministry in the hardware store and the local diner. He’s going to do the work of God wherever he is.”

And after more than a decade of going to college and the seminary, says Father Brendan, “he’s excited and ready to be out of school and in ministry. He’s ready.”

Dottery is excited for her nephew.

“I really believe God has something special in store for him,” she says. “I told him, ‘God has freed you. There is no one to hold you back.’ He’s 100 percent God’s.”

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



Deacons process to their seats near the altar as they arrive for Pope Francis’ celebration of a Mass for the Jubilee of Deacons in St. Peter’s Square at the Vatican on May 29. The Mass was a celebration of the Holy Year of Mercy. (CNS photo/Paul Haring)

DEACONS

continued from page 1

modest and unassuming, he did not raise his voice or make a fuss.”

“Meekness is one of the virtues of a deacon. When a servant is meek, he is a servant and doesn’t try to mimic the priests. No, he is meek,” the pope said.

Pope Francis said that like the servant healed by Christ, deacons must have “a healthy heart” that has been healed by God through forgiveness and constant dialogue with Jesus through daily prayer and the sacraments.

“You can offer the Lord your work, your little inconveniences, your weariness and your hopes in an authentic prayer that brings your life to the Lord and the Lord to your life. When you serve at the table of the Eucharist, there you will find the presence of Jesus, who gives himself to you so that you can give yourselves to others,” he said. †

RODDEN

continued from page 1

would be the question that I would take with me to prayer. And the feeling of peace in seeing that the priesthood might be something that would fulfill my life just wouldn't go away."

Deacon Rodden and five other transitional deacons will be brought to that fulfillment when they are ordained priests for the Church in central and southern Indiana on June 25 at SS. Peter and Paul Cathedral in Indianapolis.

'The soil was fertile'

Deacon Rodden grew up as a member of Most Sacred Heart of Jesus Parish in Jeffersonville. He said that his parents, Danny Rodden and Mary Chris Rodden, planted seeds of faith in the hearts of him and his older sister Natalie in their childhood and teenage years.

"The soil was fertile," Deacon Rodden said. "Prayer was always a part of our family life. My dad would always lead prayer for meals. Even if we had a family gathering on either side of my family, my dad was always looked at to lead us in prayer.

"My mom would pray with me before I went to bed every night. ... She taught me devotional prayers before going to bed, like the guardian angel prayer."

Those seeds continued to be nurtured in retreat experiences he had during his eighth-grade year at his parish's school and then at Our Lady of Providence Jr./Sr. High School in Clarksville.

"My favorite thing as a kid, and even today, was hanging out with friends," Deacon Rodden said. "The retreat provided us with an opportunity to hang out. We hung out, had fun—and we talked about some pretty meaningful stuff.

"It was a nice combination of people I loved with other things that moved my heart. The retreat experience spoke to me as something that fulfilled my deeper longings."

Looking back on how his life of faith as a child and a teenager led to his discernment to the priesthood, Deacon Rodden says it boils down to one thing.

"I guess it came down to prayer," he said. "Prayer and a relationship with God was really the context of my friendships, and helped to foster [my faith] and to make that more of a real thing for me."

Mary Chris Rodden is certain that the habit of prayer that she helped instill in her son will aid him in his priestly life and ministry.

"God will give him what he needs,



Then-archdiocesan seminarian Kyle Rodden enjoys a class on icons with Braden Maher, a seminarian for the Diocese of Springfield, Ill., on Aug. 24, 2014, at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

and he'll stay close to God to minister to the people," she said.

Danny Rodden is glad to see the good man that his son has become.

"I've always been proud of both of my kids," he said. "I'm proud that Kyle has gotten to be just the fine person that he is. Being a priest is just phenomenal. He just wants to serve the Lord and serve people. He's just a humble kid."

Ordinary faith, extraordinary vocation

Deacon Rodden didn't do anything extraordinary to deepen his faith. He simply took advantage of the ordinary occasions of faith offered to him—prayer at home, going to Mass as a family and retreats offered by the Catholic schools he attended.

"When I look back at it, I feel really blessed," he said. "I don't really know how to account for it. I had to make sense of hearing that call on my 20th birthday in light of my life. Where did I come from? How did I get to this place?"

"It was only after that kind of reflection that I began to see how important and how central prayer had always been in my life from the earliest stage."

Prayer continued to be important for him after graduating from Providence in 2007 and enrolling at the University of Dayton.

During his last two years in college, after he had begun to discern his

vocation, Deacon Rodden lived in a home in a run-down section of Dayton with a group of other young men who were fellow students with him.

Sponsored by the university, they were a small community intentionally rooted in faith which sought to share that faith with their neighbors.

The friendships Deacon Rodden developed in those two years remain important to him.

"My vocation has been a part of those friendships," he said. "I'll be looking for more of those kinds of intimate relationships in parishes, to share with people in their joys and hopes and sorrows."

He's also looking forward to nurturing friendships with the priests of the archdiocese, including Father Benjamin Syberg, whom he has known for five years.

"I know just how special and holy a man he is," said Father Syberg, associate pastor of St. Barnabas Parish in Indianapolis. "When I pray for him and think about where he's going to end up in the next few months, I'm just so excited for him.

"But I'm also excited for his people, that they're going to get to see and experience someone like him. He's going to bring so much life to whatever parish he finds himself in."

Finding Christ in relationships

Deacon Rodden is looking forward to beginning his priestly life and ministry. At

Deacon Kyle Rodden

- **Age:** 27
- **Parents:** Danny Rodden and Mary Chris Rodden
- **Home Parish:** Most Sacred Heart of Jesus Parish in Jeffersonville
- **College:** Dayton University in Dayton, Ohio
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** "Father, if you are willing, take this cup away from me; still, not my will but yours be done." (Lk 22:42).
- **Favorite saint:** St. John of the Cross
- **Favorite prayer:** Hail Mary
- **Favorite movie:** Original trilogy of *Star Wars*
- **Favorite author:** J.R.R. Tolkien
- **Favorite book:** *The Idiot*, by Fyodor Dostoyevsky
- **Hobbies:** story enthusiast (in novels, movies and video games), hanging out with friends, board games

the same time, he'll seek to be a special sacramental sign of Christ for the people he'll serve and to see Christ in them.

"I hope that happens most clearly in the midst of relationships with people on a daily basis," he said. "Maybe in a school, if the parish has a school. Visiting people in their homes. Visiting the sick and the elderly. Being there in the bigger moments of life—baptisms and funerals. On a weekly basis at Sunday Mass.

