



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

No matter who you support, we're all in this together, writes columnist Patti Lamb, page 12.

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Six men are ordained priests for archdiocese during Holy Year of Mercy

By Sean Gallagher

“An extraordinary class ... in an extraordinary year.”

That's how Archbishop Joseph W. Tobin described the six men he ordained to the priesthood on June 25 at SS. Peter and Paul Cathedral in Indianapolis during the Church's Holy Year of Mercy.

It was the largest number of men who were ordained priests for the Church in central and southern Indiana since 2002 when eight men were ordained.

See related editorial, page 4.

This year's class members are Fathers James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicolás Ajpacajá Tzoc.

Moments before he ordained them, Archbishop Tobin reflected on the connection between the Year of Mercy and the ordination.

“We have turned to God, begging for mercy and have been

strengthened as ambassadors of reconciliation,” he said. “Since we recognize that God has torn down each and every barrier that could really divide us, we have deepened our commitment to build bridges, not walls.”

The heart, joy and identity of a priest

He later reflected on three questions that Pope Francis put to thousands of priests in St. Peter's Square a few weeks ago during a special jubilee for priests during the Year of Mercy.

Where is the heart of a priest? Where is the joy of a priest? And what is the identity of a priest?

Archbishop Tobin said a priest's heart “knows only two directions: the Lord and his people.” It is intent on prayer leading to an ever closer relationship with Christ and intimate service to God's people.

“Pope Francis described the heart of the priest as a heart pierced by the love of the Lord,” Archbishop Tobin said. “For this reason, he no longer looks to himself or should look to

See **ORDINATION**, page 7

Top left, Archbishop Joseph W. Tobin prays the eucharistic prayer during a June 25 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. Joining him at the altar are, from left, Fathers Anthony Hollowell, James Brockmeier, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicolás Ajpacajá Tzoc, who were all ordained to the priesthood during the liturgy. Standing behind them are, from left, Deacon Stephen Hodges, Father Patrick Beidelman, Deacon Scott Bowman of the Colorado Springs, Colo., Diocese and Bishop James F. Checchio of the Metuchen, N.J., Diocese. (Photo by Sean Gallagher)

Top right, Father Kenneth Taylor, pastor of Holy Angels Parish and St. Rita Parish, both in Indianapolis, exchanges a sign of peace with newly ordained Father Douglas Hunter during the June 25 ordination Mass. (Photo by Sean Gallagher)

Bottom, newly ordained Father Nicolás Ajpacajá Tzoc gives a blessing to Pilar Evora Sayoc, a member of St. Gabriel the Archangel Parish in Indianapolis, during a reception in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis following the ordination Mass. (Photo by Mike Krokos)

Supreme Court strikes down regulations on Texas abortion centers; impact on Indiana law expected

WASHINGTON (CNS)—In a 5-3 vote announced on June 27, the U.S. Supreme Court struck down restrictions on Texas abortion facilities that required them to comply with standards of ambulatory surgical centers and required their doctors to have admitting privileges at local hospitals.

The case, *Whole Woman's Health v. Hellerstedt*, challenged a 2013 state law, H.B. 2, placing the requirements on the state's abortion centers. Opponents of the law claimed the requirements were aimed at closing the facilities. But the state and many pro-life advocates maintained that the law protected women's health.

The U.S. Conference of Catholic Bishops (USCCB) and other religious groups submitted a joint friend of the court brief in the case supporting the Texas law, which was similar to other state

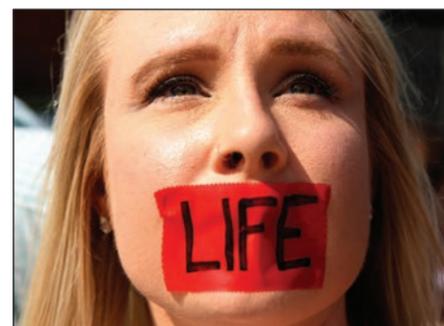
laws, including two in Indiana, regulating abortion facilities across the country.

Justice Stephen Breyer, who wrote the majority opinion, said the restrictions on the clinics “provide few if any health benefits for women, pose a substantial obstacle to women seeking abortions and constitute an ‘undue burden’ on their constitutional right to do so.”

University of Notre Dame law professor Richard Garnett told *The Criterion* that he expects Indiana laws with similar provisions to those in the Texas statute will be challenged in the wake of the ruling, and likely be struck down.

Other reactions to the court's ruling were immediate. Those in favor of the regulations said the court's opinion put women at risk, and those opposed to the state law called it a major victory.

See **ABORTION**, page 16



A pro-life supporter stands outside the U.S. Supreme Court on June 27 during protests in Washington. In a 5-3 vote that day, the U.S. Supreme Court struck down restrictions on Texas abortion clinics that required them to comply with standards of ambulatory surgical centers and required their doctors to have admitting privileges at local hospitals. (CNS photo/Kevin Lamarque, EPA)

Official Appointments

Effective July 6, 2016

Sister Susan M. Hooks, O.S.B., a member of the Sisters of Saint Benedict, Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese and currently serving at the Benedict Inn, Our Lady of Grace Monastery in Beech Grove, appointed parish life coordinator of St. Agnes Parish in Nashville.

Sister Donna M. Prickel, O.S.F., a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, and currently serving as administrator of Ministry of Care at St. Mary-of-the-Woods, appointed parish life coordinator of Immaculate Conception Parish in Millhouses.

Deacon Russell B. Woodard, parish life coordinator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown, appointed parish life coordinator of Holy Trinity Parish in Edinburgh.

Rev. J. Daniel Atkins, reappointed pastor of Holy Family Parish in New Albany for a second six-year term while continuing to work with the Catholic Campus Community group at Indiana University Southeast, also in New Albany.

Rev. James M. Farrell, reappointed pastor of St. Pius X Parish in Indianapolis for a second six-year term while continuing as priest moderator of St. Andrew the Apostle Parish in Indianapolis and director of mission advancement at Our Lady of Fatima Retreat House.

Rev. Robert J. Hankee, reappointed pastor of St. Joseph Parish in Corydon, Most Precious Blood Parish in New Middletown for a second six-year term and continuing as administrator of St. Peter Parish in Harrison County.

Rev. H. Michael Hilderbrand, pastor of St. Mary-of-the-Knobs Parish in Floyd County, reappointed to a second six-year term.

Rev. Stephen T. Jarrell, pastor of Christ the King Parish in Indianapolis, reappointed to a second six-year term.

Rev. Thomas L. Schliessmann, pastor of St. Lawrence Parish in Indianapolis, reappointed to a second six-year term while continuing as archdiocesan chaplain of Scouts.

Very Rev. Daniel J. Staublin, V.F., pastor of St. Ambrose Parish in Seymour, reappointed to a second six-year term while continuing as dean of the Seymour Deanery.

Rev. Msgr. Anthony R. Volz, pastor of St. Barnabas Parish in Indianapolis, reappointed to a second six-year term.

Barbara Black, parish life coordinator of Sacred Heart of Jesus Parish in Terre Haute, reappointed to a second six-year term.

Sister Shirley Gerth, O.S.F., parish life coordinator of St. Maurice Parish in Napoleon and St. John the Baptist Parish in Osgood, reappointed to a second six-year term at St. Maurice Parish and continuing as parish life coordinator at St. John the Baptist Parish.

Effective August 1, 2016

Rev. William M. Williams, pastor of Most Holy Name of Jesus Parish in Beech Grove, granted a leave of absence.

Very Rev. Robert J. Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, appointed pastor of Most Holy Name of Jesus Parish in Beech Grove.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

Christians should apologize for helping to marginalize gays, pope says

ABOARD THE PAPAL FLIGHT FROM ARMENIA (CNS)—Catholics and other Christians not only must apologize to the gay community, they must ask forgiveness of God for ways they have discriminated against homosexual persons or fostered hostility toward them, Pope Francis said.

“I think the Church not only must say it is sorry to the gay person it has offended, but also to the poor, to exploited women” and anyone whom the Church did not defend when it could have, he told reporters on June 26.

Spending close to an hour answering questions from reporters traveling with him, Pope Francis was asked to comment on remarks reportedly made a few days previously by Cardinal Reinhard Marx, president of the German bishops’ conference, that the Catholic Church must apologize to gay people for contributing to their marginalization.

At the mention of the massacre in early June at a gay nightclub in Orlando, Fla., Pope Francis closed his eyes as if in pain and shook his head in dismay.

“The Church must say it is sorry for not having behaved as it should many times, many times—when I say the ‘Church,’ I mean we Christians because the Church is holy; we are the sinners,” the pope said. “We Christians must say we are sorry.”

Changing what he had said in the past to the plural “we,” Pope Francis said that a gay person, “who has good will and is seeking God, who are we to judge him?”

The *Catechism of the Catholic Church* is clear, he said. “They must not be discriminated against. They must be respected, pastorally accompanied.”

The pope said people have a right to complain about certain gay-pride demonstrations that purposefully offend the faith or sensitivities of others, but that is not what Cardinal Marx was talking about, he said.

Pope Francis said when he was growing up in Buenos Aires, Argentina, part of a “closed Catholic culture,” good Catholics would not even enter the house of a person who was divorced. “The culture has changed, and thanks be to God!

“We Christians have much to apologize for, and not just in this area,” he said, referring again to its treatment of homosexual persons. “Ask forgiveness, and not just say we’re sorry. Forgive us, Lord.”

Too often, he said, priests act as lords rather than fathers, “a priest who clubs people rather than embraces them and is good, consoles.”

Pope Francis insisted there are many good priests in the world and “many Mother Teresas,” but people often do not see them because “holiness is modest.”

Like any other community of human beings, the Catholic Church is made up of “good people and bad people,” he said. “The grain and the weeds—Jesus says the kingdom is that way. We should not be scandalized by that,” but pray that God makes the wheat grow more and the weeds less.

Pope Francis also was asked about his agreeing to a request by the women’s International Union of Superiors General to set up a commission to study the historic role of female deacons with a view toward considering the possibility of instituting such a ministry today.

Both Sister Carmen Sammut, president of the sisters’ group, and Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, have sent him lists of names of people to serve on the commission, the pope said. But he has not yet chosen the members.

As he did at the meeting with the superiors, Pope Francis told the reporters that his understanding was that women deacons in the early Church assisted bishops with the baptism and anointing of women, but did not have a role like Catholic deacons do today.

The pope also joked about a president who once said that the best way to bury someone’s request for action was to name a commission to study it.

Turning serious, though, Pope Francis insisted the role of women in the Catholic Church goes well beyond any offices they hold, and he said about 18 months ago he had named a commission of female theologians to discuss women’s contributions to the life of the Church.

“Women think differently than we men do,” he said, “and we cannot make good, sound decisions without listening to the women.”

During the inflight news conference, Pope Francis also said:

- He believes “the intentions of Martin Luther” were not wrong in wanting to reform the Church, but “maybe some of his methods were not right.” The Church in the 1500s, he said, “was not exactly a model to imitate.”
- He used the word “genocide” to describe the massacre of an estimated 1.5 million Armenians in 1915-18 because that was the word commonly used in his native Argentina, and he had already used it publicly a year ago. Although he said he knew Turkey objects to use of the term, “it would have sounded strange” not to use it



Pope Francis answers questions from journalists aboard his flight from Yerevan, Armenia, to Rome on June 26. (CNS photo/Paul Haring)

in Armenia.

- Retired Pope Benedict XVI is a “wise man,” a valued adviser and a person dedicated to praying for the entire Church, but he can no longer be considered to be exercising papal ministry. “There is only one pope.”
- “Brexit,” the referendum in which the people of Great Britain voted to leave the European Union, shows just how much work remains to be done by the EU in promoting continental unity while respecting the differences of member countries.
- The Great and Holy Council of the world’s Orthodox Churches was an important first step in Orthodoxy speaking with one voice, even though four of the 14 autocephalous Orthodox Churches did not attend the meeting in Crete.
- When he travels to Azerbaijan in September, he will tell the nation’s leaders and people that the Armenian leaders and people want peace. The two countries have been in a situation of tension since 1988 over control of Nagorno-Karabakh, a predominantly Armenian enclave in Azerbaijan. †

Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 9.



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New rector, vice rector to lead Bishop Bruté College Seminary

By Sean Gallagher

The first change in the top leadership position in the history of Bishop Simon Bruté College Seminary in Indianapolis has been announced by Archbishop Joseph W. Tobin.



Fr. Robert Robeson

Beginning in July, the archdiocesan-sponsored seminary will be led by a new rector, Father Joseph Moriarty, who has served as its vice rector for the past three years.

He will succeed Father Robert Robeson, who has served as Bishop Bruté's rector since it was founded in 2004.

Father Robeson has been appointed pastor of Most Holy Name of Jesus Parish in Beech Grove effective on Aug. 1.

Benedictine Father Justin DuVall, who retired on June 2 as archabbot of Saint Meinrad Archabbey in St. Meinrad, will serve as Bishop Bruté's vice rector.

"For more than a decade, Father Bob Robeson has given every ounce of his intelligence and energy to make the inspiration of Archbishop Daniel [M. Buechlein] a first-class house of formation," said Archbishop Tobin.

He also expressed confidence that the good work begun by Father Robeson will continue at the seminary under its new leaders.

"Father Joe Moriarty has been Father Bob's close collaborator and brings years of experience as a spiritual director at Saint Meinrad and the vice-rector at Bruté," Archbishop Tobin said. "A fantastic addition will be the experience of [Father] Justin DuVall, who has served an important institution like the Archabbey. He also served as the vice-rector of its renowned school of theology in addition to leading the monastic community."

