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 Herrmuetsch, 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 take their time in letting the sauce soak in. It’s so good.”

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 Zubik v. Burwell decided paved the way to a mutually agreeable negotiated settlement 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 Zubik v. Burwell decided 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.
MARRIAGE

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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.

“We were very blessed,” Fry says. “I was responsible for both Immaculate Conception and St. Denis [in Jennings County] parishes,” she says. “I told them we could make them feel-felt-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 others 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 the last of St. Denis. Underneath it, it said, ‘the newest members of St. Denis.’”

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.

“Her works so hard, and she’s done an awful lot—spiritually and also financially,” Westrick says. “We were not abandoned, but were assisted by the new parish. We were always there for us—and me personally—during a lot of sad times in our lives. 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 well respected about the parish. We are really going to miss her.”

The feeling is mutual for Sister Christine, whose many 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, Rhetta Martin, left, and Nyker Martin (this back to the camera) before Mass on June 12 at Immaculate Conception Church in Millhousen in the Batesville Deanery. (Submitted photo by Amy Hermas)

FAMILY

continued from page 1

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 fiancee had not celebrated their wedding because they were looking for a Church with decor that would go well with her dress. “These are people’s concerns,” the pope said. “I wonder can we change this? I don’t know.”

Pope Francis told participants that when he was archbishop of Buenos Aires, Argentina, he was asked why he banned “shotgun weddings” from Catholic churches. “This is a response to a very strong social pressure—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 others to do.”

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

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 while performed in the Church, bound together two baptized Catholics who had little understanding of the faith, the meaning of the sacrament and the indissolubility of marriage.

Asked about Communion for a divorced and civilly remarried person, Pope Benedict said he 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 was convinced that there would need to be 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合同 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 error could not be considered rare as in the past, precisely because worldly thinking often prevails over the magisterium of the Church.”

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

The Reeses, who have been married 25 years and are part of the Houston-based Anglican Ordinariate, are excited about the upcoming ordination.

"I'm really excited about it," said Deacon Reese, who was ordained to the diaconate on May 4. "It's a big step forward in the adventure of it all."

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

They and two other families were the first married contingent of 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.

"We're a part of a new community of the Church, the ordinariate is a chance to maintain our Anglican spiritual heritage in its worship—and in how we raise our children," said Deacon Reese.

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.

The archdiocesan vicariate for clergy, religious and ministry as a Catholic, he began studying for the priesthood about 10 years ago.

In whatever way Deacon Reese will minister to Catholics, he said he wants to be careful he has his own experiences of family life, which make him a better "by not seeing his experience with my home experience … to counsel them myself [in my priestly ministry] from the head of their family will be something 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 new couples fully comprehend marriage and how it will form and change them over the course of a lifetime?"

Reese sees the history that he's making by becoming the first married priest in the ordinariate and the archdiocese have to balance priestly ministry with family life.

"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 new couples fully comprehend marriage and how it will form and change them over the course of a lifetime?"

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 in the Anglican tradition about 10 years ago.

The archdiocesan ordinariate will ordain the Reeses, who have been married 25 years and are part of the Houston-based Anglican Ordinariate, in the Archdiocese of Indianapolis in June.

"It's really no different from being the family of a man who is put up in front of the church and is the ordination of the archdiocese," said Deacon Reese. "It's not a one-time event. They will make contributions to the public ministry of the Church in many ways."

Deacon Reese said he wants to be careful not to make the fact he is married a prominent part of his public ministry in archdiocesan parishes.

"I'll still see situations and people may know me [to be a priest], but they won't necessarily know about me," he said. "I don't want to make it a big point of how 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 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, Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, is certain that he will show a heart and an obvious love of Christ and God honor and glory through the Church."

"We're all saints in the making. 'We are blessed to have him'" 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," said Father McCarthy. "We're 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 Him."

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)
El misterio de la familia cristiana, como lo describió Juan XXIII en su encíclica Gaudium et Spes, es el testimonio de amor de Dios. El amor que existe en el corazón de un hombre y una mujer, en su suerte común, en su vida compartida, es el que da sentido a su existencia y a su dignidad. El amor es la fuerza que une a los seres humanos en el matrimonio y en la familia, y es la que permite a la humanidad vivir en armonía y en paz.