"Getting to know people in their joys and in their struggles and the crosses they bear in their daily life, seeing how they hang onto their faith is a strong witness to me to how Christ is acting in their lives. It strengthens me in my faith."

Deacon Rodden is also anticipating sharing Christ with others in two Masses of Thanksgiving he'll celebrate at the two Jeffersonville parishes that share a pastor. The first will be at 5:45 p.m. on June 25 at Most Sacred Heart of Jesus Church. The second will be at 8:30 a.m. on June 26 at St. Augustine Church.

As special as those liturgies will be, he also hopes for many moments of faith with the people he will serve as a priest.

"I'll be looking for ways to share the liturgy, prayer and blessings with people all the time," Deacon Rodden said. "I think the opportunities will be pretty abundant."

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

What was in the news on June 3, 1966? Post-conciliar work comes to a close, a call for theologians to 'go home' and new music for youth Masses

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the June 3, 1966, issue of *The Criterion*:

• Assignments completed by post-conciliar bodies

"VATICAN CITY—The post-conciliar commissions have completed their work and their suggestions for implementing the decisions of the Second Vatican Council have gone to Pope Paul VI. ... The pope likened the Second Vatican Council to a new Pentecost for the Church. He praised the postconciliar commission for their hard work in reducing conciliar decrees to juridical norms valid for the whole Christian world, in elaborating new norms according to the directives of the council Fathers and in drafting documents that he will publish."

• Anglicans set council in 2 years

• Unity talks embrace wide topic spectrum

• 'Theologians, go home!' is Dan Herr plea

"CHICAGO—The time has come for theologians touring the American lecture circuit to go home and study or write, insists Dan Herr, president of the Thomas More Association, a nonprofit organization of Catholic laymen. Writing in the current issue of the *Critic*, a national Catholic magazine of which he is publisher, Herr calls for a 'moratorium' on public appearances of the 'new theologians.' His reason is that theologians 'have become celebrities, and being

a celebrity and a theologian just doesn't mix.' ...

'No lectures, no symposia, no interviews, no master-minding. Let's give the theologians time to think, to study the results of the council, to write the books that are so urgently needed in the turbulent years ahead.'

• Woods gets grant for \$600,000

• Commission approval: Okay non-organ music for youth's Masses

"WASHINGTON—The use of guitars instead of organ music at special Masses for young people has been given a green light by the U.S. Bishops' Commission on the Liturgical Apostolate. The commission did not mention guitars by name. But it said that the choice of 'music which is meaningful' to youth of high school or college age should be considered 'valid and purposeful' for worship. But the commission held at the same time that the liturgical texts should be respected and that 'the incorporation of incongruous melodies and texts, adapted from popular ballads, should be avoided.'

• Mrs. Archie Smith: Holy Angels parishioner given honor as 'Mother of the Year'

• End Marian sentimentality, bishop asks

• New stories about Pope John

• The Detroit plan: 'Rich' parishes to help poor

• Anti-evolution law is 'unconstitutional'

• Work in New Guinea brings joy to Sisters

• New administrator named for Hermitage

• Scores undermining of bishops' authority

• A grave threat to the religious press

• What's so important about our schools

• Cursillo movement holds first Congress

• To expand exchange of faculty

• Kickball crown on the line tonight

• Common Bible project dropped

• Mission Crusade convention set at Notre Dame

• Marian details plans for Waring Workshop

• Russian education not superior to U.S. system, priest asserts

• Extension Volunteers open to non-Catholics

• Churches damaged by jets

• 114 to be presented with degrees at Marian College graduation

• Cardinal Cushing makes plea for clergy unity

• New edition of Bible launched in England

• Graduate theology school to close



Read all of these stories from our June 3, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

Fatima facts: Vatican shepherds the flock away from conspiracy claims

VATICAN CITY (CNS)—When then-Cardinal Joseph Ratzinger met the press in 2000 for the formal release of the so-called Third Secret of Fatima, he said he knew many people would be disappointed.

Almost 16 years later, at the beginning of a yearlong preparation for the 100th anniversary of the apparition of our Lady of Fatima in 2017, now-retired Pope Benedict XVI is still dealing with people not convinced the secret is really out.

An online journal called *OnePeterFive* published an article on May 15 claiming that shortly after then-Cardinal Ratzinger released the secret and his commentary, affirming that it was the complete text, he told a German priest that, in fact, it was not.

“There is more than what we published,” the article claimed the cardinal told Father Ingo Dollinger. The article went further: “He also told Dollinger that the published part of the secret is authentic, and that the unpublished part of the secret speaks about ‘a bad council and a bad Mass’ that was to come in the near future.”

A statement released on May 21 by the Vatican press office said Pope Benedict “declares ‘never to have spoken with Professor Dollinger about Fatima,’ clearly affirming that the remarks attributed to Professor Dollinger on the matter ‘are pure inventions, absolutely untrue,’ and he confirms decisively that ‘the publication of the Third Secret of Fatima is complete.’”

The Vatican’s publication of “The Message of Fatima” in 2000 included a photocopy of the text handwritten in 1944 by Carmelite Sister Lucia dos Santos, the last survivor of the three children who saw Mary at Fatima in 1917.

Speculation naturally swirls around secrets, and when a secret is held for decades, the assumptions gain ground and followers.

The common message of Marian

apparitions throughout the centuries has been to pray and convert. But a message read only by a few popes and their closest aides? There had to be something more to it to justify keeping it so secret, many people thought.

When Cardinal Ratzinger presented the text in the Vatican press office on June 26, 2000, he told reporters that the choice of St. John XXIII and Blessed Paul VI to withhold publication and St. John Paul II’s decision to delay it was not a “dogmatic decision, but one of prudence.”

But, he said, “looking back, I would certainly say that we have paid a price” for the delay, which allowed the spread of apocalyptic theories about its contents.

Meeting the press that day, the first words out of his mouth were: “One who carefully reads the text of the so-called third secret of Fatima will probably be disappointed or surprised after all the speculation there has been.”

The text, he said, uses “symbolic language” to describe “the Church of the martyrs of the century now past,” particularly the victims of two world wars, Nazism and communism.

But what was most difficult for many to believe after the secret spent more than 40 years in a Vatican vault was what the text did not contain. “No great mystery is revealed,” Cardinal Ratzinger said. “The veil of the future is not torn.”

In a 1996 interview with Portugal’s main Catholic radio station, the cardinal—who already had read the secret—tried the reasonable, tradition-based approach to pointing out what was and was not in the message. “The Virgin does not engage in sensationalism; she does not create fear,” he said. “She does not present apocalyptic visions, but guides people to her Son.”

