



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Making history

Former Anglican priest to be ordained first married priest in archdiocese, page 3.

CriterionOnline.com

June 24, 2016

Vol. LVI, No. 37 75¢

'They are family'



Franciscan Sister Christine Ernstes, right, shares a smile with Anna Johannigman and Anna's father, Joe Johannigman, before Mass on June 12 at Immaculate Conception Church in Millhousen in the Batesville Deanery. Anna sings during Mass while Joe plays the piano. (Submitted photo by Amy Hermesch)

Emotions run deep for retiring sister who helped parishes live their faith

By John Shaughnessy

MILLHOUSEN—Tears started to pool in the eyes of Franciscan Sister Christine Ernstes.

She could feel the emotion rising within her as she sat in the sanctuary during a recent Sunday Mass at Immaculate Conception Church in Millhousen, where she has served as the parish life coordinator for the past 21 years.

"I saw all these people coming up for Communion, and I thought of how all of them had touched my life, and how I had touched theirs," she recalls. "I almost cried just because they are so much a part of my life. They are family."

Sister Christine will say goodbye to

that parish family on July 3 as she retires just a few months shy of her 75th birthday. Everyone expects it to be an emotional day.

"Sister Christine has been a huge part of the faith community in Decatur and Jennings County," says Scott Hermes, the chairperson of the parish council. "In a lot of ways, when we think of the Catholic Church, we think of Sister Christine and the role she plays in helping to administer the faith and live out the Gospel. She has been our very real and direct link to the teachings of the Church."

It's the kind of tribute that will move Sister Christine close to tears again, but her face breaks into a smile when she thinks of the parish's plan for her sendoff. At first, a pig roast was planned, a farewell fitting of this rural, farming community

in the Batesville Deanery. Then the men of the parish decided to go with their "A" game—barbecued pulled pork.

"It's what they make for the parish auction," she says with a smile. "They take their time in letting the sauce soak in. It's so good."

From tears to smiles, Sister Christine has experienced a range of emotions since she came in 1995 to Millhousen, which is just 10 miles from where she grew up on a farm in the Greensburg area.

"It's been good because it's let me connect with my friends, and I've been closer to my family. My mom died that April, and I came here in November. People at my previous parish in Aurora [St. Mary of the Immaculate Conception]

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Too many couples do not understand marriage is for life, Pope Francis says

ROME (CNS)—Because most people today do not understand that sacramental



Pope Francis

marriage really is a bond that binds them to each other for life, many marriages today can be considered invalid, Pope Francis said.

Raising a point he has raised before, and one also raised by now-retired Pope Benedict XVI, Pope Francis insisted on June 16 that the

validity of a marriage implies that a couple understands that sacramental marriage is a bond that truly binds them to another for their entire lives.

"We are living in a culture of the provisional," he told participants in the Diocese of Rome's annual pastoral conference.

Answering questions after giving a prepared talk, Pope Francis told the story of a bishop who said a university graduate came to him saying he wanted to be a priest, but only for 10 years.

The idea of commitments being temporary "occurs everywhere, even in priestly and religious life. The provisional. And for this reason, a large majority of sacramental marriages are null. They say 'yes, for my whole life,' but they do not know what they are saying because they have a different culture," he said.

The Vatican press office, publishing a transcript the next day, adjusted the pope's words to read, "A part of our sacramental marriages are null because they [the spouses] say, 'Yes, for my whole life,' but they do not know what they are saying because they have a different culture."

Jesuit Father Federico Lombardi, Vatican spokesman, said transcripts of the pope's off-the-cuff remarks always are reviewed for precision and clarity prior to publication. "When dealing with particularly important topics, the revised text always is given to the pope himself. That happened in this case, therefore the published text was approved expressly by the pope."

See MARRIAGE, page 2

Archbishop Lori finds encouragement for the Church in ongoing religious liberty struggles

By Sean Gallagher

Second of two parts

The Church in the U.S. is in the midst of its fifth annual Fortnight for Freedom, a period of prayer, advocacy and education related to religious liberty enshrined in the First Amendment of the U.S. Constitution.



Archbishop William E. Lori

The bishops in this country established the Fortnight in 2012 in part because of the mounting threats to religious freedom both in the U.S. and around the world.

In the four years since the first Fortnight, those threats have in some ways only

increased. The Islamic State has killed many Christians in the Middle East for their faith and driven many more from their ancestral homes.

In America, the pressure on religious liberty has been seen in recent years in such wide-ranging issues as care for immigrants to implications of the legal redefinition of marriage in the U.S. Supreme Court's 2015 *Obergefell v. Hodges* ruling.

At the same time, religious freedom has been successfully defended in the judicial system.

Two years ago, the Supreme Court ruled in *Burwell v. Hobby Lobby* that the freedom of expression of religion of the owners of closely held businesses was protected by the federal Religious Freedom Restoration Act.

Last month, the Supreme Court in its *Zubik v. Burwell* decision paved the way to a mutually agreeable negotiated settlement



between the federal government and many Catholic and Christian organizations that were opposed in conscience to the Affordable Care Act's abortifacient, sterilization and contraceptive mandate.

In an interview with *The Criterion*, Baltimore Archbishop William E. Lori reflected on this decision by the high court, other challenges to religious liberty, and the role this freedom should play in political considerations leading up to the presidential election in November.

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FAMILY

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said it was my mom's doing that I came to Millhousen so I could be closer to my dad. He died three years ago. It was a blessing to be that close."

From the beginning, Sister Christine has tried to grow and nourish the roots of faith and family that have always been part of this farming community.

"When I first came, I was responsible for both Immaculate Conception and St. Denis [in Jennings County] parishes," she says. "I told them we could make them faith-filled places of prayer, worship and community outreach to others, but it was up to all of us to do it.

"They've always been willing to live their faith in all ways—reaching out, caring for each other, and coming together in worship. There are times when I am very humbled by the faith of the people around me. I try to do what I challenge them to do."

One of the most challenging times came in 2013 when the archdiocesan "Connected in the Spirit" planning process led to St. Denis Parish being closed and merged into Immaculate Conception.

"It was hard, but I think it has gone well," she says. "It took effort on my part and the effort of the people in both parishes. They were willing to reach out to one another. When we put out our last parish pictorial directory, one of the first pictures was of the last Mass at St. Denis. Underneath it, it said, 'the newest members of Immaculate Conception Parish.'"

No one has had a better view of the difference Sister Christine has made in this community than Kathy Westrick, who was already serving as the parish's coordinator of religious education when Sister arrived.

"She works so hard, and she's done an awful lot—spiritually and also financially," Westrick says. "We were hurting financially before she showed up. Her motto is, 'If you give to the charities, God will take care of you.' So when we do an auction every year, some of that money is donated to the charities we take care of. It's worked out ever since she's been with us."

Westrick's voice gets softer as she adds, "She's very compassionate, very thoughtful, just a good person. She's always been there for us—and me personally—during a lot of sad times in our lives. She fit in from the beginning. She was used to country life, and we're a country parish. It was a good match."

That sentiment came to life when Sister Christine stopped by Millhousen's lone restaurant—Stones—on a recent day for lunch. She was welcomed warmly by diners who meet

weekly to play euchre, a group that has called her to step in when one of the regulars isn't available. They asked her for prayers for family members in need. They told her they will miss her. They bragged about her as much as she raved about the restaurant's fried chicken and homemade pies.

Sitting at one of the tables, 94-year-old Martha Fry—a lifetime member of Immaculate Conception—describes Sister Christine as "an inspiration."

"She's been such a marvelous leader in our church in every way," Fry says. "She was with my brother when he was dying. It was such a comfort to me to know that she was there to pray and be with his daughters when he was dying. She has a very pleasant personality, and she's very concerned about the parish. We are really going to miss her."

The feeling is mutual for Sister Christine, whose nearly 54 years in religious life have also included service at Holy Spirit Parish, St. Philip Neri Parish and Marian University, all in Indianapolis.

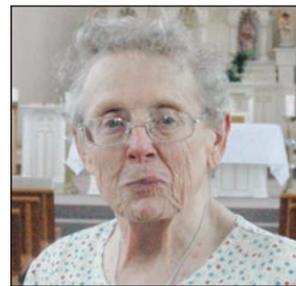
As she prepares to move to the Franciscan Sisters' motherhouse in Oldenburg, she smiles at the memories of how the parishioners of Immaculate Conception and St. Denis parishes always looked out for her.

"When the weather is bad, the men of the parish refuse to plow my driveway because they don't want me out on the town. Instead, they come and take me to town or wherever I need to go.

"That shows the warmth and caring of the people here. They are good, welcoming people, and I have so much gratitude for them. I will miss all of them." †

Franciscan Sister Christine Ernstes listens as Lane Asher talks with her, Kendra Martin, Rhett Martin, left, and Ryker Martin (his back to the camera) before Mass on June 12 at Immaculate Conception Church in Millhousen in the Batesville Deanery.

(Submitted photo by Amy Hermesch)



'They've always been willing to live their faith in all ways—reaching out, caring for each other, and coming together in worship. There are times when I am very humbled by the faith of the people around me. I try to do what I challenge them to do.'

—Franciscan Sister Christine Ernstes

MARRIAGE

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Attitudes toward marriage are influenced strongly by social expectations, the pope said, telling the story of a young man who told the pope he and his fiancée had not celebrated their wedding yet because they were looking for a Church with decor that would go well with her dress. "These are people's concerns," the pope said. "How can we change this? I don't know."

Pope Francis told participants that when he was archbishop of Buenos Aires, Argentina, he banned "shotgun weddings" from Catholic parishes because of the strong social pressure to marry placed on a couple expecting a baby could mean they were not fully free to pledge themselves to each other for life through the sacrament.

It was important, he said, that the couples were not abandoned, but were assisted by the Church. Many of them, he said, "after two or three years would marry. I would watch them enter the church—dad, mom and the child holding their hands. They knew well what they were doing."

"The crisis of marriage is because people do not know what the sacrament is, the beauty of the sacrament; they do not know that it is indissoluble, that it is for one's entire life," he said. "It's difficult."

Meeting in July 2005 with priests in northern Italy, Pope Benedict also raised the question of the validity of marriages that, while performed in the Church, bound together two baptized Catholics who had little understanding of the faith, the meaning of the sacraments and the indissolubility of marriage.

Asked about Communion for a divorced and civilly remarried person, Pope Benedict had responded, "I would say that a particularly painful situation is that of those who were married in the Church, but were not really believers and did so just for tradition, and then finding themselves in a new, nonvalid marriage, convert, find the faith and feel excluded from the sacrament."

Pope Benedict said that when he was prefect of the Congregation for the Doctrine of the Faith he asked several bishops' conferences and experts to study the problem, which in effect was "a sacrament celebrated without faith."

He said he had thought that the Church marriage could be considered invalid because the faith of the couple celebrating the sacrament was lacking. "But from the discussions we had, I understood that the problem was very difficult" and that further study was necessary.

According to the *Code of Canon Law*, "For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation."

In a formal speech in 2015 to the Roman Rota, a marriage tribunal, Pope Francis said: "The judge, in pondering the validity of the consent expressed, must take into account the context of values and of faith—their presence or absence—in which the intent to marry was formed. In fact, ignorance of the contents of the faith could lead to what the code [of canon law] calls an error conditioning the will. This eventuality is not to be considered rare as in the past, precisely because worldly thinking often prevails over the magisterium of the Church." †

Ordination Mass to be live-streamed on archdiocesan website on June 25

At 10 a.m. on June 25, the Archdiocese of Indianapolis will live-stream on its website—www.archindy.org/streaming—the ordination liturgy of six priests at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Joseph W. Tobin will ordain transitional deacons James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicholas Ajpacaja Tzoc to the priesthood.

The ordination Mass will be archived on the website so it can be viewed in the future as well. †

The Criterion

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

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

Postmaster

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2016 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Postmaster:
Send address changes to:
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6/24/16

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Former Anglican priest to make history as first married priest in archdiocese

By Sean Gallagher

On June 29, transitional Deacon Luke Reese, a former Anglican priest, will become the first married priest in the Archdiocese of Indianapolis when he is ordained in a liturgy witnessed by his wife Gina of 24 years and their seven children.

Soon after, Deacon Reese will begin ministering in parishes in central and southern Indiana, another step in a winding spiritual journey for him and his family.

"I'm really excited about it," said Deacon Reese, who was ordained to the diaconate on May 31. "I look forward to the adventure of it all."

Since the Reese family was received into the full communion of the Church in 2012, they've sought to live out their faith as many Catholic families strive to do. At the same time, they've been a family of firsts.

They and two other families were the first from an Anglican background in central and southern Indiana accepted as members of the Houston-based Personal Ordinariate of the Chair of St. Peter, which was established in 2012 by Pope Benedict XVI. The ordinariate functions like a diocese for former Anglicans and Episcopalians in the United States and Canada.

In full communion with the Church, the ordinariate is able to maintain its Anglican spiritual heritage in its worship—and in having married men ordained as priests.

Reese's history-making will continue when Bishop Steven J. Lopes, the shepherd of the ordinariate, ordains him a priest on June 29 at the Cathedral of Our Lady of Walsingham in Houston.

Deacon Reese will minister to ordinariate members in central and southern Indiana at Our Lady of the Most Holy Rosary Parish in Indianapolis and is expected to assist at other archdiocesan parishes.

"I look at the priesthood as service—service to God's people," Deacon Reese said. "It's not about me, ultimately. It's about what I can do to be the face of Christ for somebody who might not otherwise see the face of Christ in a given day."

'We're all saints in the making'

Throughout nearly 25 years of marriage, Deacon Reese has sought to show Christ's face to Gina and their children through his loving care and concern for them.

As a priest, he'll also do this for a broader spiritual family.

"I think my experience as a father is going to be invaluable in thinking of my congregation as my spiritual children," Deacon Reese said. "It's not a one-time thing. Everybody is a project. We're all saints in the making."

Deacon Reese became a priest in the making shortly after he and his family were received into the Church in 2012.

He had been ordained a priest in the Anglican tradition about 10 years ago. To be properly formed for priestly life and ministry as a Catholic, he began commuting in the fall of 2012 from his family's home in Indianapolis to Saint Meinrad Seminary and School of Theology in St. Meinrad.

He also received assistance from the archdiocesan vicariate for clergy, religious and parish life coordinators in formation for pastoral ministry.

Although he has now been in formation for the priesthood for four years, when asked how he views his upcoming ordination he says with a laugh, "Scary."

"I don't know if you can ever really be ready for something as big as the priesthood," Deacon Reese said. "There are a lot of expectations placed upon a man who is put up in front of a congregation. He needs to be a solid leader.

"He just doesn't say Mass for people. He provides an example."

'Our family is just like any other'

Deacon Reese's family shares his healthy respect for the enormity of what's about to happen in his life—and theirs.

"It's exciting, a little overwhelming, a little scary, because of the awesome nature of this," said Gina. "It's a very important, holy role that he's going to be assuming. And I'm supporting him in that. I'm his partner in life."

"I've been thinking about how our family life will change," added Alasdair Reese, 16, who will be a junior this fall at Bishop Chatard High School in Indianapolis. "I'm nervous. But if it's what my dad wants to do, I think he should go for it."

Although the Reese family is aware of the high demands of priestly life and ministry that Deacon Reese will take on, he and Gina have sought to maintain reasonable expectations for their children.

"I think we've tried hard to not to make our children feel like they have to be perfect," she said. "There can be a lot of pressure and implied expectations. Whether it's real or not, the feeling is that 'Well, Dad's going to be a priest. Then we always have to be on our best behavior.'

"Our family is just like any other family, trying to know, love, and serve God to the best of our abilities. Our situation is atypical of the average Catholic family's, but we are really just like everyone else."

