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.

"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.

Reflectioning on the Sunday Gospel reading, in which a centurion humbly asks Jesus to in which a centurion humbly asks Jesus to heal his servant, the pope noted the soldier’s surprises,” he said.

"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.

Deacon Hunter admits his life had challenges

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

"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 relationships, prayer bring transitional Deacon Kyle Rodden to the priesthood

By Natalie Hoefer

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.

“What makes you happy?” and I realized that his life was a common thread throughout his life. 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.

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 was a cause' 

By Pearlette Springer

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

Ready to serve God’s people

(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 Brockmeyer, Anthony Hallowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicholas Ajapura Tsoc. This week, The Criterion features a profile of Deacon Hunter and Deacon Rodden.)

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

By Natalie Hoefer

Transitional Deacon Doug 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)

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)

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)

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)

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.

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 was a cause' 

By Pearlette Springer

Peacan new coordinator of Black Catholic Ministry, page 3.
Zubik decision is more compromise than punt, some argue

WASHINGTON (CNS)—Intriguingly 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 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 McConell, 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 finally 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 acountline.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.

“That 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

WASHINGTON LETTER

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**Women religious demonstrate against the Affordable Care Act’s contraceptive mandate on March 23 outside the U.S. Supreme Court in Washington.** CNS Photo/Alex Edelman, 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 offers to see 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 the way we wear our faith—and the woman who gave her that gift.”

Her eyes light up as she recalls a teenage 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,” 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.

“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.”

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

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Quentin Tockey

‘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

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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 otherwise? How could he not care whether we are living well or 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 promise of God’s grace—God’s gift of mercy. God is always waiting for us to 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 and to participate in God’s great gift of love, 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. But as St. Augustine said from his own profound experience, “Our hearts are restless till they rest in you, O God.” We believe that God calls us to share his life in his kingdom—God’s 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 from the consequences of our evil. God loves us and his love is there for us every day.

Reflection

Rookie Indianapolis 500 winner shows grace built in ‘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 driver 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—the 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 hard-place finish after winning the race last year. Ryan Hunter-Reay and Townsend Bell, who both had far fewer days all day, collided on a busy pit lane and ended up in the back of the field. Helio Castroneves, looking like a two-time winner of the race 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 contender James Hinchcliff 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 Hetta, helped him push the car literally every ounce of it out of his car. Munoz tried hard to catch up to him, but Rossi “battled across the yard of bricks” as the winner.

The rookie may not have been able to explain how won what Indianapolis Motor Speedway historian Donald Davidson said is arguably the most surprising finish in the race’s 100-year 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 work out in such a way that we are at in any particular moment. That place may have been far from God’s ideal plan for us. 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 past the other cars across the finish line first. And they did.

God’s grace is there for us every day to help us know and understand his eternal love and life with God in heaven. Use your freedom to accept this greatest of gifts.

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 to lock the door to his house at night, the president should 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 compassionately, objectively and fairly. It is not a simple problem to suggest it is wrong for our country to act compassionately, objectively and fairly. It is not a simple problem to persuade those holding different opinions and sets of values to what they really mean. How can we change the hearts of all those that draw people here and what our fallen veterans gave their lives for.

Dr. Stephen O’Neil
Indianapolis

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Las alegrías y los desafíos del amor en la familia

Seguro que el papa Francisco no es indiferente a las dolorosas experiencias que las presencias de los divorciados y sus hijos y nietos han tenido en su vida. Como todos, él ha conocido situaciones que se han vuelto a casar, pero insiste en que seamos menos rígidos (y mucho más misericordiosos) en nuestro trato con nuestras hermanas y hermanos que, sin intención, terminan en 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 viaje del papa Francisco, surgió la pregunta sobre “el acceso a los sacramentos.” El papa Francisco, exasperado, respondió la pregunta del periodista diciendo: “Cuando complace al primer sino, la actitud de la mayoría de los medios de comunicación fue si se diría la comunión a los divorciados que se han vuelto a casa. Como no soy santo, esto me produce cierta frustración y me entristeció un poco ya que los medios no estaban 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 acompañéis a disfrutar de la lectura de estas remembranzas y apasionadas del Papa sobre el amor en la familia.

Traducido por: Daniela Guanipa

La alegría del amor en la familia

Por supuesto que el papa Francisco no es indiferente a las dolorosas experiencias que las presencias de los divorciados y sus hijos y nietos han tenido en su vida. Como todos, él ha conocido situaciones que se han vuelto a casa, pero insiste en que seamos menos rígidos (y mucho más misericordiosos) en nuestro trato con nuestras hermanas y hermanos que, sin intención, terminan en 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 viaje del papa Francisco, surgió la pregunta sobre “el acceso a los sacramentos.” El papa Francisco, exasperado, respondió la pregunta del periodista diciendo: “Cuando complace al primer sino, la actitud de la mayoría de los medios de comunicación fue si se diría la comunión a los divorciados que se han vuelto a casa. Como no soy santo, esto me produce cierta frustración y me entristeció un poco ya que los medios no estaban 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 acompañéis a disfrutar de la lectura de estas remembranzas y apasionadas del Papa sobre el amor en la familia.