Cardinal Ratzinger became Pope Benedict XVI five years after the



A statue of Mary is carried through the crowd on May 13 at the Marian shrine of Fatima in central Portugal. Thousands of pilgrims arrived at the shrine to attend the 99th anniversary of the first apparition of Mary to three shepherd children. (CNS photo/Paulo Cunha, EPA)

text was published. If there was more to the secret, he had eight years of complete freedom as supreme pontiff to share what supposedly was withheld.

Marianist Father Johann Roten, a former student of then-Father Joseph Ratzinger who for years headed the Marian Research Institute at the University of Dayton, said there is “no doubt there is truth” in what many Fatima devotees see as “the moral decline in the Church.”

“The difficulty is in the method” many of them choose to convince others of the need for conversion and prayer, Father Roten said in an e-mail response to questions.

“The method tends to be magico-ritualistic, based on the conviction that a particular act,” such as the consecration of Russia performed in a particular way, “will solve all problems,” he said.

“Apparitions always stress the message of Christ,” Father Roten said. Mary urges “prayer, conversion and practical manifestations of one’s faith.”

“Warnings are part of the message, not always, but especially in times of imminent social catastrophe,” including Fatima before the Russian Revolution, he said. “Unfortunately, these general messages are frequently overlooked. Instead the attention is given to sensationalism—a rosary turning golden—or apocalypticism—doomsday warnings—which never represent the essential part and reasons of such events.”

Speaking to reporters traveling with him to Fatima in 2010, Pope Benedict repeated what he had said 10 years earlier: The text was open to interpretation, but the heart of the Fatima message was a call “to ongoing conversion, penance, prayer and the three theological virtues: faith, hope and charity.”

Yes, he said, the Church constantly is under attack—“attacks from within and without—yet the forces of good are also ever present and, in the end, the Lord is more powerful than evil, and Our Lady is for us the visible, motherly guarantee of God’s goodness, which is always the last word in history.” †



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Married couples that have faced trials are like ‘fine wine,’ pope says

By David Gibson

No doubt about it, the commitment a wife and husband make to each other is essential at the start of a lasting marriage. No doubt either, a couple’s sense of commitment and love, and even the understanding of marriage itself, expands and grows dynamically over the course of time.

Some couples judge themselves harshly for not floating serenely above every crisis and challenge that arises. Perhaps the tugs and pulls exerted by events in their lives leave them feeling that their marriage does not measure up to the rarified standard set by some popular music and romantic films.

Pope Francis offers real hope to all such couples in “The Joy of Love,” his apostolic exhortation on marriage and family life released earlier this year. Marriages are meant to develop and grow, he insists. Furthermore, the challenges that spouses encounter actually foster their growth, both as a couple and as two individuals.

Marital love and commitment are not static qualities in the mind of Pope Francis. Nor does he believe that marital love must always feel perfect in order to be good.

“Each marriage is a kind of ‘salvation history,’ which from fragile beginnings—thanks to God’s gift and a creative and generous response on our part—grows over time into something precious and enduring,” he writes (#221).

Real love that is not “weak or infirm” can “sustain a great commitment,” the pope suggests. For married couples, this means “accepting marriage as a challenge to be taken up and fought for, reborn, renewed and reinvented until death” (#124).

He cautions couples not to “succumb to the culture of the ephemeral that prevents a constant process of growth” (#124).

The pope calls attention to couples “whose love, like a fine wine, has come into its own.” These couples, he writes, “have successfully overcome crises and hardship without fleeing from challenges or concealing problems” (#231).

“The life of every family,” he observes, “is marked by all kinds of crises.” But “surmounting a crisis need not weaken” a marriage. In fact, “it can improve, settle and mature the wine of their union,” Pope Francis comments (#232).

“The Joy of Love” represents Pope Francis’ formal response to the meetings of the world Synod of Bishops in 2014 and 2015 that were focused on marriage and the family. This document, he acknowledges, arrives in times of frequent reports that many young people doubt a lasting marriage is possible for them and fear long-term commitments.

“It is a source of concern that many young people today distrust marriage,” the pope states (#293). But he affirms that the kind of love that lasts and grows remains possible.



Newly married couples react after exchanging vows in St. Peter’s Basilica at the Vatican on Sept. 14, 2014. Marital love and commitment are not static qualities in the mind of Pope Francis. Nor does he believe that marital love must always feel perfect in order to be good. (CNS photo/Paul Haring)

With “The Joy of Love,” he hopes to encourage attitudes and habits that support the very possibility of lasting marriages in the 21st century.

One of his goals, he explains, is to help and encourage “families in their daily commitments and challenges” (#4).

A section in “The Joy of Love” that many couples may want to read appears in Chapter 6 under the subtitle, “Accompanying the First Years of Married Life.” Here the pope presents his view of marriage as “a project to be worked on together” by spouses “with patience, understanding, tolerance and generosity” (#218).

Pope Francis wants couples to recognize that “marriage is not something that happens once and for all.” Yes, their union after they wed already is real, yet in the sacrament of matrimony “the spouses assume an active and creative role in a lifelong project” (#218).

Now, he says, they must look ahead “to the future that, with the help of God’s grace, they are daily called to build” (#218).

Over time, each spouse will play a formative role in the life of the other, Pope Francis believes. He considers married life “a process of growth in which each spouse is God’s means of helping the other to mature” (#221).

Since “fostering growth means helping a person to shape his or her own identity,” love becomes “a kind of craftsmanship,” says the pope (#221).

He also observes that in a marriage, “even at difficult

moments, one person can always surprise the other, and new doors can open for their relationship as if they were meeting for the first time” (#221).

Pope Francis knows that committing oneself “exclusively and definitively to another person always involves a risk and a bold gamble.” Marriage, then, should not result from a “hasty decision,” but neither should it be “postponed indefinitely” (#132).

What Pope Francis does not accept is that “mutual attraction alone” will sustain a couple for the long term. “The decision to marry should never be encouraged unless the couple has discerned deeper reasons that will ensure a genuine and stable commitment,” he writes (#209).

In the commitment made when they marry, each spouse willingly and unselfishly presents the other “to society as someone worthy of unconditional love,” the pope comments (#132). Their love is meant to be one “that never gives up” and that “bears every trial with a positive attitude” (#118).

It is Pope Francis’ conviction that love like this shows “a dogged heroism, a power to resist every negative current, an irrepressible commitment to goodness” (#118).