Bishop Bruté began with six seminarians on part of a wing of a dormitory on the campus of Marian University in Indianapolis, where seminarians still take classes.

In 2008, the seminary relocated to the former Carmelite Monastery of the Resurrection one mile south of Marian when the nuns who lived there moved to the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. They sold the monastery to the archdiocese for use as the home of the seminary.

Father Moriarty brings to his new ministry nearly 20 years of involvement in priestly formation. He served as archdiocesan vocations director from 1998-2005. He then served on the spiritual formation staff of Saint Meinrad Seminary and School of Theology in St. Meinrad before becoming Bishop Bruté's vice rector.

None of this was what Father Moriarty planned for himself when he was ordained in 1993. It started when Msgr. William F. Stumpf, then serving as archdiocesan vicar for clergy, called him in 1998 to ask him to serve as vocations director.

"I said to Father Stumpf, 'Well, I don't know a lot about recruiting vocations,'" Father Moriarty recalled. "But I know that I love being a priest. Because of that, I don't think I'll find it hard to promote the idea of it."

"I've always come back to that. I love being a priest. I'm fulfilled as a priest."

Now he is looking forward to following in the footsteps of Father Robeson in forming future priests at Bishop Bruté.

"Father Bob is leaving us a tremendous legacy that he has built from his vision of what Archbishop Buechlein intended," Father Moriarty said. "He's left us an example and a legacy of trust in God and a vision to inspire vocations among young men."

Father Moriarty will collaborate closely in this ministry with Father Justin, who served as vice rector at Saint Meinrad from 1996-2004 before being elected archabbot.

"The longer that a man is in that work [of priestly formation], the more he can see the progress of a student over the course of his time in the seminary," said Father Justin. "To be a part of that and a factor in the student's movement in his vocation toward the priesthood is very rewarding."

He served as vice rector at



Father Joseph Moriarty gives a homily during a June 16 Mass at the chapel of Bishop Simon Bruté College Seminary in Indianapolis during Bishop Bruté Days, an annual summer vocations camp and retreat experience for teenage boys. Father Moriarty, who previously served as the archdiocesan-sponsored seminary's vice rector, was recently appointed its rector, succeeding Father Robert Robeson, who served as rector since its founding in 2004. (Photo by Sean Gallagher)

Saint Meinrad when Father Robeson was a seminarian, and looks forward to continuing the good leadership that Father Robeson gave to Bishop Bruté over its first 12 years.

"You stand on the tradition that has been begun by someone," Father Justin said. "Father Bob was the one that started that tradition and brought it to where it's at. It's a great privilege to pick up on that and hopefully make a contribution to the future."

At this point, the future of Bishop Bruté seminary is bright. Father Justin and Father Moriarty expect to welcome 51 seminarians from 10 dioceses and one religious order when the next academic year begins in August—an all-time high enrollment for the seminary.

"We can't get any bigger," said Father Moriarty. "We're at capacity. If more call us, those students will go on a waiting list."

Bishop Bruté will not take more than 51 seminarians because Archbishop Buechlein, who founded the seminary, intended it from the start to be a close-knit community of young men being formed for the priesthood.

Father Robeson said that the optimal size for this community life to flourish is between 30 and 50 seminarians. This allows the formation staff, who live with the seminarians, to get to know them well.

This, he said, has in turn led Bishop Bruté to be seen as a "model seminary" by bishops and priests throughout the Midwest in its relatively short history.

"The bishops know that we know their guys," Father Robeson said. "We know what's going on in their families, what their

weaknesses are and what their gifts are. We're able to speak articulately about that with each guy. They know that we spend time with them.

"That's not a given at seminaries. It's pretty easy at some seminaries for some guys to fly under the radar. It's impossible to do that here."

Archbishop Tobin confirmed that bishops of other dioceses that send seminarians to Bishop Bruté approve of the priestly formation that happens there.

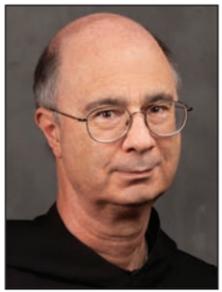
"Brother bishops have thanked me repeatedly for the fine preparation that is provided their own seminarians," Archbishop Tobin said. "They note the authentic relationship between the directors of formation and the seminarians as well as the homey, welcoming atmosphere in the house. The Archdiocese of Indianapolis, together with many sister Churches in the Midwest and beyond, owes a debt of gratitude to Father Bob."

Father Moriarty is confident that he, Father Justin and the other members of the formation staff will carry on Father Robeson's legacy at Bishop Bruté.

"It began as a house of formation and although it's become a college seminary, it hasn't lost its successful closeness of being a house," Father Moriarty said. "And of course, like any family, we may not always get along. But, in the end, we have to recognize that this is my brother and I care about him. Father Bob has led that."

"As we grow, the success is all about that we've kept that as our core."

(For more information about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb.) †



"You stand on the tradition that has been begun by someone. Father Bob was the one that started that tradition and brought it to where it's at. It's a great privilege to pick up on that and hopefully make a contribution to the future."

—Fr. Justin DuVall, O.S.B.

High court's tie vote blocks president's temporary plan to stop deportations

WASHINGTON (CNS)—With a tie vote on June 23, the U.S. Supreme Court blocked the Obama administration's plan to temporarily protect more than 4 million unauthorized immigrants from deportation.

The court's 4-4 vote leaves in place a lower court injunction blocking the administration's immigration policy with the one-page opinion stating: "The judgment is affirmed by an equally divided court."

Legal experts have called it an ambiguous and confusing political and legal decision that leaves many in a state of limbo. It also puts a lot of attention on the vacant Supreme Court seat that may determine how the case is decided in an appeal.

Religious leaders were quick to denounce the court's action as a setback for immigrant families, and stressed the urgency of comprehensive immigration reform.

Seattle Auxiliary Bishop Eusebio L. Elizondo, chairman of the U.S. bishops' Committee on Migration, said the court's decision was a "huge disappointment" and a setback, but he said the focus now needs to be on how to fix the current immigration system.

"We must not lose hope that reform is possible," he said.

Bishop Oscar Cantu of Las Cruces, N.M., called the court's decision "a sad ruling," and said the president's immigration plan had been "the result of years of painstaking work and committed efforts by migrant advocates, grass-roots organizations, some legislators and

the faith community."

The bishop was joined in the statement by Bishop Mark J. Seitz of El Paso, Texas, and the Hope Border Institute, a community organization on the U.S.-Mexico border. The statement also said the court's decision exposes how the current immigration policy in the U.S. "criminalizes and scapegoats immigrants who fight for a better life for their children and families that contribute every day to our economy and communities."

At issue in the *United States v. Texas* case are Obama's executive actions on immigration policy that were challenged by 26 states, including Indiana.

The Texas Catholic Conference, the public policy arm of the state's Catholic bishops, said in a statement that "respect for human life and dignity demands leaders put people before politics." Added Cardinal Daniel N. DiNardo of Galveston-Houston: "Our legislators continuously refuse to address immigration policies in a comprehensive manner."

Jeanne Atkinson, executive director of Catholic Legal Immigration Network, Inc. or CLINIC, similarly expressed disappointment in the court's decision, and said the responsibility is more than ever on Congress to come up with comprehensive immigration reform.

She said the court's decision will put "millions of long-term U.S. residents in fear of law enforcement and at risk of mistreatment in the workplace, by landlords and from abusers due to threats of deportation."

Archbishop Jose H. Gomez of Los Angeles similarly urged immigration reform, saying it was not a matter of politics, but of "defending human rights and protecting human dignity."

The case, argued before the court in April, involved Obama's 2014 expansion of a 2012 program known as Deferred Action for Childhood Arrivals, or DACA, and creation of the Deferred Action for Parents of Americans and Lawful Permanent Residents, known as DAPA.

The programs had been put on hold last November by the 5th U.S. Circuit Court of Appeals in New Orleans, upholding a Texas-based federal judge's injunction against the executive actions. The original DACA program is not affected by the injunction.

The states suing the federal government claimed the president went too far, and was not just putting a temporary block on deportations, but giving immigrants in the country without legal permission a "lawful presence" that enabled them to qualify for Social Security and Medicare benefits.

U.S. Solicitor General Donald B. Verrilli Jr., who defended the government, said the "pressing human concern" was to avoid breaking up families of U.S. citizen children, something echoed by the U.S. Conference of Catholic Bishops (USCCB), CLINIC, and at least three Catholic colleges, which joined in a brief with more than 75 education and children's advocacy organizations. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., *Publisher*
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Editorial



Fathers Daniel Atkins (partially obscured), left, Guy Roberts, Scott Woods of the Diocese of Toledo, Ohio, John Hollowell, Paul Shikany, and Jesuit Father Brian Daley, a theology professor at the University of Notre Dame, ritually lay hands on then-transitional deacons Nicolás Ajpacajá Tzoc, left, Matthew Tucci, Douglas Hunter, Kyle Rodden, James Brockmeier and Anthony Hollowell during the June 25 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Mike Krokos)

A time to rejoice, and pray for more vocations

The numbers were impressive in several respects.

Nearly 1,000 people in attendance at SS. Peter and Paul Cathedral in Indianapolis for a special June 25 Mass.

More than 100 priests concelebrating at the liturgy.

And six men—Fathers James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicolás Ajpacajá Tzoc—ordained to the priesthood on that day by Archbishop Joseph W. Tobin during the Church's Holy Year of Mercy.

As noted in our page 1 story, it was the largest number of men who were ordained priests for the Church in central and southern Indiana since 2002 when eight men were ordained.

As people of faith, we understand the ministry of our new priests—and our call to support them and our Church in its call to evangelize—is part of an ongoing mission to continue to form disciples.

Archbishop Tobin cited both St. Peter and Pope Francis in his homily to the ordinands, including Pope Francis' message delivered during the closing Mass of the Jubilee for Priests on June 3 at St. Peter's Square offering guidance for all shepherds—both newly ordained and veteran priests—serving the Church.

Like the Good Shepherd, good priests do not privatize their time and demand to be left alone, but rather are always willing to risk everything in search of the lost sheep, Pope Francis told the priests.

"He stands apart from no one, but is always ready to dirty his hands. A good shepherd doesn't know what gloves are," the pope said.

The Holy Father's words remind us how insistent he has been as a universal shepherd in encouraging priests, and all the faithful, to get outside our comfort zones to assist our brothers and sisters in need wherever they are in life.

It means that making ourselves uncomfortable while living the Gospel message in uncharted territory can be part of God's plan for each of us—clergy, religious and laity alike.

As we rejoice with the news of six new priests eager to serve the Church in central and southern Indiana, we

must also realize that our prayers for vocations to the priesthood and consecrated life are still needed.

"The Church now has about the same number of priests that it had in 1970," said Father Paul Sullins, associate professor of sociology at The Catholic University of America in Washington, in a recent Catholic News Service story. "The bad news, though it is not really bad news, is that the global population of Catholics has grown dramatically since then, so today we have far fewer priests per Catholic."

Like the parents and families of our newly ordained men, we must not be afraid to encourage religious vocations.

In its report "The Class of 2016: Survey of Ordinands to the Priesthood," the Georgetown University-based Center for Applied Research in the Apostolate found that 51 percent of the respondents indicated that they were discouraged from considering the priesthood.

The laity can be an invaluable resource in increasing vocations simply by encouraging their sons to consider the priesthood, Father Sullins said.

"Many priests, including Pope Francis, relate that they first felt a call to priesthood from the example, devotion and encouragement of their mother and father," he said. "A mother can consecrate her son to God's service, which doesn't necessarily compel him, but has a powerful influence on his choice of vocation and state of life."

Regardless of the numbers, it's still important to increase vocations, Father Sullins said.

"We need more priests, not because we are in some numeric crisis, but because God is always renewing his Church through calling faithful young men to serve as priests," he said. "To pray and work to [strengthen] new priestly vocations is the work of evangelization, in which all of us can contribute to the renewal and proclamation of the faith."

As we offer our daily petitions for more vocations, may we reflect on the words of St. Vincent Ferrer: "Whatever you do, think not of yourself, but of God."

—Mike Krokos

OPINION

Reflection/Sharon Horvath

Climate change is an urgent problem, but our faith calls us to act in hope

"Global temperatures soar for the 12th straight month" reported the National Oceanic and Atmospheric Administration in May.

India recorded its hottest day ever at 123.8 degrees amidst a deadly heat wave and drought. Climate scientists said sea levels could rise to devastating levels sooner than previously predicted. Climate related disasters such as droughts and floods can potentially displace millions of people, according to the UN Refugee Agency.

Faced with such dire predictions, we may feel tempted to close our eyes to the problem or to turn away in despair. But to do so is to ignore our faith in God. "Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand" (Is 41:10).

Our faith calls us to hope. In their book *Active Hope*, authors Joanna Macy and Chris Johnstone say we must begin by acknowledging the painful and difficult reality of climate degradation.

Whatever challenging situation we face, we can choose our response. It is not enough to passively wait for an external agency to bring about change. Active hope is about taking positive steps, no matter how small, toward the desired outcome. As people of faith, we trust that God will use our individual actions to further his plan.

June 18 marked the first anniversary of the release of "*Laudato Si'*, on Care for Our Common Home." In this encyclical letter, Pope Francis says "[Climate change] represents one of the principal challenges facing humanity in our day" (#25).