Traducido por: Daniela Guanipa
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., Indianapolis, on Sept. 7-10. The deadline for early-bird registration is June 30.

NCCW acts through its members, up to 50,000 members, to support, empower and educate Catholic women and girls about spirituality, leadership and service. NCCW programs respond with Gospel values to the needs and concerns of Catholic women and girls in the midst of the modern world.

The theme of this year’s convention is “Catholic Women: Instruments of Mercy.” Speakers include motivational speaker Judy Heier, CatholicMom.com blogger and Catholic Weekend show co-host Maria Morea Johnson, president and CEO of Catholic Charities USA, Bishop Donald Arntz, and human trafficking survivor Katarina Rosenblatt.

Other opportunities during the conference include Masses with Archbishop Joseph V.� and 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-Tallahasseee, confession, prayer and meditation; morning and evening live auctions; vendors and exhibits, and more.

Applications to become a Providence Associate are being accepted. The Sisters of Providence of Saint Mary-of-the-Woods invite all to consider a ministry of Our Lady of the Providence Associates. 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, justice and truth to the world through their everyday lives. Currently, there are more than 200 Providence Associates live and serve across the United States and in Taiwan.

The Providence Associates of Indianapolis and Providence Associate Debbie Dillow at 317-250-3294 or ddelow@spwsm.org.

Applications to the Providence Associate Program are now available online at www.providenceassociates.org or Providence Associate Debbie Dillow at 317-250-3294 or ddelow@spwsm.org.

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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 Christians today, the pope said, the people place simple bread and wine to the pope for consecration.

“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 these 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 granddaughters brought the gifts of bread and wine to the pope for consecration.

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,” 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.

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 against?”

The source of strength for such giving, he said, is found in “the Eucharist, in the power of the risen Lord, who today too breaks bread for us and repeats: ‘Do this in remembrance of me’” (1 Cor 11:24). ♦

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)

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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 my 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. “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 1999-2009, 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. “I let me see what’s missing in the students’ lives. I didn’t realize how much ministry I was doing until 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.

“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.”

“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 in the seminary—Deacon Hunter’s road has been full of challenges.

“I don’t think I could be a professor of a former student,” says Father Brendan. “Doug is a man in so many ways to follow for what he wanted. I hope he can 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.

“I have 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 policemen. It’s my hope that he will become 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.

As 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 out of ministry. He’s ready.”

Dottery is excited for her nephew.

“I really believe God has something special for him, and 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.)
What was in the news on June 3, 1966? Post-conciliar work comes to a close, the pope likened the Second Vatican Council to a new 'era of grace' 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 reflect, to be theologians,’ said the US bishops’ commission for their hard work in reducing conciliar decrees to juridical norms valid for the whole Catholic Church. The commission did not mention guitars by name. But it said that the choice of ‘music which is joyful and youthful’ to youth’s Masses must be respected and that ‘the incorporation of incongruous melodies and texts, adapted from popular ballads, should be avoided.’ ... Deacon Kyle Rodden is looking forward to beginning his priestly life and ministry. At the same time, he’d like to be a special sacramental sign of Christ for the people he’ll serve and to see Christ in them. He hope that happens most clearly in the midst of relationships with people on a daily basis. “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...”

**Deacon Kyle Rodden**

*Age: 27
*Parents: Danny Rodden and Mary Rodden
*Home Parish: Most Sacred Heart of Jesus Parish in Jeffersonville
*College: Saint Meinrad Seminary and School of Theology in St. Meinrad, Indiana
*Vocation: transitional deacon

**Ordinary, extraordinary vocation**

Deacon Rodden didn’t have any thought of deepening 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 the same time, he’d like to be a special sacramental sign of Christ for the people he’ll serve and to see Christ in them. He hope that happens most clearly in the midst of relationships with people on a daily basis. “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...”

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

Deacon Rodden is also anticipating sharing Christ’s feet with others in two of the 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 Most Sacred Heart of Jesus 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 at the Archdiocese of Indianapolis, log on to www.HeartGodCall.com)**

**The Criterior**

Friday, June 3, 2016

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**RODDEN continued from page 1**

would be the question that I would take with me to pray. And the feeling of peace in seeing that the priesthood might be...”

Deacon Rodden and five other transitional deacons will be brought to the Archdiocese of Indianapolis by the pope to bring the work of the Second Vatican Council to a close. Those seeds continued to be nurtured in retreat experiences he had during his eighth-grade year at his 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 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 heart. The retreat experience spoke to me as something that fulfilled my deeper longings.”

“’I’ve always been proud of both of my kids,’” he said. “’I’m proud that Kyle has gotten to just be the first person that he is. Being a priest is just a profession. He just wants to serve the Lord and serve...’”

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“’I’ve always been proud of both of my kids,’” he said. “’I’m proud that Kyle has gotten to just be the first person that he is. Being a priest is just a profession. He just wants to serve the Lord and serve...’”
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.

In 2000, when then-Cardinal Joseph Ratzinger released 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 “dramatic 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 martrys 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—tied 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 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.”