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

The Scriptures emphasize the importance of commitment in faith and marriage

By Daniel S. Mulhall

Commitment is clearly a major theme in Pope Francis’ apostolic exhortation “The Joy of Love.” He describes commitment in a variety of ways, seeing it as a virtue, as a sign and as a gift. In this way, he helps to illustrate the importance of this basic promise.

Pope Francis writes that the foundation of any



A couple renews their marriage vows during a special Mass of thanksgiving for marriage at Westminster Cathedral in London on May 18, 2013. Pope Francis writes that the foundation of any commitment is a willingness to “see beyond our own limitations, to be patient and to cooperate with others, despite our differences.” (CNS photo/Marcin Mazur, Bishops’ Conference of England and Wales)

commitment is a willingness to “see beyond our own limitations, to be patient and to cooperate with others, despite our differences” (#100).

By lovingly keeping our commitments, we are able to build a lifetime of bonds and relationships that create “new networks of integration” and knit “a firm social fabric,” growing “ever stronger” and forming a sense of belonging that is necessary for a life of loving companionship (#100).

There are many passages in the Bible that emphasize the importance of making and keeping commitments to various things: to our families, neighbors and employers, to our health, to the Church and to discipleship, and to promises we have made. Most important is the commitment we make to our God, whom we are called to love with all of our heart and soul.

In the Book of Numbers, we read about the parameters of a valid promise: “When a man makes a vow to the Lord or binds himself under oath to a pledge, he shall not violate his word, but must fulfill exactly the promise he has uttered” (Nm 30:3).

St. Paul (in Eph 5:21-33) compares the relationship between a husband and a wife with the relationship between Jesus and the Church. Just as Jesus has made a permanent, loving commitment to the Church, so too should a husband and wife make a permanent, loving commitment to each other.

The story of Ruth and Naomi in the Book of Ruth

illustrates wonderfully the importance of keeping a commitment. Ruth was married to Naomi’s son, who has died.

When Naomi decides to return to Israel, she releases Ruth from her marriage vows: Ruth no longer has any obligation as a daughter-in-law to take care of Naomi. However, Ruth is faithful to her promises and insists on fulfilling her commitment.

Her words in Ruth have echoed down through the centuries, and are still used in wedding services today to illustrate the importance of keeping one’s commitment:

“Wherever you go I will go, wherever you lodge I will lodge. Your people shall be my people and your God, my God. Where you die I will die, and there be buried. May the Lord do thus to me, and more, if even death separates me from you!” (Ru 1:16-17)

As Pope Francis reminds us in “The Joy of Love,” making and keeping our commitments “enables us to cooperate with God’s plan” (#287). Ruth’s commitment certainly played an important role in divine history, as she went on to become the great-grandmother of King David, the most important of Israel’s kings and an ancestor of Jesus.

How will our faithfulness to our commitments shape the world to come?

(Daniel S. Mulhall is a catechist living in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Imperiled Church: Trying to destroy the Church in France

(Eighth in a series of columns)

A few years after the suppression of the Jesuits (see last week's column), the French



Revolution began. The situation of the Catholic Church went from bad to worse as many in France tried to wipe out the Church.

The ideas of secular intellectuals such as Voltaire, Rousseau and

Diderot, during what is known as the Enlightenment, also damaged the Church. Finally, in 1789, the lawyers of the French Assembly enacted a series of laws that secularized ecclesiastical property and suppressed all religious orders, as had been done earlier to the Jesuits.

In 1790, the Assembly passed the Civil Constitution of the Clergy. It reorganized the dioceses to correspond to the departments into which the country was divided. It decreed that all ecclesiastical offices, especially that of bishops, were to be elected and no religious qualification was to be required in voting in the elections.

Naturally, the pope, who was Pius VI,

condemned the Civil Constitution, and most of the bishops and some of the clergy refused to accept it.

This was followed by a decree in November 1791 that ordered the expulsion of priests who didn't accept the constitution. Another decree in May 1792 ordered their imprisonment, and still another in August 1792 ordered their deportation. One hundred bishops and between 30,000 and 40,000 priests went into exile (many escaping to the United States).

In 1792, the new Republic was proclaimed and King Louis XVI was executed. In June 1793, Maximilien Robespierre's Reign of Terror began, lasting until July 1794. He condemned to death all priests suspected of hostility to the new regime. This, in turn, was followed by a counterterror when Robespierre and his allies were sent to the guillotine.

This is when Napoleon Bonaparte arrived on the scene. A graduate of France's Ecole Militaire in Paris, he made a name for himself first when he helped break the English siege of Toulon. Now, in 1794, he led troops that suppressed a royalist uprising that threatened the

French Revolution, thus preserving the new Republic.

The government of the Directory was set up in 1795, with Napoleon as its military leader. Among other things, the Directory ordered all ministers of religion to swear opposition to royalty, and it established a national religion under the name of "Theophilanthropy."

Meanwhile, Napoleon went to war against the Austrians who were then in the Papal States of Italy. After several swift campaigns, he defeated the Austrians, occupied the Papal States, and forced Pope Pius VI to pay enormous sums of money (36 million francs) and many precious works of art.

Two years later, Napoleon again invaded the Papal States, occupied Rome and proclaimed the Roman Republic. Pope Pius VI was carried off to France, where he died in the prison at Valence in 1799.

Since he occupied Rome, Napoleon thought that he had destroyed the papacy. But the cardinals met in Venice, which was under Austrian protection. After 14 weeks, they elected Pope Pius VII in March of 1800. †

For the Journey/Effie Caldarola

Welcoming the stranger with familiar food

Although I've purchased plenty of groceries in a lifetime, last week was the first time I searched for halal meat.



My Ignatian faith-sharing group is once again sponsoring a refugee family, and part of our welcome to them—besides a furnished apartment, bus passes and friendship—is

a well-stocked kitchen. The resettlement agency, Lutheran Family Services, gave us an extensive grocery list, and I was tasked with the shopping. Included on the list for this Muslim family was halal lamb, beef and chicken.

When I was a kid growing up in Nebraska, I'd guess you couldn't have found halal meat in Omaha to save your life. Today, a Google search reveals plenty of places in this city that sell halal products, and several restaurants that prepare it. If you don't think the country is rapidly changing, check your local listings.

In case you don't know, "halal" is an Arabic word that means "permissible." The method of butchering is important—God's name is invoked, and very sharp knives make the process humane. The animal must be conscious, the throat slit. Pork and certain cuts like the hindquarters are not permissible. The animal must have been fed a natural diet without animal byproducts, and is bled dry, as Muslims do not eat blood.