In fact, Gina believes that the challenge to balance priestly ministry with family life will have similarities to what many families face.

"It's really no different from being the family of a business man who travels or a fireman who is on call, only a priest is in the business of ministering to God's people," she said. "We support him in that with all the sobriety and humility that the vocation demands.

"I don't fully know or understand all that may be required of us as a family as a result of Luke's call to ministry, but does anybody ever know what lies ahead of any major decision in life? Do we parents fully understand what parenthood will involve? Do newlyweds fully comprehend marriage and how it will form and change them over the course of a lifetime?"

'We support the celibate ministry'

Although having a Catholic priest at the head of their family will be something that the Reeses will learn to live with in the weeks and months to come, Deacon Reese sees the history that he's making by being the first married priest to serve in the archdiocese more as an exception due to his ties to the Anglican tradition than groundbreaking.

"We support the celibate ministry within the Church," he said. "And we recognize its value."

He doesn't foresee making the fact that he is married a prominent part of his ministry in archdiocesan parishes.

"I'll go into situations and people may know me [to be a priest], but they won't necessarily know about me," he said. "I don't plan to make an issue of the fact that I'm married with kids in my sermons or in parish life."

Although people who attend Masses that Deacon Reese will celebrate may not know he is married, leaders in the ordinariate and the archdiocese have worked to make sure that he'll be able to financially support his family through what he'll earn through his priestly ministry.

That will include times when he'll offer pastoral counseling to people experiencing family difficulties. Although he has his own experiences of family life, Deacon Reese said he wants to be careful not to "read my family's situation into the larger pastoral family situation."

"There are going to be some things where there is some overlap, and I'll counsel someone and think, 'Well, we've had this in our household,'" Deacon Reese



Father C. Ryan McCarthy, left, places a deacon's dalmatic on transitional Deacon Luke Reese during a May 31 ordination Mass at the Cathedral of Our Lady of Walsingham in Houston in which Deacon Reese and two other men were ordained for the Personal Ordinariate of the Chair of St. Peter. Father McCarthy is pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, where members of the ordinariate in central and southern Indiana worship. (Submitted photo)

Deacon Luke Reese

- **Age:** 47
- **Wife:** Gina
- **Children:** Ella, Abby, Alasdair, Olivia, Edmund, Owen and Irene
- **Home Parish:** Our Lady of the Most Holy Rosary Parish in Indianapolis
- **College:** Hanover College in Hanover, Ind.; Butler University in Indianapolis; University of Michigan in Ann Arbor, Mich.
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** "Unless the Lord build the house, they labor in vain who build. Unless the Lord guard the city, in vain does the guard keep watch" (Ps 127:1).
- **Favorite saint:** St. Peter Damian
- **Favorite prayer or devotion:** An ancient prayer to Mary known as *Sub Tuum Praesidium* ("Under Your Patronage"): "We fly to your patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen."
- **Favorite movie:** *England, My England*
- **Favorite authors:** Blessed John Henry Newman and C.S. Lewis
- **Favorite book:** The Bible; *Dune* by Frank Herbert
- **Hobbies:** Music, judo, camping, gardening



Transitional Deacon Luke Reese and his wife Gina pose with their seven children. They are, from left in the front row, Edmund, Irene and Olivia. Back row: Ella, Alasdair, Owen and Abby. (Submitted photo)

said. "But I don't want to do that."

Instead, he'll seek to "differentiate myself [in my priestly ministry] from my home experience ... to counsel them better" by not seeing his experience with his family as necessarily normative for people in other situations.

'We are blessed to have him'

In whatever way Deacon Reese will be called upon to minister to Catholics in the ordinariate and the archdiocese, Father C. Ryan McCarthy, pastor of Holy Rosary, is certain that he will show a love for the Church.

"He exhibits his great love for the Church in everything he does," Father McCarthy said. "It's a desire to give God honor and glory through the Church."

Bishop Lopes shares Father McCarthy's perspective on Deacon Reese.

"Luke possesses a true generosity of

heart and an obvious love of Christ and his Church," he said. "We are blessed to have him beginning his ministry as a Catholic priest and continuing to build up the body of Christ, leading more and new disciples into a life-giving relationship with God."

Deacon Reese will begin this ministry in the archdiocese with an Anglican Use Mass at 11:30 a.m. on July 3 at Holy Rosary.

From there, he'll begin ministry at Holy Rosary and other parishes in the archdiocese.

"A priest is for service," Deacon Reese said. "A priest is not his own man. He's for Christ. He's for the Church and God's people."

(For more information about the Personal Ordinariate of the Chair of St. Peter, visit www.ordinariate.net.) †



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Editorial



Chinese Catholics receive Communion in 2012 during Christmas Eve Mass in Beijing.
(CNS photo/How Hwee Young, EPA)

The Catholic Church in China

Let us pray for the Catholic Church in China.

Some people are unaware that there are at least 10 million Catholics in China, perhaps as many as 12 million. Is it any wonder, then, that Pope Francis is trying to have a closer connection with them?

The Chinese government has persecuted Catholics in the past, and occasionally continues to do so. It's believed that at least two bishops and six priests are still in prison. Back in 1949, the officially atheist government expelled both Catholic and Protestant missionaries. Then, in 1957, the Communist Party established the state-run Chinese Patriotic Catholic Association (CPA), which rejected any authority from the Vatican.

Today, it's estimated that more than 5 million Catholics belong to the CPA, while the rest of the Catholics are part of an underground Church that accepts Pope Francis as its head.

According to Gerard O'Connell, *America* magazine's Vatican correspondent, at the end of 2015, there were 112 Catholic bishops in China, 99 of them in active ministry. Seventy of them are recognized by the Chinese government, while 29 are underground and are not recognized by the government. Currently, the Vatican recognizes all but eight of the 112.

However, the Vatican and the Chinese government disagree on the number of dioceses. The Vatican recognizes 138, which means that there are now about 40 dioceses without bishops. China recognizes only 97 dioceses.

The Vatican is anxious to come to an agreement about the appointment of bishops, or it's quite likely that the CPA will ordain 10 to 20 bishops without papal approval.

Obviously, both the Catholic Church and the Chinese government claim the right to appoint bishops. The Church has had a long history of disputes with governments over this issue, and wants to retain the right to appoint. But it has compromised with governments in the past and probably recognizes the necessity to do so now.

The usual solution has been for one side to nominate several candidates for the position,

and for the other side to select from the nominees. The question, then, is who has the authority to nominate and who has the authority to appoint?

There were reports that China's President Xi Jinping encouraged talks between China and the Vatican after both he and Pope Francis were at the United Nations last September. He is said to have been surprised, but impressed, that the leader of the smallest country in the world drew so much more attention than he, the leader of the country with the largest population, did. Of course, the Chinese government would not acknowledge that.

Pope Francis, for his part, has made it known that he wants to meet with President Xi. During his visit to South Korea in 2014, he sent a message to the Chinese people as his plane crossed Chinese territory, and President Xi and Pope Francis have exchanged greetings. The pope has entrusted Cardinal Pietro Parolin, the Holy See's secretary of state, with the task of normalizing relationships with the Chinese government.

The difficulties are considerable. One of them is that the Holy See now has diplomatic relations with Taiwan, which China considers part of China. The Holy See would like to have diplomatic relations with both, but that might not be possible.

There's also the situation with Bishop Thaddeus Ma Daqin of Shanghai. In 2012, he was appointed an auxiliary bishop by both the Vatican and the CPA. During his episcopal ordination, three bishops recognized by the Vatican laid hands on Ma, but when two CPA bishops were about to do so, Ma rose and embraced them instead. He then announced to the congregation that he was resigning from the CPA. He received prolonged applause from the congregation, but was soon arrested and has been confined to house arrest ever since. In 2014, the Vatican recognized Bishop Ma as the Bishop of Shanghai after the death of Bishop Joseph Fan Zhongliang.

The Cathedral of the Immaculate Conception in Beijing has two Masses in English and one in Italian on Sundays. Those of us who have attended one of them can vouch for the devoutness of the Chinese Catholics. During the liturgy, they pray for Pope Francis just as we do.

—John F. Fink

OPINION

Making Sense of Bioethics/Fr. Tad Pacholczyk

Seeing through the intersex confusion

On rare occasions, babies can be born with ambiguous genitalia, and parents and physicians may be uncertain about whether a newborn is a little boy or a little girl. While testing for sex chromosomes is invariably part of figuring out these cases, the genetics alone may not always tell the whole story.

Both genes and physiological factors like hormonal conditions in the womb can contribute to our primary and secondary sex characteristics and, unsurprisingly, disorders in our genes or our *in utero* hormonal milieu can contribute to deflecting the development of our maleness or femaleness.

For the most part, our genetic sex (XX female or XY male) serves as the best guide to the true sex of an individual, though in rare situations, even the sex chromosomes themselves can have anomalies.

For example, when somebody is born with Klinefelter Syndrome (XXY), they develop not only as a male due to the presence of the Y chromosome and its testosterone-producing influence, but also as a "feminized" male because of the influences of the additional X chromosome.

When strong hormonal influences are at play, as in another disorder called Congenital Androgenital Syndrome, a genetically normal XX female can have increased testosterone production by her adrenal glands, resulting in the development of external male-like genitalia, even though she also has ovaries, a vagina, and a uterus.

While the term "intersex" is sometimes used to describe situations where an individual has non-standard genital anatomy, it typically has a broader range of meanings. Some have argued that a person has to be born with both ovarian and testicular tissue to count as being intersex, but "intersex" is an imprecise term that can describe a range of situations in which a person is born with an internal reproductive anatomy or an external sexual anatomy that is not in accord with the typical expectations for femaleness or maleness.

Sometimes the suggestion is made that intersex individuals are, in fact, neither male nor female, but fluid, malleable or "bisexual," with sexual identity residing somewhere between male and female. This kind of explanation is untenable.

Human beings, along with most other members of the animal kingdom, are marked by an ineradicable sexual "dimorphism," or "two-forms," namely, male and female. When problems arise in the development of one of these forms, this does not make for a new "third form," or worse, for an infinite spectrum of different sexual forms.

Instead, intersex situations represent cases

in which a person is either male or female, but has confounding physiological factors that make them appear or feel as if they were of the opposite sex, or maybe even both sexes.

In other words, the underlying sex remains, even though the psychology or gender they experience may be discordant. Put another way, intersex individuals may be "drawn away" from their intrinsic male or female sexual constitution by various anatomical differences in their bodies, and by opposing interior physiological drives and forces.

This can be further complicated because of strong cultural forces that contribute to the confusion by sanctioning a paradigm of complete malleability in human sexual behaviors that militates against an understanding of sex-based "hard-wiring."

Even though it may not be popular to affirm the fact, people suffer from sexual development disorders in much the same way that they suffer from other kinds of developmental disorders, whether of the cardiac/circulatory system, of the nervous/intellectual system or others. No one, of course, should be subjected to bias or mistreatment due to a bodily disorder they may have been born with, but in treating such persons, we always strive to return their cardiac or intellectual functions to their proper baseline, rather than inventing a new abnormal as the norm and defining that as a "treatment," as some are tempted to do with sexual development disorders.

While a newborn's "intrinsic maleness" or "intrinsic femaleness" may be difficult to assess in certain more complicated intersex cases, the point remains that there is an "intrinsic" or "underlying" sexual constitution that we must do our best to recognize, respect, and act in accord with. We must carefully acknowledge, nurture and accept our given embodied sexual nature as male or female. Willfully denying or acting against that given nature will constitute little more than a prescription for disillusionment and dishonesty.

Pope Benedict, in a December 2013 address, echoed these concerns when he mentioned the errors found in various new philosophies where "sex is no longer a given element of nature, that man has to accept and personally make sense of..."

To live in an ordered way, with an ordered masculinity or femininity, is certainly one of the great challenges of our time, and we can only undertake this important task by insisting on the correspondence of our minds to reality—especially to the deeply inscribed reality of our unique embodiment as male or female.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

In appreciation for Father Robeson and Bishop Simon Bruté College Seminary

Twelve years ago, amid the activity and excitement of a coed Catholic university, Father Robert "Bob" Robeson began the formation of a seminary for young men.

His work began on one floor of a residence hall at Marian University in Indianapolis with a handful of boys who wanted to discern a call to serve God. He began to instill in them their love for God, and help them discover their own abilities and talents. They left Marian as men, well founded in those abilities and understanding of God's love.

Over time, the seminary grew and took over the property vacated by the sisters at the Carmelite Monastery, just a few blocks south of the Marian campus. It now serves the college seminary formation needs of the Archdiocese of Indianapolis, as well as

several surrounding dioceses. There will be nearly 50 students living there in formation this fall.

Indianapolis is now recognized for the entrepreneurial talents of individuals starting new technology companies that employ hundreds of well-trained individuals. Less understood are those individuals that use that same entrepreneurial spirit to create environments where individuals can discern their relationship with their Creator and their vocation in life. Father Bob can stand tall in the founding and nurturing of Bishop Simon Bruté College Seminary.

As an archdiocese, we are truly blessed to have the Catholic formation programs offered by Marian University and Bishop Simon Bruté College Seminary. As parishes, we have the opportunity to utilize these resources.

We owe a debt of gratitude to Father Bob for the love and care he has given in establishing our college seminary.

Art Berkemeier
Serra Club of Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

The vocation of the family is ‘to teach love’

The mystery of the Christian family can be fully understood only in the light of God’s tender mercy. To discover the vocation of the family—today and always—we must look to Jesus who treated everyone he met “with love and tenderness, accompanying their steps in truth, patience and mercy as he proclaimed the demands of the Kingdom of God.” The Lord is with our families today “as we seek to practice and pass on the Gospel of the family” (“The Joy of Love,” #60).

Scripture teaches, and our Catholic faith affirms, that marriage is a gift to be honored. This divine gift includes sexuality, which unites a man and a woman in love and provides for the further gift of children. Jesus teaches that the marriage bond is “indissoluble,” a permanent, unbreakable bond that “should not be viewed as a ‘yoke’ imposed on humanity but as a ‘gift’ granted to those who are joined in marriage” (#62).

How is this possible—a bond that is liberating not burdensome? The answer is the grace of Christ which allows families “to bear witness to the love of God and to live the life of communion” (#63).

Our model is, of course, the Holy Family of Nazareth. Pope Francis tells us that “the incarnation of the Word in a human family, in Nazareth, by its very newness changed the history of the world.” How did “the mystery of Christmas and the secret of Nazareth, exuding the beauty of family life” change world history (#65)? By revealing that the vocation of every human family since Adam and Eve is to give witness to the unconditional love of God in every time and circumstance. “Nazareth teaches us the meaning of family life, its loving communion, its simple and austere beauty, its sacred and inviolable character,” Pope Francis teaches, quoting Pope Paul VI’s Address to Nazareth on Jan. 5, 1964.

The Church sees marriage as a community of life and love, with love at the very heart of what it means to be a family. In chapters 4 and 5 of “The Joy of Love,” Pope Francis devotes serious attention to defining what “love” means—not in the abstract, but very specifically and concretely.

But for our purposes here, it’s enough to say that the vocation of marriage

and family life is to teach love—both within the family circle and as a witness to others including extended family, neighbors and friends, the larger Church and society as a whole. According to God’s plan, the family is a “school of love” and a “domestic Church” that bears witness to the intimate and loving relationship that exists between God and his people.

“The sacrament of marriage is not a social convention, an empty ritual or merely the outward sign of a commitment.” This is what distinguishes our view of marriage from the secular understanding. We see marriage as something holy—“a gift given for the salvation and sanctification of the spouses” and a sacramental sign of the relationship between Christ and his Church (#72).