He calls for an "integral ecology," and asks people to enter into dialogue about how our relationship with nature is integrated with our relationships with each other. Care for our common home must be a part of our family life, our economic choices, our political systems, and all the decisions we make on a daily basis.

The release of "*Laudato Si'*" and the voices

The Human Side/Fr. Eugene Hemrick

Happy are they who stand up for truth with their life and find value in the beatitudes

An e-mail with the subject line "Philosophy 101" sent by my classmate contained wise sayings with a philosophical twist.



For example, one was, "We should realize that when we have mates, buddies and old friends, brothers and sisters, with whom we can chat, laugh, talk, sing, talk about north-south-east-west or heaven and earth—that is true happiness!"

Another read, "Don't educate your children to be rich. Educate them to be happy, so when they grow up they will know the value of things, not the price."

And another said, "The nicest place to be is in someone's thoughts."

Looking through each quote, a common denominator becomes apparent: True happiness comes from living wisely.

The day I read them, St. Matthew's beatitudes were the Gospel reading for the Mass. "Ah, a more perfect connection between wise living and living the beatitudes cannot be found," I thought.

"Beatitude" means "happy," as in happy are the peacemakers, the meek and those persecuted.

Regarding this last beatitude about those who are persecuted, we might ask: What is happy about being persecuted, or for that matter being meek or a peacemaker in today's violent world?

of the faith community have had an impact on world leaders. That influence was felt as representatives from almost 200 countries met in Paris last December, and committed to phasing out the use of fossil fuels while increasing renewable energy.

Locally, voices from the faith community were instrumental in the success of the campaign to stop burning coal at the Indianapolis Power and Light's Harding Street plant.

Hoosier Interfaith Power and Light (www.hoosieripl.org) helps Indiana faith communities respond to the challenge of climate change with resources that help congregations and individuals use energy more efficiently. It sponsored "Interfaith Voices for the Earth: Our Common Home" in March. Panelists from different faith traditions, including Archbishop Joseph W. Tobin discussed how their religions call them to act to care for creation and each other. (See a related story in the March 25 issue of *The Criterion*.)

The archdiocesan Commission for Creation Care Ministry invites you to choose hope by taking action in your home and parish to reduce your environmental impact. Our goals are to support you in this effort by providing resources and by building a network of parishes committed to the principles set forth by Pope Francis in "*Laudato Si'*". Contact us on Facebook at Archindy Creation Care, or by e-mail at creationcare@archindy.org. We welcome your input and ideas.

"And now these three remain: faith, hope, and love; but the greatest of these is love" (1 Cor 13:13). Have faith that God is with us in our struggles to make the world a better place. Choose hope. Take actions rooted in love for God and love for our neighbors, and the wonderfully complex gift of creation that supports us.

(Sharon Horvath is a member of the archdiocesan Commission for Creation Care Ministry and of St. Thomas Aquinas Parish in Indianapolis. Creation Care Ministry is part of the archdiocesan Office of Pastoral Ministries. For more information, contact Deacon Mike Braun at 317-236-1531 or mbraun@archindy.org.) †

(Father Eugene Hemrick writes for *Catholic News Service*.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Love in marriage requires patience, generosity and self-sacrifice

“Love is patient, love is kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way, it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things” (1 Cor 13:4-7).

In the fourth chapter of *“Amoris Laetitia”* (“The Joy of Love”), Pope Francis offers an inspiring and challenging reflection on the meaning of love in St. Paul’s First Letter to the Corinthians (1 Cor 13:4-7). This is a familiar passage, one that is often read at weddings because it describes love in practical terms that have profound implications for daily life.

I encourage you to read “The Joy of Love”—all of it—but I especially recommend this fourth chapter titled “Love in Marriage.” I have never read a more inspiring commentary on this Pauline text. More importantly, I don’t think I’ve ever read a more powerful description of the meaning of love in marriage.

As Pope Francis tells us, “All that has been said so far would be insufficient to express the Gospel of marriage and the family, were we not also to *speak of love*. For we cannot encourage a path of fidelity and mutual self-giving without encouraging the growth, strengthening and deepening of conjugal and family love” (#89).

Love is all the things that St. Paul celebrates—patience, kindness, joy, fidelity, hope and endurance. Equally important, love is *not* jealousy, boastfulness, arrogance, rudeness, irritability, resentment or insistence on its own way.

Love is good, but it’s also hard. “Love always has an aspect of deep compassion that leads to accepting the other person as part of this world, even when he or she acts differently than I would like,” Pope Francis tells us (#92). To be loving means to look beyond our own wants and needs to the good of another—especially when this kind of self-giving is difficult for us.

“Love inspires a sincere esteem for every human being and the recognition of his or her own right to happiness,” the Holy Father writes (#96). Love abhors

the suffering of others. It responds with gentleness and compassion to all forms of injustice. “Those who love are capable of speaking words of comfort, strength, consolation and encouragement,” Pope Francis teaches (#100).

Love endures injustice, insults and ill-treatment for the sake of the other, the beloved, but this does *not* mean that love is passive or indifferent. Genuine love is capable of fighting back in response to a grave injustice in order to care for and defend someone who has been abused. But love also reminds us that we should not cling to anger or resentment. Love is merciful—forgiving even those who persecute us. “When we have been offended or let down, forgiveness is possible and desirable, but no one can say that it is easy” (#106).

Families are called to be schools of love. “There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence there arise many and varied forms of division in family life” (#106). Unless families work at practicing the art of love and learn to pass it on to future

generations, there can be no hope for society as a whole. It certainly is true that “charity [love in action] begins at home.”

“When a loving person can do good for others, or sees others that are happy, they themselves live happily and in this way give glory to God, for ‘God loves a cheerful giver’ (2 Cor 9:7). Our Lord especially appreciates those who find joy in the happiness of others” (#110).

Love requires self-sacrifice, but it is never bitter or resentful. Why? Because “love does not despair of the future,” but is filled with hope and with the confidence that “though things may not always turn out as we wish, God may well make the crooked lines straight and draw some good from the evil we endure in this world” (#116). Love never gives up. It endures all things—relying on the grace of God to give us strength when our human weakness causes us to fail.

May we learn to love patiently and generously as Christ loves us. And may we forgive others—and ourselves—for our failures to live up to the marvelous vision of love that Pope Francis shares (courtesy of St. Paul) with us in Chapter 4 of “The Joy of Love.” †

El amor en el matrimonio exige paciencia, generosidad y abnegación

“El amor es paciente, es servicial; el amor no tiene envidia, no hace alarde, no es arrogante, no obra con dureza, no busca su propio interés, no se irrita, no lleva cuentas del mal, no se alegra de la injusticia, sino que goza con la verdad. Todo lo disculpa, todo lo cree, todo lo espera, todo lo soporta” (1 Co 13:4-7).

En el cuarto capítulo de *“Amoris Laetitia”* (“La alegría del amor”), el papa Francisco ofrece una reflexión llena de inspiración y desafíos sobre el significado del amor en La Primera Carta de San Pablo a los Corintios (1 Co 13:4-7). Este es un pasaje muy conocido que a menudo forma parte de la liturgia en las bodas porque describe el amor en términos prácticos que encierran profundas implicaciones para la vida cotidiana.

Los invito a que lean *La alegría del amor* en su totalidad, pero en especial recomiendo el cuarto capítulo titulado “El amor en el matrimonio.” Jamás había leído comentarios tan vivificantes sobre este texto paulino. Pero lo que es más importante: no creo haber leído nunca antes una descripción más poderosa del significado del amor en el matrimonio.

El papa Francisco nos dice que “todo lo dicho no basta para manifestar el evangelio del matrimonio y de

la familia si no nos detenemos especialmente a hablar de amor. Porque no podremos alentar un camino de fidelidad y de entrega recíproca si no estimulamos el crecimiento, la consolidación y la profundización del amor conyugal y familiar” (#89).

El amor es todo lo que San Pablo ensalza: paciencia, bondad, alegría, fidelidad, esperanza y resistencia. Y lo que es igualmente importante: el amor no es celoso, no hace alarde, no es arrogante, no obra con dureza, irritabilidad, resentimiento ni insiste en su propio interés.

El amor es bueno, pero también es fuerte. “El amor tiene siempre un sentido de profunda compasión que lleva a aceptar al otro como parte de este mundo, también cuando actúa de un modo diferente a lo que yo desearía” comenta el papa Francisco (#92). Ser amorosos significa ver más allá de nuestros propios deseos y necesidades por el bien de otro, especialmente cuando este comportamiento abnegado nos resulte difícil.

“El amor nos lleva a una sentida valoración de cada ser humano, reconociendo su derecho a la felicidad,” expresa el Santo Padre (#96). El amor aborrece el sufrimiento ajeno; responde con amabilidad y compasión a todas las formas de injusticia. “El que ama

es capaz de decir palabras de aliento, que reconfortan, que fortalecen, que consuelan, que estimulan” nos enseña el papa Francisco (#100).

El amor soporta la injusticia, los insultos y los malos tratos para proteger al otro, al amado o a la amada, pero esto no significa que el amor sea pasivo ni indiferente. El amor auténtico es capaz de luchar como respuesta a una injusticia grave para cuidar y defender a alguien que ha sido objeto de un atropello. Pero el amor también nos recuerda que no debemos aferrarnos al odio ni al resentimiento. El amor es misericordioso y perdona incluso a quienes nos persiguen. “Cuando hemos sido ofendidos o desilusionados, el perdón es posible y deseable, pero nadie dice que sea fácil” (#106).

Las familias están llamadas a ser escuelas de amor. “Ninguna familia ignora que el egoísmo, el desacuerdo, las tensiones, los conflictos atacan con violencia y a veces hieren mortalmente la propia comunión: de aquí las múltiples y variadas formas de división en la vida familiar” (#106). A menos que las familias se esfuercen por practicar el arte del amor y aprendan a transmitirlo a futuras generaciones, no puede existir esperanza para la sociedad como un todo. En verdad “la caridad [el amor en acción] comienza por casa.”

“Cuando una persona que ama puede hacer un bien a otro, o cuando ve que al otro le va bien en la vida, lo vive con alegría, y de ese modo da gloria a Dios, porque ‘Dios ama al que da con alegría’ (2 Co 9:7). Nuestro Señor aprecia de manera especial a quien se alegra con la felicidad del otro” (#110).

El amor exige abnegación, pero jamás es amargo ni rencoroso. ¿Por qué? Porque el “amor no desespera del futuro” sino que está repleto de esperanza y de confianza en que aunque “algunas cosas no sucedan como uno desea, sino que quizás Dios escriba derecho con las líneas torcidas de una persona y saque algún bien de los males que ella no logre superar en esta tierra” (#116). El amor jamás se rinde. Todo lo soporta, apoyado en la gracia de Dios para infundirnos fuerzas cuando nuestra debilidad humana nos lleva a fallar.

Que aprendamos a amar tan paciente y generosamente como Cristo nos ama. Y que podamos perdonar a los demás y a nosotros mismos por nuestros fracasos, hasta ver cristalizada la maravillosa visión que el papa Francisco comparte con nosotros (cortesía de San Pablo) en el capítulo 4 de *“La alegría del amor.”* †

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.

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, celebration for St. Matthew the Apostle, St. Lawrence and St. Andrew parishes. Information: 317-257-4297, ltansy@saintmatt.org.

July 6
Holiday Day World & Splashin' Safari, 452 E. Christmas Blvd., Santa Claus (Diocese of Evansville). **New Albany Deanery Catholic Youth Ministries Day at the Theme Park**, \$36, deadline to register is June 20. Information and registration: www.nadyouth.org, sandy@nadyouth.org, 812-923-8355.

Bent Rail Brewery, 5301 N. Winthrop Ave., Indianapolis. **Theology on Tap**, former professional soccer player Father Chase Hilgenbrinck will speak about his relationship with Christ, 7 p.m., free, sponsored by IndyCatholic Young Adults. Information: 317-261-3373, kvargo@archindy.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 in Rose Garden, 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 \$25,000, \$10,000, \$5,000, \$2,000, \$1,000 and \$750, 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

Award-winning all-male British sextet, songs from around the world and the Great American Songbook, doors open 6:45 p.m., concert starts 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.

Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Shop INN-spiced Summer Sizzling Sale**, variety of items and great prices, free soft-serve ice cream cone, 9 a.m.-3 p.m. Information: 317-788-7581, www.benedictinn.org.

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 Scecina Memorial High School Class of 1976 40-year Reunion. The reunion will be on Sept. 10, 6-10 p.m., at Milano Inn, 231 S. College Ave., Indianapolis, \$55 per person or \$100 per couple, write a check payable to Scecina Memorial Class of 1976 and send it to Scecina Class of 1976, 7625 Cape Cod Circle, Indianapolis, IN 46250-1844, all payments must be received by Aug. 10. 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.

July 12
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

July 14
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

July 16
Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

St. Mary Parish, 7500 Navilleton Road, Floyds Knobs. **5K Fun Run/Walk**, 8 a.m., registration forms are available online at www.stmarysnavilleton.com. Information: 912-923-5419. †

Retreats and Programs

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

July 15-17
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Pray Always,"** Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 17-22
Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Coming Home Retreat**, Providence Sister Ann Sullivan, presenter, \$425 per person, registration deadline July 11. Information: 812-535-2932 or provctr@spsmw.org.

July 20
Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Praying with Paint**, 1-3 p.m., \$30 includes cost of materials. Information and registration: 317-788-7581, www.benedictinn.org.