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

La vocación de la familia es la ‘enseñanza del amor’. Todo el que se encuentra en el matrimonio, en la familia, es llamado a enseñar el amor de Dios a los demás. Se debe enseñar el amor, que es el primer y más importante de los dones que Dios nos ha dado. El amor es el que nos une y nos hace capaces de vivir en un acto de servicio, en un acto de generosidad, en un acto de amor.

El amor es la fuerza que une a los seres humanos en el matrimonio y en la familia, y es la que permite a la humanidad vivir en armonía y en paz. El amor es la que da sentido a nuestra existencia y a nuestra dignidad. El amor es la que nos permite vivir en un acto de servicio, en un acto de generosidad, en un acto de amor.

La vocación de la familia es la ‘enseñanza del amor’.
**Events Calendar**

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

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**Retreats and Programs**

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

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**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.

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**National Spelling Bee participant**

**I’M A 2016 Spell-rite**

Larissa Tuttle, an eighth-grade homeschooled member of the Association of Roman Catholic Home Educated Students, which meets at St. Michael-St. Gabriel Archdiocese of 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. Larissa was one of 265 spellers nationwide—and one of only 13 spellers to win an invitation to the finals. The contest started in the local level nationwide with an estimated 11 million students. Larissa was one of 265 spellers nationwide—and one of only 13 spellers to qualify for the finals. She was one of 45 who made it to the final round on May 26. Larissa, 14, is the daughter of Marc and Dintra Tuttle. The Tuttles are members of St. Mary 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

Archbishop Fulton J. Sheen

FEORIA, 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.

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 J. 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 his remains to Peoria for interment in a crypt at St. Mary’s Cathedral. “I cannot imagine Archbishop Sheen,” said Msgr. James Kruse, vicar general of the Diocese of Peoria. “I cannot imagine the Vatican Congregation of the Causes of the Saints at the Vatican reportedly has no objection to the transfer of his remains to Peoria for interment in a crypt at St. Mary’s Cathedral. “I cannot imagine Archbishop Sheen,” said Msgr. James Kruse, vicar general of the Diocese of Peoria. “I cannot imagine 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.”

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.”

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 it had asked the Peoria Diocese to “officially reopen the cause, with the understanding that the archdiocese’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.

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.eewtn.com/family/papalPrayer.htm)
Chairman, witnesses at hearing look at threats to religious freedom

WASHINGTON (CNS)—U.S. Rep. Chris Smith, R-N.J., said on June 16 that “religious liberty is called America’s ‘first 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 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 and this is 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.

The non-state actors are “fueling 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 genocides, killings, beheadings and sexual violence targeting religious minorities will happen again and again,” Smith said.

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


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 perpetrated by non-state actors,” said Smith. “Together, religious freedom can help stabilize the world.”

Smith said diplomacy, paired with military and economic efforts, is the best way to do this. There are many ways that we can be engaged and a lot of ways that we can instantly make our voices heard. We should do both.

“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)
Pilgrims walk 60 miles to visit shrine of St. Theodora and ‘grow closer to God’

By Natalie Hoefer

PLAINFIELD—Under the hot sun, exhausted from walking nearly 60 miles along U.S. 40, Gina Hines decided she had 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 trail that ultimately led just two blocks from the Franciscan Friars’ Dormitory 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.

“Divine providence 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 Induction ‘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 our liturgy, 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 visitor, a pilgrim travelling along the road, making his way to a 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 … this was our Indiana. We felt it’s [a pilgrimage] that we could achieve.”

Such a pilgrimage would have been within reach for 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.”

Recasner 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!” Robinson added. The group started their trek on June 7 with a specific pilgrimage destination Pope Francis mentioned in his Bull of Induction: the Holy Door of Mercy.

For the group of pilgrims, those doors at SS. Peter and Paul Cathedral in Indianapolis was the next stop.

Recasner described the start of the pilgrimage at the cathedral: “With Mass and the Holy Eucharist, the group was on. 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 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.

“We were at SS. Peter and Paul Cathedral in Indianapolis. For the group of pilgrims, those doors started off with a bang!” Robinson added. “In a way we were going from one set of Holy Doors to another.”