If it sounds a lot like kosher meat, it is, and apparently some Muslims will purchase kosher in a pinch, a fact I found comforting.

I visited the only halal shop selling fresh meat—the others all sold frozen. However, entering the store, I encountered two large meat cabinets, completely empty. Fresh meat, I was told by the young man behind the counter, arrived on Thursday. I was shopping on Monday.

But he did have some frozen chicken, so I left with one scrawny chicken and little information on where to go next. Google led me to a shop just a few miles from my house. This time, I called first to check availability.

When I arrived at the tiny store, a woman in a traditional head covering was chatting animatedly to the proprietor in a language I didn't recognize. When she left, I told him I was the person who had called needing halal meat for some friends.

After piling up ground beef, stew meat, and lamb on the counter, he looked at me—into my blue Irish eyes—and asked, "Your friends?"

Perhaps he couldn't imagine me going home to throw some halal lamb on the grill as I popped open a Guinness. I explained that I was buying food for some refugees, future friends. He nodded knowingly. Omaha has many refugees, although in some parts of town they're invisible.

He told me he was originally from Lebanon. "I've heard it's very beautiful there," I said, wanting to say something. "All of God's Earth is beautiful," he replied. "It's what we do with it..."

Before I left the store, I purchased some imported date cookies that had Arabic writing on the packaging. Perhaps the sight of a familiar pastry would be reassuring, I reasoned.

Later, I chuckled at how preposterous this sounded. If I were fleeing from a refugee camp where I'd been sequestered for two years to a country where I didn't speak the language, how much comfort would an Oreo offer?

Still, I realized, we do the little things we can. The cookies were an offering of hospitality and hope from my group to this family. When Jesus said, "I was a stranger and you welcomed me" (Mt 25:35), he didn't issue any big guidelines. He just asked us to try.

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Do your best with the wonderful gifts God has given you

My fifth-grade son, Henry, participated on our parish's CYO (Catholic Youth



Organization) track team this spring. I am grateful that CYO exists to "help young people practice and live Gospel values through athletic experiences."

The season taught us a particularly important lesson, which I'll get to shortly.

First, however, I should explain that competitive running is new to my son. Knowing that exercise is important, it's a new sport he's trying, as he continues to seek his niche.

Meet after meet, I noticed Henry's expression upon crossing the finish line. He was usually near the end of the pack. One afternoon on the way home from a meet, he expressed disappointment with himself.

"I came in second from last," he said, feeling inadequate.

Our conversation continued, and he talked about seeing others consistently finish far ahead of him throughout the season.

That's when I reminded him of something the coach explained at the beginning of track season. Coach talked to the young athletes about reaching his

or her own "personal best," which is an achievement in a competition that's better than anything you've achieved previously.

Coach said, "What I'm trying to communicate is that you should strive to do your best with the gifts God has given you." He conveyed that what's most important isn't to win or place at the top, but to do better today than you've done in the past.

I empathize with my son's frustration. Often, life feels like a track meet. We're each in our own lanes, and we see others pass us by in one way or another. It's easy to feel defeated.

We don't all bring home awards, trophies, scholarships or work promotions and bonuses. What matters most is what we do with what we've been given. Each new day is an opportunity to strive for our own little victories in whatever we do, wherever God has placed us.

I believe God sees those moments when we achieve personal bests in life (even if someone else outperforms us), and he smiles. He is pleased when we are the best versions of ourselves. I think that's all he really asks.

God also sees when we stray or fall far from the mark. He still loves us, and cheers for us to perform better next time.

I reiterated to my son that it's not about who crosses the finish line first. Then I

Your Family/Bill Dodds

A tip of the hat to former seminarians and their vocations

Soon after my grandson turned 11, I said to him, "Well, in three years you can



move away from home." He looked at me. "That's what I did," I said.

He turned to his mom. "Really?" he asked since he knew his grandfather can be one who stretches the truth. "Really," she said.

"A boarding school," I said.

I suppose that period of my life was on my mind because recently I'd had lunch with three high school classmates, a bit of a mini-reunion, with one-third of our 12-member graduating class attending.

In the fall of 1966, we were the first group in my region to enter the seminary after the Second Vatican Council and, like the Church in general, we had little idea of what lay ahead. It wasn't surprising that it hit our student body a bit more strongly than most other Catholic schools. Ours was a minor seminary, from freshmen in high school through

sophomores in college.

It was a boarding school system that traced its roots back to the Middle Ages and the Council of Trent, and a system that ran smack into Vatican II and the 1960s. Or perhaps better put, Vatican II and the 1960s ran smack into it, and change was inevitable.

These days, it's hard to imagine a group of 14-year-old boys eager to live a secluded and rigid life as we did. It's hard to imagine parents thinking it's a good idea. It's hard to imagine a diocese that could afford the cost.

The truth is it wasn't very practical when it came to the final numbers. Early in our first year, one of our teachers (all of whom were priests, all referred to as "profs") told us that statistically one in 10 of the 35 original class members would go on for 12 years and get ordained.

He was right. Three were ordained. Years later, one died of a heart attack, one left and got married, and one became the U.S. provincial of a missionary order. And of the other class of 1970 graduates (by then our numbers had dwindled from

told him about something I witnessed at the CYO city preliminary track meet. A heat of incredibly fast runners competed with all their might, and it was a *close* finish. After the first three young women to cross the finish line caught their breath, they hugged each other. Then they hugged or high-fived every single other competitor in that heat when she crossed the finish line. They celebrated running hard and finishing the race.

I shared one of my favorite Bible verses with Henry. "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters" (Col 3:23).

When we achieve our personal bests, it pleases God. This track season taught my family to stop viewing life as a competition. It's not about whose fastest, smartest, prettiest, richest. ... As you know, the list goes on.

It's about doing your best with the wonderful gifts our gracious God has chosen for unique *you*.

Cheers, gratitude and blessings to Coach Colin (and the whole Donahue family) for giving of their time and hearts this season, and for helping us to recognize this beautiful message.

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

35 to a dozen), three became lawyers, two social workers, one a nurse, one a phone company employee, one a teacher and one a writer.

It was the same prof who told those 14-year-olds that some of us didn't have a vocation to the priesthood, but we did have a vocation to be in the seminary for a while. Much to my surprise, that would include me. Marriage was my vocation, and what a blessing it was.

Around this time of year, many dioceses and religious orders will be celebrating ordinations to the priesthood. These days, the path to holy orders remains one less traveled, but now it's also one less medieval.

Among those who walked that seminary trail for a time, some truly are dedicated laymen who serve the Church and society in many, many ways over many, many years. God bless those new priests and God bless all of their former classmates.