July 21
Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Seasonal Community Labyrinth / Peace & Nature Garden Walk**, led by Benedictine Sisters Cathy Anne Lepore and Angela Jarboe, free will donations accepted, 7-8:30 p.m. Information: 317-788-7581, www.benedictinn.org.

July 22-23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 8 a.m.-4 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

July 22-24
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Retreat for Recovering Alcoholics and Alanons, "Step 11,"** Dave Maloney, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ignatian Spirituality Project, monthly evening of prayer and community**, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

July 25-29
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Bringing to Life the Word of God in Song**, Benedictine Father Columba Kelly, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs



William and Elaine (Lunsford) Amberger, members of the former St. Mary-of-the-Rock Parish in Franklin County who now worship at Holy Family Parish in Oldenburg, will celebrate their 50th wedding anniversary on July 2. The couple was married on July 2, 1966, at St. Mary-of-the-Rock Church in Franklin County. They have four children, Kristina Baumer, Katrina Lammert, Kateri Paul and Doug Amberger. They also have 11 grandchildren. A special Mass of celebration took place on May 14 at St. Mary-of-the-Rock Church with Father Stanley Pondo presiding. †



Joe and Nancy (Ratz) Brochin, members of St. Gabriel Parish in Connersville, will celebrate their 50th wedding anniversary on July 2. The couple was married on July 2, 1966, at St. Gabriel Church in Connersville. They have three children, Karen Sakihama, and Sharon and Kyle Brochin. They also have two grandchildren. They will celebrate their anniversary with family and friends. †

Retrouvaille retreat set for Aug. 5-7 at Fatima Retreat House in Indianapolis

A Retrouvaille (pronounced retro-vi) marriage renewal retreat will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Aug. 5-7. Retrouvaille has helped many couples at all stages of disillusionment or misery in their marriage. For confidential information about Retrouvaille, or to register for the program, call 317-489-6811, e-mail register@RetroIndy.com, or log on to www.archindy.org/fatima/retrouvaille.html. The registration deadline is Aug. 1. For more information on Retrouvaille, log on to www.HelpOurMarriage.com. †

A new way to listen to Catholic Radio Indy 89.1 and 90.9 FM

Catholic Radio Indy has devised a new way to listen to their stations—89.1 FM and 90.9 FM. On a cell phone, dial 641-552-5881. Listen for any amount of time at no charge. This is different from the phone app in two ways. First, this method does not use any data. Second, this number can be accessed from any cellphone, even older phones that are not smart phones. For a list of programs and show times, log on to catholicradioindy.org. †

Life and Death Matters retreat set for July 15-17 in Bloomington

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington, will host a three-day retreat titled Life and Death Matters on July 15-17. The speakers include retired Bishop Fabian Bruskewitz of Lincoln, Neb.; Drs. Christine Zainer and Paul Byrne; and Franciscan Friars of the Immaculate Father Elias Mills. Registration deadline is July 4. Cost is \$220 for a single room, \$280 for a double room, and includes meals. For more information, call 812-825-4642, ext. 200, or e-mail marianoasis@bluemarble.net. †

Women's Care Center in Indianapolis in need of items for 'Crib Club' store

The Women's Care Center, 4901 W. 86th St., in Indianapolis, is currently in urgent need of donations of baby items. Women's Care Center women offers free ultrasounds and many other services to women as an alternative to abortion. They currently serve 25-30 women each day, creating a constant need to restock their "Crib Club" store. Items most needed include breast-feeding pillows, baby towels/washcloths and diaper bags. Other items acceptable for donation include baby clothes from size newborn to 5T, cribs, car seats, baby gates, potty training seats, bounce chairs, baby toiletries, high chairs, baby wipes, diapers of all sizes, strollers, breastfeeding pumps and other breastfeeding accessories. Monetary donations to purchase these items are also greatly appreciated. To make an online monetary donation, log on to www.womenscarecenterfoundation.org, and choose to designate your donation to the Indianapolis center. Donated items may be brought to the Women's Care Center at 4901 W. 86th St. (corner of 86th and Georgetown Road). The hours of operation are 8 a.m.-5 p.m. on Monday through Friday, and 8 a.m.-3 p.m. on Saturday. †

ORDINATION

continued from page 1

himself, but is instead turned toward God and his brothers and sisters.”

In describing the joy of a priest, Archbishop Tobin said, referring to the preaching of Pope Francis, that “a priest is changed by the mercy that he gives.”

“In prayer, he discovers God’s consolation and realizes that nothing is more powerful than God’s love,” Archbishop Tobin said. “In this way, he experiences inner peace and is happy to be a channel of mercy, to bring men and women closer to the heart of God.”

Archbishop Tobin finally reflected on the identity of a priest. He noted that it is found in the celebration of the Eucharist.

“In every Mass, we strive to make Christ’s words our words, ‘This is my body, which is given for you’” (Lk 22:19; 1 Cor 11:24), Archbishop Tobin said. “This is the meaning of our life. With these words, in a real way you and I can renew each day the promises we made on the day of our priestly ordination.”

After the Mass, the newly ordained priests reflected on these questions about the priesthood and being ordained in the Year of Mercy.

“It’s something that will remain in my mind, especially in hearing confessions and in approaching people,” said Father Brockmeier. “My priesthood is definitely in the context of God’s mercy to me in my own life. I hope I can hand on God’s mercy to others. It’s a two-way street.”

Father Hollowell described after the Mass how he gained a new appreciation of God’s mercy while in prayer the night before the ordination.

“God gave me the grace to understand that there was no one at this ordination today that needs God’s mercy more than me,” he said. “To know that he’s given that so freely, abundantly and continuously is a priceless gift.”

Father Tucci recalled being given a clear reminder of the tie between his priestly identity and the Eucharist when processing into the cathedral at the start of the Mass and seeing the altar before him.

“That is my ministry now, to be at the altar and from the altar to sanctify the people in the best way that I can,” he said. “Jesus works through us as priests and me as a priest.”

Later in the ordination Mass, the newly ordained priests were ritually handed a chalice and paten, symbolic of the vessels they will use at every Eucharist.

It was an emotional moment for Father Tucci.

“They’re the tools of the trade,” he said. “Christ works through me and for the Church to sanctify it. It was special, very, very special.”

Experiencing the communion of saints

One of the most dramatic moments of the ordination Mass was when the six transitional deacons lay prostrate on the floor of the cathedral while they and the congregation of nearly 1,000, including more than 100 priests, prayed the Litany of the Saints.

It was an expression of the Church’s timeless belief in the communion of the saints, which holds that all believers stretched across space

and time are one in Christ.

Father Ajpacajá experienced this connection in a poignant way, since none of his relatives from Guatemala were able to attend his ordination.

“I think, somehow, we were connected in prayer,” he said. “... God has been in our journey through difficult times and through this special time.”

A few feet away, Father Hunter shared similar emotions since both of his parents are deceased. They were in his heart and mind “through the whole Mass,” he said.

Two of his aunts were present at the Mass, including Nona Dottery, a member of St. Monica Parish in Indianapolis.

“It was fantastic,” she said of the ordination. “It was tearful and so joyful. I shed some tears, but they were tears of joy.”

Father Hunter has shared much joy over the years with his ordination classmates.

“You share fraternally in the priesthood with many priests,” Father Hunter said. “To do that with five that you’ve gone to school with, you’ve laughed with, talked with, had pizza with, makes that bond a lot stronger.”

Michelle Tucci was grateful for the deep relationships that her son shares with so many priests.

“They’ve all supported him so much,” she said. “I wish that all Catholics would know how the priests have a special bond with each other. It’s awesome. And they need that.”

Father Rodden knows well the importance of his brother priests, especially his classmates.

“Taking this step is so big,” he said. “It’s impossible without the grace of God. I think he’s worked a lot through my brothers throughout the seminary. Just having that much support, to say ‘Yes,’ knowing that I’m not entering alone but joining a giant group that God has provided for me to be a part of has been a big part of my discernment.”

The support extends beyond the newly ordained priests to their families.

“We’re all together and happy for each other,” said Diane Hollowell, mother of Father Hollowell. “It’s been beautiful to have these other families included, praying for each other. I’m so happy to share the joy that we’ve been feeling with other families.”

Don Brockmeier, father of Father James Brockmeier, said the prostration was an “emotionally intense” moment and gave him a keen awareness of “the seriousness, thoroughness and completeness of the sacrifice” that his son and his classmates were making.

“That’s when it became real,”

Don Brockmeier said.

Father Tucci was brimming with joy after the ordination, looking forward to carrying out the mission God has given him and his five ordination classmates.

“I’m so excited,” he said. “Day by day, I will take this gift of the priesthood, thank God for it and do my best to play my small part in sanctifying the world.”

(To view a video of the ordination, visit www.archindy.org/streaming. More photos from the ordination can be found at www.CriterionOnline.com. To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †



Archbishop Joseph W. Tobin ritually lays hands on transitional Deacon Kyle Rodden during a June 25 Mass at SS. Peter and Paul Cathedral in Indianapolis in which six men were ordained to the priesthood. (Photo by Sean Gallagher)



Archbishop Joseph W. Tobin anoints the hands of newly ordained Father James Brockmeier with chrism oil during the June 25 ordination Mass. Seminarian Jeffrey Dufresne, right, assists the archbishop. (Photo by Sean Gallagher)



Newly ordained Father Matthew Tucci distributes Communion during the ordination Mass on June 25 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by John Shaughnessy)



Newly ordained Father Anthony Hollowell flashes a smile of pure joy at friends as he processes from the ordination Mass on June 25 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by John Shaughnessy)

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In Holy Year of Mercy, new priests dedicate their lives to Christ



Then-transitional Deacons Anthony Hollowell, left, and Nicolás Ajpacajá Tzoc, front row, James Bockmeier and Matthew Tucci, middle row, and Kyle Rodden and Douglas Hunter, back row, are all smiles moments before the start of the June 25 ordination Mass. (Photo by Sean Gallagher)



Six transitional deacons lie prostrate in prayer on the floor of the cathedral during the June 25 ordination Mass, minutes before they were ordained priests. (Photo by Mike Krokos)



Nearly 1,000 worshippers watch Archbishop Joseph W. Tobin, Bishop James F. Checchio of Metuchen, N.J., and more than 100 priests process into the cathedral at the start of the June 25 ordination Mass. (Photo by Sean Gallagher)



Elizabeth Escoffery, a member of St. Monica Parish in Indianapolis, proclaims the second reading at the ordination Mass. Escoffery previously served as associate director of the archdiocesan Office of Vocations. (Photo by Sean Gallagher)



Archbishop Joseph W. Tobin poses on June 25 in the rectory of SS. Peter and Paul Cathedral in Indianapolis with the six men he ordained to the priesthood. The newly ordained priests are, from right, Fathers Nicolás Ajpacajá Tzoc, Anthony Hollowell, Douglas Hunter, Kyle Rodden, James Brockmeier and Matthew Tucci. (Photo by Sean Gallagher)



Archbishop Joseph W. Tobin receives a blessing from newly ordained Father Kyle Rodden on June 25 in the rectory of SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



With more than 100 priests looking on, Archbishop Joseph W. Tobin prays a prayer of consecration over the six transitional deacons he ordained to the priesthood during the June 25 ordination Mass. (Photo by Sean Gallagher)



Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, ritually lays hands on then-transitional Deacon Anthony Hollowell, his brother, during the June 25 ordination Mass. (Photo by John Shaughnessy)



Father Daniel Atkins, pastor of Holy Family Parish in New Albany, helps newly ordained Father Matthew Tucci put on priestly vestments during the ordination Mass as Mike Tucci, Father Tucci's father, looks on. (Photo by Sean Gallagher)



Then-transitional Deacon Douglas Hunter stands beside two of his aunts, Nona Dottery, left, and Minnie Smith at the start of the June 25 ordination Mass. Father Hunter's parents are deceased. (Photo by Sean Gallagher)



Then-transitional Deacon Nicolás Ajpacajá Tzoc stands beside Tom and Cindy Andres, members of Holy Family Parish in New Albany, at the start of the ordination Mass. Father Ajpacajá's relatives in his native Guatemala were unable to attend his ordination. Members of Holy Family Parish, which he has called his spiritual home for the past few years, attended the Mass. (Photo by Sean Gallagher)



Then-transitional Deacon James Brockmeier stands next to his parents, Norma and Don Brockmeier of Crestview Hills, Ky., at the start of the June 25 ordination Mass. (Photo by Mike Krokos)

Saints' relics seen as reminder of threats to religious liberty

BALTIMORE (CNS)—Baltimore Archbishop William E. Lori linked urgent matters of “immigration, marriage and the Church’s teaching on sexuality” to a pair of 16th-century martyrs during a June 21 Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore that began the fifth annual Fortnight for Freedom.

The theme of this year’s fortnight is “Witnesses to Freedom.” The event features relics of St. Thomas More and St. John Fisher, an English layman and bishop, respectively, who were martyred in a 16-day span in 1535, when they refused to accept Parliament’s Act of Supremacy, which had declared that King Henry VIII was head of the Church in England.

On display for veneration were St. John Fisher’s ring and a piece of bone of St. Thomas More. According to Jan Graffius, curator of Stonyhurst College in England, which holds the relics, it came from St. Thomas More’s skull, which was rescued by his daughter, Margaret, from a spike on London Bridge.

