ST. MEINRAD—When the votes were being announced one by one on June 2, Benedictine Father Kurt Stasiak kept hearing his name called out as he and his fellow monks sat together in a room adorned with paintings of monastic virtues and Christ in glory.

Father Kurt closed his eyes and had a “peaceful feeling” as the votes confirmed in his mind that his fellow monks were asking him to serve as their new leader.

When the necessary number of votes for a successful election was reached, the abbot president of the Swiss-American Congregation, an organization of Benedictine monasteries in the United States, asked Father Kurt if he was willing to accept the leadership position. At peace with the will of the community, Father Kurt responded, “With the help of God, I am willing.”

Father Kurt thus became Archabbot Kurt, only the 10th abbot and seventh archabbot in the 162-year history of Saint Meinrad Archabbey in St. Meinrad. He succeeds Benedictine Father Justin DuVall, whose resignation as archabbot took effect the same day as the election.

Elected on Dec. 31, 2004, Father Justin announced in January his intention to resign on June 2. Abbots in the Swiss-American Congregation are elected to an indeterminate term. From the time of his announcement until the day of the election, the monastic community met several times to discern the qualities they desired in their next leader.

The feeling of incredible grace overwhelmed transitional Deacon Anthony Hollowell as he stood right next to Pope Francis—"a moment that reflects his complete embrace of the Catholic Church and his approaching ordination as a priest in the archdiocese on June 25."

It was also a moment that Deacon Hollowell never imagined seven years ago. At that time, he was so restless and so lost about what to do with his life that he bought a one-way ticket to Mexico "to travel, to continue to learn Spanish and to be close to the Eucharist." He was imagining seven years ago. At that time, he was so restless and so lost about what to do with his life that he bought a one-way ticket to Mexico "to travel, to continue to learn Spanish and to be close to the Eucharist." He watched in awe as Pope Francis raised the Eucharist toward the heavens during a Mass earlier this year at St. Peter’s Basilica at the Vatican. And the power of that moment continued minutes later as the 34-year-old deacon prepared to share a sign of peace with the pope.

"I laid my head on his shoulder and squeezed his arms hard, and I felt the embrace of a holy man," recalls Deacon Hollowell, who has been in Rome the past four years, including a cardinal, 18 bishops and 250 priests.

Before the Mass, the thought of speaking at "the biggest experience of being at Church" he’s ever had was nerve-racking and intimidating for him. But when the moment arrived, he found an inner calm—even with a large camera boom close to his face, projecting his image onto big screens inside the stadium.

"In the midst of this huge celebration of the Eucharist, Jesus is giving himself to us for the whole Church, but he’s also calling each person to receive the Eucharist and be close to him. It was my prayer that they could feel that kind of embrace," he said.

Guided by God’s grace, transitional Deacon Anthony Hollowell begins his ultimate adventure

By John Shaughnessy

The feeling of incredible grace overwhelmed transitional Deacon Anthony Hollowell as he stood right next to Pope Francis—"a moment that reflects his complete embrace of the Catholic Church and his approaching ordination as a priest in the archdiocese on June 25."

It was also a moment that Deacon Hollowell never imagined seven years ago. At that time, he was so restless and so lost about what to do with his life that he bought a one-way ticket to Mexico "to travel, to continue to learn Spanish and to get certified in scuba diving."

And yet even that time of restless searching is one of four defining moments that helps explain the person that Deacon Hollowell is, and the priest he will be.

Transitional Deacon Anthony Hollowell is deep in prayer during the archdiocesan seminarian retreat on Aug. 11, 2015, at St. Mary Church in New Albany. (Photo by Sean Gallagher)

By Sean Gallagher

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Pope Francis approves statutes of new office for laity, family, life

The Pontifical Council for the Laity, currently headed by Cardinal Stanislaw Ryško, had been charged with preparing the new office for the laity and its participation in the life and mission of the Church, both as individuals and through organizations and movements. With the election of Father Kurt as prior, the council will continue the pontifical council’s mission, it will also “encourage the active and responsible presence of the laity in the advisory organs of governance present in the Church at the universal and particular levels.”

The section for the family will continue the mission of the Pontifical Council for Family established by St. John Paul II on May 9, 1981, to promote pastoral ministries and apostolates aimed at supporting families and defending the family. It will also “offer guidelines for courses preparing couples for marriage and for pastoral programs to support families in the education of young people in faith and in ecclesial and civil life, with special attention to the poor and the marginalized.”

The current head of the Pontifical Council for the Family is Archbishop Vincenzo Paglia.

The new office’s section for life will coordinate activities to encourage responsible procreation and the protection of human life from conception to its natural end. The pontifical press release stated. It will also promote “formation on the main issues of biomedicine and of the law regarding human life and the ideologies developing in relation to human life and gender identity.”

The Pontifical Academy for Life will continue to exist as a separate entity studying life issues and will refer to the new office in its dealings, according to the new statutes.

Pope Francis approved the statutes “ad experimentum” (on a trial basis) for an unspecified period of time. Neither the press release nor the statutes provided the official name of the new office.

VATICAN CITY (CNS)—The new Vatican office for laity, family and life will begin functioning on Sept. 1, and its apostolate is expected to be “colossal” and for family will “cease their functions,” the Vatican announced.

Pope Francis has not named the new offices’ directors, but will name them by the end of the month. The new offices will work closely together, and the pontifical council will continue its work.

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Pope Francis to appoint advisory board in removing negligent bishops

VATICAN CITY (CNS)—Pope Francis will set up a panel of legal experts to help him in deciding whether to remove a religious superior or bishop from office for failing to protect minors and vulnerable adults from abuse.

Vatican offices will continue to investigate claims of negligence on the part of bishops, ordinaries or religious superiors under their jurisdiction. But the pope—who makes the final decision about a bishop’s removal from office—will now be assisted by a papally appointed “college of jurists,” according to procedures that take effect on Sept. 5.

In an apostolic letter given motu proprio (on his own initiative), dated June 4, the pope reaffirmed that bishops of a diocese or eparchy and those responsible for other kinds of particular churches can be “legitimately removed” for negligence.

In every case, the congregation’s decision must be approved by the pope, who—before making that final decision—will be assisted by a “college of jurists” he has appointed, it said.

The new procedures are “clearly an important and positive step forward by Pope Francis,” said U.S. Cardinal Sean O’Malley of Boston, head of the Pontifical Commission for the Protection of Minors.

The measures are meant to establish “a clear and transparent means for ensuring greater accountability in how we, as leaders of the Church, handle cases of the abuse of minors and vulnerable adults,” he said in a written statement, released on June 4. “We are grateful that our Holy Father has received the recommendations from our commission members, and that they have contributed to this new and significant initiative.”

While all members of the Church have a duty to safeguard and protect children and others from abuse, bishops of dioceses and eparchies, apostolic administrators and vicars, and those who lead a territorial prelature or abbacy must be especially diligent “in protecting the weakest of those entrusted to them,” the pope’s letter said. It said the heads of religious orders must also meet the same standards of due diligence.

With the new procedures, wherever there is a serious indication of negligence, the Vatican congregation charged with overseeing a particular jurisdiction “can begin an investigation.” The offices include the Congregation for Bishops, the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life, the Congregation for the Evangelization of Peoples, and the Congregation for Eastern Churches.

If a bishop’s removal is deemed appropriate, the congregation will produce, “in the briefest time possible, the decree for removal,” the new norms said.

The congregation will then “fraternally exhort the bishop to present his resignation within 15 days. If the bishop does not give his response in the time called for, the congregation will be able to issue the decree for removal,” it said.

In every case, the congregation’s decision must be approved of by the pope, who—before making that final decision—will be assisted by a “college of jurists” he has appointed, it said.

The “college” would be a sort of review board, that is, a body of advisers and not a tribunal, Jesuit Father Federico Lombardi told Catholic News Service on June 6.

He said the Congregation for the Doctrine of the Faith would not be involved in these investigations since the accusations do not deal with the crime of abuse, but with “negligence of governance.”

The proposal last year by the Council of Cardinals to have the doctrinal office investigate and judge claims of “abuse of office” by bishops who allegedly failed to protect minors had only been a suggestion, Father Lombardi said, and “it never existed” as an established procedure.

The new procedures spelled out in the “motu proprio” came after a year of study by numerous experts, he said, and are meant to address the need for greater accountability by bishops and superiors of religious orders.

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Pope Francis to appoint advisory board in removing negligent bishops
Welcome, Archabbot Kurt

On June 2, the monks of Saint Meinrad Archabbey in St. Meinrad elected the 10th abbot and seventh archabbot in the monastery’s 162-year history on June 2. (Photo by Sean Gallagher)

Benedictine Archabbat Kurt Stasiak stands next to the Archabbbey Church of Our Lady of Einsiedeln in St. Meinrad on June 6. The monks of Saint Meinrad Archabbey elected Archabbot Kurt to be their 10th abbot and seventh archabbot in the monastery’s 162-year history on June 2. (Photo by Sean Gallagher)

Letter to the Editor

Hispanic neighbors are gentle, kind, thoughtful and selfless, reader says

Thank you, Mr. John F. Fink, for your editorial concerning immigration in this country in the May 27 issue of The Criterion. I am grateful for the statistics you provided that help give us a clearer picture of what is really going on.