(Bill Dodds writes for Catholic News Service.) †

Tenth Sunday in Ordinary Time/Msg. Owen F. Campion

Sunday Readings

Sunday, June 5, 2016

- 1 Kings 17:17-24
- Galatians 1:11-19
- Luke 7:11-17

The first reading comes from the First Book of Kings. This book, and its companion, 2 Kings, are Old Testament writings about the kings of Israel. The kings certainly are mentioned, but these books are not political histories. In a way, the kings are not the principal figures. The books are religious texts with prophets taking a prominent role in them. The prophets made God's presence and teachings better known to the Hebrew people.

In this weekend's reading, Elijah the prophet visits a home. He meets a woman, the mistress of the house, whose son has been very sick and now has stopped breathing. The mother is desperate. Elijah prays over the young man, and the young man recovers. He lives.

This miracle confirms that Elijah indeed is a man of God, who speaks God's word.

The second reading is from St. Paul's Epistle to the Galatians. The Galatians lived in the area now in Turkey. They were converts from paganism. They were not Jews. As time passed, however, Christians of Jewish origins arrived, and they demanded that the Galatians follow the rituals and practices of Judaism.

Paul writes to establish that once he was second to no one in the most intense Jewish fervor. Since being called by Christ, however, he preaches a Gospel that is the Lord's gift to everyone, irrespective of nationality or ethnicity.

For the Gospel reading this weekend, the Church presents the familiar story of Jesus at Nain from St. Luke's Gospel. There he encountered a grieving widow whose only son had died. The scene was immediately set, a scene hardly beyond our ability in this era to see.

Given the customs of the day, the

woman had good cause for grief and anxiety, not simply because of the usual sense of loss at the passing of a beloved child. She was a widow. The dead man was her only son. With his death, she lost all security.

Understandably, the reading states that Jesus was "moved with pity for her" (Lk 7:13). As the story unfolded, Jesus touched the corpse. This hardly would bother people alive today. In the time of Jesus, however, such a gesture defied Jewish laws of purity.

The event revealed basic facts about Jesus. All the ritual laws, such as touching the dead, were open to the Lord's amendment or interpretation. These laws came not from a prophet, such as Moses, but from God. Jesus is God. He has control over the law.

Secondly, the outreach of Jesus to the grieving woman, without any appeal from her, illustrated the overwhelming love of God for us, especially in our need.

Reflection

Sustaining life and even restoring life after death are the strong features of the readings from First Kings and from Luke. More than anything else, death represents the ultimate helplessness of mortals. No human being escapes death in the long run. Death is so final, as many who grieve after a loss will be quick to say.

In First Kings and in Luke, God comes as the supreme authority over death. In the first reading, God restores life through the ministry of the prophet Elijah. God himself in Jesus restores life in the Gospel reading from Luke.

It is a study in the power of God. It is awesome to behold. Consoling, these readings reveal the love of God for humans, for us. In each instance, a grieving mother is in the story. In ancient times, women were very vulnerable. Secondly, for mothers, the pain of losing a child always is acute.

With great love, God restores these sons to life. God extended divine love to these women visibly and tangibly, giving earthly life. He gives eternal life to all who love him. †



Daily Readings

Monday, June 6

St. Norbert, bishop
1 Kings 17:1-6
Psalm 121:1b-8
Matthew 5:1-12

Tuesday, June 7

1 Kings 17:7-16
Psalm 4:2-5, 7b-8
Matthew 5:13-16

Wednesday, June 8

1 Kings 18:20-39
Psalm 16:1b-2b, 4-5b, 8, 11
Matthew 5:17-19

Thursday, June 9

St. Ephrem, deacon and doctor
of the Church
1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 10

1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Saturday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:33-37

Sunday, June 12

Eleventh Sunday in
Ordinary Time
2 Samuel 12:7-10, 13
Psalm 32:1-2, 5, 7, 11
Galatians 2:16, 19-21
Luke 7:36-8:3
or Luke 7:36-50

Question Corner/Fr. Kenneth Doyle

The Church teaches general principles, gives practical tips on care for environment

Q Pope Francis published his encyclical on global warming in June 2015.

What actions has the Church initiated to put his recommendations into effect? Are we waiting for more guidance from the Holy Father, or should we be looking for something from our bishops and priests? (Missouri)



A Pope Francis did, as you say, address the issue of global warming in his encyclical "Laudato Si': On Care for Our Common Home." In it, however, the pope also speaks on a variety of environmental and social challenges, urging a broad dialogue on how we are to shape the future of our planet. In it, he notes that "a very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. ... Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes that produce or aggravate it" (#23).

The pope returned to the topic in remarks during his September 2015 White House visit, saying that "climate change is a problem that can no longer be left to a future generation."

Far from waiting for further guidance, there are steps that can be taken immediately, and the pope mentions some of them in the encyclical: "There is a nobility in the duty to care for creation through little daily actions ... avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed ... using public transport or carpooling, planting trees, turning off unnecessary lights ..." (#211).

A good resource is the Global Catholic Climate Movement, which includes on its website a list of "nine things a parish can do to help stop climate change [with no budget and no special expertise]."

Likewise, the Archdiocese of Ottawa, Canada, publishes a document called "Care for God's Creation: A Guide for Parishes," which suggests that a parish form a "green team" responsible for environmental stewardship in the parish, that Catholic teaching on the environment be incorporated into homilies and bulletin inserts, and that the parish consider such measures as an energy retrofit program and an investment in solar panels.

Q If we are a universal Church, why are holy day Mass requirements so different? Even in the U.S., most dioceses have transferred Ascension Thursday to a Sunday. Why not all? (Pennsylvania)

A Canon law lists 10 holy days of obligation. The Holy See, however, has allowed bishops conferences in countries and regions to suppress some of them or move them to the nearest Sunday.

The result is that there is wide variety from nation to nation. Many countries, like our own, have six non-Sunday holy days of obligation. Australia and the Netherlands have two.

Some of the decisions related to holy days of obligation are related to the local culture. In Italy, the feast of the Epiphany is celebrated on Jan. 6, and is a holy day of obligation. Italians traditionally celebrate Epiphany with gift-giving, much as we do on Christmas. In Ireland, March 17 marks the feast of St. Patrick, that nation's patron, and it is a holy day of obligation.

Regarding the feast of the Ascension, bishops in the United States took notice in the 1990s that Mass attendance on Ascension Thursday had been dropping for a number of years.