During a Mass that was televised nationally by the Eternal Word Television Network (EWTN), Archbishop Lori’s homily connected Sts. Thomas More and John Fisher to an array of 21st century struggles, among them the Health and Human Services’ contraceptive, abortifacient and sterilization mandate that the Little Sisters of the Poor and other petitioners continue to challenge in the nation’s highest courts.

“This night, we recognize gratefully the courage of all who are resisting the mandate, especially the Little Sisters of the Poor,” the archbishop said. “They are vigorously defending their freedom and ours—and they are doing so with a beauty and a joy borne from the heart of the Gospel.”

Archbishop Lori, who is chairman of the Ad Hoc Committee on Religious Liberty of the U.S. Conference of Catholic Bishops (USCCB), which sponsors the Fortnight for Freedom, also asked for prayers for the victims of the June 12 mass shooting in Orlando, Fla., and their families.

He talked at length of the modern struggle to practice one’s faith freely.

“We may think that the days of the martyrs have ended,”



Above, Baltimore Archbishop William E. Lori offers a history of the sacrifices made by Sts. Thomas More and John Fisher during his June 21 homily at the Fortnight for Freedom opening Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. The relics of the two saints, on loan from Stonyhurst College in England, are on a national tour. (CNS photos/Kevin J. Parks, Catholic Review)



Left, Jim Landers takes a photo of relics of Sts. Thomas More and John Fisher at the Fortnight for Freedom opening Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. Landers’ great-great-grandfather, Daniel Lawson Moore, was a relative of St. Thomas More.

Archbishop Lori said in his homily, “but as Pope Francis points out, there are more martyrs for the faith in our times than there were during the first centuries of the Church.

“We remember with reverence and love those who died for their faith—Jews, Catholics and Protestants—an ecumenism of blood, as Pope Francis says, during the reign of terror that was Nazism and Communism.

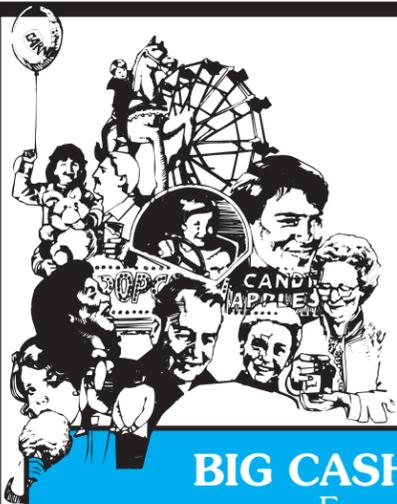
“This night,” he continued, “we draw close to the martyrs of the 21st century in Iraq, Iran, Syria and parts of Africa—those slain for their faith—in plain sight of us all with no one to hold their persecutors accountable. Refugees are streaming from the Middle East just as Jews tried to escape from the horrors of Nazism—only to find that they are held suspect and they are unwanted.”

While religious liberty in the U.S. might not seem in such dire straits by comparison, vigilance is required nonetheless.

“We would like to think,” Archbishop Lori continued, “such things could never happen here.” ... Yet, there are ominous signs that protections for religious freedom have waned as bad laws, court decisions and policies pile up and as the prevailing culture more readily turns away from religious faith.

“Let us be clear that challenges to religious freedom in our nation pale in comparison to those faced by our brothers and sisters in many parts of the world—yet who is served when we fail to take seriously the new and emerging challenges to religious freedom that are before us?”

“We may not be called upon to shed our blood,” he continued, “but we are called upon to defend our freedoms, not merely in the abstract, but as embedded in matters such as immigration, marriage and the Church’s teaching on sexuality.” †



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IHSAA CLASS 2A

2016 IHSAA CHAMPIONS

OUR LADY OF PROVIDENCE JR./SR. HIGH SCHOOL



Members of the baseball team of Our Lady of Providence Jr./Sr. High School in Clarksville are all smiles as they pose for a photo after winning the Class 2A Indiana State High School Athletic Association championship on June 18 at Victory Field in Indianapolis. (Submitted photo)

Coach and his 'sons' lead Providence to championship

By John Shaughnessy

Scott Hornung knows the tremendous feeling that comes from watching your children succeed.

It's a feeling he has experienced while cheering for his daughters Jacquie and Marissa as they helped the volleyball team at Our Lady of Providence Jr./Sr. High School in Clarksville win state championships the past three seasons.

"As a parent, you couldn't ask for anything more," says Hornung, who also has a younger daughter, Ali. "To see your children succeed is far more satisfying than having success yourself."

Hornung had that same feeling on June 18 in his role as the head coach of the Providence baseball team—a team that won the Class 2A Indiana High School Athletic Association championship with a dramatic 7-6 win against the team from Lafayette Central Catholic.

"I can honestly say I felt the same way as I did with my daughters. I don't have any sons, but I honestly consider these boys to be my sons," says Hornung, his voice tinged with emotion. "After the game, I took the time to thank them. I wasn't only thankful for them as baseball players, but as people. That's what makes this season so special—who they are as people."



Jake Lewis slides into third base for a triple that scores three runs, leading head coach Scott Hornung to celebrate one of the key plays that helped Our Lady of Providence Jr./Sr. High School in Clarksville earn its first-ever boys' state championship. (Submitted photo)

That sense of family has long been a point of pride and purpose not just for the baseball program, but for the entire Providence community in southern Indiana. And the baseball championship adds another reason to celebrate—and another distinction—as it marks the first time in the school's 64-year history that a boys' team has won a state championship.

"When the winning run crossed the plate, there was definitely a lot of joy and pride," says Hornung, who has dedicated 30 years of his life to coaching at Providence, including the past 22 years as the head baseball coach. "To see the joy on the faces of the players, the coaches and the crowd—it just really means a lot to represent our school. All the hard work that's been put into this through the years came to fruition."

While this year's team was blessed with talent, it also was marked by a foundation that Hornung has stressed through the years: faith.

The team prayed before and after every practice and game. During pre-season conditioning in Lent, the team did a workout around the Stations of the Cross every Friday, reading about each station, praying about each one and then doing an exercise. And every week of the season, the team focused on a particular virtue—such as valor, love and dependability—and tried to find ways to implement those virtues into their lives.

For Hornung, those foundations of faith and family are what he and his wife Kelly—both Providence grads—have tried to stress to their daughters. It's what Hornung has also tried to stress to his "sons."

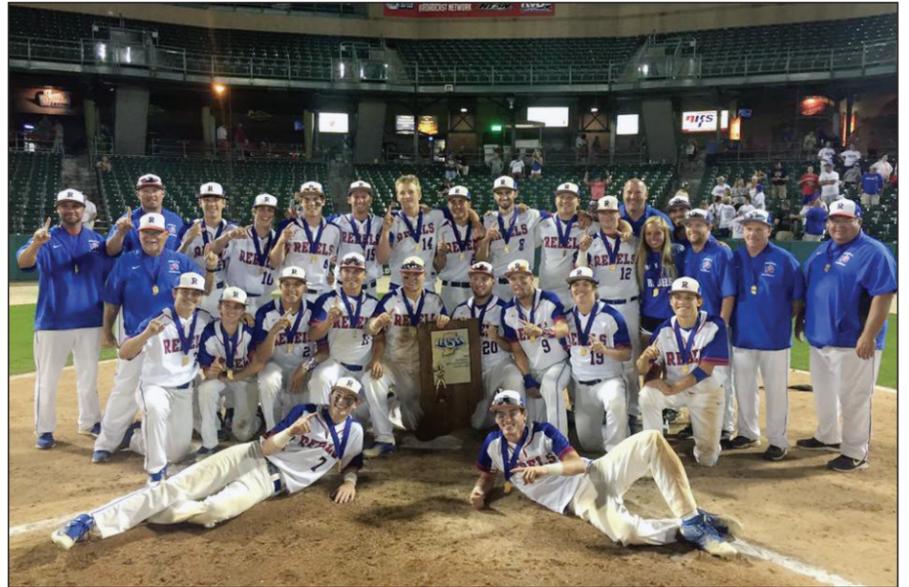
"I had seven seniors this year," he says. "It was a great combination of personalities. Each brought something different to the team. We had our comedians, our cheerleaders, some serious ones. But the things they had in common were their selflessness and their genuineness. And they all pulled for each other. And that includes the underclassmen, too."

It's a bond that connects teammates in ways that extend beyond a state championship.

"We're a fortunate group because we won a state championship, and we'll remember that day forever," Hornung says. "But as they grow older and become young men into adulthood, we'll also remember the brotherhood, the time together, the laughter and the friendship. That's what everybody truly remembers." †

IHSAA CLASS 4A

RONCALLI HIGH SCHOOL



The joy of the baseball team of Roncalli High School in Indianapolis shines through as the Rebels pose for a photo shortly after winning the Class 4A Indiana State High School Athletic Association championship on June 17 at Victory Field in Indianapolis. (Submitted photo)

Roncalli scores championship 'run' with touch of class

By John Shaughnessy

The two scenes unfolded at the same time—one capturing the pure joy of winning a championship, the other capturing the essence of compassion.

Just seconds after the winning run scored to end the thrilling, extra-inning game on June 17, the players on the baseball team of Roncalli High School in Indianapolis rushed onto the field, jumping and hugging before diving on top of each other in a huge pile of arms, legs and "we-did-it!" smiles by first base.

Mere feet away, by the pitcher's mound of Victory Field in Indianapolis, Roncalli seniors Cody Smith and Michael McAvene took turns consoling the Zionsville High School pitcher who had slumped to the ground in devastation, knowing that his top-ranked team's dream of winning a state championship was now being lived by Roncalli.

It was a combined moment of celebration and sportsmanship during the Class 4A Indiana State High School Athletic Association baseball championship.

It was also a moment when the difference between heartbreak and jubilation is sometimes as razor-thin as a player touching a base just a split-second before the ball arrives—which was the deciding play in Roncalli's 3-2 comeback victory.

"It was a great, back-and-forth game," says Aaron Kroll, Roncalli's head baseball coach. "When he was called safe at first [and the winning run scored], we pretty much went crazy. It was one of those moments you'll never forget. It was pretty special."

So were the actions of Smith, the catcher, and McAvene, the starting pitcher in the championship game.

"To reach out to the opposing pitcher in that moment, I thought it was remarkable for those two guys to do that—to show that kind of sportsmanship in a game like that," Kroll says.

The championship—and the compassion—reflected the leadership that the 10 seniors on the team showed throughout the season, Kroll notes.

"The seniors did a great job," the coach says. "Down the stretch, the team became really tough, really resilient. The team chemistry was great. They did a lot of activities together throughout the season. They became close at the right time, and they played well at the right

time. That unity was important for the close games we had down the stretch. It's been a special run for all of us."

The championship was all the more special for Kroll because he celebrated it with his wife, Brooke, and their two children, 6-year-old Griffin and 5-year-old Kamryn.

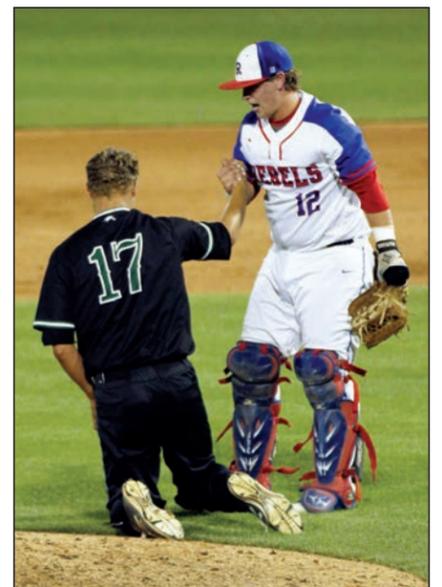
"It meant a lot to share that moment with them because they make a lot of sacrifices for me to coach," says Kroll, who has led the Roncalli baseball program for two years.

For the season, Roncalli finished with a record of 23 wins and nine losses, overcoming adversity along the way.

"At one point, we were 6 and 5. At another point, we were 9 and 7, and we lost our last regular season game," Kroll says. "During the season, we had lost eight games by a combined total of 16 runs. We were losing a lot of close games."

Yet the last close game led to Roncalli's first-ever state championship in baseball.

"I'm not sure it's fully sunk in yet," Kroll says. "Just looking back on the whole thing, what we accomplished is so special. We will all be forever linked because of what we were able to accomplish." †



Shortly after Roncalli earned the state championship on a close play that scored the deciding run, Rebel catcher Cody Smith extends a hand and a touch of sportsmanship to Zionsville High School pitcher Jack Pilcher, who slumped to the ground after his team's dream ended in disappointment. (Submitted photo)

From the Editor Emeritus/John F. Fink

The Church rebounds: The turnaround in Great Britain

(First in a series of columns)

During the past 11 weeks, I wrote about what I called “the imperiled Church,” a period that stretched from the 16th through the 18th centuries, when attempts were made, mainly in Europe, to destroy the Catholic Church. Finally, toward the end of the 18th century, the Church began to rebound.



Let’s begin with Great Britain. As I noted in my column in the April 29 issue, when King William’s reign ended in 1702, Catholics had dwindled to less than 1 percent of the population. It appeared that the Church was dead there. But a remnant remained.

Finally, in 1778, Parliament passed a law that permitted Catholics to acquire, own and inherit property. Then, when the French Revolution’s expulsion of priests from France resulted in many of them going to England, there was a softening of opinion toward Catholics. That resulted in the passage of the Roman Catholic Relief Act of 1791.

Then, in 1829, with the passage of the Catholic Emancipation Act, Catholics in

both England and Ireland were relieved of most of the civil disabilities to which they had been subject. But it wasn’t until 1926 that another Catholic Relief Act finally repealed virtually all legal disabilities of Catholics in England.