I volunteer at the only North Deeney parish to have an Hispanic outreach. When our Hispanic minister is present, the door and the phone are pretty busy, and don’t understand a word of Spanish, but I have never encountered a person or family in need of some attention who were rude, impatient, unkind or pushy. I have always experienced our Hispanic neighbors as gentle, kind, thoughtful and selfless. They are very welcoming and patient with my language ignorance.

I have attended a few of their religious services out of curiosity and a desire to experience their faith firsthand. I am astounded at the depth of their dedication to their traditions. It is a beautiful thing to behold. It reminds me of our glory days of the sixties, when I was always an angel in the procession at Sacred Heart Parish. While I have no idea what gets talked about in the office next to the reception area, I always encounter grateful individuals as they walk out the door. They humble me to no end.

Mary Scott

Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio, Progressio, 116). Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, and written in respectful language. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor.” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-3567. Readers with access to e-mail may send letters to editor@criterion.org.

Letter to the Editor

Be Our Guest! Mark Gasper

Reader says editorial offers word games, semantics that confuses faithful Catholics

I don’t understand what has happened to the Catholic Church. I truly don’t. I’m not a perfect person, just a sinner working toward a place in heaven through the grace of God.

I was taught from childhood to love God, to obey the law, to show charity to others. I believe in church rules, I also believe in obeying the law—all laws.

In the May 27 issue of The Criterion, Editor Emeritus John F. Fink made numerous assertions regarding the contentious subject of “illegal aliens”—his words—in his editorial.

According to any interpretation or definition of the word “illegal,” the word is synonymous with “against the law.” I don’t understand why something that is against the law, or someone doing it, can be a source of confusion or multiple interpretations.

It seems that Fink is asking Catholics to apply a selective application of the law in some instances, or to turn a blind eye in other instances. He also wants us to change the word “illegal” to “unauthorized.”

As a law-abiding Catholic, I am confused as to how to view such games of semantics. Am I now allowed to pick and choose which activities I consider “illegal,” which I consider “unauthorized” and which I consider “justified”? Would someone with heavy baggage please explain?

Here are verbatim extracts from Fink’s editorial, not interpretations of his meaning. These are his actual words. I ask all people of faith, Catholics and otherwise, to decide how to feel comfort or outrage at his assertions:

1. “The number of unauthorized immigrants has leveled off to 11.3 million in 2014.”

2. “The Mexican unauthorized immigrant population has declined to … 5.6 million in 2014.”

3. “For more Hispanics to enter this country legally … Righteously, it’s nearly impossible because quotas fill up so quickly, and the usual wait is 10 years. Would you wait that long?”

4. “Should there be a ‘national law enforcement effort to deport’ all immigrants here illegally? … 17 percent of the public favored such an effort.”

I need to know. Catholics need to know. We also need to stand up for what is dogmatically right, and not for an ad hominem attack on a person or group because they hold a different constitutionally protected viewpoint.

(Mark Gasper is a member of St. Eulalia Parish in Indianapolis.)

Letter to the Editor

I am so very glad that our Hispanic brothers and sisters have chosen our great nation to enhance and help to be a better place. We have lost our way in many respects, and we need our influx to help keep our eyes on the prize—Christ—and to remind us of what is important and what is nupturing. I envy their family attitude, their religious practice and the devotion they show.

We would do well to emulate them.

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Indianapolis
Bible is full of love stories, family crises

Pope Francis begins his apostolic exhortation, “Amoris Laetitia” (“The Joy of Love”), with a reflection on images of love, marriage and family life in the Bible. No modern family crisis is without precedence in sacred Scripture. The biblical experiences of the Jewish people and the early Christians fully anticipates the crises we experience today—not in their particular details, of course, but in the emotional and psychological impacts they have on individuals, families and communities.

From the very beginning, the Bible tells us, families have experienced the joys of love and the sorrows of violence. But in the end, love, marriage and the family will endure—as witnessed by the prophetic last page of the New Testament where “We beheld the wedding feast of the Bride and the Lamb” (Rev 21:2, 9). The majestic early chapters of Genesis present the human couple in its deepest reality,” the pope writes. “God created them” (“La alegría del amor,” #10-11).

The loving union of Adam, a man, and Eve, a woman, begins the story of humanity. Their joys, and the sorrows caused by their own sinfulness, set the stage for the drama that unfolded throughout history. The sin of our first parents, and the sins of their descendants, tarnish but do not erase the image of God that all human beings reflect. Love is weakened by sin, but it endures through the power of God’s grace.

Pope Francis writes that “the idyllic picture” presented in the Bible “is not at odds with the better truth found throughout sacred Scripture, that is, the presence of pain, evil and violence that breaks up families and their communion of life and love” (“The Joy of Love,” #19). God’s word does not minimize the end, love by breaking couples and families during the course of human history.

“This thread of suffering and violence runs through numerous pages of the Bible,” the pope tells us (“The Joy of Love,” #20). Even the Holy Family (Jesus, Mary and Joseph) encountered the violence of King Herod which caused them to flee to Egypt where they experienced the plight of homeless refugees. “Jesus knew the anxieties and tensions experienced by families, and he weaves them into his parables: children who leave home to seek adventure (Lk 15:11-32) or who prove troublesome (Mt 21:28-31) or fall prey to violence (Mt 12:19).”

Jesus is not a naive romantic or optimist. He is the Divine Realist, the one who knows our troubles and is ready, willing and able to help us overcome whatever troubles we may face as individuals, couples or families.

“The word of God is not a series of abstract ideas,” Pope Francis says, “but rather a source of comfort and companionship for every family that experiences difficulties or suffering” (“The Joy of Love,” #22).

In the end, love by breaking couples and families during the course of human history. “Every family should look to the icon of the Holy Family of Nazareth,” Pope Francis reminds us. “Its daily life had its share of burdens and even nightmares” (“The Joy of Love,” #30).

When we have marriage or family troubles, let’s look to the Bible. There we can find comfort, inspiration and hope for the future.

Jesus, Mary and Joseph, sustain all married couples and their families as they seek to be united in love. Help them to forgive all hurts—real or imagined—and give them the strength to endure now and always!”

La biblia está repleta de historias de crisis y familias

La sexualidad humana es una imagen, un signo visible del amor creativo de Dios que no debe convertirse en algo trivial ni en un ídolo (un falsos dios), sino que debemos honrarla como “la verdadera ‘escultura’ viviente […] capaz de manifestar al Dios creador y salvador.” Para eso el amor fecundo llega a ser el símbolo de las realidades íntimas de Dios (“La alegría del amor,” #11).

La historia de la humanidad comienza con la unión amorosa entre Adán, un hombre, y Eva, una mujer. Sus alegrías y el dolor provocado por sus propios pecados sentaron el precedente del drama que se desarrollará a lo largo de toda la historia. El pecado de nuestros primeros padres y los de sus descendientes mancha la imagen de Dios en las almas de los seres humanos irradian, pero no la borran. El pecado debilita al amor pero este resiste mediante el poder de gracia de Dios.

Jesús “conoce las ansias y las tensiones experimentadas por las familias incorporándolas en sus parábolas: desde los hijos que dejan sus casas para intentar alguna aventura (cf. Lc 15:11-32) hasta los hijos fieles con comportamientos inexplicables (cf. Mt 21:28-31) o víctimas de la violencia (cf. Mc 12:1-9).”

Jesús no es un romántico ingenio ni un optimista empedernido. Es el Realista Divino que conoce nuestras tribulaciones y está listo, dispuesto y capaz de ayudarnos a superar cualquier problema que enfrentemos como personas, parejas o familias.

“La palabra de Dios no se muestra como una secuencia de tesis abstractas—expresa el papa Francisco—sino como una compañía de viaje también para las familias que están en crisis o en medio de algún dolor” (“La alegría del amor,” #22).”

Al final, el amor prevalece. La muerte de Jesús en la cruz fue la máxima prueba de dolor y sufrimiento para su afligida madre, pero no fue la última palabra. Jesús resucitó de la muerte, a pesar de los horribles pecados que habían cometido contra él, y su Padre lo resucitó, vencedor. Jesús supo los horrores del pecado y de la muerte y nos asegura que nosotros también podemos rescatar junto con él en el día final, pero solamente si desafiarnos nuestros corazones y lo seguimos en el sendero de la vida.