As a result, wishing to highlight the importance of the Ascension, most of the ecclesiastical provinces in the U.S. transferred the celebration of the feast (and the obligation of attending Mass) to the nearest Sunday. However, the bishops of New England, some mid-Atlantic states and Nebraska kept the Thursday date.

An ecclesiastical province, by the way, is a group of dioceses tied to an archdiocese. For example, the Province of Indianapolis is made up of the Archdiocese of Indianapolis and the four other dioceses in Indiana. †

My Journey to God



Can You Hear the Voice of the Spirit?

By Thomas J. Rillo

Can you attentively hear the voice of the Holy Spirit? If so open wide the ear of your heart to hear it The Spirit descends for your holy events to take place The Spirit's force descends at a strong breakneck pace.

The voice of the spirit begins to ascend and grow The output of his power begins to ebb and flow It grows ever louder with the message proclaimed That for salvation and healing for all the Spirit came.

Open up the ear of the heart to the sound of wind Conveying the message of forgiveness of your sin While the Spirit is speaking to the open heart's ear We halt all our stressful worries and have little to fear.

As a member of the triad the Spirit opens heaven's door A place where all miracles can happen as never before There will be spiritual transformations of great delight Of great evidence and reality of God's eternal might.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. An image of the Holy Spirit as a dove is illumined from behind in the sanctuary of Church of St. Peter in this photo from Feb. 5, 2015, in Jaffa, Israel.) (File photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BECKMAN, Vincent P., 81, St. Martin of Tours, Siberia, May 3. Father of Cindy Schaeffer and Danny Beckman. Brother of Shirley Schnell. Grandfather of four. Step-grandfather of two. Great-grandfather of four.

CAITO, Philip W., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 14. Husband of Betty Caito.

CLEMENTE, Dr. Jose Peralejo, 85, St. Andrew, Richmond, May 11. Husband of Erlinda Clemente. Father of Lisa Shirley, Froylan and Lito Clemente. Brother of Rosalinda de Leon, Dolores Pizano, Benjamin Bautista, Alicia and Maria Aurora Reyes. Grandfather of five. Great-grandfather of four.

CLIFFORD, Robert J., 57, Immaculate Heart of Mary, Indianapolis, May 11. Husband of Shaun Clifford. Father of Grace and Lilly Clifford. Brother of Jane Diehl, MaryLou Eddy, Kathy Gement, Dick and J.T. Clifford.

FERRIELL, Anna Marie, 88, Holy Family, Richmond, May 20. Wife of John Ferriell, Sr. Mother of George, John

Jr. and Richard Ferriell. Grandmother of seven. Great-grandmother of seven.

HALLORAN, Sheridan, 22, St. Charles Borromeo, Bloomington, May 12. Daughter of Kevin and Jennifer Halloran. Sister of Delaney, Aidan, Evan, Griffin and Riley Halloran. Granddaughter of Jim Weikert, George, Phyllis and Terry Halloran. Great-granddaughter of Marguerite Carpenter.

HIRT, Marlene A., 85, St. Mary, Greensburg, May 21. Wife of Paul Hirt. Mother of Susan Lecher, Mary Jo Lee, Cindy McCammet, Lisa Sigmon, David and Mike Hirt. Sister of Charles and Richard Metzler. Grandmother of 10. Great-grandmother of five.

JONES, Mary Louise, 64, Sacred Heart of Jesus, Indianapolis, May 19. Mother of Charlotte and Eric Jones. Sister of Agnes Anderson, Theresa Dillon, Linda Eads, Patricia Shepardson, Jim, John, Kenny, Kevin, Ray and Tom Mader.

KIRLIN, Hazel R., 102, St. Luke the Evangelist, Indianapolis, May 14. Mother of Celia Weidemann, John, Philip and Thomas Kirlin. Grandmother of 10. Great-grandmother of three.

MEHLING, Stanley F., 76, St. Meinrad, St. Meinrad, May 19. Father of Joel, Justine, Quinn, Travis and Zack Mehling. Brother of Ruth Fritz, Ann Hunt, Margie Steckler, Terry Auffart, Jim and Norman Mehling. Grandfather of two.

MURPHY, Roma (Sideravicius), 86, St. Malachy, Brownsburg, May 20. Mother of Victoria Arthur. Sister of Antanas Sideravicius. Grandmother of two.



Corpus Christi flotilla

Boats with participants of a May 26 *Corpus Christi* procession float on Staffelsee Lake near Seehausen, Germany. A eucharistic procession is a traditional feature of the celebration of the feast of the Body and Blood of Christ, also known by its traditional Latin title of *Corpus Christi*. (CNS photo/Tobias Hase, EPA)

OWENS, Jean Ann, 64, St. Mary, Rushville, May 17. Wife of Mike Owens. Mother of Emmy Morgan, Chris and Quincy Owens. Sister of Joan Rose. Grandmother of 11. Great-grandmother of four.

PHILLIPS, Martha, 84, St. Michael the Archangel, Indianapolis, May 9. Mother of Carlita Gibson, Jeff and Steve Phillips. Grandmother of four.

POPP, Martha (Book), 78, St. John Paul II, Clark County, May 21. Wife of Robert Popp. Mother of Cheryl Freiburger, Brenda Robertson, Karen

Schueler, David and Gary Popp. Sister of Alma Wells and Paul Book. Grandmother of 20. Great-grandmother of four.

POPP, Michael J., 58, St. John Paul II, Clark County, May 13. Husband of Patty Popp. Father of Samantha Borchering, Jessica Popp and Adam Webb. Son of Robert and Martha Popp. Brother of Cheryl Freiburger, Brenda Robertson, Karen Schueler, David and Gary Popp. Grandfather of three.

SANDERS, Robert D., 84, St. Barnabas, Indianapolis, May 19. Husband of

Joyce Sanders. Father of Mary Rebrukh, Julie Thomas, Joann Yensel, John, Robert and Stephen Sanders. Brother of Janet Siakotos. Grandfather of eight.

SHELTON, Van E., 90, Prince of Peace, Madison, May 17. Husband of Jean Shelton. Father of Mary Ann Jacobs and John Shelton. Brother of Roy Shelton. Grandfather of four.

VAETH, Leon F., 70, St. Meinrad, St. Meinrad, May 12. Brother of James Vaeth.

WELCH, Rosemary, 92, St. Therese of the Infant Jesus (Little Flower), May 4. Mother of Margaret and Lawrence Welch. Grandmother of four.