Pope Pius IX re-established the hierarchy in England in 1850.

In Ireland, too, the penal laws against Catholics were gradually reduced. Catholic emancipation was finally won in 1829 under the leadership of Daniel O’Connell. He was even elected to the British Parliament. (Today, visitors to Dublin would find it difficult to get around without traveling on O’Connell Street.)

A particularly important event occurred in 1845: John Henry Newman converted to Catholicism from Anglicanism.

Newman was the greatest theologian of the 19th century. He had been one of the leaders of the Oxford Movement, which tried to reform the Church of England. He preached and wrote about Anglicanism as the *via media* between Catholicism and Protestantism. However, as he studied the teachings of the Church Fathers, he concluded that the Catholic Church was the same Church founded by Christ.

After he converted to Catholicism, he

published his *Essay on the Development of Christian Doctrine*, expounding on seven ways one can tell what is true development of doctrine and what is corruption of doctrine. He also wrote *On Consulting the Faithful in Matters of Doctrine*, one of his works that influenced the bishops at the Second Vatican Council more than a century later.

Newman went on to be ordained a priest. He was the first rector of the Catholic University of Dublin. Back at Oxford University, he was elected an honorary fellow of Trinity College, where he had studied decades before as a young undergraduate. In 1879, Pope Leo XIII made him a cardinal in recognition of his service to the Church.

The number of Catholics in Britain has continued to grow, and relations between the Catholic Church and the government have greatly improved. Pope Benedict XVI traveled to England in 2010 to beatify Newman. He also gave a speech in Westminster Hall, where St. Thomas More was condemned to death. Queen Elizabeth II met with Pope Francis at the Vatican in 2014. It’s estimated that there are now about 5 million Catholics in Britain. †

It’s All Good/Patti Lamb

No matter who you’re rooting for, we’re all in this together

It’s interesting what you find when you clean out your 8-year-old’s backpack at the end of the school year. Margaret was



delighted to stumble upon a Colts pencil that she thought she had lost, but her smile faded when she discovered an invitation to a birthday party—from two months ago—that she forgot to give me. We also had to extract some inedible raisins and marshmallows. (I hope that’s what they were.)

One of the papers I found appeared to contain an autograph. I inquired about it, and Margaret immediately looked guilty.

“Whose signature is this?” I asked her again.

“I’m afraid to tell you,” she mumbled, “because you might be angry.”

I demanded to know at once, and she caved when I threatened to deprive her of dessert.

It turned out to be an autograph of an Indiana University football player who came to talk to the students about balancing academics and athletics.

She was afraid to tell me because our household cheers for the gold and black. Her dad graduated from Purdue University, and is a proud Boilermaker.

Margaret actually thought I

would be upset with her because she had an autograph from a player on “the other team.”

I grabbed two ice cream sandwiches and asked her to join me on the porch for an early dessert and a little chat.

I explained that something got lost in translation and that our family does not dislike IU.

“It’s an amazing university where many of our family members have received incredible educations and earned impressive degrees,” I said.

“But your dad went to Purdue, and that’s the team he cheers for and follows,” I added.

I thought she understood, until a few weeks later when it was game seven of the 2016 NBA finals. Margaret was cheering for one team, and her brother was cheering for the other. They heckled one another shamelessly.

I paused the game to revisit the “IU” discussion.

“It’s good to be a loyal fan and support your team, but it’s not OK to be mean-spirited toward the opposing team,” I said.

I explained that, when we’re in competition mode, we forget that athletes on the opposing team have worked hard and have families and fans supporting them, too. God made all of us, and whatever jersey we wear, we are called to

use our gifts to give him glory.

My thoughts turned to our country. Especially in this election year, when political competition is fierce, each party is fighting to win. It’s acceptable to respectfully disagree, but candidates and their political parties are not setting a good example when they slander or show hostility to the opposing party. Americans will never agree on everything, but we’re all in it together. I recently spotted a wise saying that asked a great question: “What if I told you that the left wing and the right wing belong to the same bird?”

As we celebrate this Fourth of July, I pray that God helps us to remain the United States. Lately, our nation has felt rather divided.

St. Paul’s words to the Ephesians, though written long ago, still apply today.

“I . . . urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace” (Eph 4:1-3).

God, please bless America.

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

Your Family/Bill Dodds

Solid, practical suggestions that can help marriages last

In 2003, my wife and I had been married for 29 years when we wrote a column on marriage that offered tips for newlyweds.

Remember, we wrote, that the sacrament is called “marriage,” not “wedding.” Also, continue to transform your wedding day promises into everyday compromises. Be fiscally prudent. Avoid being a “shopaholic” or a miser. When the hard times arrive, be on the same team. Make it “us against them.”

Keep in mind that thoughtfulness and generosity remain the keys to happy romance. Don’t hesitate to get professional help—for your car, your health or your marriage.

Also important are praying for each and praying with each other. Stay friends, we said, and laugh whenever possible but never at the expense of another, especially your spouse. Celebrate your anniversary! One year is a big deal. And, finally, don’t eat the top tier of the wedding cake that has been in



the freezer for a year. Ick.

Then later in 2009, a couple of months after our 35th anniversary, we wrote: We’re not saying you don’t already know these things, but, when you’re tired, when you’re frustrated, when you’re angry—and all those things happen to every husband and wife—it can help to return to some of the basics.

Remember that you’re not competitors. If one person “wins,” both lose. Part of your role is graciously to help your spouse become a better person, and part is to accept your spouse’s help graciously, to grow toward becoming the person God created each of you to be: his beautiful son or daughter.

Nagging is not gracious, and exactly who you think your spouse should be may not be who God created him or her to be.

Like a fire or a garden, marriage is a “living” thing. It needs to be tended regularly and that takes deliberate effort. Left alone or ignored, it can turn into nothing but ashes or weeds, accompanied by the deep regret of what

might have been.

Laugh with each other, not at each other. Pray with each other and for each other. Talk to each other every day of every week of every month of every year of every decade of every half century and more. At some point in the distant future, smile, shake your heads and offer a little advice when there’s a new bride and groom in your family, your parish, your neighborhood or workplace.

Now, in 2016, the year of our 42nd anniversary, I look at those two lists and I think, “Yes, we got it right. Those are solid, practical suggestions.”

And it comforts me to realize that even though Monica has died, over those many years we learned that a happy marriage is a bit of heaven on Earth. We experienced that. And now I know that makes widowhood a bit of purgatory on Earth. It’s only temporary, and it’s nothing that a loved one in heaven can’t fix.

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Caldarola

A good Christian is a Christian with compassion

Years ago, in the mid-1980s, my younger brother Bill and I sat alone in the tiny kitchen of my mom’s house. It was very late.



We were a family that didn’t confront issues head-on. We walked around the elephant in the room, and if that meant sometimes we had to take turns cleaning up after the big fellow, we did so silently and in a way that wouldn’t offend anyone.

So it was with fear and faltering tones that my brother confided to me that he was gay. I had long suspected—no, I assumed—as much. His “roommate” was practically a member of the family whom everyone loved, even while we tiptoed around the nature of their relationship. We feared my mother learning the truth, although later we all realized she’d always known it.

Nevertheless, we’d continued our private version of “don’t ask, don’t tell.”

So, the revelation was not startling. The stinging memory of that evening came in another way. My brother told me he had confided in a few other family members, but had feared telling me because I was such a “good” Catholic.

I have spent the past 30 years trying to recast the image of a “good” Catholic. I want to be the Catholic who offers compassion and a listening ear. I do not want to be the judgmental, self-righteous Christian. I want to be the Catholic to whom another brings his story to share in safety and love. I want to be part of a Church that welcomes and comforts the marginalized.

I want to be part of the Church that knows God’s name is mercy.

The other night, I watched a 2013 documentary called *God Loves Uganda*. This film produced an almost physical revulsion in me. In it, Uganda debates and passes a bill to criminalize homosexuality, and even considers the death penalty for repeated gay behavior.

Throughout the film, we see American evangelical Christians preaching in Uganda a strident anti-gay message, helping to stir up the crowds. We see the inevitable violence against gay people go without condemnation by the “good” Christians.

There are American Christians who do wonderful work in African nations. Many build hospitals and schools and preach and live a loving example of Jesus Christ.

But those who allowed themselves to be filmed in *God Loves Uganda* were hateful and dangerous, even while their young fresh-faced youth workers sang sweet Jesus songs. It occurred to me that evening that homophobes aren’t getting very far in the U.S., so they ply their hate in far-off lands.

Then I awoke two days later to the slaughter at the gay bar in Orlando. Although the issues were complex, including anti-American extremism, it was also, clearly, an anti-LGBT assault.

Catholic leaders spoke out with sympathy for victims. But not everyone addressed the elephant in the room: who these victims were. Those who did acknowledge the LGBT community deserve our applause.

For example, Bishop Robert Lynch of St. Petersburg, Fla., wrote on his blog the Monday after the attack, “Sadly, it is religion, including our own, that targets, mostly verbally, and also often breeds contempt for gays, lesbians and transgender people. Attacks today on LGBT men and women often plant the seed of contempt, then hatred, which can ultimately lead to violence.”

And Chicago Archbishop Blase Cupich wrote to an archdiocesan gay and lesbian outreach immediately after the massacre, “Know this: The Archdiocese of Chicago stands with you. I stand with you.”

Thank you to these leaders.

(Effie Caldarola writes for Catholic News Service.) †

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

Sunday Readings

Sunday, July 3, 2016

- Isaiah 66:10-14
- Galatians 6:14-18
- Luke 10:1-12, 17-20

The Book of Isaiah is the source of the first reading. In reading any passage of Scripture, it is important to take note of the context in which the work originally was composed. The events, attitudes and personalities within these contexts very significantly influenced what was written. The Bible is inspired by the Holy Spirit, but its various individual

authors addressed human concerns and, at times, conditions of their own times.

When this third part of Isaiah was written, God's Chosen People were not living a life of ease and plenty. Their kingdoms had been destroyed. They had survived exile in Babylon. Somehow, given how arduous a trip on foot across the desert that is now Iraq, Jordan and Syria, they had managed to return home. What they found there was not relief. They had to struggle.

Nevertheless, the prophets, such as the author of the third section of Isaiah, reassured them. God would protect them. He had promised to protect them. They would not die. If they were true to God, they would live. God would give them life.

For its second reading, the liturgy for this weekend gives us a passage from St. Paul's Epistle to the Galatians.

Galatians is a virtual treasure trove of deep and compelling revelation into the reality of salvation. Salvation is found in and brought about by Jesus. Christians are given salvation by their bond with Jesus, the Savior.

Thus, this reading calls upon Christians to rejoice in the fact that salvation is within their grasp. It tells them to boast of nothing except that they have been redeemed by the cross of Christ. It also reminds them forcefully that they must tie themselves to the redemption won by Jesus in the sacrificial crucifixion. They must crucify

their own instincts and sins and live in the model of the Lord.

Then, consolingly, Paul says that no one is excluded from God's plan for human salvation. Each person must simply accept a personal place in this plan by turning to God humbly and without qualification.

St. Luke's Gospel furnishes the last reading. It is a story about the Lord's commissioning of 72 disciples, whom he sends to prepare for the coming of the Gospel.

Important to the story is the fact that the Lord methodically and carefully instructs these disciples in what they should do as they fulfill the commission given them. They do not just simply go out on their own.

Equally important is the fact that Jesus empowers them to rid the places that they will visit of evil. Demolishing evil is an ability belonging only to God. The Lord gives them this ability.

He also promises them that they themselves will not succumb to whatever destructive forces evil may bring against them.

Reflection

The mindset prevailing in our culture is curious realizing the modern achievements in science. We can control many things, and being in control is an ideal. But our culture broadcasts the notion that we cannot withstand sin, nor should we. Peace is surrendering to our instincts and selfishness.

The culture bids us to overestimate ourselves, suggesting to us that we are much wiser than we are. True, much is known today, but much is unknown, and we still are subject to hurt and to death.

These readings tell us that eternal life, and peace and joy in this life, are the products of salvation in God.

Salvation and life in God await us in Jesus.

The love of God in Jesus is tangible. As gifts to us, and aids for us, Jesus gives us special teachers and leaders in the Church as guides. They have the power, conferred by God, to lead us to true and everlasting life. †

Daily Readings

Monday, July 4

Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 5

St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Hosea 8:4-7, 11-13
Psalm 115:3-6, 7ab-8, 9-10
Matthew 9:32-38

Wednesday, July 6

St. Maria Goretti, virgin and martyr
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 7

Hosea 11:1-4, 8c-9
Psalm 80:2ac, 3b, 15-16
Matthew 10:7-15

Friday, July 8

Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 9

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 10

Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31, 33-34, 36, 37
or Psalm 19:8-11
Colossians 1:15-20
Luke 10:25-37

Question Corner/Fr. Kenneth Doyle

The Church offers clear moral guidelines for the care of people in hospice care

Q Please tell me how Catholics justify hospice care, especially withholding food and water from the patient. Doesn't this starve the patient to death? And doesn't the heavy medication they use actually cause death? (Illinois)



A Patients are typically admitted into hospice care when curative treatment has been deemed futile, and the prognosis is that death will occur within six months if the disease takes its normal course. The primary medical goal in caring for the dying person then becomes the relief of pain and suffering.