Esa es la meta suprema de cada vida humana y de cada matrimonio y familia: estar unidos en Cristo al final de la jornada de la vida cuando Dios “enjugará las lágrimas de sus ojos. Ya no habrá muerte, ni llanto, ni llanto, ni dolor” (Ap 21:4)

El papa Francisco nos recuerda que “ante cada familia se presenta el icono de la familia de Nazaret, con su cotidianidad hecha de cansancios y hasta de pesadillas” (“La alegría del amor,” #30). Recurrimos a la biblia cuando tengamos dificultades maritales o familiares. Allí encontraremos consuelo, inspiración y esperanza para el futuro.

Jesús, María y José auxilian a los matrimonios y sus familias en su búsqueda de mantenerse unidos en el amor. Los ayudan a perdonar todas las ofensas, reales o creadas, y les brindan fortaleza para superar hoy y siempre.

Traducido por: Daniela Guanipa
The King’s Singers to perform at St. Bartholomew Church on July 9

St. Bartholomew Parish will host The King’s Singers in concert at their church, 1035 36th St., in Columbus, at 7:30 p.m. on July 9.

This final concert of the parsley’s 75th anniversary celebration of its 175th anniversary will feature The King’s Singers, a Grammy Award-winning, all-male British sextet. They will present “From Around the World,” featuring not only songs from the world, but also tunes from the “Great American Songbook” genre.

Doors open at 6:45 p.m. Tickets are $25, and group discounts are available. For tickets, visit the music office at St. Bartholomew; Viewbook at 548 Washington St. in Columbus; or the Columbus Visitors Center at 505 9th St. in Columbus. Tickets also may be purchased by logging on to ticketriver.com/event/66350.

For more information, call 812-379-9353, ext. 237.

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 14


June 15


June 16


June 17

Northside Knights of Columbus, Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, “Making a Difference: Comparison to Kaufman’s.” Chuck Dietzen, chief of pediatric rehabilitation medicine at Riley Hospital for Children and founder of Tummy Global Health, presenting. Mass, 10 a.m. and 5 p.m.; dinner, 6:45 p.m.; 7:30 p.m., $15. Information: 317-574-8899 or www.catholicbusinessexchange.org.

June 24-26

Our Lady of Fatima Retreat, 5533 E. 56th St., Indianapolis. Tobit Marriage Preparation Weekend, $295 per couple. Information: 317-545-7681 or www.archindy.org/tambu.

June 25

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Transitions: Crossing Life’s Thresholds, 9:30 a.m.-3:30 p.m., $45 includes lunch, $65 includes lunch and CEU. Information: 812-379-3233, Guido@oldenburgfranciscans.org.

June 28-30

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Weekend Retreat for Women, 4:30-9:30 p.m., $1,000 and third place $500; first place $5,000, second place $2,500. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. Fourth of July (4t!e), Festival, 3-11 p.m., music, entertainment, children’s area. Texas poker, American and Latino food, view downtown Terre Haute. Information: 317-673-3983.

July 6


July 8-9

St. Benedict Church, 111 S. 9th St., Terre Haute. St. Benedict Community Festival, live music, family games, casino games, food booths, beer garden, handmade quilt raffle, 50/50 raffle, silent auction, tickets sold for $25,000. $1,000.00, $5,000.00, $2,000.00 and $1,000.00. Information: 317-243-0777.

July 9-10

St. Michael Parish, 154 S. Michael Blvd., Brookville. First Saturday Devotional Prayer Group, prayers, rosary, confession, meditation, 8 a.m. Information: 765-874-3462.

July 4

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

Retreats and Programs

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

June 24-26

Our Lady of Fatima Retreat, 5533 E. 56th St., Indianapolis. Tobit Marriage Preparation Weekend, $295 per couple. Information: 317-545-7681 or www.archindy.org/tambu.

July 1

Marian University chapel, 3200 Cold Spring Road, Indianapolis. Lumen Deli Catholic Business Group, Mass and monthly meeting, 6:30-8:30 p.m., breakfast, $15 per person. Information: 317-455-3447 or lumen.dev@comcast.net.

July 8-10

Our Lady of Fatima Retreat, 5533 E. 56th St., Indianapolis. Twelve Week Retreat for Women. Information: 317-735-8527.

July 12-14


July 15-17

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. “Pray Always,” Benedictine Father Adrian Burke, presenter, $255 single, $425 double. Information: 812-357-6585 or maburke@saintmeinrad.edu.

VIPS

Raymond “Ray” and Ellen (Coom) Day, members of Our Lady of Perpetual Help Parish in New Albany, will celebrate their 50th wedding anniversary on June 11. The couple was married on June 11, 1966, in the former St. Anthony Church in Louisville, Ky. They have one child, Jennifer Martin, and two grandchildren. They have enjoyed travelling and celebrating their anniversary with a trip to England to visit friends.

Crichton Memorial session will be offered in Indianapolis on June 29

Indy FertilityCare, 3820 W. 96th St., Suite 310, in Indianapolis, will offer a Crichton Memorial Intro Session at 6:30 p.m. on June 29.

The Crichton Memorial offers couples a moral path, a natural method of tracking fertility markers. The sessions couple how to use mental to chart their fertility to achieve or postpone pregnancy, and to monitor health prior to receiving NaPro Technology medical treatment.

The cost is $35 per couple for those who register by June 22, and $50 after June 22. Registration is due by June 26. For information and registration, contact Liz Escoffery at 317-217-7332 or lizEsp@indyfertilitycare.com.

School tradition

Every sixth-grade student at St. John Paul II Catholic School in Sellersburg completes at least 30 service hours in order to earn his or her School Colors by the end of the academic year. This year’s class of sixth-graders, pictured here on May 4, completed more than 300 hours of service. (Submitted photo)
Survey finds growing interest among Catholics in reading the Bible

WASHINGTON (CNS)—When Deacon Joseph Jensen entered Our Lady of Good Counsel Passionist Seminary in Warren, Mo., in the late 1950s, he realized he was the only seminarian in his class who had read the Bible.

Deacon Jensen, now a lecturer in biblical studies at Georgetown University in Washington, credited his Seventh-day Adventist grandfather with exposing him to Scripture. Largely though, he said, “I grew up with the idea that Catholics didn’t grow up with the idea that Catholics didn’t read the Bible.”

Such a common misconception could be changing.

A new State of the Bible Survey by the American Bible Society found that 77 percent of Catholics want to read the Bible more often. Although the percentage has fluctuated in recent years, it reflects an 8 percentage point increase since January 2013, two months before Pope Francis’ election.

“There’s come, I think, some very encouraging data on Catholics’ thanks to the so-called “Francis effect,” Jason Matele, U.S. mission director for the society, told Catholic News Service (CNS).

The American Bible Society has responded to Catholics’ growing interest in Scripture with new resources such as digital “lectio divina,” an online version of the traditional Catholic method of praying with Scripture. The society uses the survey results to develop techniques to increase engagement with the Bible.

The society’s staffers also developed the Build Your Bible trivia app and a second app so that Catholics can follow the American Bible Society’s activities on Instagram.

“Many people are turning to digital translations. †” Deacon Jensen told CNS.

Deacon Jensen said that whether Catholics study in groups or individually, “the guided reading of the Bible is essential.”

“The Bible is an anthology of the literature of an ancient people that reflects their faith and their time and their culture and their environment, so trying to read it as a modern work without understanding the cultural and historical background easily allows for misinterpretation and confusion,” he said.

He recommended the New Jerome Biblical Commentary, written by three Catholic priests and published by The Catholic Prayer Bible, which he helped translate, for “lectio divina.”

No matter how Catholics engage with Scripture, though, Deacon Jensen said he is excited about the growing passion for the Bible he sees in the Church, especially in the Bible study group at the Shrine of the Most Blessed Sacrament in Chevy Chase, Md., at which he occasionally speaks, the weekly Bible study he leads at the Carmelite monastery in Towson, Md., and in the courses he teaches at Georgetown.

He described how students often begin his classes simply wanting to satisfy their religion credit requirement, but end up “getting wrapped up in how cool this is.”

“There is a real hunger for the word of God that I just really relish and enjoy,” Deacon Jensen told CNS.

The American Bible Society has worked for 200 years to engage people with the best-selling book of all time. Several notable U.S. historical figures, including John Jay and Francis Scott Key, founded the society in 1816. The Philadelphia-based society produced the first Braille Bible, developed the Good News Bible translation in contemporary English, and launched the Digital Bible Library to house various digital translations. †

Swiss Church official depletes vote allowing genetic testing of embryos

OXFORD, England (CNS)—Swiss Catholic Church officials depleted the approval by voters of a modification to the country’s in vitro fertilization law that would permit genetic testing of embryos, allowing imperfect human embryos to be discarded.

The president of the Swiss bishops’ conference called the revision in voting on June 5 “a step backwards.”