“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.”

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 Carvalho, EPA)
Faith
Married couples that have faced trials are like ‘fine wine,’ pope says

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 nugs and pull 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.

“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

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 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” (Num 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.)
Patti Lamb
From the Editor Emeritus/office, especially that of bishops, were to done earlier to the Jesuits. suppressed all religious orders, as had been Assembly enacted a series of laws that. Finally, in 1789, the lawyers of the French. I suppose that period of my life. Our conversation continued, and he. Our conversation continued, and he. Do your best with the wonderful gifts God has given you. Our conversation continued, and he. Your best with the wonderful gifts God has given you. The ideas of secular. The French Revolution began. the situation of the Catholic Church and the Church. It organized the dioceses to correspond to the departments into which the country was divided. It decreed that all eclesiastical offices, especially that of bishops, were to be required and no religious qualification was to be required for votes in 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. TIL was followed by a decree in November 1791 that ordered the expulsion of priests who did not accept the constitution. This was signed on May 1792 ordered their imprisonment, and still another in August 1792 ordered their departure. After several 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 1794, Napoleon Bonaparte’s Reign of Terror began, lasting until July 1794. He condemned to death priests who had not accepted the new religion. In 1799, the 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 the first time when he helped break the English siege of Toulon. Now, in 1797, they elected Pope Pius VIII in March of 1800.

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 to practice and live Gospel values through athletic experience. The season taught us a particularly important lesson, which I’ll share with you. First, however, I should explain that competitive running is new to my son. Knowing that competitive running is a new sport he’s trying, as he continues to. Our conversation continued, and he. Do your best with the wonderful gifts God has given you. The ideas of secular. The French Revolution began. the situation of the Catholic Church and the Church. It organized the dioceses to correspond to the departments into which the country was divided. It decreed that all eclesiastical offices, especially that of bishops, were to be required and no religious qualification was to be required for votes in 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. TIL was followed by a decree in November 1791 that ordered the expulsion of priests who did not accept the constitution. This was signed on May 1792 ordered their imprisonment, and still another in August 1792 ordered their departure. After several 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 1794, Napoleon Bonaparte’s Reign of Terror began, lasting until July 1794. He condemned to death priests who had not accepted the new religion. In 1799, the 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 the first time when he helped break the English siege of Toulon. Now, in 1797, they elected Pope Pius VIII in March of 1800.

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Tenth Sunday in Ordinary Time/ Msgr Owen E Campon 

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 relatively quiet, and the 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 converted from paganism. They were not Romans. They lived in the area now in Turkey. They were not Romans.

Paul writes to establish that once he made God’s presence and teachings better known to them. The prophets

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, these readings represent the ultimate helplessness of mortals. No human being escapes death in the long run. Death is sudden and 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 rises in Jesus responds life in the Gospel coming from Luke.

It is a study in the power of God. It is awesome to behold. Consolingly, 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.

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 smaller with the message proclaimed for that 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本科生.cn written any were 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.

Daily Readings

Monday, June 6

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

Tuesday, June 7

1 Kings 17:17-26
Psalm 4:2-3, 7b-8
Matthew 5:13-16

Wednesday, June 8

1 Kings 18:20-39
Psalm 16:1b-2b, 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 27:7-9, 13-14
Matthew 5:27-32

Saturday, June 11

St. Barnabas, Apostle
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

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 Canon law lists 10 holy days of obligation. The Holy See, however, has allowed bishops conferences in countries that are too remote 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. Australians 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.†

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, 1420 N. Meridian Street, Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org.

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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.
Rest in peace

Please submit in writing to our office by noon Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in this Tiried. 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 obituarists 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.


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


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


Corpus Christi flotilla

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

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.

In his weekly general audience at St. Peter’s Square, the pope said the daily bread, our powerful weapon and the staff for our journey,” he said on May 25 during his weekly general audience at 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—or even worse, resorted to her only weapon—to keep incessantly persisting him, presenting with her appeal for justice,” the pope said.

The judge finally gives in, the pope 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 “in the ways that we want,” the pope said.

“Weather is 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 put himself fully in God’s hands, asking that the father’s will—not his own—he 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 waves,” Pope Francis said. And it is in prayer that people experience the compassion of God who comes to his children “filled with merciful love.”
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 Augusten; Conventual Franciscan Father John Barnam; and Fathers Michael Keucher and Michael Fritch. Also assisting at the Mass was transitional Deacon Douglas Hunter, at right.

Shaneib 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.

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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ART TEACHER (preK-8)

Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full time K-8 art teacher. OLG is looking for a dynamic, creative, enthusiastic educator who thrives in a student-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.

MUSIC TEACHER (preK-8)

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 student-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.

Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full time middle school science teacher. OLG is looking for a dynamic, creative, enthusiastic educator who thrives in a student-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 resume and letter of interest to Principal Frank Burling at f Burling@olgs.org

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

- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please contact Chad Jory, Parish Business Manager at 317-846-3850 or jorychad@olgs.org or see the detailed job description on the PastoralPersonnel website. Applications are due by May 14.

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