Catholic moral principles for the treatment of the dying are set forth in a document (available online) published by

the U.S. Conference of Catholic Bishops (USCCB) titled "Ethical and Religious Directives for Catholic Health Care Services."

Those directives provide that "in principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally," because, as you rightly state, it would be morally wrong to "starve the patient to death" (#58).

But that same section of the directives goes on to explain that medically assisted nutrition and hydration become "morally optional" when there is no reasonable expectation of prolonging life, or when such means would be "excessively burdensome" for the patient or cause significant physical discomfort. This often happens in the final stages of the dying process when the body of the dying person can no longer digest nutrition and hydration.

As for medication, the directives address your question directly: "Medicine capable of alleviating or suppressing pain may be given to a dying person, even if this therapy may indirectly shorten the person's life so long as the intent is not to hasten death" (#61).

Since hospice care is offered both by religious and secular institutions, it would be best to seek that care in a Catholic facility, thus ensuring that Catholic moral guidelines would be observed.

An important aspect, too—and sometimes families and even physicians might overlook this—is that, when possible, dying patients themselves should be consulted about the morally legitimate treatment options available.

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

My Journey to God



A large American flag is seen hanging from the bell tower of the Basilica of the National Shrine of the Immaculate Conception in Washington on July 4, 2015. The U.S. bishops' fifth annual Fortnight for Freedom runs from June 21-July 4. (CNS photo/Bob Roller)

FREEDOM

By Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton.)

We are American; we are diverse; we are strong; we are free...
Do we really know what that means?
Our FREEDOM we defend is a God-given gift.
God's goodness will help us to see.
The FREEDOM we enjoy is something great...
It's far greater than freedom itself.
We hold up our flag to let the world see,
With freedom we have much wealth.
Abundance of opportunity, liberty and land...
These gifts are given to unite.
The prosperity we have is given for all.
They were not meant to start fights.
God's gift of FREEDOM dwells within...
And no one can take it away.
When Christ was born into this world,
God's FREEDOM was here to stay.
God's FREEDOM overcomes oppression!
FREEDOM's love conquers false pride!
This FREEDOM was born through Jesus!
All fears FREEDOM does subside!
As a nation we stand, but through God all are one.
FREEDOM knows no separation.
We must join together with FREEDOM and faith.
And thank God for His great creation.
This Independence Day let us remember with joy:
True FREEDOM was born through Christ, as a boy.
God's FREEDOM was given for you and for me;
To uphold and to share...May the whole world be free!

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

ARMBRUSTER, Jeannie M., 52, St. Barnabas, Indianapolis, June 16. Wife of Michael Armbruster Jr. Mother of Andrew, Michael and Paul Armbruster. Sister of Janet Huck, Terri, Daniel, David and Joseph Obergfell.

DOLAN, Patrick A., 92, St. Luke the Evangelist, Indianapolis, June 14. Husband of Shirley Dolan. Father of Maureen Pearson, Erin Randle, Kevin and Patrick Dolan. Brother of Frances Dolan. Grandfather of nine.

GIESTING, Daniel L., infant, Holy Family, Oldenburg, June 4. Son of Louis and Amanda Giesting. Brother of Henry and Wilbur Giesting. Grandson of Lee and Mary Lou Giesting and Rick and Pat Flodder. Great-grandson of Wilbur Flodder.

HARRIS, Larry D., 75, Our Lady of the Greenwood, Greenwood, June 4. Husband of Dianna Harris. Father of Dawn Tester and Kellie Maker. Brother of Nedra Boyd. Grandfather of four. Great-grandfather of three.

HAZELWOOD, Mary E., 74, Holy Family, Oldenburg, June 13. Mother of Charlotte Lussier, Margie Richardson, Christine, Charles and Keith Hazelwood. Grandmother of 11.

JANSING, Wilma Mae, 81, St. Vincent de Paul, Bedford, June 15. Mother of Karen Hattabaugh and Kathie Rhorer. Sister of Ellen Bulach, Ruth Gaynor, Joan Hoffmeier, Margie Kunkel and Betty Ripberger. Grandmother of two. Great-grandmother of three.

JONES, Gregory A., 49, Prince of Peace, Madison, June 11. Father of Brittany and Cassandra Jones. Son of Ronald Jones and Barbara Cooke. Stepson of Jackie Jones and J. Robert Cooke. Brother of Rick Jones. Grandfather of one.

KOETTER, David W., 61, St. John the Baptist, Starlight, June 12. Husband of Catherine Koetter. Father of Brooklyn Koetter and Beverly McKinley. Son of Betty Jean Koetter. Brother of Susie Fields, Darlene Kuzmic, Mark, Raymond and Regis Koetter. Grandfather of two.

KOWALIK, Charlotte M., 86, St. Barnabas, Indianapolis, June 14. Mother of Kerri Kraus and Jeff Kowalik. Sister of Carol Ryan, Benedictine Sister Emmanuel and Charles Pieper. Grandmother of two.

KREUZMAN, H. Nick, 89, St. Mark the Evangelist, Indianapolis, June 9. Father of Kathy Wilson, Bethann Wright, Linda, Danny, David, John and Mark Kreuzman. Grandfather of 14. Great-grandfather of four.

LAWRENCE, Henrietta M. (Steining), 100, St. Mark the Evangelist, Indianapolis. Mother of Mary Ellen Krudy and Robert Lawrence. Grandmother of eight. Great-grandmother of eight.

LOUDENBACK, C. David, 86, St. Jude, Indianapolis, June 20. Husband of Margaret

Loudenback. Father of Becky Hoffman and Lora Reinhardt. Grandfather of five. Great-grandfather of two.

LYNCH, Margie L., 87, St. Vincent de Paul, Bedford, June 15. Mother of Jenny Endris, Anthony and Timothy Lynch. Grandmother of seven. Great-grandmother of 18. Great-great-grandmother of three.

MATTHEWS, Phyllis J., 83, St. Mark the Evangelist, Indianapolis, June 16. Mother of Diane Bartlett, Gail Brown, Barbara Rice, Amy, David, Mark and William Matthews. Grandmother of six. Great-grandmother of seven.

PADAN, Dennis A., 56, St. Joseph, Rockville, May 23. Son of Dorothy Padan. Brother of Laura Padan Magnot, Bill, Bruce, Chris, George, Mike and Robert Padan. Uncle of several.

RIPBERGER, Henry M., 59, St. Gabriel, Connersville, June 2. Brother of Patrick Ripberger. Uncle of several.

ROBBEN, Harry J., 73, St. Mary-of-the-Rock, Franklin County, June 19. Father of Hans, Harry II, Herbert and Hugh Robben. Brother of Betty Siefke and Leroy Robben. Grandfather of 11.

SCHMALENBERG, Nancy J., 63, St. Mary, Greensburg, June 17. Wife of John Schmalenberg. Mother of Allison Allen and Nick Schmalenberg. Sister of Jeanne Schene. Grandmother of two.

SCHWEGMAN, Marjorie, 91, St. Michael, Brookville, June 15. Mother of Barbara Apsley, Velda Clark, Sharon Halcomb, Laura Hodapp, Joyce Kays, Janice Suding and Vernon Schwegman. Grandmother of 20. Great-grandmother of 11.

SILER, Dorothy I. (McAvene), 92, St. Gabriel, Connersville, June 2. Mother of Terry Siler. Stepmother of Carmen Gibbons and Phyllis Logan. Sister of Paul McAvene. Grandmother of two. Great-grandmother of several.

SIMS, Sheila R., 52, Prince of Peace, Madison, June 13. Daughter of Gail Sims. Sister of Alisa Anderson, Melody Cole, Kim Smith, Michael and Rob Sims. Aunt of several.

STENGER, Rita H., 87, All Saints, Dearborn County, June 12. Wife of Earl Stenger. Mother of Susan Dietz, Christy Eckstein, Andrea Hartman, Sandy Whitehead, Earl Jr., Jeff, John and Mike Stenger. Sister of Frances Bischoff. Grandmother of 22. Great-grandmother of 13.

STONE, Nelson W., 82, Our Lady of Perpetual Help, New Albany, June 15. Husband of Patricia Stone. Father of Becky Decker, Jenny Kemp, Vicky Dee, David and Mike Stone. Grandfather of 17. Great-grandfather of 27.

SWEENEY, Patricia (McGraw), 85, St. Luke the Evangelist, Indianapolis, June 14. Mother of James and Jerome McGraw, Brian, Gregory and Robert Sweeney. Sister of Rosemary Brune, James and Robert McGraw. Grandmother of 19.

WITKEMPER, Norman G., 91, St. Mary, Greensburg, June 18. Father of Emily Gladden, Norma Swegman, Danny and Roger Witkemper. Grandfather of eight. Great-grandfather of eight. †



Pam Bosley, co-founder of Purpose Over Pain, speaks to participants during a June 17 rally and march in front of St. Sabina Church in Chicago to kick off the beginning of summer and call for an end to violence in their community. Purpose Over Pain is a group of mothers formed in 2007 by several Chicago-area parents who lost their children to gun violence. (CNS photo/Karen Callaway, Catholic New World)

Chicago parishes, schools pray for summer of peace, end of gun violence

CHICAGO (CNS)—George Anderson, age 17. Christian Bandemear, age 16. Tyshawn Lee, age 9. Amari Brown, age 7.

These are just four of the more than 100 names of children and young people under 20 who died as a result of gun violence in Chicago since June 2015. The names of all those children and young people were read on the steps of St. Sabina Church on June 17 during the parish's end-of-the-school-year rally and peace march.

Mothers who lost children to gun violence read the names and ages before an estimated crowd of more than 1,000. The mothers were from Purpose Over Pain, a group formed in 2007 by several Chicago-area parents who lost their children to gun violence.

Father Michael Pflieger, St. Sabina's pastor, led the annual event in the city's Auburn-Gresham community, which included local elected officials and Chicago Police Superintendent Eddie Johnson, who used to be a commander in that district. The event kicked off the parish's Friday evening marches for peace, which will take place every Friday during the summer.

The weekend of the event, 43 people were injured and 13 killed by gun violence in the city. According to the *Chicago Tribune*, as of June 21, 1,792 people were shot in Chicago in 2016, and there were 307 homicides. One of those killed was Salvador Suarez, who was shot around 1:30 p.m. on June 19 outside Holy Cross Church while Mass was being celebrated.

On June 20, Chicago Archbishop Blase J. Cupich issued a statement about the weekend's violence.

"This terrible violence is destroying not only those killed and wounded, but all of us. If we want to survive as a community that treasures life, liberty and the pursuit of happiness, we must act now to put an end to this carnage. No doubt there are many causes, but we can start by getting these combat weapons off our streets," he wrote. "Not to act only gives in to the despairing falsehood that there is nothing we can do, which means that violence wins. This is a responsibility that belongs to all of us as citizens, especially to our elected officials. Let them hear our voices. Let us demand action today. Doing nothing is no longer an option."

During the June 17 rally, Father Pflieger called on adults to stand up and take control of their blocks.

"Our children deserve to have a safe summer," the priest told the crowd. "Our children should not be afraid to go to the park, sit on their porch or play with their friends on their block. The laughter and voices of children should be louder than shots fired or sirens blaring in our streets."

While many ask what another march or rally will do to help curb the violence, Father Pflieger said if it raises the consciousness of those attending and convinces them to stop being afraid or passive, and if it gives hope to the people who they pass along the street, then it will

be a success.

Ending the violence requires a comprehensive approach that includes strengthening families, providing good schools and economic development, and rebuilding the bridge between the people and the police, he said.

"And it's going to demand us deciding that using a gun is not the way we settle our arguments. Guns are for cowards," Father Pflieger preached to the crowd.

St. Sabina parishioner Renee Taylor came to the march to show the children they are supported.

"It's so important to save our children," she said. "We need to put down the guns and just love each other."

Marching in the community helps people view each other as human beings, she said.

"We're losing our loved ones. We need the people doing the killing to see them as people, that you just can't shoot them and throw them away. Somebody loves them."

On June 13, Mayor Rahm Emanuel announced a new program focused on the opportunity crisis facing men of color on the South and West sides of Chicago. The city's initiative will partner with St. Sabina Parish, and provide 50 of "the most severely disconnected youth and young adults between the ages of 16 and 28 with full-time employment, as well as access to support and services to maintain employment," a statement said.

As this year's school year wrapped up, Catholic schools all over Cook and Lake counties participated in simultaneous services on May 26 to pray for a peaceful summer without gun violence.

Throughout the summer, in an effort to unite communities in peace, the 229 Catholic schools in the archdiocese will display banners stating, "We Are Praying for a Peaceful Summer. Join Us." Banners also will be hung at the archdiocese's Quigley Pastoral Center.

Students in all Catholic schools also were invited to color paper doves and write on them their hopes for peace during the summer months. The doves were displayed in schools.

The need for peace in the streets is especially felt at the Academy of St. Benedict the African in the city's Englewood neighborhood.

Principal Patricia Murphy said she often has to call the police because of dangerous activity going on outside of the school. Just the day before the prayer service, there was a shooting right outside her window in the early afternoon, she said.

The students live in fear of the violence, she said. "They do not get to go outside and play wherever they live."

Chicago really needs prayer for peace, said Kenae Kennedy, a sixth-grader at the school.

"I have a baby sitter and we like playing outside, but my mom barely lets us out now that there's so much violence," she told the *Catholic New World*, Chicago's archdiocesan newspaper. †

CRS and other agencies helping Iraqis fleeing Fallujah fighting

LONDON (CNS)—Catholic Relief Services (CRS) and other international aid agencies are working with local Christian and Muslim charities to help about 70,000 people fleeing Fallujah, Iraq, as conflict deepens between Islamic State militants and Iraqi forces seeking to regain the beleaguered town in Anbar province.