“It jeopardizes the full protection of human life,” Bishop Charles Morerod of Lausanne, Geneva and Fribourg said in a statement.

“It is important for us to reassure handicapped people that we believe in their full dignity, and repulse that their lives are accompanied by help from many others. Recognizing the full dignity of all human beings, above all the most vulnerable, is essential for a just society,” he said.

The measure will allow embryos to be stored and screened for genetic defects before implantation. It was approved by 62.4 percent of voters on June 5. Switzerland, with about 44 percent of its 7.1 million citizens identifying as Catholic, is the last European country to approve the practice.

Bishop Morerod said medical research should be “creative and innovative” in finding ways “to accept every life and cure diseases.”

However, he added that the newly legalized practice would eliminate life “instead of dealing with people,” in apparent violation of Switzerland’s 1999 federal constitution, which states in its preamble “the strength of a people is its preamble “the strength of a people is its population.”

The measure will allow embryos to be stored and screened for genetic defects before implantation.

The measure will allow embryos to be stored and screened for genetic defects before implantation.
Deacon Anthony Hollowell

• Age: 34
• Parents: Joseph and Diane Hollowell
• Home Parish: Nativity of Our Lord Jesus Christ Parish in Indianapolis
• High School: Roncalli High School in Indianapolis
• College: University of Notre Dame
• Seminary: St. Meinrad Seminary and School of Theology, St. Meinrad, Indiana, and Pontifical Gregorian University, both in Rome.
• Favorite Scripture verse: Psalm 37:5: "Commit your life to the Lord. He will act."
• Favorite saint: Mary. Her intercession has granted me more graces, more gifts and more answered prayers than the prayers of any other saint. Mary is an unfailing source of hope in the most desperate of situations.
• Favorite prayer: Rosary.
• Favorite spiritual writer: Saint John the Evangelist. "His Gospel is my favorite because it is the clearest window into the soul of God that I have found in any book or piece of writing."

HOLLOWELL continued from page 7

‘Ready … FIRE! … Aim!’

Before he headed the plane for Mexico in 2009, he had lived a life frequently marked by successes and adventures. These successful adventures occurred even when his plans, as he says, “failed.” He was a very strong-willed person who can be summed up in the phrase, ‘Ready … FIRE! … Aim.’

Deacon Hollowell, the captain of the 1999 state championship football team at Roncalli High School in Indianapolis. He had achieved a bachelor of arts and a master’s degree from the University of Notre Dame. During his years there, he was the captain of the baseball team, and he spent part of a summer leading seven classmates on a bike ride across the country from Louisville, Kentucky to Lake Michigan.

His joy for travel also led him to spend a summer in Chile learning Spanish, a goal that later enabled him to connect better with Latino students and their parents during the two years he taught and coached at Cardinal Ritter Jr./Sr. High School in Indianapolis.

One of his few plans that wasn’t a success involved the four months he spent in the Dominican order, exploring the possibility of becoming a priest. “I had the admittance and was very much of a plan when he landed in Mexico. For four weeks in Puerto Vallarta, he focused on eating well, improving his Spanish, attending daily Mass and earning his subi-certificate. "I had the time of my life that changed his life, a night when he had a conversation with God. He literally gave up my will," he recalls. "I told God, ‘I will do whatever you want me to do in my life. Just tell me what you want me to do.’"

The next day, he opened his laptop and began writing a letter to the vocations director of the archdiocese. He had himself because he was writing to inquire about starting seminary to become an archdiocesan priest.

“As I’m writing, I’m looking at this and thinking, ‘What are you doing?’” he thought. “I told God, ‘I’m sending this, you’re going to do this for a year, even if you don’t become a priest.’ And I sent it. I told myself that no matter what happened, I was going to live with all of my young friends who were getting married and starting families. I prayed for them at least one day a year. And it ended up being a wonderful friend.”

In his third year of priestly formation, he was assigned to study at the Pontifical North American College in Rome. He had a two year vacancy in Rome during his second year in Rome in 2014. “It wasn’t until then that I began to understand my call to the priesthood as an incredible gift from God, not as a laborious duty that I had to learn somehow to accept.”

“Deep in my heart, I thought, ‘This is it!’ This is the adventure you’ve always longed for. This is the journey you’ve been waiting to have fulfilled!” it’s all there for me in the priesthood.”

The calm in the middle of a hurricane

Sarah O’Connor has no doubt that Deacon Hollowell was “a wonderful, holy priest”—a belief she shares—a story that unfolded in the seminary, he visited Mexico, Chile and Peru for the priesthood. Before entering the seminary, he visited Mexico, Chile and Peru. During his primary years, he has traveled to 25 countries.

“To see the human condition, to see how the grace of God works or the power of grace can create an incredibly enriching experience,” he says. “God has used that adventurous spirit to keep me here.”

One defining moment occurred in 2013 during his summer-long journey to three continents and six countries, including Vietnam. There, he was sitting on a bench after lunch when a stranger named Hung approached him.

“I was listening to music, getting ready to lie down because the sun was hot and my stomach was digesting a few spring rolls when a Vietnamese asks to sit down exactly where I was already leaning to lie down,” he recalls. “I very angrily told him to go somewhere else.”

“Luckily, God prevents me from screwing up the entire thing. We begin to talk about music and about his engineering profession. I say, ‘What do you do?’ he says. ‘I am studying to be a Catholic priest.’ I say, ‘That’s amazing!’

Then the conversation continued. Deacon Hollowell recalled that he was preparing for the priesthood for the archdiocese in 2017. He knew he would make good decisions, his mother Diane says. “To see a young man stand up and say, ‘I know you know your will is in synch with God’s will,’ it will make all him that much more valuable as a person.”

“For the good of my soul”

Those adventures have dramatically influenced Deacon Hollowell’s character and prepared for the priesthood. Before entering the seminary, he visited Mexico, Chile and Peru. During his primary years, he has traveled to 25 countries.

“We are most deeply connected to his parents. His roots are deep at Roncalli and his love of my parents, I would never have become a priest.”

Every one of his restful years, his parents kept the faith that their third child would find his path with God’s direction. “Without the faith and love of my parents, I would never have found anything,” Deacon Hollowell says. “It is an unfailing source of hope in the most desperate of situations.”

His story, because of the love that he gave me that I have any clue about what it means to love, to serve and to be a ‘Father,’ Deacon Hollowell says. “To see a young man stand up and say, ‘I know you know your will is in synch with God’s will,’ it will make all him that much more valuable as a person.”

As his ultimate adventure as a priest is about to begin, Deacon Hollowell will be returning to Rome for another year of study in moral theology. Yet he is already excited about “coming home” to serve the archdiocese in 2017.

His roots are deep at Roncalli and Nativity of Our Lord Jesus Christ Parish in Indianapolis, where he will celebrate a Mass of Thanksgiving on the evening of June 25, just hours after his ordination. Yet his roots are not just connected to his parents. He says they have never stopped nourishing the seeds of faith and family that they planted in his heart at age 10, including Father John Hollowell, who serves as a priest in the archdiocese.

“I always had a restless heart, but something is different now,” he says. “Every day is different, every day is like a new life, with a small feeling inside me that there was something else I was called to do in life. For the first time, I have a peace that I had never had that feeling.”

“I’ve loved you for so long, and I’ve been late in responding to his love. But in his mercy, it’s not too late for him. Not only is it not too late for God, I have the sense it’s the perfect time.”

Deacon Anthony Hollowell shares a smile and a clasp of hands with Pope Francis before serving as a deacon at a Mass on March 19 at St. Peter’s Basilica at the Vatican. (Photo courtesy of L’Osservatore Romano)
Extreme faith: God makes big demands, gives infinite love, bishop says

VATICAN CITY (CNS)—Catholicism is a faith of extremes where God makes tough demands while always offering his unconditional love, a U.S. bishop told priests taking part in their jubilee for Priests of Mercy.

When preaching or communicating Church teaching, especially in a world that doubts and emphasizes the high ideals needed for holiness and others might undermine God’s loving, inclusive embrace of even his wayward children, Auxiliary Bishop Robert E. Barron of Los Angeles told Catholic News Service on June 2.

“We are not an ‘either-or’ religion. We’re the great ‘both-and’ religion in which nothing can get in the way of divine mercy”—it moves into the arena of sin, it can never be trumped,” he said.

Bishop Barron was one of seven speakers chosen to offer a catechesis on mercy during the Jubilee for Priests and Seminarists in Rome on June 1-3. He presented his talk to English-language speakers at the Basilica of St. Andrea della Valle on June 1.

He said he centered his talk on the Samaritan woman at the well in the Gospel according to St. John as a way to present four dimensions of mercy.

• “God’s mercy is divinizing. It’s more than just patting us on the head or healing our wounds. It’s drawing us into the very life of the Trinity.”
• “Divine mercy is demanding. He says ‘it affects a change in us, calls us to conversion.’”
• “It inspires those who receive it to share the good news, embarking on mission, he said.”
• “Jesus makes this very strong moral demand” on the woman, “and calls her out” for living with a man who is not her husband, the bishop said.