Mutual self-giving in the sacrament of marriage grounds the couple in Christ’s love. “Sexual union, lovingly experienced and sanctified by the sacrament, is in turn a path of growth in the life of grace for the couple” (#74). Whatever challenges confront married couples and their families, the grace of

the sacrament is present—to encourage, support and sustain them in spite of their imperfections and failings.

The Church does not teach that the sacramental grace given to married couples makes them somehow perfect or impervious to sin. That’s why families that are serious about their love and fidelity to each other, and their witness to the world, are strongly urged to participate fully in the sacramental and communal life of the Church. The old saying that “the family that prays together stays together” should not be passed over lightly. There is a fundamental truth here. The more we practice it, the stronger our families will be.

Pope Francis concludes his chapter on the vocation of family life by affirming—yet again—the sanctity of all human life. “Here I feel it urgent to state that if the family is the sanctuary of life, the place where life is conceived and cared for, it is a horrendous contradiction when it becomes a place where life is rejected and destroyed” (#83).

May God bless our families. May he keep them tender, loving and safe from all harm! †

La vocación de la familia es la ‘enseñanza del amor’

El misterio de la familia cristiana solamente puede comprenderse a cabalidad al observarla bajo la luz de la tierna misericordia de Dios. Para descubrir la vocación a la familia, hoy y siempre, debemos seguir el ejemplo de Jesús quien trató a todo aquel que encontró “con amor y ternura, acompañando sus pasos con verdad, paciencia y misericordia, al anunciar las exigencias del Reino de Dios.” El Señor acompaña a nuestras familias hoy en día en su “interés por vivir y transmitir el Evangelio de la familia” (“La alegría del amor,” #60).

Las Escrituras nos enseñan que el matrimonio es un don que debe honrarse y nuestra fe católica afirma esta noción. Este don divino comprende la sexualidad que une al hombre y a la mujer en el amor y que es el preámbulo del don de los hijos. Jesús nos enseña que el lazo del matrimonio es “indisoluble,” una unión permanente e indestructible que “no hay que entenderla ante todo como un ‘yugo’ impuesto a los hombres sino como un ‘don’ hecho a las personas unidas en matrimonio” (#62).

¿Cómo es esto posible: un lazo que libera y no ata? La respuesta es la gracia de Cristo que permite que las familias puedan “estimoniar el amor de Dios y

vivir la vida de comunión” (#63).

Nuestro modelo es, por supuesto, la Sagrada Familia de Nazaret. El papa Francisco nos dice que “la encarnación del Verbo en una familia humana, en Nazaret, conmueve con su novedad la historia del mundo.” ¿Cómo transformó el “misterio de la Navidad y el secreto de Nazaret, lleno de perfume a familia” la historia del mundo? (#65). Al revelar que la vocación de cada familia humana desde Adán y Eva es dar testimonio del amor incondicional de Dios en todo momento y circunstancia. “Enseñe Nazaret lo que es la familia, su comunión de amor, su sencilla y austera belleza, su carácter sagrado e inviolable,” nos dice el papa Francisco citando el *Discurso en Nazaret* del papa Pablo VI, dado el 5 de enero de 1964.

La Iglesia considera al matrimonio como una comunidad de vida y de amor, en la que el amor es el núcleo de lo que significa ser una familia. En los capítulos 4 y 5 de “La alegría del amor” el papa Francisco concentra su atención en definir el significado del “amor,” no en términos abstractos sino de forma específica y concreta.

Pero a los fines de nuestra reflexión aquí, baste con decir que la vocación al matrimonio y la vida familiar es

transmitir la enseñanza del amor: tanto dentro del círculo familiar como también dar testimonio a los demás, incluso a parientes más distantes, vecinos y amigos, la Iglesia a mayor escala y la sociedad en general. De acuerdo con el plan de Dios, la familia es la “escuela del amor” y una “iglesia doméstica” que ofrece testimonio de la relación íntima y amorosa que existe entre Dios y su pueblo.

“El sacramento del matrimonio no es una convención social, un rito vacío o el mero signo externo de un compromiso.” Esto es lo que distingue nuestra perspectiva del matrimonio de la idea seglar. Vemos el matrimonio como algo sagrado: “es un don para la santificación y la salvación de los esposos” y un signo sacramental de la relación entre Cristo y su Iglesia (#72).

La entrega mutua en el sacramento del matrimonio es lo que conecta a los esposos con el amor de Cristo. “La unión sexual, vivida de modo humano y santificada por el sacramento, es a su vez camino de crecimiento en la vida de la gracia para los esposos” (#74). Sean cuales sean los desafíos que enfrentan los matrimonios y sus familias, la gracia del sacramento se hace presente para animarlos, brindarles apoyo y

sustentarlos pese a sus imperfecciones y fallas.

La Iglesia no nos enseña que la gracia sacramental que reside en los esposos hace que de alguna forma sean perfectos ni inmunes al pecado. Es por ello que se exhorta a las familias que toman en serio su amor y su fidelidad, así como también el testimonio que dan al mundo, a que participen plenamente en la vida sacramental y comunal de la Iglesia. El viejo adagio de que “la familia que reza unida permanece unida” no debe considerarse como meras palabras ya que encierra una verdad fundamental. Mientras más lo practiquemos, más fuertes serán nuestras familias.

El papa Francisco concluye su capítulo sobre la vocación a la vida familiar reafirmando una vez más la santidad de toda la vida humana. “En este contexto, no puedo dejar de decir que, si la familia es el santuario de la vida, el lugar donde la vida es engendrada y cuidada, constituye una contradicción lacerante que se convierta en el lugar donde la vida es negada y destruida” (#83).

Que Dios bendiga a nuestras familias. ¡Que las mantenga tiernas, amorosas y protegidas de todo mal! †

Traducido por: Daniela Guanipa

Events Calendar

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

June 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **6th Annual World Refugee Day Dinner**, 6:30 p.m., guest speaker Chandreyee Banerjee, Catholic Relief Services Midwest regional development director, ethnic foods, music, refugee artwork, program updates, suggested \$25 donation. RSVP: HelpCreateHope.org.

June 29

Indy FertilityCare, 3802 W. 96th St., Suite 310, Indianapolis. **Creighton Model Intro Session**, 6:30 p.m., \$35 per couple by June 22, \$50 after June 22, registration due by June 26. Information and registration: 317-217-7332 or lizfcp@indyfertilitycare.com.

July 1

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

July 2

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m.

assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Fourth of July Ole! Festival**, 3-11 p.m., music, entertainment, children's area, Texas poker, American and Latino food, view downtown fireworks. Information: 317-637-3983.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **July 4 Tri-Parish Mass and breakfast**, 9 a.m., continental breakfast after Mass. Information: 317-257-4297, ltansy@saintmatt.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

July 7-9

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **69th Annual Festival and Monte Carlo**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, minimum \$10 purchase of ride/food/drink vouchers per family or individual, youths under 18 must be accompanied by an adult; games for all ages, 20 Midway rides, games of chance, bingo, corn hole, 30 booths, ethnic and fair food, beer and music, silent auction, big cash jackpots; family dinners each night 5-7:30 p.m., \$8 for adults, \$4 for children. Information: 317-353-9404, festival@holyspirit.cc, bit.ly/1XXr7vP.

July 8

Cathedral High School, 5225 E. 56th St., Indianapolis. **Mass for Vocations**, 8:30 a.m. Information: 317-748-1478.

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 drawings up to \$25,000, 5 p.m.-midnight each day. Information: 812-232-8421.

July 9

St. Bartholomew Church, 1306 27th St., Columbus. **The King's Singers: Postcards from Around the World**, concert by Grammy-winning British sextet, doors open 6:45 p.m., concert 7:30 p.m., tickets \$25, group discounts available. Tickets: music office at St. Bartholomew, Viewpoint Books and Columbus Visitors Center, and ticketriver.com/event/16850. Information: 812-379-9353, ext. 237.

July 10

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Chicken Fest 2016**, 11 a.m.-6 p.m., chicken dinners, \$12 adults, \$10 ages 10 and younger, raffle. Information: 812-537-3992, ext. 2.

Deadline for RSVP to Father Thomas Sccecina Memorial High School Class of 1976 40-year Reunion. Reunion is on Sept. 10, 6-10 p.m., Milano Inn, 231 S. College Ave., Indianapolis, \$55 per person or \$100 per couple, pay online by Aug. 10 via PayPal, or write a check payable to Sccecina Memorial Class of 1976 and send by Aug. 10 to Sccecina Class of 1976, 7625 Cape Cod Circle, Indianapolis, IN 46250-1844. E-mail RSVP by July 10 or send questions to SMHS1976Reunion@gmail.com.

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

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

Retreats and Programs

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

July 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Twelve Step Weekend Retreat for Women**. Information: 317-753-8527.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **AA retreat, "Powerlessness, Weakness and Strength in Recovery,"** Benedictine Father Colman Grabert, presenter, \$255 single,

\$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12-14

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek retreat, **"Monastic Practices,"** Benedictine Brother William Sprauer, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs



Dr. Gerald and Paula (Spellman) Stahl, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrated their 50th wedding anniversary on Jan. 22.

The couple was married on Jan. 22, 1966, in Most Holy Name of Jesus Church in Beech Grove.

They have three children, Michelle Richardson, Christian and Daniel Stahl.

They also have nine grandchildren. †



Cadet Michael Joseph Breen II

West Point grad

Cadet Michael Joseph Breen II, a former member of Christ the King Parish in Indianapolis, graduated from the U.S. Military Academy on May 21. He is the son of Michael and Sally Breen, also former members of Christ the King Parish and now members of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese.

All Saints Parish to display Nativity sets from around the world during festivals

All Saints Parish in Dearborn County will host a display of 70 Nativity sets from around the world during its three summer festivals in July and August.

The display will be available for viewing beginning on July 16-17 at the festival on the St. John the Baptist campus, 25743 State Road 1, Guilford. The next festival to host it will take place from July 30-31 on the St. Martin campus, 8044 Yorkridge Road, Guilford. The tour of the Nativity sets will conclude on Aug. 13-14 during the festival on the St. Paul campus, 9789 N. Dearborn Road, Guilford.

For more information about the display of the Nativity sets, call 812-576-4302 or send an e-mail to parishoffice@etczone.com. †

Shop INN-Spired Gift Shop in Beech Grove to hold sale on July 9

Shop INN-Spired Gift Shop, located at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, is having a sale from 9 a.m.-3 p.m. on July 9.

The shop will offer books and other items at 50 percent off in a separate

room, while still offering a variety of spiritual gifts, jewelry and books for sale in the gift shop.

Visitors can also enjoy a free soft-serve ice cream cone.

For more information, call Dema Newby at 317-788-7581, ext. 5. †

SS. Francis and Clare of Assisi Parish seeking local artists for fall festival

SS. Francis and Clare of Assisi Parish in Greenwood is seeking local artists for its seventh annual Art in the Park on Sept. 23-24. This upscale event will feature local artists displaying and selling their masterpieces while live music radiates and local wines are offered.

Art in the Park is an indoor event, and all artwork must be handcrafted by the artist. Artists are being sought who create

oil paintings, water color paintings, pen-ink drawings, photography, pottery, jewelry, wood art and more. Booth space is 10 feet by 10 feet, and artists must bring all materials, such as tables, chairs, table cloths, etc.

More information and an application form are available by logging on to www.ss-fc.org/page.cfm?p=586, or contact Rory Small at 317-752-1129 or rorysmall@yahoo.com. †

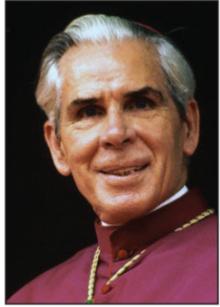
National Spelling Bee participant



Larisa Tuttle, an eighth-grade homeschooled member of the Association of Roman Catholic Home Educated Students, which meets at St. Michael-St. Gabriel Archangels School in the Indianapolis West Deanery, finished in a tie for 22nd place at the Scripps National Spelling Bee in Washington on May 26. The contest started at the local level nationwide with an estimated 11 million students. Larisa was one of 285 spellers nationwide—and one of only 13 spellers from Indiana—who qualified for the finals. She was one of 45 who made it to the final round on May 26. Larisa, 14, is the daughter of Marc and Dzintra Tuttle. The Tuttles are members of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Diocese of Lafayette. Marc is president of Indianapolis Right to Life. (Submitted photo by Marc Tuttle)

Family petitions court to move body of Archbishop Sheen to Peoria

PEORIA, Ill. (CNS)—The family of the late Archbishop Fulton J. Sheen has petitioned the Supreme Court of the State of New York to allow the transfer of the sainthood candidate's remains to Peoria.



Archbishop Fulton J. Sheen

Joan Sheen Cunningham, 88, Archbishop Sheen's niece and his oldest living relative, filed a petition on June 13 asking that the trustees of St. Patrick's Cathedral in New York City—where Archbishop Sheen has been entombed in a crypt following his death on Dec. 9, 1979—and the Archdiocese of New York allow his remains to be disinterred and transferred to Peoria for interment in a crypt at St. Mary's Cathedral.

According to a June 14 press release from the Diocese of Peoria, Cunningham—who resides in New York—has the support of other living relatives of the famed orator and media pioneer who was born in El Paso and ordained a priest of the Diocese of Peoria.

Peoria Bishop Daniel R. Jenky is "immensely grateful" for the family's action, and looks forward to the resumption of Archbishop Sheen's beatification and canonization cause, which has been suspended for nearly two years since the Archdiocese of New York denied the bishop's request to move the body to Peoria.

The Diocese of Peoria similarly greeted the news with "great joy" and said with the progress already made in the cause, a beatification could be celebrated shortly after the arrival of the remains in Peoria and with the approval of Pope Francis. The diocese has been a promoter of Archbishop Sheen's canonization cause for 14 years. The Congregation of the Causes of the Saints at the Vatican reportedly has no objection to the transfer of the body.

"I am confident that the Archdiocese of New York will cooperate fully with the request of the family of Archbishop Sheen," said Msgr. James Kruse, vicar general of the Diocese of Peoria. "I cannot imagine that the archdiocese would oppose the family's petition presented to the court. It is our hope that the archdiocese will offer their consent to this petition in order to expedite these matters."

In a statement e-mailed to Catholic News Service (CNS) later in the day on June 14, the New York Archdiocese said Church officials there will need time to review the petition announced by the Illinois diocese, but added that "it is definitely encouraging that the Diocese of Peoria seems ready to reopen the cause so that the much desired process toward beatification and canonization can resume."

The petition signed by Cunningham notes that she was "extremely close" with her uncle and helped care for him up until his death. Cardinal Terence Cooke of New York asked Cunningham for permission to bury Archbishop Sheen in the St. Patrick's Cathedral crypt.

The reasons for the family's decision to seek the transfer of his remains to Peoria include the long efforts of the Diocese of Peoria and the Archbishop Fulton John Sheen Foundation to pursue the cause for canonization.

The petition notes he was raised in the cathedral parish, it is where he was ordained a priest of the diocese in 1919, and it is close to where his parents are buried.

The Diocese of Peoria said the transfer could take place as soon as the court grants approval.

In its statement, the New York Archdiocese said that it had asked the Peoria Diocese to "officially reopen the cause, with the understanding that the archbishop's earthly remains would then be sent to Peoria for a beatification ceremony as soon as one was announced, and then returned after an appropriate time" to the crypt beneath the high altar of St. Patrick's Cathedral.

The statement noted that several weeks ago—"with the advice and consent" of Cunningham—the archdiocese put forward a proposal to balance Archbishop Sheen's "personal wish" to be "permanently buried" at its cathedral "with the understandable desire of the Diocese of Peoria to have his earthly remains present in their diocese for the celebration of his long hoped-for beatification."