After a break, the pilgrims celebrated Mass 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 Hoefer)

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 Hoefer)

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 Hoefer)
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 on the Church’s agenda in 1966, the world 50 years ago as seen through the pages of The Criterion.

Here are some notable items found in the June 24, 1966, issue of The Criterion:

• Pentoff 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 married clergy and Holy Orders. With this sweeping legislation, the pope brought into effect one of the foremost acts 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 has elected Mother 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?

“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 relieve the tragedy and remind us it is not over.”

• Blames early biographer: Scholar claims ‘distortion’ in Catholic view of Luther

“Imagining God, who is real, also weeps for those who have been left behind. [The families] should know that in their hurt 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.”

• Men, money, prayer called mission needs

“ST. Pius X lad cops low gross in golf tourney

• Purposes of marriage

• Pope comments on marriage

• Lady of Grace plans $700,000 expansion

• Renewal delays called hindrance to vocations

• Profession rites slated at convent

• Nine named to academic honors at St. Meinrad

• Cities importance of self-criticism

• New Fr. Lady of Grace plans $700,000 expansion

• Crusade attend meeting of birth control body

• Says Burma anti-for anti-religious

• Pope urges devotion to the Sacred Heart

• Couples attend meeting of birth control body

• New Fr. of Mary’s-Rocks’ Fourth of July picnic opens festival season

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Page 10 The Criterion, June 24, 1966

‘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. Torres is Fatigue evident in his voice, Father Torres, who serves as diocesan vocations director in Orlando, couldn’t really 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 gay nightclub in the early morning night at Pulse nightclub.

By saying, “Jesus, at the cross...”

Father Torres
guided families and priests, including Father Torres and Father Gonzalez, provided such help.

Father Torres acknowledged it was a blessing to be able to comfort families with their native language. It offered another layer of comfort for them.

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

Father Gonzalez recalled the personal witness offered during the priest conference held nine months ago when Bishop John G. Noonan of Orlando invited Mgr. 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.

The same is true for Father Miguel Gonzalez, who along with Father Torres, represented Catholic Charities representatives, deacons and priests, counseling some of the 49 families who lost a loved one during the nation’s worst mass shooting. The families were lost a loved one during the nation’s worst mass shooting.

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PRAYER & ACTION ON AUGUST 15

THE SISTERS OF ST JOSEPH BELIEVE that creation is a sacred trust given to the whole human community. WE BELIEVE in the interdependence of humanity and nature and recognize our harmful impact. WE COMMIT ourselves to act with urgency to protect our stability and integrity and to celebrate her beauty wherever we are.

JOIN US in caring for our common home.

THE SISTERS OF ST JOSEPH OF CARondelet Love of God and neighbor without distinction

Download our free reflection guide at csjcarondelet.org

The Sisters of St. Joseph of Carondelet

Love of God and neighbor without distinction

The Criterion, June 24, 1966

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RITERNON

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

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 habit, 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 of 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).

Let us, he insists, “be of such a disposition” so as not to “presume all kinds of weakness, patterns of forgiveness” (#105). A couple should have a sense of gratitude for the person they have married, whose interests and goals resemble mine, he says. “One senses the quality of one who does not act on impulse,” Pope Francis comments (#91). He views patience as powerful. In God, he says, patience “is a sign of his real power” (#91).

However, patience does not imply “letting ourselves be constantly mired in accepting 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 “tough or impulsive” (#99). In fact, “loving 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 them 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).

(Daniel 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.

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.

Launi 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 rather than idealism. Marriage prep programs, Thomas says, should be “at the same time 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.)

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Cernucopia/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 that rings true or says something about an idea or imparts a bit of wisdom. It can be funny, serious, amazingly accurate or philosophically ambiguous. Other names for sayings are adages, maxims or aphorisms, but they have about the same purpose and effect as sayings. Do you ever check full of them, of course, as “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, thinking it’s a bit old-fashioned, and it’s the same purpose and effect, I guess. Maybe it sounds better in an Italian rhyme.

“Waste not, want not,” one of the sayings my mother savely earned. Unfortunately, we don’t always heed these suggestions until after it’s too late; however, if you purchase wheat often go ignored as well, as in, “Eat to live, don’t live to eat” or “Put cream and sugar in your coffee, not vice versa.” All behavior is a bit pessimistic, but maybe it sounds better in an Italian rhyme. Other behavioral issues are taken up in sayings. We hear, “Say what you mean, and mean what you say,” “Handsomer 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.