WILHELM, Martha R., 70, St. Louis, Batesville, May 21. Wife of Alvin Wilhelm. Mother of Michele Hutchek, Jennifer Lents, Brian and Christopher Wilhelm. Sister of Clarissa Adams, Albert, Cletus and Paul Suttman. Grandmother of eight. †

Prayer is no magic wand; it strengthens faith in tough times, Pope Francis says

VATICAN CITY (CNS)—Prayer is not a magic wand that fulfills your desires, but it is what helps you keep the faith when you don't understand God's will, Pope Francis said. Prayer is meant to be "our

daily bread, our powerful weapon and the staff for our journey," he said on May 25 during his weekly general audience in St. Peter's Square.

In his catechesis, the pope talked about the Gospel parable of the persistent widow, who incessantly appealed to a corrupt judge for justice.

Judges at the time were supposed to be filled with the fear of God as they impartially and faithfully upheld the laws of Moses, the pope said. But the judge in this parable was dishonest and only cared about himself. He had no interest in protecting the rights of the weakest and easily exploited members of society, which included widows, orphans and foreigners, he said.

"Faced with the judge's indifference, the widow resorted to her only weapon—to keep incessantly pestering him, presenting him with her appeal for justice," the pope said.

The judge finally gives in, he said, "not because he is moved by mercy or because his conscience forces him to," but because of her perseverance. He realizes he will never rid himself of her until he delivers a just decision, and so he does, the

pope said.

He said Jesus uses this parable to show that if a widow with no clout or influence could sway an uncaring judge merely through her patient and persistent pleas, then imagine how powerful that same force of prayer is when directed toward a loving, merciful and benevolent God.

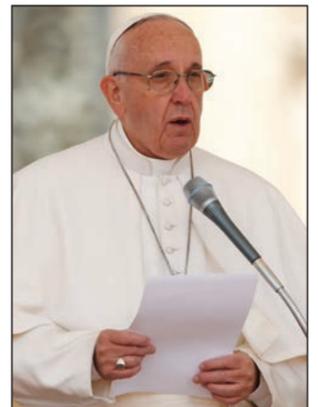
Jesus is showing how important and necessary it is to pray tirelessly, all the time and not just every now and then, "when I feel like it," the pope said.

"We all experience moments of exhaustion and discouragement, above all when our prayers don't seem to work," he said.

Contrary to the stubborn judge, he said, God speedily secures "the rights of his chosen ones who call out to him day and night," according to the Gospel of St. Luke (Lk 18:1-8).

But that doesn't mean God will respond when "and in the ways that we want. Prayer is not a magic wand," the pope said.

When Jesus prayed that his father spare him from "the bitter cup of his passion," he also put himself fully in God's hands, asking that the father's will—not



Pope Francis calls for prayers for victims of recent terrorist attacks in Syria as he reads a statement during his general audience in St. Peter's Square at the Vatican on May 25. (CNS photo/Paul Haring)

his own—be done.

Jesus shows how prayer is about strengthening one's relationship with the father—transforming one's own wishes and conforming them to God's will, he said.

Prayer "helps us keep our faith in God and to trust him even when we do not understand his will.

"Prayer is what keeps the faith; without it, faith wavers," Pope Francis said. And it is in prayer that people experience the compassion of God who comes to his children "filled with merciful love." †

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Race for Vocations



Shoaib Rasouli and Lindsey Scheckelhoff participate hand in hand as Race for Vocations team members on May 7 in the Finish Line 500 Festival 5K. The pair, who are members of St. John the Evangelist Parish in Indianapolis, were married on May 14.



Above, members of the Race for Vocations team pose after participating on May 7 in either the Finish Line 500 Festival 5K or the OneAmerica 500 Festival Mini-Marathon in Indianapolis. (Submitted photos)

Left, Msgr. William F. Stumpf, archdiocesan vicar general, stands at the altar of St. John the Evangelist Church in Indianapolis on May 6 during a Mass for vocations the night before Race for Vocations team members competed in either the Finish Line 500 Festival 5K or the OneAmerica 500 Festival Mini-Marathon in Indianapolis. Msgr. Stumpf was the principal celebrant of the Mass. Joining him as concelebrants were, from left, Fathers Rick Nagel and Eric Augenstein; Conventual Franciscan Father John Bamman; and Fathers Michael Keucher and Michael Fritsch. Also assisting at the Mass was transitional Deacon Douglas Hunter, at right.



Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, and Dana Lange, a St. John parishioner, show their support for vocations while participating in the Finish Line 500 Festival 5K on May 7 in Indianapolis. Father Nagel and Lange were members of the Race for Vocations team, which seeks to raise awareness about vocations through participants in the 5K and OneAmerica 500 Festival Mini-Marathon, also held on May 7.

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Interested applicants should send an electronic resumé and letter of interest to Principal Frank Barlag at FGBarlag@ologn.org.

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Employment



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Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full time K-8 music teacher. OLG is looking for a dynamic, creative, enthusiastic educator who thrives in a team-based, faith-filled environment. The ideal candidate will be able to engage and differentiate for multiple levels of students, communicate effectively, have capacity for leadership, and demonstrate a passion for high levels of learning.

Candidates must hold a valid Indiana \ teaching license. Interested applicants should send an electronic resumé and letter of interest to Principal Frank Barlag at FGBarlag@ologn.org.

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

Employment



Maintenance Supervisor

St. Elizabeth Ann Seton is looking for an experienced Maintenance Supervisor. This is a full time position with some evening and occasional work on the weekends as needed. The nature of this job requires a great deal of diversity of experience. The person performing this job must be in good health and have a good personality to handle all of the challenges and various requests being made. This position is labor intensive and involves physical labor. A lot of lifting, climbing and other movement is required; must be in good physical condition.

This person works with and oversees the custodial and maintenance staff; performs and assists with preventive maintenance/routine/normal upkeep of the buildings and grounds, as well as custodial and janitorial work at the parish; works with outside contractors, parish committees and volunteers who work on various parish projects from time to time; develops and maintains a department budget; serves as 1st response person for building alarm & security systems and more.

Skills required: Supervisory experience, Experienced with HVAC systems, mechanical, plumbing and electrical systems; good communication skills; reliable, honest and hardworking; Eligible for Diocesan Benefits (Health, Retirement, etc.); Salary commensurate with experience.

For more information please contact Sid Hayden, Parish Business Manager at 317-846-3850 or sid.hayden@seas-carmel.org or see the detailed job description of the Maintenance Supervisor on the church's website under Job Openings. Pick up an application at the parish office or from the website. Or mail to: St. Elizabeth Seton Catholic Church, 10655 Haverstick Road, Carmel, Indiana 46033.

Ministry

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