It also said that the Vatican Congregation for Saints' Causes "tells us all that is holding up the cause is the letter from the bishop of Peoria reopening the cause he closed two years ago."

With the Peoria Diocese's announcement of the petition, the New York Archdiocese said it was pleased to learn "there appears to be progress" on "a cause for which we have all worked hard." †



Joan Sheen Cunningham, niece of the late Archbishop Fulton J. Sheen, prays with her family during a 2009 memorial Mass for her uncle at St. Patrick's Cathedral in New York. The family of Archbishop Sheen has petitioned the Supreme Court of New York state to allow the transfer of the sainthood candidate's remains to Peoria. (CNS photo/Gregory A. Shemitz)

Pope Francis' prayer intentions for July



- **Universal: Indigenous Peoples**—That indigenous peoples, whose identity and very existence are threatened, will be shown due respect.
- **Evangelization: Latin America and the Caribbean**—That the Church in Latin America and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigor and enthusiasm.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

California

MISSIONS PILGRIMAGE

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OCT. 30-NOV. 4, 2016

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- Visit to 5 missions
- Daily mass
- Visit Sausalito
- Vineyards of Sonoma's wine country
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Marriage

ANNOUNCEMENTS

Be a part of our Fall Marriage Edition

July 15, 2016, issue of *The Criterion*

If you are planning your wedding between June 30 and Feb. 1, 2017, we invite you to submit the information for an announcement on the form below.

E-mailed photos
Photos should be saved in jpg format and be a minimum 300 dpi resolution. Color photos are preferred. We recommend if possible, to have a photo where the couple's faces are close to each other. Please send your photo as an attachment to the e-mail: nhoefer@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located at the bottom.

If you are unable to e-mail a photo, you may mail us a photo to scan with the bottom form. Please no photocopy photos. If you want the photo returned, please include a returning addressed envelope with a postage stamp on it.

Deadline
All announcements and photos must be received by 10 a.m. on Monday, July 1, 2016. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Natalie Hoefler, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Monday, July 1, 2016, at 10 a.m.
Please print or type:

Name of Bride (first, middle, last)	Daytime Phone
Mailing Address	City State Zip Code
Name of Bride's Parents (first, last)	
City	State
Name of Bridegroom (first, middle, last)	
Name of Bridegroom's Parents (first, last)	
City	State
Wedding Date	Church City State

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Signature of person furnishing information Relationship Daytime Phone

LIBERTY

continued from page 1

A native of New Albany who grew up in Our Lady of Perpetual Help Parish, Archbishop Lori serves as chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty.

The following is an edited version of a recent interview with Archbishop Lori.

Q. What was your reaction when you learned that the high court in *Zubik v. Burwell* had vacated the lower court rulings and remanded them back to those courts? Many of those lower court rulings had been in favor of the federal government and against various Church organizations.

A. "I was hopeful. "As we looked at the possible outcomes, we had to naturally pray hard that we didn't have an out-and-out defeat. And we did not have that. We have lived for another day. That's for the good. "So, I'm cautiously optimistic. And I hope that the negotiations will now proceed apace."

Q. Did you feel any frustration over the fact that these cases, which came about through the issuing of the abortifacient, sterilization and contraceptive mandate more than four years ago, could have so easily been avoided as the Supreme Court's ruling suggests?

A. "Well, naturally. But I'll put it this way. The Little Sisters [of the Poor, a petitioner in the *Zubik* case,] have been very inspiring. It is true that this issue has dragged on for a very long time. All of us are tempted to feel uneasy. "But, in fact, I think they have helped us to see the importance of persevering. And they've done this because of their joyful witness. They manifest the joy of religious life, the joy of serving, and the desire to use their freedom for service in all that they say and do. "They are helping all of us in this struggle to keep our chin up and to keep going. So, I'm very, very grateful for them."

Q. While the *Zubik* decision by the Supreme Court appears to be at least a partial victory for the supporters of religious liberty, is there at least part of you that wishes that the Supreme Court could have ruled on the merits of the case, as it did in the *Burwell v. Hobby Lobby* case?

A. "I don't know. I don't know enough about the inner workings of the court to know if that would have been a good thing or not. It is what it is. Now we have to move ahead and go back to the lower courts. "We're happy that the unfavorable decisions were vacated, and we now have the opportunity to live for another day. We should be grateful to the dear Lord, gather up our resources and move ahead."



Women religious and others demonstrate against the Affordable Care Act's contraceptive, sterilization and abortifacient mandate on March 23 near the steps of the U.S. Supreme Court in Washington. In May, the court vacated all lower court rulings in the case and remanded the cases back to those courts in what has been hailed as a partial victory for religious liberty advocates.

(CNS photo/Jaclyn Lippelmann, Catholic Standard)

Q. There may be cases in the coming years in which the Supreme Court will have another chance to rule on the questions about religious liberty raised in the *Zubik* case. How do the current presidential campaign and the cultural trends swirling around it either encourage you, or make you concerned about the future makeup of the Supreme Court and how that might affect its decisions on religious liberty cases?

A. "Obviously, one has to look with concern with regard to the future appointment to the high court. And that certainly is one of the things that, as faithful citizens and conscientious voters, ought to be in our minds as we go to the polls and vote for a president."

Q. The federal departments of justice and education recently issued a letter of guidance to school districts across the nation that notified them that the Obama administration considers Title IX to require schools receiving federal funding to accommodate transgender students in their use of bathroom facilities and in school-sponsored activities. How might this step by the Obama administration affect future religious liberty concerns for Catholic colleges, universities, high schools and grade schools that, either directly or indirectly, receive federal funding?

A. "The letter is of concern, I think, to Catholic higher education, because Catholic colleges and universities often receive [federal] research grants. "It's also true that our other schools receive other sorts of public funding. There is also an exemption [for faith-based organizations], and I think we have to look very carefully to see how that applies to us and to what extent it can help us. "It's also important to know that this is being challenged in many states, and

probably will be challenged in even more states than is currently the case."

Q. Given the presumptive nominees for president for the two major political parties in the U.S., it is plausible that the steps taken against religious liberty by the Obama administration might very well continue in other forms in the future, no matter who is elected in November.

How should Catholics in the U.S. keep religious liberty in their minds and hearts in the months leading up to the election as they continue to form their consciences and consider how best to contribute to the common good by their participation in this important part of our political process?

A. "One of the things that we need to do during this election year is to pray for our country, pray that wisdom will prevail. I think that's a very important thing. "We need to pray for our country and not just for its prosperity, but also that it would be a beacon of justice and a force for good in the world. We have to think about that as we go to the polls. "We also have to raise our voices and express our expectations to candidates that we do expect our nation to champion those who are being persecuted abroad, and to keep our fundamental freedoms burning brightly in our own country. "Sometimes, I think we're a little timid about saying things like that. But we shouldn't be."

Q. Overarching these specific concerns on culture, politics and religious liberty, how might you encourage Catholics in the U.S. to continue defending this first of freedoms at a time when it seems more challenged than ever?

A. "It seems to me that not only do we need to be informed about the Church's teaching and our country's heritage with



Visit fortnight4freedom.org to:

- Find resources to help you learn more about religious liberty
- Learn what the Church teaches about it
- Learn how it is being challenged across the country and around the world
- Enter into the stories of witnesses to religious freedom from across the centuries
- Watch a video sponsored by the U.S. bishops about religious liberty

regard to religious freedom, but we also need to understand how those freedoms are impacted by the cultural issues that are before us, whether it's potential restrictions on religious institutions following *Obergefell* or whether it is the fate of religious freedom restoration laws at the state level, or whether it's very local, such as city ordinances that sometimes restrict religious liberty or the suppression of free speech and religious liberty on college campuses.

"Awareness of these things is important. When most people are complacent or unaware of these things, then they proceed unabated. When they're raised up for discussion and light is shined upon them, they often do not withstand scrutiny. "We also have to work within whatever political party we belong to, to raise these issues. That won't always be popular or well received. But I think that it's really the work of lay people to create a just and a tranquil culture. "Priests and bishops teach and provide encouragement and support. But it is really lay people who shape the culture. So this is principally the work of the Catholic laity. This is one of the ways that the hour of the laity must be made manifest. "It might be as simple as being a part of a legislative network of one's state Catholic conference. It might be getting updates from the USCCB [United States Conference of Catholic Bishops] or from the Becket Fund or any one of these other groups. There are a lot of ways that we can be engaged and a lot of ways that we can instantly make our voices heard. We should do that. "We shouldn't just say that other people are opinion makers. We should make a few opinions ourselves, don't you think?"

(To read part 1 of The Criterion's interview with Archbishop William E. Lori, visit www.CriterionOnline.com.) †

Chairman, witnesses at hearing look at threats to religious freedom

WASHINGTON (CNS)—U.S. Rep. Chris Smith, R-New Jersey, said on June 16 that "religious liberty is called America's 'first freedom.'"

"[Religious liberty] is the right to believe, or not to believe, and to practice one's religion according to the dictates of one's own conscience," said Smith, who convened a hearing on Capitol Hill on global threats to religious freedom.

Smith, a member of the House Committee on Foreign Affairs, is chairman of its Subcommittee on Africa, Global Health, Global Human Rights and International Organizations.

He was joined by panel of witnesses: David N. Saperstein, the State Department's ambassador-at-large for international religious freedom; Robert P. George, McCormick professor of jurisprudence at Princeton University; and M. Zuhdi Jasser, president of the American Islamic Forum for Democracy. Smith emphasized that



Rep. Chris Smith

religious liberty is not only an "American value," but a "universal principle."

"The right to religious freedom flows from the dignity of every human person and, as such, deserves to be protected everywhere and for everyone," said Smith.

Despite the universal right to religious liberty, Smith said that it is not a right that is offered to all people.

"The world is experiencing a crisis of religious freedom that poses a direct challenge to U.S. interests in the Middle East, Central and East Asia, Russia, China and sub-Saharan Africa," said Smith.

He mentioned how countries around the world are "facing systematic violence and discrimination" by both the government and "non-state actors" such as Islamic State militants in the Middle East and Boko Haram in Africa.

"These non-state actors have created global instability through their murderous religious intolerance," said Smith. "If the U.S. does not have a comprehensive strategy to deal with these groups, the genocide, killings, beheadings and sexual violence targeting religious minorities will happen again and again."

Smith proposed the idea that religious liberty is not only a "human rights concern," but "a key component of our national security."

Eighteen years ago, Congress passed the International Religious Freedom Act of 1998, making the protection of religious liberty a priority of U.S. foreign policy, said Smith.

Recently, Smith introduced the Frank Wolf International Religious Freedom Act, H.R. 1150, along with Rep. Anna Eshoo, D-California. Wolf, for whom the bill was named, was the primary author of the original international freedom measure and a "tireless champion of the poor and persecuted," said Smith.

"Religious freedom can act to undermine the religion-related violence perpetuated by non-state actors," said Smith. "The tolerance and open dialogue embodied in religious freedom is the best antidote to extremism."

Smith said diplomacy, paired with military and economic efforts, "can help undermine the conditions that nurture groups like ISIL, Boko Haram, extremist Hinduism, or radical Buddhism." ISIL is another acronym for Islamic State.

"In a world where some people are willing to kill and die for their faith and where anti-Semitism persists even in the most tolerant of places, it is more important than ever for the U.S. to engage in a robust religious freedom diplomacy," said Smith. †

Pilgrims walk 60 miles to visit shrine of St. Theodora and 'grow closer to God'

By Natalie Hoefler

PLAINFIELD—Under the hot sun, exhausted from walking nearly 60 miles along U.S. 40, Gina Hines decided she had just about had it.

"We'd been in a lot of traffic, with no shoulder to walk on," said the member of SS. Francis and Clare of Assisi Parish in Greenwood. "I kept having to get back up on the curb where it's sandy and the ground was uneven. ... I was ready to quit."

Just then, her group came upon a shaded, even trail that ultimately led just two blocks from the final destination of the day's trek.

Such moments of divine providence were plenty for the 10 members of the Archdiocese of Indianapolis and the Diocese of Lafayette who made a 60-mile walking pilgrimage from Plainfield to Terre Haute, with the shrine of St. Theodora Guérin on the grounds of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods as their final destination. They started in Indianapolis on June 7, walked from Plainfield to Terre Haute on June 8-10, and spent June 11-12 at Saint Mary-of-the-Woods.

Through prayer, faith, fellowship, the generosity of others and the simple act of putting one foot in front of the other, the group sought to grow closer to God during the Holy Year of Mercy as they contemplated the physical and spiritual destination of their journey.

'A pilgrimage we could achieve'

Although the journey began on June 7, it was conceived in the fall of last year.

While discussing Pope Francis' Bull of Indiction "*Misericordiae Vultus*" ("The Face of Mercy") announcing the Holy Year of Mercy, Robinson and fellow SS. Francis and Clare parishioner Jim Recasner were inspired by its call for pilgrimage:

"The practice of pilgrimage has a special place in the Holy Year, because it represents the journey each of us makes in this life," Pope Francis said in paragraph 14 of the document. "Life itself is a pilgrimage, and the human being is a *viator*, a pilgrim travelling along the road, making his way to the desired destination."

While pilgrimages to the Holy Land, Rome or Santiago de Compostela in Spain involve a large commitment of time and money, Recasner noted, "For us in Indiana ... we have our Indiana saint, and it's [a pilgrimage] that we could achieve."

Such a pilgrimage would have been within reach by car. But that seemed too easy.

"[We're walking] because a pilgrimage is about offering sacrifice, and it takes us a little bit longer," said Robinson. "We can be more prayerful along the way."

Robinson and Recasner met with members of the Sisters of Providence at Saint Mary-of-the-Woods to discuss the idea.

"The sisters really supported us going ahead with this [pilgrimage], and now here we are!" said Recasner on June 8.

'We started off with a bang!'

The journey began on June 7 with a specific pilgrimage destination Pope Francis mentioned in his Bull of Indiction: the Holy Doors of Mercy. For the group of pilgrims, those doors were at SS. Peter and Paul Cathedral in Indianapolis.

Recasner described the start of the pilgrimage at the cathedral: "With Mass and the Holy Doors and confession—we started off with a bang!"

The pilgrims spent their first night at the Knights of Columbus Mater Dei Council building one block east of the cathedral, viewing a documentary on the life of St. Theodora Guérin before settling in for sleep.

The next morning, the pilgrims drove

to St. Susanna Church in Plainfield for Mass at 7:30 a.m. After Mass, the group stood before the altar in a circle. Taking turns, they read aloud from Mother Theodore's journal about the beginning of her own journey from France to western Indiana in 1840. They called upon her intercession for blessings and providence as they commenced their 60-mile walk.

'Not easy, but not as hard'

Such prayer marked the beginning of each day's journey before stepping out around 8 a.m. The group also stopped each day at 3 p.m. to pray the Divine Mercy Chaplet.

Lunch was eaten on the go, provided by supportive family and friends following along in mini-vans.

The pilgrims ended each walking day of their journey around 5 to 5:30 p.m. Dinner was enjoyed communally, usually cooked by a member from one of the parishes opening its church—or gym or parish life center—doors to the group for sleeping quarters: St. Paul the Apostle Parish in Greencastle on June 8, Annunciation Parish in Brazil on June 9, and St. Patrick Parish in Terre Haute on June 10.

Each morning, the pilgrims were then picked up and delivered to the spot where they stopped trekking the night before.

"Jim had it planned out so well," said Hines. "He even planned ahead for ice cream stops each day!"

The cool treat was appreciated on the third day of the pilgrimage, when the temperature reached 93 degrees, not taking into account the heat radiating from the blacktop of U.S. 40.

"Three of the walkers developed blisters on their feet," said Recasner. "Another had to stop walking on the last day, but did some driving for us. Our oldest pilgrim, Bev [Watt of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese], was 78. She was the only pilgrim who walked the entire distance without taking a riding break."