A friend whose mother was Italian told me of a saying her mother often recited to her in rhyming Italian. “Every day you have up after sea,” she said, “because you’re the one with the pesky mouth. But maybe it sounds better in an Italian rhyme. Certain expletives are sayings, too. My Norwegian family has always included them in moments of surprise, indignation, horror, you name it. It’s a great all-purpose expression. I’m told there is another Scottish expletive that is so naughty they wouldn’t tell it to me. The “s” word is another popular, but nuanced expletive. You have saved my expletive expression out loud one day, only to hear her little daughter’s baby voice behind her say, “She’s got it!” Of course, many a juvenile mouth has been washed out with soap for similarly inappropriate exclamations. Certain expletives have been replaced with 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, well, inspiring. Scripture says, “In the beginning was the Word. And the Word was with God, and the Word was God” (1 Jn 1:1). We have to learn to use our tongue 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 Sentinel. She can be reached at dtomaselli@cfl.rr.com.)

Emmasus 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 … well, sometimes I am. I can be a bit of a tightwad. I wouldn’t do it. Surprisingly, the world didn’t stop. I welcomed it. Another time, a family in our church needed a specially-equipped van. I held on to the van, which was an added burden, and 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 always provides. He always has. How? He always has. I haven’t written a word online. I could reach people through Facebook, Instagram or Twitter … but I didn’t begin to move on. Maybe it’s time to let it go. Maybe it’s time to 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. If I had, I’d move on.

So when Michael received the sacrament of confirmation last month, my microwave experience of it was tied more to the 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 to the new life won for us in Christ Jesus. So never waste up or lose sight of the power of God, even if you face obstacles, often small but sometimes big, in your daily life. Have a conscious and active trust that the Holy Spirit, who is 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.

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 participated in the sacrament of confirmation from Archbishop Joseph W. Tobin. This sacrament completed the process of 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 recall that this 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 lives of believers and confirming and his or her ties to the Church that were established in that doorway to the Church. After having raised Michael for 14 years and foreseeing the challenges that lie ahead of him, I realized more than ever how most definitely need the strength of the Holy Spirit and the faithful Church to help him live this life and bring glory to God to which 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. As we went through those times, I couldn’t help but be hopeful for Michael’s future as Cindy and I brought him to a little boy in a Catholic Church in Shelbyville where I was baptized and where, at the time, I served as the parish director of religious education.

That optimism would seem to be comfortable for our first-born child, even if we were sleeping deprived at the time, living in what we would bring. With a future that was a blank slate, our hopes were as high as the sky—high as heaven—from my perspective. 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.

So when Michael received the sacrament of confirmation last month, my experience was one of mixed emotions. I was pleased and participated in his baptism so many years ago—when I had no knowledge of the Holy Spirit. I was living in the world. I had a child, but no understanding of the Holy Spirit in the person being confirmed.

The Holy Spirit and the faithful of the Church that began with God, and the Word was God” (Jn 1:1). We have to learn to use our tongue 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 Sentinel.†)
Sunday Readings

Sunday, June 26, 2016

• 1 Kings 19:16b, 19-21
• Gallatians 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 the chronicle of the lives and reigns of Israel’s early kings. They were in no way the personal biographies 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 Elijah and Elisha, two of the earliest recorded prophets. It describes the passage of responsibility from Elijah to Elisha, something much more closely to God and to obedience to his commandments.

My Journey to God

Daddy!

By Jack Ferkinhoff

Jack Ferkinhoff is a member of St. Marceus Parish in Napoleon. Jason, left, and Josh Orndoff, tattoo while praying the rosary on March 5 at East Central High School in St. Leon during the 6th Catholic Men’s Conference. (Photo by Susan Gallaher)

In Mark 14:36, Jesus addresses God as Abba, an Aramaic familiar form of Father, akin to our “Daddy” 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, Sticking out His knee, and Call Him “Daddy”?

Question Corner

Fr. Kenneth Doyle

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

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, I may do that baptism at home, and there are 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)

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 to see that she remains a Catholic. The Church gives a legal status to children of unbaptized parents, and the child is entitled to baptism at any time after the child turns age 6. In my experience, 6 is the best age to consider baptism. Any earlier age is too young, and any later age is usually too late. The reason that 6 is the best age to consider baptism is that at age 6 the child begins to understand the meaning of baptism.