"They have escaped active fighting and at least are in some safety now," Hani El-Mahdi, Iraq country director of CRS, told Catholic News Service (CNS) from Iraq. "They are awaiting permission to enter Baghdad, but in the meanwhile the majority are sheltering in decrepit tents with few latrines available."

"These people desperately need food and water," Nikki Gamer, a CRS communications officer, told CNS. "There is little infrastructure in place to address the needs of so many people at once."

Gamer said CRS was working with Caritas Iraq to provide "food, emergency living supplies and hygiene items, like soap."

El-Mahdi told CNS that an urgent priority is to get more water, portable latrines and other wash facilities in place to meet growing needs of the displaced as numbers increase. He said that an initial 1,000 families have been helped as part of an immediate response undertaken in conjunction with Islamic charities operating in the area. †

Serra Club vocations essay

Living Stations offer a powerful experience of God's mercy

By Ashley Freiburger
Special to *The Criterion*

I've always been a strong believer in God. I know he sent his only Son to die for us so that we may one day join him at the gates of heaven.



Ashley Freiburger

But I never really applied this to my life. I always thought that, no matter what horrible thing I did, it wouldn't matter because, in the end, our heavenly Father would forgive us.

But after I went to a Living Stations of the Cross, it changed everything I once believed in into something more powerful. I found the true meaning of mercy and forgiveness. I am about to share my experience with you.

When my mom told me we were going to the living Stations of the Cross—I am not going to lie—I didn't want to go at all. I thought I had better things to do than go sit for an hour and watch what Jesus went through, when I thought I already knew what had happened.

As we arrived, I was surprised to see how many people had come. My whole family and I sat down in a pew toward the back and just waited. After waiting another 10 minutes, I was getting annoyed and just wanted this to be over.

But then the music started, and I knew right away that it was going to be a great experience. There was a priest

playing Jesus, and he was awaiting Pontius Pilate.

They all started acting out the stations, and I was kind of disappointed. It wasn't the "life-changing experience" I thought it would be. But little did I know, it was just getting started.

After waiting and waiting for something to catch my attention, one of the soldiers pulled a whip out and started whipping Jesus. He fell and made a loud scream. It was terrifying. After more and more whips, it was time for the crucifixion.

This brought tears to my eyes. It couldn't have been more realistic. I was looking around to see if other people were as emotional as I was, and I noticed several people crying as well. Some even had to get up and leave the church.

When they brought Jesus up on the cross, it all went silent. I was praying to God at this point, asking him to forgive me for everything I have done, saying how sorry I was for not being more appreciative of what he went through for us.

Then, Jesus was looking around and made eye contact with me, and I was so nervous because it felt like he was staring straight into my soul, trying to find all of my sins.

This was the point where I knew it wasn't just a priest playing Jesus looking at me. It was really Jesus in him, trying to get my attention and make me change my ways. I think it was a way for him to let me know he forgave me.

It definitely worked. I couldn't handle it anymore, and I almost got up to leave. But then I realized there was something about this priest playing Jesus that just made me feel so calm and relaxed. My heart and soul felt

cleansed, and I knew the exact reason why. I was looking at the real Jesus.

After the stations ended, I was a completely different person. I then looked at my life in a totally different way. The priest acting out Jesus made me really feel like it was Jesus forgiving me and made me want to forgive others. It was the most powerful life-changing experience I have ever been through.

If I hadn't witnessed that, I would feel as if God has abandoned me and I would be a sinner. But after staring into the eyes of that priest, I saw Jesus. I saw kind eyes who wanted me to repent and wanted me to know I was forgiven.

That was all I needed to completely change my life around. The priest saved my life, and he didn't know it. I will never forget this experience, and I am so thankful God thought of me and wanted me to see him.

If there's one thing I can say about this experience, I would tell people Jesus is thinking about you no matter what you think. All you need to do is pray and ask for forgiveness. I wish I would have known you don't need to experience something incredible to know that God is always here, but I'm glad it happened to me.

(Ashley and her parents, Andy and Amber Freiburger, are members of St. Matthew the Apostle Parish in Indianapolis. She completed the ninth grade at Bishop Chatard High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2016 John D. Kelley Vocations Essay Contest.) †

Christians don't exclude, they welcome, pope says at general audience

VATICAN CITY (CNS)—Flanked by a group of refugees, Pope Francis appealed to Christians to care for and welcome those whom society often excludes.

"Today, I'm accompanied by these young men. Many people think they would have been better off if they had stayed in their homelands, but they were suffering so much there. They are our refugees, but many people consider them excluded. Please, they are our brothers," the pope said on June 22 during his weekly general audience.

The group, holding a banner that stated "Refugees for a better future together," caught the pope's attention as he was making his way to the stage in St. Peter's Square. He signaled them to come forward, and instructed aides to allow them to sit in the shade on the stage.

In his main talk, the pope discussed the Gospel story of the leper who begged Jesus to heal him, saying: "Lord, if you wish, you can make me clean" (Lk 5:12).

The pope noted that the leper not only asked to be "purified" in both body and heart, but also broke the law

by entering the city to find Jesus in search of healing.

"Everything this man—who was considered impure—says and does is an expression of his faith!" the pope said. "This faith is the strength that allowed him to break every convention and try to meet with Jesus and, kneeling before him, call him 'Lord.'"

The leper's plea, he continued, serves as a lesson to Christians that "when we present ourselves to Jesus, long speeches aren't necessary" and that there is no place to feel safe other than with God and his infinite mercy. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

For Sale

Calvary Chapel Mausoleum. Crypt #6-8, Tier "C" Corridor "A" (Right). \$10,000. Call Linda at 317-506-3448.

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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

Qualifications: The ideal candidate will have:

- Other duties as assigned
- 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 NIAA 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.

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Brotherly embrace: Pope, Armenian leader highlight Christian unity

VAGHARSHAPAT, Armenia (CNS)—Recognizing that the Church of Christ is one and that Christian divisions are a “scandal” to the world, Pope Francis and Armenian Apostolic Catholicos Karekin II offered their faithful the example of praying and working together.

Approaching the end of his three-day trip to Armenia, Pope Francis attended the Divine Liturgy celebrated on June 26 by the patriarch at Etchmiadzin, the seat of the Armenian Apostolic Church. To accommodate the crowd, the liturgy was held outdoors at a towering stone sanctuary used for major celebrations.

Under a gold-trimmed red canopy, the patriarch and pope processed to the sanctuary together before the pope bowed to the patriarch and moved to the side. He used a small booklet to follow the liturgy, which is celebrated in “*grabar*,” as ancient liturgical Armenian is called.

In his homily, Catholicos Karekin told his faithful and his guests, “During these days together with our spiritual brother, Pope Francis, with joint visits and prayers, we reconfirmed that the holy Church of Christ is one in the spreading of the Gospel of Christ in the world, in taking care of creation, standing against common problems, and in the vital mission of the salvation of man.”

All Christians, he said, share the mission of “the strengthening of solidarity among nations and peoples [and the] reinforcing of brotherhood and collaboration.”

The catholicos warned of modern attacks on the faith, including a selfish lack of concern for “those who long for daily bread and are in pain and suffering,” as well as other “economic, political, social, environmental” problems. Yet the Gospel and the Churches that preach it, he said, know that God continues to promise his loving care and wants Christians to

go out preaching salvation and helping the poor.

Invited to address the gathering—like Catholicos Karekin spoke at Pope Francis’ Mass in Gyumri the day before—Pope Francis said, “We have met, we have embraced as brothers, we have prayed together and shared the gifts, hopes and concerns of the Church of Christ.

“We believe and experience that the Church is one,” the pope said.

Using words from St. Gregory of Narek, a 10th-century Armenian monk declared a “doctor of the Church” by Pope Francis last year, he prayed that the Holy Spirit would dissolve the “scandal” of Christian division with the power of love.

Christian unity is not and cannot be about “the submission of one to the other or assimilation,” the pope said, but rather should be an acceptance of the different gifts God has given to different Christians at different times.

“Let us respond to the appeal of the saints, let us listen to the voices of the humble and poor, of the many victims of hatred who suffered and gave their lives for the faith,” Pope Francis said. “Let us pay heed to the younger generation, who seek a future free of past divisions.”

The Armenian Apostolic Church is one of the six independent Oriental Orthodox Churches that were divided from the rest of Christianity after the Council of Chalcedon in 451. The six, which include the Syrian Orthodox Church, are in full communion with each other, but not with the Eastern Orthodox Churches such as the Russian Orthodox Church.

For centuries, the Oriental Orthodox were regarded by the rest of Christianity as adhering to a heretical teaching on the nature of Christ, but recent scholarship has led theologians and Church authorities on both sides to affirm that the Christological differences were not doctrinal. Rather,



Pope Francis and Catholicos Karekin II, patriarch of the Armenian Apostolic Church, release doves from the Khor Virap monastery near Lusarat village in Armenia on June 26. In the background is Mount Ararat, believed to be where Noah’s Ark came to rest. (CNS photo/L’Osservatore Romano, handout)

both sides profess the same faith, but use different formulas to express it.

Common declarations about Christ’s humanity and divinity were signed between 1971 and 1996 by the heads of each Oriental Orthodox Church and Pope Paul VI or St. John Paul II.

Before vesting for the liturgy at Etchmiadzin, Armenian Bishop Bagrat Galstanyan of Tavush, an Orthodox diocese that shares borders with Georgia and Azerbaijan, stood scanning the crowd. Every few seconds, someone would identify him as a bishop and approach for a blessing, which he gave with a broad smile.

The crowd at the liturgy was predominantly young. “We are an ancient people, an ancient Church, with a young faith,” the 45-year-old bishop explained.

The day’s liturgy is “a great celebration,” Bishop Galstanyan said. The catholicos and pope are “brothers together declaring to the world that Christians must stay together, must be together, must be a voice for the world.”

Orthodox Father Zakaria Baghumyan, who was directing press operations for the catholicos during the visit, said the pope asking for a blessing from the patriarch is “just a sign of brotherly love. It’s a sign of respect for our Church and our nation.” †

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ABORTION

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“The court has rejected a common-sense law protecting women from abortion facilities that put profits above patient safety,” said Deirdre McQuade, assistant director for pro-life communications at the USCCB’s Secretariat of Pro-Life Activities.

She said the Texas law “simply required abortion facilities to meet the same health and safety standards as other ambulatory surgical centers.”

McQuade, in a statement issued after the ruling, also said: “Abortion claims the lives of unborn children, and too often endangers their mothers as well. This ruling contradicts the consensus among medical groups that such measures protect women’s lives.”

The Texas bishops similarly said the ruling “puts women at grave risk,” and added the purpose of the state regulations was to ensure women’s safety, noting: “their lives are just as precious as those of their children.”

Dissenting votes in the case were from Chief Justice John Roberts and Justices Clarence Thomas and Samuel Alito Jr.

Thomas wrote that the court’s decision “simultaneously transformed judicially created rights like the right to abortion into preferred constitutional rights, while disfavoring many of the rights actually enumerated in the Constitution.” He added that the Constitution “renounces the notion that some constitutional rights are more equal than others. ... A law either infringes a constitutional right, or not; there is no room for the judiciary to invent tolerable degrees of encroachment.”

The U.S. Supreme Court’s use of the words “undue burden” echoes a phrase used in 1992 ruling in *Planned Parenthood v. Casey*, in which it upheld provisions in Pennsylvania law requiring parental consent for minors, a 24-hour waiting period before an abortion, filing of detailed reports about each abortion and distribution of information about alternatives to abortion. It struck down a requirement that married women need to notify their husbands before having an abortion.

In essence, the court in *Casey* said a state may enact abortion regulations that do not pose an “undue burden” on pregnant women.

In the March 2 oral arguments in the Texas abortion regulation case, the phrase was used to promote women’s access to available clinics. Opponents of the state regulations said the restrictions were aimed at stopping abortions because they forced clinics to close, which in turn, they said, would put an undue burden on women seeking abortions who would have to travel farther to find an available clinic.

In the years since the 1973 *Roe vs. Wade* decision legalizing abortion, the court has shown “extreme hostility to regulation of abortion as a medical procedure,” said Carol Tobias, president of the National Right to Life committee, which submitted friend of the court brief in the Texas case.

She said the court turned a corner in its 1992 *Casey* decision by rejecting the idea of being “the country’s *ex officio* medical board,” but it “reversed course” with the Texas decision by deciding it knew “better than representatives duly elected by the people of the United States.”

Rep. Chris Smith, R-New Jersey, a co-chairman of the congressional Pro-Life Caucus, similarly said the court’s decision “shields the abortion industry from accountability and minimal medical standards.”

The Texas law requiring compliance by abortion providers had forced many of the state’s abortion centers to close, leaving seven open, primarily in major cities. After the June 27 ruling, many of them are expected to reopen.

“This case was about sensible laws designed to protect women in the wake of the Gosnell horrors; it should have been common ground for both sides of the issue,” said Maureen Ferguson, senior policy adviser for the Catholic Association.

Dr. Kermit Gosnell in May 2013 was found guilty of murder in the deaths of three babies born alive during abortions in his Philadelphia abortion center.

“This ruling won’t stop us from continuing to work to protect all American lives, and we won’t stop until we’ve won,” Ferguson said. †