Hines was surprised at her lack of pain by the third day.

"I can't get over how kind of easy it's been," she said. "Not easy, but not as hard as I thought. I thought I heard Jesus say Friday morning, 'That's because I carried you.'"

'We were all brought to tears'

The sisters sent a bus to pick up the pilgrims in Terre Haute on Saturday morning to take them to Saint-Mary-of-the-Woods.

In an effort to re-create the feel of Mother Theodore's own arrival, words from her journal were read describing her and her sister-companions' first moments on the grounds of their new home. A man dressed as the local priest of 1840, Father Stanislaus Buteux, greeted the pilgrims with the words he spoke upon the sisters' arrival as recorded by Mother Theodore: "Come down, sisters, we have arrived."

As the pilgrims stepped down from the bus, they were greeted by a Sister of Providence dressed as Mother Theodore. Keeping in character, "Mother Theodore" led the pilgrims through a ravine to a replica of the log cabin where the six original sisters prayed and adored the Eucharist after their arrival.

The next event brought the pilgrims "to tears," said Hines. They were led to Providence Hall through a door only used to accept new postulants.

"When they opened the door, at least 40 of [the sisters] were just cheering and clapping, everything from young ones to [those who were] wheelchair-bound. I was immediately reminded of Hebrews 12:1, and felt like this must be what it will be like once we reach heaven—'so great a cloud of witnesses' cheering our arrival at our final destination."

Recasner reflected on the power of that moment.

"We started our pilgrimage with the Holy Doors at the cathedral," he said. "In a way we were going from one set of Holy Doors to another."



Pilgrims kneel around the coffin of St. Theodora Guérin in her shrine at Saint Mary-of-the-Woods on June 11. (Submitted photo by Jim Recasner)



Pilgrims walk through the Holy Doors of Mercy at SS. Peter and Paul Cathedral in Indianapolis on June 7 as part of a pilgrimage during the Holy Year of Mercy. Jim Recasner, one of the journey's organizers, is seen at the far left. (Photo by Natalie Hoefler)

After a break, the pilgrims celebrated Mass with the sisters, had lunch, then finally were taken to the physical destination of their pilgrimage: the shrine of St. Theodora.

"The highlight for us there was kneeling around the casket of Mother Theodore, touching it and praying together," Hines said. "I think it is the closest in spirit I have ever felt to a saint, even though I have been to many of their shrines in Europe."

Later that day, the pilgrims took a tour of the Saint Mary-of-the-Woods grounds, had dinner at the Knights of Columbus' Gibault Children's Services in Terre Haute, then enjoyed their first night's sleep in "real beds" in four nights.

The last day of the pilgrimage included Mass with the sisters and a visit to the shell chapel, built by Mother Theodore and her sisters with shells from the Wabash River in thanksgiving for her second safe crossing of the Atlantic as she sought funding in France.

'You do not make the journey alone'

The pilgrims achieved the physical destination of their pilgrimage, but what of their spiritual journey?

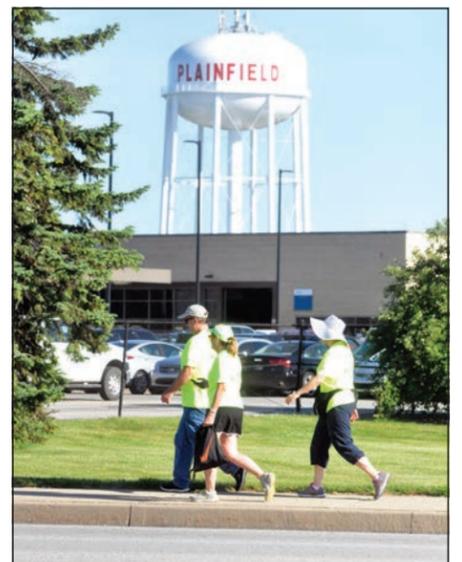
"My takeaway is you may think you can't do it, but God can, and you have to just trust that," said Hines.

Recasner noted, "I realized you do not make the journey [of life] alone. Jesus gave us two commandments: love God, and love your neighbor. When you're making a pilgrimage through life, you can't make it by yourself because you've got God and your neighbor."

Robinson agreed: "That journey required all of us, and the gifts and talents and strengths all of us had to get us



Bev Watt, left, and Monica Robinson smile as they cross the Wabash River on June 10 while on a walking pilgrimage to visit the shrine of St. Theodora Guérin in her shrine at Saint Mary-of-the-Woods. (Submitted photo by Jim Recasner)



Pilgrims head off on June 8 on the beginning of their 60-mile walking journey from St. Susanna Church in Plainfield to the shrine of St. Theodora Guérin at Saint Mary-of-the-Woods. (Photo by Natalie Hoefler)

all there."

The journey had its desired impact of helping the pilgrims grow closer to God.

"[The] reading on Sunday was about forgiveness," Recasner said. "It was an image to us that, once again, you don't have to carry all your baggage by yourself. God is there to help you with that, with his forgiveness and mercy."

(For those interested in making a group visit to the shrine of St. Theodora, contact Rita O'Donohue at 812-535-2945, or e-mail tours@spsmw.org.) †

'God is here to grieve with us,' says priest aiding families

ORLANDO, Fla. (CNS)—Father Jorge Torres admits he has shed a lot of tears since June 12.

The same is true for Father Miguel Gonzalez, who along with Father Torres, other Orlando area priests, representatives of Catholic Charities and religious leaders of other faith communities spent hours counseling some of the 49 families who lost a loved one during the nation's worst mass shooting that occurred during Latin night at Pulse nightclub.

"It all feels so surreal," Father Torres said during a break from counseling. Fatigue evident in his voice, Father Torres, who serves as diocesan vocations director in Orlando, couldn't readily answer how many families he had met with following the tragedy—perhaps 15, 20 or more.

Sometimes he would spend hours with a family. Other times, he would stop and speak to people in the parking lot of a senior center designated as a safe haven for families as they awaited news of their children, spouses, friends and parents.

Families waited hours to receive word about whether their loved one was among those killed or injured after a lone gunman, identified as 29-year-old Omar Mir Seddique Mateen, opened fire inside the gay nightclub in the early morning hours of June 12. The shooter died in a gun battle with SWAT team members. Besides the 49 patrons who were killed, another 53 were wounded.

Over several days, Father Torres offered comfort as families sought news of their loved ones' fates. He journeyed through stages of grief and preparing funeral arrangements. He shed tears as he witnessed their heartbreak. He said he felt comfortable embracing families and sharing his own sadness, because he saw it as an "encounter of God and faith."

"When I would pray with families, I would begin by saying, 'Jesus, at the cross you cried out to the Father, 'Why have you abandoned me?'' By saying that, it gave them permission to express all the feelings they had, and we would not judge those feelings and we were going to love them," he said of the understandable anger

and confusion of the reality of losing their loved one in such a violent, senseless way. "[The families] should know that in their heart those emotions do not separate them from God, but bring us closer together. It is part of our humanity."

But there was a time things became so real and so overwhelming, especially under the intense media presence, Father Torres tried to turn away and have a moment to cry alone. Those honest, raw moments have led Father Torres to reflect on what might be the next step for the community.

"This is going to lead us to an examination of conscience. As a society, how do we help anyone suffering and find a path to prevent this from happening again? Because my biggest concern is when this event is in the rearview mirror, another might occur," Father Torres told the *Florida Catholic*, newspaper of the Orlando Diocese. "And for right now, we as a Church should examine how we reach out to everyone affected by this tragedy, and let them know they are loved and they are always welcome, regardless of their perception of the Church."

Many of the victims' families are Hispanic, and having Spanish-speaking counselors available proved crucial. Catholic Charities representatives, deacons and priests, including Father Torres and Father Gonzalez, provided such help. Father Gonzalez said it was a blessing to be able to communicate with family members in their native language. It offered another layer of comfort for them.

Counseling was not a foreign activity for either priest, but the magnitude of the grief and tragedy was.

Father Gonzalez recalled the personal witness offered during the priest convocation held nine months ago when Bishop John G. Noonan of Orlando invited Msgr. Robert Weiss, pastor of St. Rose of Lima Parish in Newtown, Conn., to speak. In December 2012, a mass shooting at Newtown's Sandy Hook Elementary School took the lives of 20 children and six adults.

"Thinking now, his presence was a blessing," Father Gonzalez said.



A man prays on June 15 in front of photographs of victims of the mass shooting at the Pulse nightclub in Orlando, Fla., during a vigil at a church in Orlando. (CNS photo/Jim Young, Reuters)

"Everything he spoke about, the emotion, the chaos, but also the outpouring of the support from people in the community, is real. There are also the little things he spoke about that bring up the memories of the event, little things like the sirens, ambulances and helicopters. And it's true. I hear it from my parishioners who live nearby Pulse. All those sights and sounds relive the tragedy and remind us it is not over."

With the deceased identified, the next step has been to make final arrangements. Father Gonzalez is pastor of St. John Vianney Parish, which is less than two miles from Pulse nightclub. While no funerals have been planned at his parish, pastors of other area Orlando parishes and even south in Davenport have contacted families who lost loved ones. One parish—Holy Cross in south Orlando—will celebrate four funerals for the fallen.

Like Father Torres, Father Gonzalez knew it was imperative that families felt

free to express all their feelings. Yes, they could express their anger with God. Yes, they could say they were angry at the world. Ultimately dealing with those raw feelings could inspire healing, even when it is a long, arduous journey.

"I don't know their pain and I don't dare to say I understand, but I shared the pain I felt when I was a teen and my uncle was assassinated—a victim of a robbery who was stabbed by a young man," Father Gonzalez said. "It is amazing when I shared that, all that anger ceased and that person recognized where I was at."

It was then the priest could try to convey that it is possible to still love God, recognize God's existence and yet be confused about what happened and why.

"I imagine God, who is real, also weeps for us. That's why he gave us his Son; to wipe our tears and say, 'I know your pain and I shower you with mercy,'" Father Gonzalez said. "This [tragedy] is not God's plan, but God is here to grieve with us." †

What was in the news on June 24, 1966? The authority of bishops expanded, a new mother superior, and a writer argues for women priests

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 24, 1966, issue of *The Criterion*:

• **Pontiff expands the authority of bishops**

"VATICAN CITY—Pope Paul VI has set August 15 as the effective date of the ecumenical council's law giving bishops wider power to dispense

from the Church's disciplinary laws. He listed the dispensations reserved to the Holy See alone. Most of these concern marriage and Holy Orders. With this sweeping legislation, the pope brought into effect one of the foremost aims of the Second Vatican Council: the decentralization of the Church's government. By the same token, he reduced the workload of the Roman curia immensely."

- **Announce novena speakers**
- **File suit in school aid fight**
- **Providence Sisters elect new**

superior

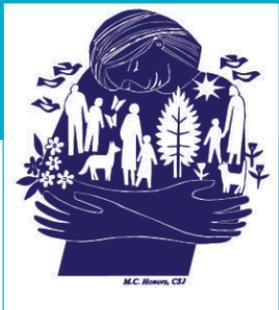
"ST. MARY-OF-THE-WOODS, Ind.—The General Chapter of the Sisters of Providence here has elected Sister Mary Pius Regnier, S.P., as the 12th superior general of the 125-year-old religious community. She succeeds Mother Rose Angela, who has held the office since 1960."

- **Why did pope delay action on documents?**
- **School aid act extended 2 years**
- **Theologians discriminate against women, writer charges**

"CHICAGO—'Double-think' theologians who persist in the 'teaching of contempt' about women are succeeding in keeping women from the priesthood, a Catholic woman writer [Catherine Benton] has charged. To prevent women from becoming priests, she said, Catholic thinkers have been willing to accept ancient and outdated arguments to support their own anti-feminism. The result has been a system of discrimination against women based on their sex. It not only keeps women from the priesthood, but places in question their dignity as human beings."

- **Layman wants 'real, personal' encounter with God, editor says**
- **Urges early diagnosis: Mental illness among religious avoidable, psychiatrist states**
- **Master plan will aid Ohio private colleges**
- **Spirit of poverty is parley topic**
- **Birchers 'distorted' anti-Semitism study**
- **'Three Saul Alinskys,' Father Cronin asserts**

- **'Men, money, prayer' called mission needs**
- **St. Pius X lad cops low gross in golf tourney**
- **Purposes of marriage**
- **Common sacramental rites urged as unity key**
- **Blames early biographer: Scholar claims 'distortion' in Catholic view of Luther**
- **New French series treats Vatican II**
- **1,000 at installation of Evansville bishop**
- **St. Mary-of-the-Rocks' Fourth of July picnic opens festival season**
- **Pope urges devotion to the Sacred Heart**
- **Couples attend meeting of birth control body**
- **Says Burma anti-foreign, but not anti-religious**
- **Pope comments on marriage**
- **Lady of Grace plans \$700,000 expansion**
- **Renewal delays called hindrance to vocations**
- **Profession rite slated at convent**
- **Nine are named to academic honors at St. Meinrad**
- **Cites importance of self-criticism**



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Love of God and neighbor without distinction



Read all of these stories from our June 24, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

Love can grow as spouses deepen their knowledge of one other

By David Gibson

Many couples on their wedding day hope as mightily as possible that their love always will remain just as it is then. They do not want their love to change. They cannot even imagine loving each other more than they do now. Their love seems so perfect.

Yet, over the next decade or more their love surely will change. This is not an ominous prediction. Their love may become greater, better.

The love in a marriage is meant to grow, Pope Francis believes. In fact, he counsels couples, the grace of a sacramental marriage is meant to perfect a couple's love.

So an important task for those preparing couples for marriage is to help each of the future spouses "learn how to love this very real person with whom he or she plans to share his or her whole life," the pope writes in *Amoris Laetitia* ("The Joy of Love"), his April 2016 apostolic exhortation on marriage and family life (#208).

"Learning to love someone does not happen automatically," he states (#208). But he definitely wants couples to believe it is possible for their love to grow. If it is to grow, he indicates, certain attitudes, convictions and ways of behaving are important.

When unconditional love and a willingness to forgive become a life pattern, a household can be "a place of understanding, support and encouragement," he observes (#108). He knows that forgiveness is not always easy.

Without habits of forgiveness, however, there is a risk that "constant tension and mutual criticism" will begin to characterize a couple's home (#108).

Pope Francis suggests that in the face of each other's weaknesses, patterns of forgiveness protect couples from looking always "for more and more faults, imagining greater evils, presuming all kinds of bad intentions" (#105).

Lots of us, maybe all of us, would enjoy being able to explain exactly what "love" means and how it influences our lives together. In this, we resemble Pope Francis, who boldly takes up this topic in "The Joy of Love." He wants to relate love to "the concrete situation of every family" (#90).

But there is a challenge here. The word "love" commonly is used, the pope notes, but it often is "misused," too.

Bearing that in mind, he enters into a discussion not only of what love is, but what it is not. In this, the pope turns to one of the best-loved passages in the letters of St. Paul. He wrote lyrically both about what love is and is not (1 Cor 13:4-7).

St. Paul's passage, often heard at weddings, describes love as patient and kind. But, he says, love is neither "quick-tempered" nor "rude." Rather, love "bears all things, believes all things, hopes all things, endures all things."

Patience is "the quality of one who does not act on impulse," Pope Francis comments (#91). He views patience



A groom spins his new bride in the middle of a deserted street during a snowstorm in Old Town Alexandria, Va., in January. Many couples on their wedding day hope as mightily as possible that their love always will remain just as it is then. (CNS photo/Stacy Rausch, Catholic Herald)

as powerful. In God, he says, patience "is a sign of his real power" (#91).

However, patience does not imply "letting ourselves be constantly mistreated, tolerating physical aggression or allowing other people to use us" (#92).