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 provide 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. The pope said: “Since you are going accurately—your past went beyond what is permitted by relating his views on immigration to a particular candidate. The focus must be 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 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 to express 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 kfdoyles@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.)

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)

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 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 provide 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.

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Daily Readings

Monday, June 27
St. Cyril of Alexandria, bishop and doctor of the Church
Amos 2:6-10, 13-16
Psalm 50:16b-23
Matthew 8:18-22

Tuesday, June 28
St. Irenaeus, bishop and martyr
Amos 3:1-8; 4:1-12
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 1:7-12
Psalm 19:8-11
Matthew 9:1-8

Friday, July 1
St. Junipero 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 66:10-14;
Psalm 66:1-7, 11-20
Galatians 6:14-18
Luke 10:1-12, 17-20
or Luke 10:1-9
Benedictine Father Damian Schmelz was college seminary professor, leader in Indiana ecology, Saguore of the Wabash

Benedictine Father Damian Schmelz, a monk of Saint Meinrad Archabbey, 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 Lafayette.

Father Damian entered Saint Meinrad’s former Minor Seminary in 1950 and served as a novice at Saint Meinrad Archabbey in 1952. He was ordained a priest 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. Most recently, he served as pastor of St. Henry Parish in St. Meinrad, Ind., in the Evansville Diocese from 2001-13 when declining health led to his retirement.

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

Jeanne Duvelius, the mother of Father Dennis Duvelius, died on June 11 in St. Louis Church in Batesville. 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. 15, 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 was an avid gardener. Duvelius was also a memorial gift to the Indiana Hemophilia and Thrombosis Center, 3826 Naab Road, Indianapolis, IN 46260, or the National Autism Association, 1 Park Avenue, Suite 1, Pittsburgh, PA 02871.

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The archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer non-for-credit online theology classes.

Online Lay Ministry Formation
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- Courses on the Catechism of the Catholic Church from CDU
- A SATI Certificate in Lay Ministry available at CDU
- A 20% discount for all volunteers, employees, and parishioners

Registration also requires a commitment to attend one class per quarter of the course.

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

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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 4-year-old Nebraska boy dragged into the water by a 10-foot alligator, who later died.

“The family is in our prayers—Lane is in the arms of God. We pray for comfort for the family, for this family and all who are grieving,” said Father Ostrander, pastor of the parish in Elkhorn.

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

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 handed the priest the confessional. Father was eager to give the mercy of these children. Even at age 85, Father Eckstein continues to serve and spread God’s love.

Our son as he waded at the edge of the water. Lane’s body was found about 18 hours later, near the shore where he was last seen.

The Graves are members of the parish in Elkhorn, and Ella attended preschool at St. Patrick School.

One would not be able to tell he is retired, for he still gives generously of his time and assists at neighboring parishes. 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 handed the priest the confessional. Father was eager to give the mercy of these children. Even at age 85, Father Eckstein continues to serve and spread God’s love.

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WASHINGTON (CNS)—Thinking green is not easy, but it always changes people.

In a telephone conference June 13 to discuss the encyclical’s first anniversary, Pope Francis’ 2015 environmental encyclical, “Laudato Si’,” on Care for Our Common Home, that calls upon everyone in 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 90 percent complete.

The diocese reported that more than 50 entities are being bid on solar projects or solar power purchases.

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 the world’s carbon footprint, and are developing a parish plan to help poor communities respond to climate change.

Clergy are a key audience, Bishop Cantu said, because they influence the work being done at parishes on climate change. The U.S.C.C.B. has developed training modules and is hoping to reach 30 dioceses and 400 priests by 2019.

Hundreds of other efforts underway include:

• Catholic Relief Services launched the “1 A Climate Change Campaign” for students on college campuses, and introduced new ways to confront climate change to student 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 a simple theme: “What will made a difference.”

• Through mid-June, 16 schools involving more than 1,000 individuals had signed up 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 their relationships with investment 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, Sinai 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.

• 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, 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” will be what makes a difference.


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.”

Jesus 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 the 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.

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

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)