But Jesus also has “won her over” with his pleasant approach and appealing offer of grace, he said. And yet “that grace is not cheap, that grace is a demanding grace.”

This was the message he sought to tell the priests in his catechesis: “that’s the great ‘both-and’ logic of Catholicism that ought to govern us here, and we shouldn’t fall into the trap of the zero-sum game.”

“Both should be part of the same chord, the danger is reducing the other to presume that we, as priests, are one side, others that embody this demanding side.”

“Remember, you can’t just drop the truth on people they then walk away. You have to give them the truth and then be willing to walk with them to help them implement it.”

“Jesus’s message is there: ‘You’re not going to get to heaven’ but ‘I want you to come into the vineyard’” he said.

Bishop Barron continued from page 1

closeness to the Church—that the Church is huge and they’re part of it.”

On June 25, Deacon Brockmeier will celebrate his place in the Church when he is ordained a priest for the archdiocese. His ordination will come five years after a major turning point in his life—a night during his senior year in college when he returned from a date.

‘Really just eerie,’ he says with an easy laugh as he prepares to share the details of that evening.

Two roads, two possible futures

The date in early 2011 had included discussions about the priesthood. Deacon Brockmeier recalls it as “a really good time.”

“I move home after saying goodbye to his night, he suddenly saw the two most likely roads for his future. He was at St. Meinrad Archabbey, studying for the priesthood.

One of Deacon Brockmeier’s favorite movies offers a parallel to his life—his own personal story of seeking a vocation to the priesthood.

In the story of the family-since-birth is called “Valentine,” the main character is a young woman named Valentine who, along with her family, is torn between two paths for her future.

The family’s father was a priest in the Church, and the mother was a schoolteacher. Valentine’s parents encouraged her to pursue both paths, and she was faced with the decision of choosing one.

On the one hand, Valentine could follow in her family’s footsteps and become a priest herself. On the other hand, she could continue her education and pursue a career outside of the Church.

Eventually, Valentine decides to follow her heart and become a priest. She is ordained and begins serving the people of her community with dedication and compassion.

Deacon Brockmeier’s own life story is similar, as he is torn between two paths in his life.

The path of priesthood was always present in his life, but he was also drawn to a career in education. As he grew older, he became more and more drawn to the priesthood, and he finally decided to pursue it earnestly.

Deacon Brockmeier says that his decision was a mixture of his own discernment and the guidance of his spiritual mentors.

He sought the advice of his priest mentors and trusted in God’s guidance to make the right decision.

In choosing the priesthood, Deacon Brockmeier felt a deep calling to serve the people of his community and to help others grow in their faith.

He says, “I felt a real calling to the priesthood, and I knew that this was where I was meant to be.”

Deacon Brockmeier’s ordination to the priesthood will be a significant moment in his life, as he will finally be able to put his vocation into practice and serve the people of his community with the grace and wisdom of a priest.

In reflecting on his journey, Deacon Brockmeier says that the most important lesson he has learned is the value of trust and faith.

He says, “I have learned to trust in God’s plan and to have faith in His guidance.”

This lesson has been especially important in his discernment process, as he has faced many difficult decisions along the way.

Deacon Brockmeier encourages others who are considering a vocation to the priesthood to trust in God’s plan and to pray for His guidance.

He says, “I encourage others to pray to God and to seek His guidance in their discernment process.”

Deacon Brockmeier says that his vocation to the priesthood is a testimony to the love and care of God.

He says, “I have been blessed with a strong sense of vocation and a deep love for the Church.”

Deacon Brockmeier’s ordination to the priesthood will be a moment of great joy and celebration for him and his family.

He says, “I am excited to begin my priestly ministry and to serve the people of my community.”

Deacon Brockmeier’s ordination will be a moment of great significance in his life, and he looks forward to serving the people of his community with the grace and wisdom of a priest.

As he prepares for his ordination, Deacon Brockmeier says that he is grateful for the support and guidance of his family, friends, and mentors.

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As he prepares for his ordination, Di
Take the high road, Bishop Coyne tells Catholic communicators

ST. LOUIS (CNS)—Today’s age of cyberbullying and online vitriol, says Bishop Christopher J. Coyne, auxiliary bishop for the Archdiocese of Indianapolis, “is not immune from such negative discourse.”

“Let’s just not add coarseness out there. ‘Let’s just not add coarseness out there.’”

Bishop Coyne also noted that the Church is not immune from such negative discourse, saying, “One of the most destructive activities in the Church today is the internecine fighting among people and groups who claim to be Catholic.”

Echoing this message, he quoted Cardinal Timothy Dolan, who delivered the keynote address at May 11 at the Brooklyn Diocese’s observance of World Communications Day said: “The character assassination on the Internet by those claiming to be Catholic and Christian has turned it into a graveyard of corpses strewn all around.”

He noted the publication’s defense of Catholic organizations “that have endured unjust attack,” he said, adding that he is “proud of any role I have played in this legacy.”

As publisher, Erlandson oversaw OSV Newsweekly and many other OSV periodicals, books and resources. He said that in that role, he “sought to defend the Church’s right to speak out on all the issues of the day, to defend the Church’s right to participate in the debates that animate the public square, but to do so without rancor or for the sake of the spirit of loyalty, honesty and intelligence that I hope I have defined all that we published.”

In editorials and articles, OSV Newsweekly “has spoken out in defense of religious liberty and supported — both in court and in our pages — the opposition to the HHS [Health and Human Services] mandate regarding contraception, sterilization and abortion-inducing drugs. We have addressed religious freedom issues worldwide, and defended the rights of taxpayers.”

The publication also has addressed the sex abuse crisis, he said, “both saluting the Church for the policies it has put in the wake of the crisis, but also addressing the failures of leadership that occurred and that so wounded our Church.”

He noted the publication’s defense of Catholic organizations “that have endured unjust attack,” he said, pointing in particular to Catholic Relief Services (CRS), the U.S. bishops’ overseas relief and development agency. “CRS has been the target of malicious and shameful witch hunts,” Erlandson said.

He said he was deeply honored to win the England award and paid tribute to former and current staffers at OSV, including his predecessor as publisher, Bob Lockwood. The England award is named for the Irish-born bishop of Charleston, S.C., who founded The Catholic Miscellany in 1822. As publisher of the newspaper, Bishop England defended separation of Church and state, saying it was good for both entities. He also espoused freedom of religion. Presented annually, the award recognizes publishers in the Catholic press for the defense of First Amendment rights, such as freedom of the press and freedom of religion. It is the CPA’s highest award for publishers.

In 2015, Erlandson received the CPA’s St. Francis de Sales Award.†

Erlandson said: “Our vocation is to be the voice of the Church. That is our responsibility and our privilege.”

“This is a dangerous time. We are looking at competing ideological agendas that too often are incompatible with the Gospel, and that too often threaten the weakest among us — both born and unborn — the undocumented, the terminally ill, the poor and neglected.”

“Let’s just not add coarseness out there,” he added.

Bishop Coyne urged the journalists and communication leaders to follow the example of St. Thérèse of Lisieux, who saw every task as a chance to make the love of God more concrete.

Bishop Coyne also noted that the Church is not immune from such negative discourse, saying, “One of the most destructive activities in the Church today is the internecine fighting among people and groups who claim to be Catholic.”

Echoing this message, he quoted Cardinal Timothy Dolan, who delivered the keynote address at May 11 at the Brooklyn Diocese’s observance of World Communications Day said: “The character assassination on the Internet by those claiming to be Catholic and Christian has turned it into a graveyard of corpses strewn all around.”

Father Rossica, CEO of Canada’s Salt and Light Catholic Media Foundation, also described Catholic online conversations as sometimes “more a culture of death than a culture of life,” the bishop said.

Instead of responding in kind, Bishop Coyne urged the journalists and communication leaders to follow the example of St. Thérèse of Lisieux, who saw every task as a chance to make the love of God more concrete.

With this in mind, he said every news story, video, blog post, tweet, email or response to an online comment can “become an opportunity to manifest God’s love.”

He also reminded the group that the world they are writing in is constantly changing and is shifting to one that is largely non-religious and secular.

“Where are we now missionaries,” he said, which should influence writing, podcasts, videos and blog posts because these forms of communication might be bringing people the Gospel message for the first time.

“And here is something more to consider,” he said. “Our cannot give what one does not have.” In order to help others know Jesus, he said, “We must first know him ourselves.”†

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Faith

I recently learned to my chagrin, in fact, that a “recipe”
and extraordinary developments that may result in
together, we were unprepared for this unexpected loss. Yet,
Like so many experiences that shape a couple’s life
second children we suddenly experienced a miscarriage.