Still, the pope cautions that "we encounter problems whenever we think that relationships or people ought to be perfect or when we put ourselves at the center and expect things to turn out our way. Then everything makes us impatient" (#92).

Love is "gentle and thoughtful," he writes. But love is "not rude or impolite" (#99). In fact, "love abhors making others suffer" (#99).

The pope accents love's kindness. When love is kind, he says, it is "ready to be of assistance" (#93). So it creates the "happiness of giving" (#94).

But love is not boastful, the pope stresses. Those who love "refrain from speaking too much about themselves" and "do not need to be the center of attention" (#97).

For the love in a marriage to grow over the first decade of their marriage and all the decades to come, a husband and wife need a degree of clarity about each other.

They may need to keep asking themselves: Who is this

person I married, whose interests and goals resemble mine greatly, yet who is different from me in many ways?

It is of the essence to bear in mind just who this person is who is loved, according to Pope Francis. This also is important for all the relationships within their family.

"Love always has an aspect of deep compassion that leads to accepting" the other person "even when he or she acts differently than I would like," he says (#92). "True love values the other person's achievements," the pope also advises, and "does not see him or her as a threat" (#95).

In the pope's eyes, a spirit of competition or a desire to be considered the one who is "most intelligent or powerful" is destructive in marriage and family life (#98).

That person's opposite, it would seem, is someone who can "rejoice at the good" in another person (#109).

For couples and their families, the pope says, a home "must always be a place where" the others "will be there to celebrate" whenever "something good happens" to one of them (#110).

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

Pope Francis' 'The Joy of Love' can strengthen marriage preparation programs

By Daniel S. Mulhall

Now that the work of the meeting of the Synod of Bishops on marriage and family has been completed with the publication of Pope Francis' apostolic exhortation *Amoris Laetitia* ("The Joy of Love"), it is appropriate to consider how marriage preparation is taking place in the Church today, and how it might change as a result of the exhortation.



Felician Sister Celeste Goulet, right, gives marriage preparation courses to a couple in Tulita, Northwest Territories, Canada. "The Joy of Love," Pope Francis' apostolic on marriage, includes many insights to help strengthen marriage preparation programs in the Church. (CNS photo/Michael Swan, The Catholic Register)

Mike Day, director of family life for the Diocese of St. Augustine, Fla., says that couples in his diocese preparing for marriage are required to meet with a priest or deacon at least eight months prior to their wedding to allow time for discernment.

During this period, they complete a full course of instruction in a method of natural family planning—St. Augustine is one of the few dioceses in the United States that requires a full course—along with taking two relationship inventories.

Couples also complete an online instruction program and attend a retreat. Day says that this process is fairly standard across the United States.

Lauri Przybysz, president-elect of the National Association of Catholic Family Life Ministers, says that Pope Francis' exhortation "reminds us that marriage preparation is more than a program the couple attends."

Przybysz says that growing up in a Christian family that nurtures the skills needed for a healthy relationship (respect for others, patience, kindness, generosity, etc.) is the best preparation for marriage. Groups in a parish or diocese also can provide support for couples.

Przybysz is supportive of programs that place an engaged couple with a married, mentor couple. She says that in this process both couples benefit through the interaction of journeying together. An added bonus is that lifetime support networks can result from these programs.

David Thomas, retired professor of theology and

family ministry at Regis University in Denver, thinks that there is much in "The Joy of Love" that should become part of all marriage preparation efforts. Among these is the need to firmly ground the couple in reality.

Pope Francis argues that the emphasis should be on realism more than idealism. Marriage prep programs, Thomas says, should use the approach rooted in dialogue and encounter that the exhortation talks about.

Thomas says "The Joy of Love" points out that the goal of marriage preparation is to reach and encourage the hearts of the couple being prepared, appealing to generosity, commitment and love.

He said the exhortation emphasizes marriage as a vocation, so vocational discernment is a necessary aspect for effective marriage prep. So, too, is the emphasis that the couples themselves are the "ministers of the sacrament." Helping people to grasp this idea could become a valuable component in the preparation process.

Finally, Thomas notes, marriage preparation programming should pay great attention to Chapter 4 of the exhortation, which he calls "the most detailed and realistic description of what is meant by Christian human love ever presented in a Church document."

It focuses on the values necessary for healthy, wholesome and holy married life, providing the perfect framework for marriage preparation.

(Daniel S. Mulhall is a catechist who recently moved to Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

Imperiled Church: The end of the Papal States

(Eleventh in a series of columns)

You can't help but think that the Catholics of the 19th century were sure that the Catholic Church was imperiled when Italian King Victor Emmanuel incorporated



the city of Rome into the fledgling Italian state, and put an end to the Papal States. Rome had always been the center of the Church.

Temporal holdings of the popes went back as far as Constantine.

He granted the pope extensive lands in Italy, Corsica, Sardinia, Sicily and Africa. They were used to provide revenue to aid the poor of Rome and repair the city after various disasters and invasions. Other lands were appropriated after the Roman Empire fell in the West.

The Papal States themselves originated with the Donation of Pepin, the king of the Franks, in 756. By the 11th century, the Papal States included roughly two-thirds of Italy, from the Mediterranean Sea on the

west to the Adriatic Sea on the east.

Government of this vast territory added to the temporal prestige of the popes. However, it also involved the papacy in bloody conflicts. During the 12th and 13th centuries, there was conflict with the Holy Roman Emperor over territory, and papal power declined during the years when the papacy was located in Avignon, France. However, by the time of Pope Julius II (1503-1513) the states were reclaimed.

As we saw two weeks ago, Napoleon seized the Papal States and annexed them to the French Empire in 1809, but they were restored to the papacy after Napoleon was defeated. While Gregory XVI was pope, the people in the Papal States revolted three times—in 1831, 1843 and 1845—because they wanted more democracy. Gregory had to call on Austria to put down the revolts.

After Pope Pius IX was elected in 1846, he granted some political reforms and set up city and state councils. But he was not prepared to go as far as his subjects wanted and refused to establish a constitutional state. Then papal troops tried to expel the

Austrian troops from Italy, but they were defeated. Riots broke out in Rome, and in 1848 the pope fled in disguise to Gaeta, south of Naples.

France then came to the pope's rescue. French troops restored papal rule, and the pope returned to Rome in 1850. Ten years later, though, Italian troops led by Count Camillo Cavour occupied all of the Papal States except Rome, and its immediate environs, and the territory was added to the new Kingdom of Italy.

French troops protected the pope in Rome for another 10 years until King Victor Emmanuel occupied Rome and incorporated the city into his kingdom on Sept. 20, 1870. He assured Pius IX of his personal safety and bestowed on the Vatican the privilege of extra-territoriality that it still has today. But the large area of Italy that used to be the Papal States was no longer under his jurisdiction. The pope was now "a king without a kingdom."

Pius IX never accepted this arrangement and considered himself a prisoner in the Vatican. He never again left the area of the Vatican. †

Cornucopia/Cynthia Dewes

Say the right thing at the right time for the right reason

A "saying" says it all, doesn't it? It's often a pithy statement which defines an idea or imparts a bit of wisdom. It can be funny, serious, amazingly accurate or philosophical.



Other names for sayings are adages, mottoes, or witticisms, but they have about the same purpose and effect. The Bible is chock full of them, of course, as in "Judge not, that ye be not judged," and quotations

from Shakespeare's works are a close second. Both often appear in "Jeopardy" questions.

A friend and I were laughing recently over the sayings our moms used to dish out. It seems that all mothers, regardless of location, race, age or whatever, always employ the same ones. I am guilty of it myself. We are our mothers' daughters, after all.

And most of mom's sayings are meant to encourage good behavior. "Don't make me come over there!" or "Because I said so!" always delivered with exclamation points, are popular favorites. And they are always delivered with the authoritative posture, the

penetrating eye, the mildly menacing tone of voice.

Some sayings are meant to be helpful in managing our affairs. Things like, "Waste not, want not" or "A penny saved is a penny earned." Unfortunately, we don't always heed these suggestions until after it's too late. And sayings about health often go ignored as well, as in, "Eat to live, don't live to eat" or "Put cream and sugar in your coffee, not coffee in your cream and sugar."

Other behavioral issues are taken up in sayings. We hear, "Say what you mean, and mean what you say," "Handsome is as handsome does," "Let sleeping dogs lie," or "Don't let your right hand know what your left hand is doing" come to mind. In fact, almost any human issue is covered by a saying somewhere.

As an example, a friend whose mom was Italian told me of a saying her mother often recited to her in rhyming Italian: "Every day you wake up after age 40 brings a new ache or pain, and every day you wake up over age 50 you should jump in the river with all your clothes on." A bit pessimistic, but maybe it sounds better in an Italian rhyme.

Certain expletives are sayings, too. My Norwegian family exclaims, "Uff dah!" in moments of surprise, indignation, horror, you name it. It's a great all-purpose

expression. I'm told there is another similar Norwegian expletive which is so naughty they wouldn't tell it to me.

The "s" word is another popular, but naughty expletive. My niece used this expression out loud one day, only to hear her little daughter's baby voice behind her saying, "Sit!" Of course, many a juvenile mouth has been washed out with soap for similarly inappropriate exclamations.

Over time, we all tend to develop sayings that succinctly sum up our own point of view on a subject. Some of my favorites include, "Anything tastes better with melted cheese on top," and "Eat dirt." The latter is reserved for commenting on terribly bad behavior or personal insult or scam IRS phone calls. And it's usually delivered silently, although my friends know what I'm thinking.

Sayings are important because they contain words, and words are powerful, wise, inspiring. Scripture says, "In the beginning was the Word. And the Word was with God, and the Word was God" (Jn 1:1). We should watch what we say because it's God who has that final Word.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

What's new? God will not be outdone in generosity

There's no new beginning until you let go of the old.

Our God is a God of new beginnings. "Behold, I make all things new" (Rv 21:5). I'm pretty good at letting go of stuff ...



but sometimes I cling.

In fact, my children joke that anything not nailed down may be given away. When they were young, I decluttered the house and cleaned out closets frequently. However, as soon as I finished the job and shut the

closet door, it seemed the stuff inside multiplied.

Oddly, the more I gave away, the more we seemed to have.

The same thing happened with our money.

I used to be a tightwad. I wouldn't attend Tupperware parties because it meant I'd have to buy something. I didn't want to do that. Rather, I wanted to save every dime for myself.

Then I realized generosity was God's plan.

I began giving to the church. I donated to the Sentinel Santa program. I sent

Valentine flowers to both my widowed grandmothers. I cringed at the expense, but I did it.

Surprisingly, the world didn't stop. I learned I could do it.

Another time, a family in our church needed a specialty-equipped van. I held my breath and contributed an amount far greater than anything I'd ever given to one cause before.

Again, life went on.

In fact, the more money I gave away, the more we seemed to have.

God will not be outdone in generosity.

I joined a Bible study, and we served meals at a local women's shelter.

One particularly cold winter, I searched my closet and gave the residents every extra coat and sweater I owned.

Later, when a local radio station collected cold weather gear for the homeless, I thought I'd have nothing to give. However, I was wrong. Surprisingly, I still found winter clothing to spare.

How did that happen?

I moved a lot as a kid, so I think it helped me learn to let go of things, places, even people. God never abandons us. You open a window for fresh new starts, and God always provides.

Maybe that's what's happening now.

Recently, I've cleaned my closets ... and they're free of useless stuff—all but the stockpiles of my published articles. In the hall closet, I store copies of every article, every column and every story I wrote that made it to print. Several boxes make up this treasured collection and, uncharacteristically, I've clung to it for years.

Maybe it's time to let it go. Maybe it's time for a fresh start.

I've been pondering writing a book, but something holds me back. I've been considering blogging, but I haven't written a word online. I could reach people through Facebook, Instagram or Twitter ... but I haven't begun.

Could the collection in the hall closet be restraining me? If I pitch it, will I be forced to move on?

Maybe it's time to let it go so I can grow.

When you give something away, you make room for something better.

You make room for God. You make room for God to work.

Let the new start begin. I'm ready.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

The Holy Spirit can guide us through the light and shadows of life

One of the first columns I wrote when I began this "Faith and Family" column in 2002 was about the baptism of my first son, Michael, who was born on



May 1 of that year.

Last month, Michael received the sacrament of confirmation from Archbishop Joseph W. Tobin. This sacrament completed his initiation into the Church that began

when he was a little

more than a month old. As he walked confidently forward to have Archbishop Tobin anoint his forehead with sacred chrism oil, I couldn't help but return to that day 14 years ago when my wife, Cindy, and I carried him to the waters of baptism.

Confirmation is closely tied to baptism, strengthening the presence of the Holy Spirit in the person being confirmed and his or her ties to the Church that were established in that doorway to the sacraments.

After having raised Michael for 14 years and foreseeing the challenges that lay ahead of him in this world, he'll most definitely need the strength of the Holy Spirit and the faithful of the Church to help him to live out the vocation to which God has called him from all eternity.

I should have seen that clearly when Michael was baptized on June 8, 2002. We were all living in the wake of the 9/11 attacks. And there were so many other negative trends in our society then that had existed for decades.

Despite those challenging times, I couldn't help but be hopeful for Michael's future as Cindy and I brought him as a little baby to be baptized in St. Joseph Church in Shelbyville where I was baptized and where, at the time, I served as the parish's director of religious education.

That optimism was as it should be. Cindy and I were overflowing with love for our first-born child, even if we were sleep deprived at the time, living in what we have come to call "baby boot camp." With a future that was a blank slate, our hopes were as high as the sky—high as heaven—for him.

And, thanks to God's grace, they still are high 14 years later. The experience of Michael's first 14 years has also given Cindy and I the opportunity to grow in faith that God's providence can make these hopes a reality—even in the face of the many hardships of our common broken humanity and the growing difficulty of living out one's faith in this world.

So when Michael received the sacrament of confirmation last month, my experience of it was tied more to the grittiness of reality and the power of God's grace to shine through the shadows of life then when I witnessed and participated in his baptism so many years ago—when I had no knowledge of the blessings and challenges that his life would bring.

Our lives are all marked by light and darkness. They're part and parcel of the fact that, at one and the same time, we bear the weight of the effects of original sin and are lifted up by the redemption won for us in Christ Jesus.

So never give up or lose sight of the power of God's grace as you face obstacles, often small but sometimes big, in your daily life. Have a conscious and active trust that the Holy Spirit, which the sacrament of confirmation strengthened in the heart of my son Michael and so many of you, can lift you up in your struggles and open your eyes to the light of Christ, which no shadow can obscure. †

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

Sunday Readings

Sunday, June 26, 2016

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The First Book of Kings is the source of this weekend's first reading. As the names of these two volumes imply, First and



Second Kings were written, to a degree, to be a chronicle of the lives and reigns of Israel's early kings.

They were in no sense political or even personal biographies, however. They were written with the purpose first and

foremost of drawing the people of Israel more closely to God and to obedience to his commandments.

With such the case, it is not surprising that they feature prophets as much as kings. In this weekend's reading, the focus is upon Elisha and Elijah, two of the earliest recorded prophets.

It describes the passage of responsibility from Elijah to Elisha, something much more than simply a conferral of authority upon a new generation by a preceding generation. Succession occurred, but God directed Elijah to call Elisha to the role of prophet. In other words, both prophets were divinely chosen.

It was part of God's plan to give the Chosen People direction, lest they go astray, and to their own doom, if left to their own plans.

Two points are worth remembering. The first is somewhat coincidental. God told Elijah to anoint Elisha. Anointings with blessed olive oil survive in the Church's sacraments. Anointing is one of the most ancient gestures of ritual. It means being marked.

The second point is that the prophets put everything aside to serve God.

St. Paul's Epistle to the Galatians provides the next reading. While pious Jews abhorred slavery, the literal owning of human beings was commonplace in the Roman Empire. Galatian Christians included many Gentiles. They saw slavery every day and at every turn. Everyone instantly would have understood a reference

to slavery.

Paul reminded his ancient readers in Galatia, and us today, that blindly following our instincts is not in any way true freedom. Instead, it is an alluring form of slavery. We are attracted to following our instincts. We are fascinated by sin and selfishness.

God's strength, given in the Holy Spirit, through identity with Jesus, fortifies us. God's revelation, proclaimed by Jesus, instructs us. In Christ, God frees us from slavery.

St. Luke's Gospel furnishes the last reading. For Luke, the Lord's coming to Jerusalem was momentous, for Jesus personally but also for the world. Thus, this Evangelist was very dramatic in detailing the movement of Jesus toward the Holy City.

Passing to Jerusalem, the Lord went through Samaria. For devout Jews, Samaritans were a disgusting lot. Long ago Samaritans, although Jews and believers, had compromised themselves by accepting foreign invasion and then, more terribly, by consorting with pagans. All this happened centuries before Jesus, but in the first century, Jews still scorned Samaritans.

Understandably, the Apostles asked Jesus for a harsh rebuke when people in a Samaritan village rejected the Gospel. Jesus reprimanded the Apostles for making their request.

Someone else loudly cried out loyalty to Christ. The Lord tells this person that true faith means a commitment so strong that nothing can divert it.

Reflection

The Lord, in Luke's Gospel, calls us to a high ideal by saying that no one who looks back after commitment to God can receive the gift of eternal life. Turning to God is not momentary or half-hearted.

The Church bluntly proclaims this fact, but it is also encouraging and reassuring. God sent prophets to guide the people and ultimately also sent his son, Jesus.

We must resolve to follow Jesus. Without God, we are apt to be slaves, chained to our sins. Our culture tricks us into seeing slavery as freedom. It has completely reversed the meaning of freedom. We are slaves if we sin. We have no control. Christ gives us freedom, but we must choose to be free. †

Daily Readings

Monday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church

Amos 2:6-10, 13-16

Psalm 50:16bc-23

Matthew 8:18-22

Tuesday, June 28

St. Irenaeus, bishop and martyr

Amos 3:1-8; 4:11-12

Psalm 5:4b-8

Matthew 8:23-27

Wednesday, June 29

Sts. Peter and Paul, Apostles

Acts 12:1-11

Psalm 34:2-9

2 Timothy 4:6-8, 17-18

Matthew 16:13-19

Thursday, June 30

The First Martyrs of the

Holy Roman Church

Amos 7:10-17

Psalm 19:8-11

Matthew 9:1-8

Friday, July 1

St. Junípero Serra, priest

Amos 8:4-6, 9-12

Psalm 119:2, 10, 20, 30, 40, 131

Matthew 9:9-13

Saturday, July 2

Amos 9:11-15

Psalm 89:9ab, 10-14

Matthew 9:14-17

Sunday, July 3

Fourteenth Sunday in

Ordinary Time

Isaiah 66:10-14c

Psalm 66:1-7, 16, 20

Galatians 6:14-18

Luke 10:1-12, 17-20

or Luke 10:1-9

Question Corner/Fr. Kenneth Doyle

The Church has requirements that must be met before minors can be baptized

Q My children were baptized as Catholics, but none of them is now a practicing Catholic.



Soon I will be traveling with a granddaughter to South America, and I have asked her mother whether I might be able to baptize Sophia before the trip. (I wouldn't do it without her mother's permission.)

If her mother consents, may I do that baptism at home, and are there any special prayers that need to be said except: "I baptize you in the name of the Father and of the Son and of the Holy Spirit?" I love my Catholic faith; I believe that baptism offers a spiritual protection that I want for my granddaughter when we travel together. Please advise. (New Jersey)

A You acted properly in first asking your granddaughter's mother for permission to have her baptized. The Church's *Code of Canon Law* (in #868) provides that, in normal circumstances, the consent of at least one parent is necessary—danger of death being the exception. Another requirement, however, is the reasonable expectation that the child will be raised as a Catholic.

I don't know the age of your granddaughter, but for her to be baptized, some plan should be in place for you or another responsible adult to see to it that she receive the other sacraments of the Church, including first penance, first Communion and confirmation—and, of course, that she be brought to Mass regularly.

As to whether you should administer the sacrament yourself, you should not. Canon #861 provides that the ordinary minister of baptism is a bishop, priest or deacon. Yours is not an emergency situation, so you should talk to a local parish to arrange to have Sophia baptized by the parish priest if her mother gives her consent.

Q My pastor seems to have liberal political convictions, and he often uses his Sunday homilies to promote them. I am uncomfortable with this and feel that it is an abuse of his pastoral position.

After Pope Francis issued his apostolic exhortation on the family, our pastor said from the pulpit that "all relationships must be honored." And he has criticized the views of a specific presidential candidate in a homily.

Other parishioners have also noticed this

and are concerned about it. I have seriously considered changing parishes if this continues. (Illinois)

A The Church's guidance to its priests is clear: As public representatives of the Church, they should neither endorse nor oppose political parties or particular candidates for office.

At the same time, as the U.S. bishops said in their 2015 document "Faithful Citizenship": "The Church's obligation to participate in shaping the moral character of society is a requirement of our faith." So the Catholic Church—rightly and necessarily—takes positions on a host of public policy issues, including care for the poor, the sick and the elderly; protection of human life at every stage; attention to just war principles; and support for a living wage.

On immigration, for example, the position of the Catholic Church is clear. In a 2003 pastoral letter titled "Strangers No Longer," the U.S. bishops stressed that "when persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive," and that "more powerful economic nations ... have a stronger obligation to accommodate immigration flows." The bishops also acknowledge that countries have the right to regulate immigration with just laws.

In my mind, though—if you are quoting accurately—your pastor went beyond what is permitted by relating his views on immigration to a particular candidate. The focus must be always on the issue itself.

What he said about Pope Francis and same-sex marriage might simply be a matter of emphasis and of how you heard him. In his April 2016 apostolic exhortation "The Joy of Love," the pope did say that homosexual unions do not match God's plan for marriage and family, but he also said that "every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration."

Before you decide to change parishes, perhaps you and some like-minded parishioners might seek to meet with your pastor and discuss your concerns. Failing that, if you think that he is clearly violating the Church's guidelines, you always have recourse to the chancery office in your diocese.

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

My Journey to God



Daddy!

By Jack Ferkinhoff

(Jack Ferkinhoff is a member of St. Maruice Parish in Napoleon. Jason, left, and Josh Orndorff kneel while praying the rosary on March 5 at East Central High School in St. Leon during the E6 Catholic Men's Conference.) (File photo by Sean Gallagher)

In Mark 14:36, Jesus addresses God as Abba, an Aramaic familiar form of Father, akin to our "papa" or "daddy."

In Romans 8:15, Paul tells us that As adopted children we are to approach The Father in like manner.

How awesome is this:

That we dare approach the very Power of the universe,
Sit upon His knee,
And call Him "Daddy!"

Rest in peace

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

BIR, Richard A., 67, St. Anne, New Castle, June 6. Brother of Rebecca Upchurch, Anna, Mary and David Bir. Uncle of several.

BOHMAN, Henry L., 78, St. Catherine of Siena, Decatur County, June 9. Husband of Darlene Bohman. Father of Sharon Miller and Jeff Bohman. Grandfather of four.

BONOMO, Leo, 92, Sacred Heart, Clinton, June 7. Husband of Agnes Bonomo. Father of Veda Jo Gregory. Grandfather of two.

DAMIN, Early, 92, St. Paul, Tell City, June 7. Husband of Emma Damin. Father of Tanya Walzer, Bob, Dave, Mark, Mike

and Philip Damin. Brother of Ellanora Schneider and Herbert Damin. Grandfather of seven. Great-grandfather of five.

DEVORE, Viola (Engle), 98, Our Lady of Perpetual Help, New Albany, June 12. Mother of Pam Chapman and Debbie Scott. Sister of Lorena Curtsinger. Grandmother of two. Great-grandmother of three.

ENGLE, Elizabeth Ann (Wiseman), 84, St. Mary-of-the-Knobs, Floyd County, June 14. Mother of Karen Bleemel, Annette Koch, Donald, Douglas, Jeffrey and Timothy Engle. Sister of Loretto Sister Bernardine, Doris and Loretto Sister Theresa Louise Wiseman. Stepsister of Mary Lou Bauman and Paul Ehringer. Grandmother of 25. Great-grandmother of six.

ENNEKING, Richard A., 62, St. Louis, Batesville, June 8. Husband of Janice Enneking. Father of Jeff, John, Loren and Rick Enneking II. Brother of Jeanie Kramer, Donna Kraus, Marilyn and Patti Weberding, Dan, Jim and Ron Enneking. Grandfather of three.

FLEDDERMAN, Berta C., 82, St. Gabriel, Connersville, June 2.

Mother of Sandra Peters, Linda Reese and Wayne Fledderman. Sister of Rita Berger and Alice Hughes. Grandmother of nine. Great-grandmother of five.

FOLTZ, Ruth, 75, Holy Family, Richmond, June 4. Wife of Harry Foltz. Mother of Julie Reed, Vickie and Kevin Foltz. Sister of Alice Wood, Bill, Paul and Phil Behnen. Grandmother of two.

HAGNER, Margaret Mary, 88, St. Jude, Indianapolis, June 6. Wife of Herman Hagner. Mother of Andrea Schultz and Joseph Hagner. Sister of Betty Roth, Coletta Valentine and Art Thornbury. Grandmother of three. Great-grandmother of one.

HARPE, Opal M., 88, St. Paul, Tell City, June 10. Mother of Bret Harpe. Sister of Eloise and Pauline Hughes, Geneva Scott and Helen Vogeman. Grandmother of five. Great-grandfather of five.

HIGGINS, Vincent, 47, Our Lady of Lourdes, May 10. Father of Emily, Hannah, Karissa, Zoe and Christopher Higgins. Son of Viola Higgins. Brother of Julie Biddle, Teresa McQueen, Diana Mover, Dennis, Jeff, Kevin, Mark and Tim Higgins. †



Great and Holy Council

Orthodox Archbishop Ieronymos II of Athens and all of Greece lights a candle as he enters St. Mena Cathedral in Heraklion, Greece, on June 19, the day that a Great and Holy Council of the Orthodox Church opened in Chania, Greece. Although intended to be the first council of all the Orthodox Churches in more than a millennium, the gathering opened with the absence of representatives from four Orthodox churches. (CNS photo/Sean Hawkey, handout)

Jeanne Duvelius, 76, mother of Father Dennis Duvelius, died on June 11

Jeanne Duvelius, the mother of Father Dennis Duvelius, pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City, died on June 11 at Community North Hospital in Indianapolis. She was 76.

The Mass of Christian Burial was celebrated on June 16 at Holy Family Church in Oldenburg. Burial followed in that parish's cemetery.

Jeanne Duvelius was born on June 15, 1939, in Batesville. She attended St. Louis School in Batesville, the Oldenburg Academy of the Immaculate Conception in Oldenburg and the Indiana University School of Nursing. At the time of her death, Duvelius was a retired registered nurse.

She married her husband, Daniel Duvelius, who survives her, on Sept. 13, 1958, at St. Louis Church in Batesville. She is also

survived by her daughter, Diana Feyka, and her sons, Jeffrey and Father Dennis Duvelius, three grandchildren and her sister, Darlene Meyer.

At the time of her death, Duvelius was a member of St. Lawrence Parish in Indianapolis. In the summer, she enjoyed planting and caring for flowers, feeding birds and fishing for bluegill. In the winter, she watched the Indianapolis Colts and knitted baby blankets for her family, especially for her future great-grandchildren.

Memorial gifts may be sent to the Indiana Hemophilia and Thrombosis Center, 8326 Naab Road, Indianapolis, IN 46260, or the National Autism Association, 1 Park Avenue, Suite 1, Portsmouth, RI 02871. †

Benedictine Father Damian Schmelz was college seminary professor, leader in Indiana ecology, Sagamore of the Wabash

Benedictine Father Damian Schmelz, a monk of Saint Meinrad Archabbey in St. Meinrad, died on June 12 in the monastery infirmary. He was 84.

The Mass of Christian Burial was celebrated on June 18. According to Father Damian's request, his remains will be donated to the Indiana University School of Medicine. Burial will follow at a later date at the Archabbey Cemetery.

Father Damian was a jubilarian of monastic profession, having celebrated 62 years of monastic profession. He was also a jubilarian of ordination, having celebrated 58 years of life and ministry as a priest.

Vincent Eugene Schmelz was born on May 7, 1932, in Georgetown, Ind., and grew up as a member of St. Mary Parish in Lanesville.

Father Damian entered Saint Meinrad's former Minor Seminary in 1950, and was invested as a novice at Saint Meinrad Archabbey in 1952.

He professed temporary vows on July 31, 1953, and solemn vows on Aug. 6, 1957. He was ordained a priest on May 3, 1958.

Father Damian earned a bachelor's degree in philosophy from the former Saint Meinrad College, and a bachelor's degree in sacred theology from Saint Meinrad Seminary and School of Theology and from The Catholic University of America.

After his priestly ordination, Father Damian began teaching biology in the former Saint Meinrad High School. During summers, he pursued graduate studies at Purdue University in West Lafayette, Ind., earning a master's degree in plant ecology in 1964 and a doctorate in that field in 1969. He taught biology at the former Saint Meinrad College until it closed in 1998.

Father Damian also served in the college's administration at different periods as assistant dean of students, academic dean, provost and vice rector. He also managed The UnStable, the campus pub, for 25 years.

He was active as a member of the Indiana Academy of Science, which he joined in 1966, receiving their Outstanding Service Award in 2003.

He was known for his research in Indiana old-growth forests, and was chairman of a blue-ribbon committee assigned to study controlled deer hunts in Brown County State Park. He and a colleague specialized in the area of Donaldson's Woods, a nature preserve managed by the Indiana Department of Natural Resources in south-central Indiana. In 2000, an addition to the Donaldson's Woods Nature Preserve was dedicated in his honor.

Father Damian served for 33 years on the Indiana Natural Resources Commission and was co-author in 1969 of *Natural Areas of Indiana*, which served as a guide for the creation of Indiana's Natural Preserves.

In 2007, he was awarded a Lifetime Conservation Achievement Award by the Indiana Wildlife Federation. Two years later, he was inducted as a member of the inaugural class of the Indiana Conservation Hall of Fame.

In 2015, Father Damian was named a Sagamore of the Wabash, the highest honor bestowed by the Governor of Indiana.

Most recently, he served as pastor of St. Henry Parish in St. Henry, Ind., in the Evansville Diocese from 2001-15 when declining health led to his retirement.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

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Serra Club vocations essay

Retired priest gives student a vibrant example of God's mercy



By Molly Gregg
Special to *The Criterion*

God has given me the gift of experiencing and receiving mercy through priests, deacons and consecrated men and women. One perfect example of mercy is shown through the priestly ministry of Father Frank Eckstein.

He is a model for all as he continually gives of himself to bring the love and mercy of God to everyone.

As we continue in this Holy Year of Mercy, Pope Francis tells us, "Mercy is the Lord's most powerful message." Father Eckstein continues to live out the message of God's tenderness by simply and humbly showing mercy and care every day.

Father Eckstein is a retired priest who helps out at our parish, St. Nicholas in Ripley County. He ministers to us by tending to our spiritual needs. One would not be able to tell he is retired, for he still gives lavishly of his time and assists at neighboring parishes.