Pope Francis pays close attention to marriages that
be surprised by how readily they identify with the
pope’s depiction of the realities of married life. I
can readily identify with his mention of the need for
couples to “reaffirm their decision to love,” and “to
situation when between the births of our first and

Couples who remain faithful in marriage are a sign of God’s ‘age-old love’

By Mike Nelson

“With age-old love I have loved you; so I have kept my mercy toward you, declares the Lord through the prophet Jeremiah (Jer 31:3).

This “age-old love” is precisely what Pope Francis speaks of in the section of
“Amaris Laetitiae” (“The Joy of Love”), his recent apostolic exhortation on family and marriage, addressing what he calls
“the transformation of love” that married couples experience (#163-164). “It is a
deeper love,” the pope says, “a lifelong decision of the heart” (#163).

“That lifelong decision” is, in fact, a reflection of the unconditional love
God shows for each of us, as Scripture proclaims throughout the Old and New
Testaments, by word and example.

And what greater example of “the
transformation of love” can we find than
in the commitment of Mary and Joseph
to one another? Their marriage, though
turns out to be one not clearly anticipated when we married. Ultimately,

But it set the stage for a new phase in our lives together,
one not clearly anticipated when we married. Ultimately,

Indeed, the presence of children in
any marriage is going to transform that
relationship in some way—hopefully in
a way that promotes sharing, sacrifice
and humility, essential components in
any marriage built on a foundation of
God’s love.

Pope Francis further points out in
“The Joy of Love” that marriage “finds new
forms of expression and constantly seeks
new ways to grow in strength,” made
possible, he adds, by daily effort (#164).

But none of this, he adds, is possible
“without paying to the Holy Spirit for an
outpouring of his grace, his supernatural
strength and his spiritual fire, to confirm,
direct and transform our love in every new
situation” (#164).

On, as St. Paul proclaims, “By prayer
and petition, with thanksgiving, make
your requests known to God. Then
the peace of God that surpasses all
understanding will guard your hearts
and minds in Christ Jesus” (Phil 4:6-7).

New spouses exchange rings as Pope Francis, pictured in the background, celebrates the marriage rite for 20 couples
during a 2014 Mass in St. Peter’s Basilica
at the Vatican. This “age-old love” is
precisely what Pope Francis speaks of in
“Amaris Laetitiae” (“The Joy of Love”), his recent apostolic exhortation on family and
marriage. (CNS photo/Paul Haring)

Translation: God loves us at our
darkest moments, and we are called to
do likewise in marriage and in families.

Pope Francis, love, and God are present, what lies ahead for married
couples—salvation through Christ
Jesus—is truly joyful, says St. Peter,
even though “you may have to suffer
through various trials” (1 P 1:6).

And trials, says Pope Francis, lead to
transformation that strengthens those
committed to their marriage.

“Even amid unresolved conflicts and
cursed emotional situations, [married
couples] daily reaffirm their decision
to love, to belong to one another, to
share their lives and to continue loving
and forgiving.

“Each progresses along the path of
personal growth and development. On
this journey, love rejoices at every step
and in every new stage” (#163).

(CNS photo/Paul Haring)

Couples who remain faithful in marriage are a sign of God’s ‘age-old love’

By David Gibson

Why do lasting marriages last? Pope Francis appears to
want to start a worldwide conversation centered on this
question.

Given present-day statistics on divorce, close attention
frequently is devoted to its causes. But how prepared
are we citizens of the 21st century to converse about the
situation when between the births of our first and

Marriages last when couples pray, ‘reaffirm their decision to love’

By David Gibson

"With age-old love I have loved you; so I have kept my mercy toward you, declares the Lord through the prophet Jeremiah (Jer 31:3).

This "age-old love" is precisely what Pope Francis speaks of in the section of "Amaris Laetitiae" ("The Joy of Love"), his recent apostolic exhortation on family and marriage, addressing what he calls "the transformation of love" that married couples experience (#163-164). "It is a deeper love," the pope says, "a lifelong decision of the heart" (#163).

"That lifelong decision" is, in fact, a reflection of the unconditional love God shows for each of us, as Scripture proclaims throughout the Old and New Testaments, by word and example.

And what greater example of "the transformation of love" can we find than in the commitment of Mary and Joseph to one another? Their marriage, though hardly conventional, was, without a doubt, filled with deep and unwavering love as they raised the child God had given them.

Joseph, assisted by an angel in a dream, was certainly transformed in his understanding of marriage. And Mary, we are told by St. Luke, often reflected "in her heart" on all that transpired in the life of her young son (Lk 2:19).

Indeed, the presence of children in any marriage is going to transform that relationship in some way—hopefully in a way that promotes sharing, sacrifice and humility, essential components in any marriage built on a foundation of God’s love.

Pope Francis further points out in "The Joy of Love" that marriage "finds new forms of expression and constantly seeks new ways to grow in strength," made possible, he adds, by daily effort (#164).

But none of this, he adds, is possible "without paying to the Holy Spirit for an outpouring of his grace, his supernatural strength and his spiritual fire, to confirm, direct and transform our love in every new situation" (#164).

On, as St. Paul proclaims, "By prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Phil 4:6-7).

Paul also reminds us that our imperfections should not overshadow our love for one another. "God proves his love for us in that, while we were still sinners, Christ died for us" (Rom 5:8).

Translation: God loves us at our darkest moments, and we are called to do likewise in marriage and in families.

Pope Francis, love, and God are present, what lies ahead for married couples—salvation through Christ Jesus—is truly joyful, says St. Peter, even though "you may have to suffer through various trials" (1 P 1:6).

And trials, says Pope Francis, lead to transformation that strengthens those committed to their marriage.

"Even amid unresolved conflicts and cursed emotional situations, [married couples] daily reaffirm their decision to love, to belong to one another, to share their lives and to continue loving and forgiving.

"Each progresses along the path of personal growth and development. On this journey, love rejoices at every step and in every new stage" (#163).

(CNS photo/Paul Haring)
From the Editor Emeritus/Frank J. Fink

Imperial Church: Napoleon imprisoned two popes

(Ninth in a series of columns)

In last week’s column, I wrote about the attempts to destroy the Catholic Church in France at the end of the 18th century, first during the French Revolution and then the arrival of Napoleon Bonaparte. This week I would like to write a bit more about Napoleon, who has gone down in history as a military genius. He was also a great enemy of the Catholic Church.

Napoleon’s career began with the imprisonment of a pope was in 1798 after he and his army occupied Egypt; he would eventually return to that country in 1799 and invade Syria. During that invasion, he and his army captured the then-vacant Diocese of the Holy Land and seized the keys to the Church of the Holy Sepulcher, which had been in continuous use for almost 400 years.

Napoleon therefore entered into negotiations with Pope Pius VII and the two men agreed to the Concordat of 1801. The Concordat made possible the revival of the Catholic Church in France and was a momentous step forward in the development of modern Europe. Napoleon crowned himself rather than the pope, who was forced to move to Valence and, later, to Rome.

The pope finally returned to Rome for good on June 7, 1815. After Napoleon’s defeat at the Battle of Waterloo, most of the papal states was restored at the Congress of Vienna.

Grandparents, on the other hand, only feel responsible for the grands and greats’ safety. If the kids don’t want to take the time to brush their teeth, they let it pass. And if they want another cookie they say, why not? They aim for a reasonable balance, but they think of TV on late, on late, they let everyone stay up eating popcorn together, and then sleep late the next morning.

Parents do most of the legwork for children. They go to school conferences for them, attend their games and their dance recitals and ball games. They cart them and their friends around to play dates, then to music lessons, and then to school and social events. Finally, they teach them to drive themselves, much to everyone’s horror followed by relief.

On the next level, grandparents get most of the fun and not much of the grunt work. They help our parents feel that they are doing something better than just paying the bills when they get to bed a bit later than they can dream up.

We believe that we’re the ones who will equip them to face the world. Never obedient, healthy, and any other virtue we will teach them. We think we must work more, but not our kids, who are above average, as Garrison Keillor pointed out years ago, in his relationship with them is entirely different.

Our grown-up children are overwhelmed with feelings of love and loss. They have a history, so feel responsible for everything about our children. We think we must work more, but our children will be more virtuous anyway.

Parents teach us to brush our teeth, chew with our mouths shut, change our clothes, and take other civilized measures designed to maintain our health. We let their kids do their homework, and are introduced proudly to teachers and friends. Parents are more likely taken for granted.

Parents don’t care as much and correct us, but grandparents can be frivolous with kids. Once, I swept up a visiting little boy’s hunk.” Now, I’d never have done these things with my children, thinking I must maintain distance. Whatever the family is like, being a grandparent is something special.

When these little critters first take your hand with total trust and look at you with pure love, your initiation, they’ve made you the grandparent. Lucky us!

Today, with so many fractured families in our country, grandparents have often taken on the role of the parents. They have become the primary caregivers for their grandchildren, if not for their children.

By the time we have our grandchildren, we’re forced to start all over again with a new generation.

Whatever the family is like, a grandparent is something special. When we share the love and attention our children receive, every moment with them is special.

Coming of Age/Maria-Pia Negro Chin

Trying to be faithful, seeking the eternal in a busy world

I recently got a reality check from a lemma in a kids’ cooking show. Her name is Danny Jacobs, an actor who is the voice of King Julien, a lemur in the popular Madagascar series of movies. Jacobs was a guest on an event sponsored by DeSales Media Group—specifical, Sisters Story.org, a website that what the Church designates as World Heritage.

Jacobs, a Catholic and former seminarian, told the audience that “if you can love yourself the way God loves you, that is going to help a ton. When I was a kid, I tried to be everything to everyone. We have a lifetime of things going on in life. Jacobs, the sixth of seven children, has worked as a TV actor and has been on video games and earned Emmys for his work, but he keeps what’s important in focus. He spoke of the entertainment world’s role in ‘training society to value and pursue extrinsic things which are good.’

He made it clear how easy it is to get wrapped up in what we are doing, accomplishing or failing to do that we can’t stress enough how much God loves us in these moments. We are going to take it to the next moment. We see what the moment of joy can escape them. I know, because I’m a kid myself.

I started struggling with the whirlwind of activities in high school when—after coming home from a weekend away from my native Peru with my parents and siblings—I found that in addition to studying, tennis, soccer, track, singing, and being involved in extracurricular activities such as clubs, sports, volunteer work, etc., I also had to go to my parents’ church every Sunday and have that activity with the next. Sometimes the joy of the moment can escape them. I know, because I’m a kid myself.

I began working on my list of what I need to do and should be doing. I can only imagine how young people must feel with the responsibilities they have outside of the classroom. Even when we try to be faithful to God, it is easy to feel overwhelmed or discouraged, especially when we have a lot of homework, extracurricular activities, and work to finish. But something Jacobs said that day has stuck with me: ‘We are ‘in the world but not of it’ and that is God’s love for us.’

I was also encouraged and felt less stressed about it. We can have many conflicting thoughts and emotions. But, maybe if we identify what the things are, that passing can be open our eyes on the things that are eternal.

(Catholic News Service) (Catholic News Service) (Catholic News Service)
Eleventh Sunday in Ordinary Time/ Msgr. Owen E Campion

Sunday Readings
Sunday, June 12, 2016

• 2 Samuel 12:7-10, 13
• Galatians 2:16, 19-21
• Luke 7:36-8

The first reading for this weekend’s liturgy is from the Second Book of Samuel. Scholars refer to First and Second Samuel as historical books. Historical books in the Bible do not exactly fit the description of history books today, not because they are untrustworthy or make-believe, but because the point of the book is to tell a religious story. For the authors of these works, as well as for the prophets, nothing was more important in life than being true to God.

In this reading, the prophet Nathan confronts King David about his adulterous relationship with Bathsheba, the wife of Uriah, a Hittite leader. Ancient Hebrews detested adultery, and only one thing was worse, namely adultery with a pagan. Such unions weakened the commitment of Israel to the one, true God.

Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him.

St. Paul’s Epistle to the Galatians furnishes the second reading. This passage splendidly reveals what genuine Christian living is. “I live now not for myself, but for Christ who died for me.” St. Peter sees Christ in trust and love. †

The Gospel does not give us the exact details from which the woman was brought to the house of Simon. It is not the story of a sinful woman. The text does not describe what type of woman she was, only that she was a sinner.

That develops our eternal soul!

My Journey to God

Fulfillment

By Phillip Gammon

What waits for us when birth unfolds?
As lives develop and manifest?
While seeking life’s purpose, consider
The unfolding of salvation had they been regarded as
What people think of us.

As a particular nature of the woman’s sin isn’t the point. She was gravely sinful. All, very much including Jesus, saw her as such. In the Jewish culture of the time of Jesus, the greatest sin that a woman could commit was prostitution and adultery.

Her gesture of washing the Lord’s feet and perfuming them was a great act of deference and humility.

God’s forgiveness, given in Christ’s mercy, is so great and unquestioning that the Pharisee, a specialist in theology, cannot fully comprehend what was occurring. Jesus had to explain God’s love in aparable.

Reflection

The place of women in the New Testament intrigues many people. As so often is said in the Gospels, the Apostles, all males, accompanied the Lord. They were Christ’s special students and followers. Also in the Lord’s company were several women, including Mary of Magdala, from whom seven demons had been expelled. The presence of the Apostles verifies their future role in the development of Christianity. The presence of the women shows the outreach of Jesus. Women, while not Apostles, hardly would have been admitted to the company of male figures so important to the unfolding of salvation had they been regarded as inferior.

Second, these readings teach that the mercy of God unquestioningly is given those who humbly and sincerely ask for it.

Now, if these women are forgiven, may we also be forgiven?

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Second, these readings teach that the mercy of God unquestioningly is given those who humbly and sincerely ask for it.

The Gospel does not give us the exact details of the sin of the woman who met Jesus. However, the sin committed by David in his liaison with the wife of Uriah, the Hittite, is clear. Together, the picture is vivid. The woman, as well as David, were guilty of grave sin.

Yet, God mercifully forgive them. The key for them, and now for us, is to give oneself totally to Christ in trust and love. †

Daily Readings

Sunday, June 13
St. Anthony of Padua, priest and doctor of the Church
1 Kings 21:1-6, 17-22
Psalm 51:3-6, 11, 16
Matthew 5:38-42

Tuesday, June 14
1 Kings 17:1-7
Psalm 51:3-6, 11, 16
Matthew 5:43-48

Wednesday, June 15
2 Kings 2:1-6, 14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 16
Strach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 17
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 18
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Question Corner/ Fr. Kenneth Doyle

Women have gained a more prominent place in the Vatican over past decade

Q
I read in a recent National Geographic there were only two countries in the world which do not allow women to vote. One was Saudi Arabia, which for centuries had treated second-class citizens—not permitting them to be seen in public, for example, except for their eyes, and prohibiting them from driving cars. The other place was Vatican City. Since that article appeared, Saudi Arabia has now extended voting rights to women, leaving the Vatican City State as the only exception. How do you explain that? (New York)

A
Your question is an understandable one, but a bit misleading. In fact, the only election held at the Vatican is the one to choose a new pope, and since the 11th century only cardinals of the Church have been eligible to vote. So if you’re one of the 800 citizens of Vatican City State, you don’t get to vote even if you’re a man—unless you happen to be one of the cardinals.

You might be interested to know that the number of women working at the Vatican has nearly doubled in the last 10 years, according to a recent study conducted by Vatican Radio. In 2012, a laywoman was named to the position of undersecretary of the Pontifical Council for Justice and Peace, the first laywoman to hold such a high-ranking post in the curial leadership.

Pope Francis has also recently appointed several women to the International Theological Commission, which assists the Vatican in reviewing doctrinal issues.

Q
I lost my firstborn son five years ago. Now I have another child, born premature, who is trying for a year to find a priest to baptize him. In addition to the lingering grief which comes from losing a child, I have both mental and physical illnesses which make it difficult for me to get to church every Sunday.

In fact, I have not been back to church since my child died, but I do pray, and I look forward to teaching my new little boy to pray and to know about God. I believe that my son will be able to get into heaven unless he is baptized, and I worry about that every day.

My parish said that I would have to attend church for three months before having my child baptized, but I never knew how I will feel on a particular Sunday so I can’t guarantee that I will be there. I don’t think it’s fair to my child to deprive him of baptism, of God’s protection and of the chance for heaven just because I am sick. Please tell me what I can do.

(My city of origin withheld)

A
Normally, to baptize a child a priest needs reasonable assurance that the child will be raised in the Catholic faith. When neither parent has been going to church, your parish has evidently chosen to require three months of regular attendance as a sign of your good intentions.

The parish may be unaware of your personal circumstances and the illnesses that make attendance difficult for you. You might make an appointment with your pastor and discuss your situation.

What you might also do is arrange for another Catholic adult—logically, one of your son’s godparents-to-be—to bring the boy to church as he grows up and to see to his religious education. The pastor of your parish may then change his mind and schedule the baptism. If not, you might write to your bishop and explain the circumstances.

Regarding your concern about your son’s salvation if he is not able to be baptized, I first want to commend your desire for the great gift of baptism for him. In ordinary circumstances, it is a principal means by which God the Father shares the love and life of his son Jesus with us and makes us heirs to the divine life. At the same time, if baptism isn’t possible for a person, especially for young children, the Church encourages us to cling to the hope that God provides. The Catechism of the Catholic Church does this by teaching that “the great mercy of God … and Jesus’ tenderness toward children … allow us to hope that there is a way of salvation for children who have died without baptism” (#1261).

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.)
Prayer powers light Christians must share with the world, pope says

VATICAN CITY (CNS)—Prayer powers the light that Christians are called to share with the world, Pope Francis said.

“You can do many great things for the Church—a Catholic university, a school, a hospital—and they will even build you a monument as a benefactor of the Church,” the pope said on June 7 during a morning Mass in the chapel of the Domus Sanctae Marthae.

“But if you don’t pray,” he said, all of those charitable efforts and works of mercy “will be a bit murky or dark” and without light because they weren’t rooted in prayer, he said.

“What is the Christian’s battery for making light? Simply prayer,” he said, “without light because they weren’t rooted in prayer, they were rooted in prayer.”

“Mercy ‘will be a bit murky or dark’ and without light because they weren’t rooted in prayer,” he said.

“Looking-glass spirituality” and “is empty,” the pope said.

“When God asks that Christians be the light of the world and salt of the Earth, they do it from the heart and gives God thanks and praise, he said.

“However, he said, it is important to share light and not be tempted to keep it for oneself, which would be a kind of ‘looking-glass spirituality’ and ‘is empty,’ he said.

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Parents are kids’ ‘best bet’ to buffer outside world, conference hears

UNITED NATIONS (CNS)—The future of humanity depends on parents’ commitment to protect and nurture their children, instil values and help children mature as human beings, speakers told a United Nations event to mark the fourth annual Global Day of Parents.

Despite a global retreat from parenthood and marriage, most children are being raised in stable two-parent families that are associated with good emotional, physical, social and economic outcomes, several speakers said during the June 1 event.

“The Importance of Fatherhood and Motherhood for Integral Development” was co-sponsored by the Holy See Mission to the U.N. and the Universal Peace Federation.

“The importance of moms and dads, and of their joint commitment in raising the next generation, cannot be overstated,” said Archbishop Bernardino Auza, the Vatican’s permanent observer to the U.N.

“The future of humanity depends on how well moms and dads do in their mission as teachers in forming their children’s values, socialization, trust, mutual respect and responsibility, education, hard work, affection, compassion, forgiveness, solidarity and ethical decision.”

Pope Francis, in his exhortation “Amoris Laetitia” (“The Joy of Love”) following a two-year-long synod process focused on families, holds motherhood and fatherhood in the highest esteem, and underscores the value of their harmonious cooperation for the good of their children, the archbishop explained. “Their combined service is greater than the sum of their individual work, and their children profit most from their complementary teamwork,” he said.

Paraphrasing Pope Francis, Archbishop Auza said, “Moms and dads as co-educators either instill in their children the trust and respect by their affection, example and trustworthiness, or by their failure to provide in this way, leave their children questioning whether their parents are concerned about them.”

Thomas Walsh is president of the Universal Peace Federation, which has adopted as its motto “the family is a school of love.” He said the family has underutilized potential for social development on small scales.

Parenthood should be won within a compelling narrative to give voice to social assets, he said.

Furthermore, two-parent families, compared with single-parent families, “often have more time, money, attention, kinship support and quality time to give to their children,” said Brad Wilcox, director of the National Marriage Project.

In a study of 110,000 U.S. families that were tracked from childhood to early adulthood, “we found that children from two-parent families were two times more likely to achieve higher educational outcomes,” he said.

Further, compared to children from lone-parent families, children from two-parent families were six times more likely to be employed by age 26, and 57% less likely to have been incarcerated by then.

Brad Wilcox, director of the National Marriage Project, points to a projection screen as he addresses a conference at the United Nations on June 1 on the importance of motherhood and fatherhood for the integral development of men, women, children and society. Looking on is Archbishop Bernardino Auza, the Vatican’s permanent observer to the U.N. The Holy See mission co-sponsored the event, which was held in observance of the U.N.’s Global Day of Parents.

(From photo/Gregory A. Shemitz)

“Moms and dads as co-educators either instill in their children the trust and respect by their affection, example and trustworthiness, or by their failure to provide in this way, leave their children questioning whether their parents are concerned about them.”

—Archbishop Bernardino Auza, the Vatican’s permanent observer to the United Nations, June 1

Project at the University of Virginia. Likewise, family instability creates stress, disrupts social networks and leaves less time for caregiving, he said.

Presentations also focused on motherhood, children not experiencing the advantage of a father in their lives, and the security children gain by seeing a healthy, loving relationship between their parents.

Brian Caulfield, director of the Fathers for Good, an initiative of the Knights of Columbus, said there is little public discussion about the high number of U.S. children being raised without a father.

“...there’s a general feeling that fathers are expendable,” he said. “Having imbued the brand, many men have retreated from making their mark.”

Pediatrician Meg Meeker said children gain security from the relationship between their parents, and strong character development comes from diverse exposure to mother, father and faith.

With children spending as much as eight hours a day on media and in front of video screens, compared to 17 minutes a day in the 1970s, Meeker said parents need to be the buffer to the outside world.

“Parents are kids’ ‘best bet’ to buffer outside world, conference hears”

34 minutes with their parents. Meeker said it is crucial for parents to be engaged and available so they can protect their offspring and set them on a path toward responsibility and maturity.

“...we need to believe we are what our children need. We are the guardian angels. We have to be the buffer to the world outside,” she added.

“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.”

MUSIC TEACHER (pre-K-8)
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Candidates must hold a valid Indiana’s teaching license. Interested applicants should send an electronic resume and letter of interest to Principal Frank Barlat at FBarlat@olg.org.

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—Meg Meeker, pediatrician and expert on parenting, June 1

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Australian priest takes pope’s call to be missionary of mercy

**What was in the news on June 10, 1966? A new archabbey for St. Meinrad, criticism for stifling dissent against the Vietnam War, and racial equality in purchasing**

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 10, 1966, issue by logging on to our archives at www.CriterionOnline.com.

- **Participate in Project Equality**
  
  *LANSING, Mich.—Four Michigan Catholic dioceses—Grand Rapids, Lansing, Marquette, and Saginaw—will commit their purchasing power to promoting racial justice and equal job opportunity. The four dioceses announced their intention to implement the Project Equality program, which will help dioceses and institutions to adopt equal employment policies.*

- **Editorial: Guns and glider**
  
  *President [Lyndon B. Johnson] has demanded that his Vietnam critics quit being “Nervous Nellies” and stand united “until the gallant people of South Vietnam have their own choice of their own government.” I do not think that those men out there fighting for us thought that we should enjoy the luxury of fighting each other back home,” he said. We seriously doubt that such a state of affairs is conducive to success in Vietnam War.*

- **Priest Gabriel Verkamp elected new Archabbot of St. Meinrad**

  *ST. MEINRAD, Ind.—Father Priester Gabriel Verkamp, O.S.B., who was born a few miles from the 112-year-old Benedictine monastery here, was elected archabbot Sunday during the 66-year-old native of Ferdinand will succeed Archabbot Bonaventure Knaebel, who was named as monastic superior on May 10. After his election, Archabbot Gabriel, who will be solemnly blessed in the office later in the summer, brings to the position 37 years experience as a monk, seminary professor and official, pastor and religious superior.*

- **Priest Father Richard Shortall, a missionary of mercy for the Jubilee Year of Mercy, speaks during Mass at St. Patrick and St. Brigid Church in Cooranbong, Australia**

  *Father Shortall is one of more than 1,000 priests—one of two in Australia—called to take on this ministry. He felt that he could do it with whatever he had, believing in a sign of the Church while waiting for anyone to take up the invitation to come through the door. Father Shortall said his biggest hope is that people accept that he is not trying to judge them and judging them and making things difficult for them. He has an opportunity to share their story with someone who is listening with compassion and who is not going to judge them. And I know from watching them and sitting with them, how important this has been for them. There is this incredible sense of relief, of being free. And for me, that’s the key component of a missionary of mercy during this jubilee. The conversation may lead to the sacrament of reconciliation, but not necessarily, and that’s OK. “When someone is sitting in that chair and I might be feeling weary, Father Shortall continued. “I tell myself the most important person I am meeting today is that person. And the most important thing I will do today is to listen to them and give them my attention. I’ve heard many people say, ‘Father I feel like a great weight has lifted from my shoulders.’ It’s so simple,” he added. “All you need to do is love them and accept them, to be available and present to them and to listen gently, instead of shouting at them and judging them and making things difficult for them.”

  *This is what [Pope] Francis is saying, we must reach out, and make sure people still feel welcome and part of the Church.*

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**Jesuit Father Richard Shortall, a missionary of mercy for the Jubilee Year of Mercy, blesses the graves of families and friends at St. Patrick and St. Brigid Church in Cooranbong, Australia, on May 27. Father Shortall, one of two missionaries of mercy in Australia, is traveling throughout the Maitland-Newcastle Diocese in a motor home to churches that have no resident priest.**

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