One example will always stand out to me. One day after daily Mass, Father Eckstein was getting into his car to head to Milan. Some students were waiting in line to go to confession, so a parent ran to his car and told him there were students in need of confession. Father immediately turned off his car. With a smile on his face, he returned inside the church and headed to the confessional. He was eager to bring the gift of mercy to these children. Even at age 85, Father Eckstein continues to serve and shine so brightly.

Father Frank Eckstein also lives out the corporal works of mercy; he is a model to all of the parishioners and family to do the same. Feeding the hungry, visiting the sick, and burying the dead are the three works of mercy that this faithful priest is known for in our area.

As my neighbor, Father Frank is known for his gardening; he often drops off corn and tomatoes to our family. By bringing holy Communion to shut-ins and those in nursing homes, he brings the light of Christ to those most in need. Whenever an

area priest is out of town, Father Eckstein ministers to those who are dying; he goes to pray with them and anoint them. He also presides at many funerals in our area. Father Eckstein kindly gives of his time to assist at other parishes' funerals and performs an important work of mercy—praying for the dead. He is truly a living saint in our midst.

I have experienced mercy through Father Frank Eckstein. Every day, I am reminded of what a great gift he is to all. Mercy is flowing out of him, reaching the hearts of many. He reminds us daily that we are all called to be Christ-like: helpful, humble, obedient, forgiving and merciful. Jesus will surely say to Father Eckstein, "Well done, my good and faithful servant."

(Molly and her parents, Dana and Debbie Gregg, are members of St. Nicholas Parish in Ripley County. She completed the eighth grade at St. Nicholas School last spring, and is the eighth-grade division winner in the Indianapolis Serra Club's 2016 John D. Kelley Vocations Essay Contest.) †

Parish reaches out to Nebraska family after deadly alligator attack

OMAHA, Neb. (CNS)—Members of St. Patrick Parish in Elkhorn prayed on June 16 for Lane Graves, a 2-year-old boy killed in an alligator attack in Florida, his father and mother, Matthew and Melissa, and sister, 4-year-old Ella, during a regularly scheduled morning Mass and special rosary.



Lane Graves

On vacation at a Walt Disney World resort in Orlando, the family was relaxing on June 14 near a play area when the alligator grabbed Lane as he waded at the edge of a lagoon, authorities said. His father fought the alligator and his mother called for help, but their son disappeared under the water. Lane's body was found about 18 hours later, near the shore where he was dragged off.

The Graves are members of

the parish in Elkhorn, and Ella attended preschool at St. Patrick School.

Father Gary Ostrander, pastor, said 100 to 150 people attended the Mass, which was followed by the rosary for the family.

"We were all remembering in our prayers, the family," Father Ostrander told the *Catholic Voice*, newspaper of the Omaha Archdiocese.

The parish posted on its website—www.stpatsekhor.org—a plea for privacy for the family.

"Please honor their privacy at this time and keep them in your prayers," parish officials said in the posting.

In a statement issued on June 16 to ABC News, the family said, "Words cannot describe the shock and grief our family is experiencing over the loss of our son. To all of the local authorities and staff who worked tirelessly these past 24 hours, we express our deepest gratitude."

The funeral Mass for Lane was set for June 21 at

St. Patrick Church in Elkhorn.

In Florida, news reports said Disney World closed all of its beaches on June 16 so staff members could conduct "a swift and thorough review of all our processes and protocols," including looking at warning signs posted around the property. A sign near the lagoon warned guests not to play or swim in the water, but made no mention of alligators.

"As a parent and a grandparent, my heart goes out to the Graves family during this time of devastating loss," Disney chairman and CEO Bob Iger said in a statement of condolence to the family. "My thoughts and prayers are with them, and I know everyone at Disney joins me in offering our deepest sympathies."

(Memorials or Mass intentions can be made in Lane Graves' name on line via the parish website, www.stpatsekhor.org, or through the mail to St. Patrick Parish, 20500 West Maple Rd. Elkhorn, NE 68022.) †

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Employment

Campus Minister, Worship Ministries and Director of Sacred Choir

Marian University seeks a Campus Minister, Worship Ministries and Director of Sacred Choir to promote the vision of Marian University Campus Ministry by providing leadership in the areas of Roman Catholic worship, ecumenical/common prayer, and liturgical music for the Marian University community. Reporting to the Director of Campus Ministry, this minister will focus on making current liturgies and prayer services dynamic by cultivating greater student leadership and utilizing best practices. This person will also foster the active participation of the liturgical assembly in singing, expand our worship offerings, and involve a broader portion of the Marian University community in these opportunities.

Essential Duties and Responsibilities:

- Coordinate all Catholic liturgies
- Coordinate prayers and/or worship events such as: Sacred Hour, Night Prayer, and Adoration
- Direct the Sacred Choir and musicians
- Advise and mentor Pastoral Music Ministry majors
- Coordinate internships for the Pastoral Music Ministry Majors
- Coordinate four teams of student leaders (the Liturgy Team, Night Prayer Team, Adoration Team, and Sacred Hour Team)
- Provide training and formation for all teams (including prior to the beginning of the school year, and during winter break)
- Be a contributing member to the Campus Ministry staff team
- Collaborate closely with the Chair of the

Music Department, Chaplain, and Director of the San Damiano Scholars program

- Other duties as assigned

Qualifications: The ideal candidate will have:

- Knowledge of and commitment to the mission of Marian University.
- A bachelor's degree in Theology, Liturgy, Ministry, or Sacred Music
- Deep understanding and love of the Catholic liturgical tradition
- Five years of experience coordinating worship and the liturgical life of a parish or university.
- Choral conducting experience
- Expert pianist
- Competency in vocal performance
- Full knowledge and understanding of the following Church documents as they relate to execution of the duties assigned to this position:
 - The New Roman Missal
 - General Instruction of the Roma Missal
 - Sing to the Lord – Music in Divine Worship (USCCB)
- Strong organizational skills
- Strong, internally motivated work ethic
- Ability to use Microsoft Office Suite
- Master's Degree in Theology, Liturgy, Ministry, or Sacred Music preferred
- Experience in higher education, working with college students or young adults preferred
- Competency in organ and/or guitar preferred

Located within 10 minutes of downtown Indianapolis, Marian University is one of the

nation's preeminent Catholic institutions of higher learning, and ranks in the Top 25 of *US News & World Report's* list of Midwest Region colleges, as well as *Money* magazine's list of Top 10 schools in Indiana "For Your Money". Marian University was founded in 1937 by the Sisters of St. Francis, Oldenburg, Indiana, and the Franciscan Values that the Sisters ingrained into the university's culture are still prevalent today. The university has experienced tremendous growth in the past 10 years under the leadership of President Daniel J. Elsener, including the opening of the Marian University College of Osteopathic Medicine in 2013—the state's first new medical school in 110 years. Marian University's football team has captured the NAAIA national championship in 2012 and 2015 in 9 years of existence. Marian University is also home to the most successful collegiate cycling program in the nation, which currently holds 32 national titles.

Review of applications will begin immediately and continue until the position is filled. Applications require a cover letter, current resumé, and names and addresses of three current references. Only **complete** applications should be submitted to hr@marian.edu. No phone calls please.

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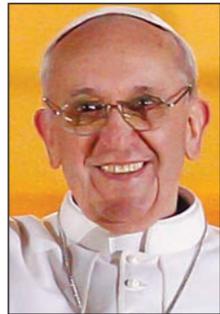
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'Laudato Si' at one year: Catholics inspired to act on climate change

WASHINGTON (CNS)—Thinking green is not easy. Nor is it always cheap.

But for St. Michael Parish in Poway, Calif., north of San Diego, parishioners are already seeing the benefits—spiritual, financial and environmental—of a \$1.3 million investment in a solar panel system.

In the year since the panels were installed on several buildings across the 26-acre Church property, the parish has seen its electricity costs fall by more than 75 percent to about \$5,000 a month from \$20,000 to \$22,000 monthly, said Father John Dolan, pastor. At the current



Pope Francis

rate, the system will pay for itself within six years, he said.

What's better, Father Dolan told Catholic News Service (CNS), is that parishioners know that their Church is part of a planet-wide movement in response to Pope Francis' year-old encyclical, "*Laudato Si'*, on Care for Our Common Home," that calls upon everyone to better care for God's creation and one another.

"People are buying into this," Father Dolan said, explaining how topics on the environment and sustainability come up in parish conversations, even during coffee-and-doughnut gatherings after Sunday Mass. "We have to think on a global level. This is no longer just a regional thing. We have to reach into this call to stewardship. We have dominion over the world and not domination."

The publication of the encyclical last June helped boost the Diocese of San Diego's recommendation that all parishes install solar power systems. With 98 parishes and 89 schools, the effort is more than symbolic. The diocese reported that more than 50 entities are seeking bids on solar projects or solar power purchase agreements.

San Diego is not alone in embracing the pope's call to dialogue and action cited in the encyclical. Catholic organizations around the world have formed study groups, planted gardens, written broad action plans to reduce energy and water consumption, developed curricula and produced webinars to bring the principles Pope Francis expresses in "*Laudato Si'*" to life.

The Archdiocese of Atlanta has adopted a wide-ranging action plan that touches every aspect of Church life. It identifies steps such as ridding the chancery of plastic foam cups and bowls, teaching catechists about the document, retreats on sustainability, workshops on developing a parish garden and helping people understand that their buying habits matter, said Kat Doyle, archdiocesan director of justice and peace ministries.

"The reason we came up with an action plan is because nothing is going to change if we don't take action," Doyle explained.

The Atlanta plan has caught the eye of Jacqui Remond, national director of Catholic Earthcare Australia. She has submitted it to the country's bishops and archbishops, encouraging them to adopt a similar plan for the country's 28 dioceses and archdioceses.

Such a plan can be the basis for formation of people in how they see their role on the planet, Remond told CNS.

"It's a whole agenda of work that's been handed to us in '*Laudato Si'*.' We have clarity of purpose, a sense of direction and guiding principles and charisms in terms to take this forward," she said.

During the last year, Australian parishes and schools have integrated "green" practices into everyday life to reduce energy consumption, and parishioners are talking with each other about how to respond to the pope's document.

In Ireland, the Catholic aid agency Trocaire has taken the encyclical to parish justice and peace groups and schools in an attempt to build awareness and action in response to it. In a commentary on the document available to parishes, Trocaire explains how people of faith have a responsibility to minimize their contribution to climate change and understand how the phenomenon affects the world's

poorest people.

"We're seeing, I think, a very positive effort to make sure that "*Laudato Si'*" is not a one-day wonder or even a one-year wonder, but that it is something that is sustained within the Church and promoted as part of the work of the Church," said Eamonn Meehan, executive director.

Likewise in the U.S., Catholics are experiencing a growing awareness of climate change. A Center for Applied Research in the Apostolate (CARA) poll conducted on May 16-26 found that Catholic adults are more likely to be concerned about climate change than other Christians.

The poll discovered that 68 percent of Catholics felt they have a moral responsibility to act to mitigate climate change. In contrast, 65 percent of other Christians and 59 percent of evangelicals held a similar view. The margin of error among the 1,010 Catholic respondents is plus or minus 3.1 percentage points.

Dan Misleh, executive director of the Catholic Climate Covenant, told CNS that people want to act on climate change, and he credits "*Laudato Si'*" for that willingness to step up because of their faith.

"People are wanting to know how they can implement these teachings. How do we lower our carbon footprint? How do we take better care of creation? How do we ensure that those who are most impacted by environmental degradation and climate change are made whole?" Misleh said.

During a June 13 teleconference discussing Catholic activities related to the encyclical over the last year, Bishop Oscar Cantu of Las Cruces, N.M., chairman of the U.S. bishops' Committee on International Justice and Peace, said the pope's message has been shared with more than 100 members of Congress or congressional staff members.

The bishops also have supported the global climate agreement reached in December in Paris and the Green Climate Fund to assist poor countries respond to climate change, he said.

Clergy are a key audience, Bishop Cantu said, because they can influence the work being done at parishes on climate change. The USCCB has developed training modules and is hoping to reach 30 dioceses and 500 priests by 2019.

Hundreds of other efforts underway include:

- Catholic Relief Services launched the "I Am Climate Change" campaign for students on college campuses, and introduced new ways to confront climate change to subsistence farmers and communities displaced by drought and environmental degradation.
- The Global Catholic Climate Movement conducted a week of webinars in mid-June featuring Catholic clergy leaders, academics, and environmental advocates to mark the encyclical's anniversary.
- The Virginia Catholic Conference focused on the threat of rising sea tides in coastal communities and lobbied for passage of a bill that would help communities affected by flooding.
- The Ignatian Solidarity Network is unrolling the Carbon Challenge program to schools nationwide. Developed by three Maine high school teachers, the challenge allows students to engage in the encyclical through eight themes. Through mid-June, 16 schools involving more than 1,000 individuals had signed to participate in the challenge for the 2016-17 school year.
- Religious orders, including missionary orders, are taking the encyclical into the communities in which they minister, adopting corporate action plans, developing policies regarding divestment in fossil fuels, and widening education on the encyclical.
- The Archdiocese of Chicago adopted a plan to assess and reduce energy and water consumption in all 2,700 archdiocesan buildings.
- As part of the Healthier Hospitals Initiative, SSM Health in St. Louis has diverted more than 20 percent of its waste to recycling, reduced overall energy consumption, maintained or decreased air emissions throughout its system, and implemented a more environmentally friendly equipment sterilization process. †



Early morning sun rises through the fog in 2013 over the swollen Brisbane River in Australia. During the last year, Australian parishes and schools have integrated "green" practices into everyday life to reduce energy consumption in response to Pope Francis' environmental encyclical. (CNS photo/Dan Peled, EPA)

Vatican marks anniversary of environmental encyclical by launching new website

ROME (CNS)—Marking the first anniversary of Pope Francis' encyclical on the environment, the Pontifical Council for Justice and Peace launched a new website dedicated to the document and efforts around the world to put its teaching into practice.

The site—www.laudatosi.va—“witnesses not only to the impact of the encyclical, but also the creativity and generosity of the people of God everywhere in the world,” said Cardinal Peter Turkson, council president.

The council celebrated the first anniversary of the document, "*Laudato Si'*, on Care for Our Common Home," on June 20 with a small conference at Rome's Basilica of St. Mary in Montesanto.

Christiana Figueres, executive secretary of the U.N. Framework Convention on Climate Change, in a video message, said that as scientists, governments, economists and concerned citizens were pushing for an international agreement to combat climate change, Pope Francis' encyclical provided the "moral imperative to take bold action."

Published six months before the Paris summit on climate change, she said, the pope's document raised the issue in "the hearts and minds of hundreds of millions of people who may not otherwise have considered

climate in their daily lives."

The science and economics of change to protect the environment are essential, Figueres said, but "the guidance of our moral compass" is what will make a difference.

Archimandrite Athenagoras Fasiolo, an Orthodox pastor in Treviso, presented the Italian edition of the book, *Cosmic Grace, Humble Prayer: The Ecological Vision of the Green Patriarch Bartholomew I*.

Pope Francis' encyclical and the collected environmental reflections of Ecumenical Patriarch Bartholomew of Constantinople, he said, show that "the Holy Spirit does not cease to work without interruption in his Church," inspiring leaders to teach care for "all the work of God."

Jesuit Father Michael Czerny, an official at the justice and peace council, told Catholic News Service (CNS), [the encyclical] does not tell people what to think, but guides them through the complexities of the issue of climate change and care for creation, and calls them to reflect on their response.

"The variety and intensity of debate" within and outside the Church, he said, "is a very healthy response" because the pope wrote the encyclical to contribute to the debate and dialogue. †



"The site—www.laudatosi.va—“witnesses not only to the impact of the encyclical, but also the creativity and generosity of the people of God everywhere in the world.”

—Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace