The Criterion
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At closing Mass, people encouraged to pray, act for religious freedom

WASHINGTON (CNS)—The theme for the 2016 Fortnight for Freedom, "Witnesses to Freedom," unfolded as 1,500 people spent part of their July 4 holiday in Washington attending the observance's closing Mass and venerating the relics of two English saints martyred in 1535 for their Catholic faith.

The Mass and veneration took place at the Basilica of the National Shrine of the Immaculate Conception. After the Mass, people waited in a long line to kneel and pray before the relics of St. John Fisher and St. Thomas More displayed near the altar.

Welcoming the congregation, Msgr. Walter Rossi, the shrine’s rector, said those filling what is the largest Catholic Church in North America offered “testimony that the freedom to live our lives according to our faith is fundamental to the life of believers.”

The U.S. Catholic Church’s fifth annual Fortnight for Freedom closed Mass included the participation of three of the petitioners in a recent Supreme Court case challenging the federal contraceptive, abortifacient and sterilization mandate. They contended that the requirement violated their religious freedom by forcing Catholic institutions to provide employee health insurance coverage for abortion-inducing drugs, contraceptives and sterilization procedures, which are prohibited by Church teaching.

Cardinal Donald W. Wuerl of Washington, whose archdiocese and affiliated agencies challenged the mandate, was the main celebrant at the Mass. The homilist was Judge Robert Wilkins, a member of the appellate court that heard the case.

In that moment, all the major struggles, all the setbacks, all the rain that marked the earlier days of World Youth Day Rio faded away.

“That silence and hearing the waves was a glimpse into heaven,” recalls Sahm, associate director of the archdiocese’s Office of Young Adult and College Campus Ministry. “It was like we were really in heaven in that moment. All the struggles made the focus about Jesus and coming together as a universal Church. It was just a beautiful outpouring of faith and trust.”

As another World Youth Day approaches—this time in Krakow, Poland, on July 25-31—youths and young adults across the archdiocese are preparing for a pilgrimage that they hope will provide a similar experience of transformation and deepening faith.

Judge grants injunction in enforcing new abortion law; Planned Parenthood facility in Terre Haute closes

By Natalie Hoefer

On June 30, U.S. District Court Judge Tanya Walton Pratt granted a preliminary injunction on an Indiana law that would have gone into effect on July 1 making it illegal for women in Indiana to have an abortion due solely to discrimination based on the race, gender or disability of a fetus.

The request for the injunction was filed by Planned Parenthood of Indiana and Kentucky, Inc. (PPINK) in response to House Enrolled Act (HEA) 1337, which Gov. Mike Pence signed into law on March 24 with an abortion due solely to discrimination based on the race, gender or disability of a fetus.

At 16, Emily Whitehead has been looking forward to World Youth Day for months—“because I want to experience God on a different level.”

“My hope for the pilgrimage is to grow in my faith, meet new people from all over the world, and to learn more about the history of Catholics,” says Emily, a member of All Saints Parish in Dearborn County. “I’m hoping it will help me appreciate my Catholic faith even more than I already do.”

As leaders in the archdiocese’s Office of Young Adult and College Campus Ministry, Katie Sahm, left, and Krissy Vargo will lead more than 60 young adults on a pilgrimage to World Youth Day in Krakow, Poland, on July 25-31. (Photo by John Shaughnessy)

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The consolidated case that was before the Supreme Court, Zubik v. Burwell, was named for the法定代表人 of the petitions. The petitions were filed by the Little Sisters of the Poor diocese also opposed the Health and Human Services’ contraceptive, abortifacient and sterilization mandate. They contended that the mandate violated their religious freedom by forcing Catholic institutions to provide health insurance coverage for abortion-inducing drugs, contraceptives and sterilization procedures.

The decision comes on the heels of the recent decision by the U.S. Supreme Court in the case of Hobby Lobby Stores Inc. v. Sebelius. In that case, the court ruled that the religious freedom protections of the Religious Freedom Restoration Act (RFRA) apply to closely held corporations.

The decision by Judge Pratt in the PPINK case means that the injunction will remain in place while the organization pursues its legal claim against the HEA 1337.

In the document, Judge Pratt states that the stay was granted because "PPINK is likely to succeed on the merits of its challenge to the requirement violated their religious freedom by forcing Catholic institutions to provide employee health insurance coverage for abortion-inducing drugs, contraceptives and sterilization procedures, which are prohibited by Church teaching.

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Gail and Alex Ocana have made World Youth Day in Krakow such a priority that, before their wedding last September, they set up an account so that wedding guests could contribute to their pilgrimage fund as a wedding gift.

See WYD, page 8

By John Shaughnessy

Katie Sahm recalls the moment as "a glimpse into heaven." It happened on the white sand of Copacabana beach three years ago.

As the waves rolled toward the shore of Rio de Janeiro in Brazil, Sahm joined the 3 million young people from around the world who had come there, all of them kneeling together in silence on the sand during a time of eucharistic adoration.

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According to the U.S. District Court of Southern Indiana’s document on the outcome, Judge Pratt ruled in PPINK’s favor to place a preliminary injunction on the law while the organization pursues litigation challenging the constitutionality of three provisions of HEA 1337: forbidding abortion based solely on a fetus’ sex, race or disability; requiring abortion providers to inform clients of this law; and requiring the remains of an aborted fetus to be buried or cremated.

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Action on gun violence is a respect life issue in the eyes of some

WASHINGTON (CNS)—In the first 181 days of 2016, there have been 163 mass shootings in the United States, data gathered by the Washington-based nonprofit Gun Violence Archive show.

Those mass shootings, defined as incidents in which four or more people are wounded or killed, have led to 232 deaths and 643 injuries.

Not all such incidents make headlines—except locally. Only occasionally do they reach the scale of the June 12 massacre at a gay nightclub in Orlando, Fla., in which a lone gunman armed with high-capacity, quick-reload weapons shot 99 people, killing 49.

Clergy, gun control advocates and other observers say that gun violence of any type—whether characterized as mass shootings or not—is destroying the soul of the country. But solutions have been hard to reach.

“Nonprofit Gun Violence Archive show.

“Three days later that his concern is rooted in

at least as much from those purchasing

on the federal no-fly list from obtaining

action are not rooted in politics.

a respect-for-life issue, and their pleas for

on federal watch list from obtaining firearms.

June 24 by Sen. Susan Collins, R-Maine,

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Warden: Our staff has decided for hunting
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Holy Year of Mercy pilgrimage helps deacons follow in footsteps of saints

By John Shaughnessy

In one sense, it’s another chapter from the timeless story of a wife who knows what’s best for her husband.

Fortunately in this case, it’s also the story of a husband who is wise enough to actually consent to his wife’s advice.

That combination of a wife’s nudging and a husband’s acquiescence recently led Deacon Brad Anderson to one of the most inspiring, faith-filled moments of his life.

On the sun-kissed morning of May 29, Deacon Anderson stood together with Deacon Ron Pirau and Deacon Michael East just to the right of an altar that had been set up in St. Peter’s Square at the Vatican.

There, the three deacons from the Archdiocese of Indianapolis had a close-up view of Pope Francis as he celebrated Mass for the Jubilee of Deacons, a celebration that drew more than 2,500 deacons from around the world to Rome.

There were an estimated 65,000 people in the square for the Mass, and we processed up through the middle of the crowd,” says Deacon Anderson, a member of St. Bartholomew Parish in Columbus who ministers at Holy Angels Parish in Indianapolis. “What impressed me was that they weren’t spectators. Everyone was worshiping. And Pope Francis was so intense as he consecrated the bread and the wine. It was extremely powerful.

So was the realization that his wife of 42 years, Kathy, used to finally convince him to make the nine-day pilgrimage that would take them to Rome, Assisi and Orvieto.

She reminded him that, after a previous trip to Italy, he longed to see more of Rome and Assisi. And she noted that the Jubilee was taking place in the Holy Year of Mercy.

“I was still reluctant,” he says. “I’m a private businessman, and I thought my business and my ministry were too busy. She kept nudging me. She said, ‘We’re going to be at Mass with the pope! I’m glad she was so persuasive.’

‘A once-in-a-lifetime opportunity’

For Deacon Ron Pirau, there was no doubt that he wanted to make the pilgrimage to Italy, especially since it would immerse him and his fellow travelers in the lives of the two saints who it would immerse him and his fellow travelers in the lives of the two saints who

The pope invited deacons to form Mass with Pope Francis. ‘It was so impactful for me to be there with all our deacon brothers from around the world,’ Deacon Pirau says. ‘And the Mass with Pope Francis was so affirming. One thing Pope Francis said in his homily was how we needed to be available to people and not be so tied to our schedules.’

That approach also shone through in the life of St. Francis, as the pilgrimage led to Assisi.

“We spent time at the places that were important in the ministries of St. Francis and St. Clare,” says Deacon Pirau. “We prayed at the chapel where the remains of St. Francis are. We have so focused on the mercy and forgiveness of God. There’s so much in the world where people aren’t loving and forgiving, and that’s what St. Francis was about. It helped me see the linkage with Pope Francis who always reaches out to people.

That combined example is the approach that Deacon Pirau tries to follow in his parish duties, his jail ministry and his work leading fundraising and communications for Catholic Charities Indianapolis, while also serving as the liaison for those efforts in the Catholic Charities agencies in Bloomington, New Albany, Tell City and Terre Haute.

“A lot of the ministry I’ve done is with people who are not connected with the Church. We’re supposed to be humble servants and feed the people what they need. You’re the bridge that connects them to the spiritual hunger they have.’

You’re living your faith’

The time in Rome and Assisi also showed Deacon Michael East the bridge that connects Pope Francis, St. Francis and deacons.

As the director of deacons for the archdiocese, Deacon East seemed a natural person to attend the Jubilee, but that wasn’t the reason he joined the pilgrimage.

The pope invited deacons from around the world,” he says. “To get that invitation from the Holy Father was kind of special. I think the Holy Father sees the deaconate as what it truly is. It’s service to the Church and the people. It’s not to fill in for the shortage of priests, which a lot of people think.

“In the permanent diaconate, you’re walking with your feet in two worlds. You’re ordained clergy, but you’re also working with the laity every day in whatever job you have—as a lawyer, a tax accountant, a truck driver, a factory worker. You’re living your faith in that surrounding. Our real contribution to the Church is not necessarily in what we preach or say, but in our witness and in our action in the world every day.”

That belief was reinforced for Deacon East in Assisi.

“Being where St. Francis was, that was one of the highlights for me,” says Deacon East, who provides jail ministry and also serves St. Ambrose Parish in Seymour. “We saw the rock that St. Francis slept on. There was nothing elaborate. It was all very basic—just the simplicity of life, and realizing what’s important.’

It’s a witness that Deacon East will share with the deacons in the archdiocese whose ministry includes the ability to baptize, witness marriages, preside over funeral services and offer spiritual guidance to people in parishes, hospitals and prisons.

That witness has already had an impact on the deacons.

“For me, the pilgrimage clarified some things I’ve been struggling with,” says Deacon Anderson, who also serves in inner-city outreach in Indianapolis as part of his ministry. “I come from a private business environment where we count everything. In ministry, the win-loss record can seem daunting. Sometimes, I struggle with whether I’m making a difference.’

“As we followed in the footsteps of St. Francis, one of the things the journey did was show me how everything he did was on a very small scale. He was with people. That will help me when we’re on the streets trying to help someone.’

Archdiocese of Indianapolis deacons Ron Pirau, left, Brad Anderson and Michael East pose for a photo in St. Peter’s Square at the Vatican following the Mass for the Jubilee of Deacons that Pope Francis celebrated on May 29. (Submitted photo)
He wrote, “I was glad they were uncomfortable relativists.” However, they loathed being looked upon as students, he learned that the virtue his says that, in his discussions with his course in “Jesus as a moral teacher” be intolerance. might not be true for me. We see conscience.” Unfortunately, for too catechism speaks of “a well-formed encourage an ever greater trust in discernment of one’s pastor, and to conscience 14 times when writing “The Joy of Love”). He mentioned exhortation “Recognizing the influence of such about what the Church should do paragraphs (1776-1802) to the lifelong task” (#1783-1784). Thomas then offers his own respectability as possible? Thomas then presents of the postmodern mind is a tendency bolster their own anti-religious positions. To give just one example, consider Aquinas’s devastatingly convincing formulation of the argument from evil against the existence of God: two of the contraries were infinite, the other would be destroyed … but God is called the There is obviously much that can and rely on their consciences some. Only an impossibility, and a world with 250 million separate moral codes is an open mouth, that is, designed to close permanent irresolution. But Thomas knew what Chesterton knew, namely that an open mind is like an open mouth, that is, designed to close finally on something solid and nourishing. Finally, having offered his Respond, Aquinas returns to the objections and, in light of his own responses, reminds us of what St. Thomas Aquinas said: there is no better and more pithily than theirconfirming form, often stating them these objections in their most emphasizing is that Thomas presents a public argument about the this work on a master class in this technique. And sadly, many today, who want to do their students administrators provided retreat centers I respond that it must be said …). It is notable that a typical Thomas technique is to find something right in the objection’s populous enemies; it helps to correct what he deems to be errant in it. Throughout this process, in the object of Respond, Aquinas argues to objections, Thomas draws on a wide range of sources: the Bible and the Church Fathers, the classical philosophers Aristotle, Plato, and Cicero, the Jewish scholar Moses Maimonides, and the Roman Catholic Church authorities, Avicenna, and Avicenner. And he consistently invokes them as an objective, characterizing Aristotle, for example, as simply ‘the philosophers’ and referring to Maimonides as simply ‘the Doctors of the Law.’ It is fair to say, that in substantial ways, Thomas Aquinas disagrees with all of these figures, and he asks them to listen to them, engage them, to take their arguments seriously. What this Thomistic method produces is, in its own way, “a safe space” for conversation, but it is a safe space for adults and not timorous children. It wouldn’t be a bad model for our present discussion of serious things.

Letters Policy

Letters from readers are welcome and should be written, polite, well-thought-out, clear, courteous, well-written, and direct. The editors reserve the right to reject and edit the letters based on space limitations, past tone, sentiment, and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. Read our editorial on distillation of real counter-claims and take. In many cases, these represent a two contraries were infinite, the other would be destroyed … but God is called the They are very likely to be destroyed … but God is called the but, “Conscience his or her own thing would become an impossibility, and a world with 250 million separate moral codes is an open mouth, that is, designed to close permanent irresolution. But Thomas knew what Chesterton knew, namely that an open mind is like an open mouth, that is, designed to close finally on something solid and nourishing. Finally, having offered his Respond, Aquinas returns to the objections and, in light of his own responses, reminds us of what St. Thomas Aquinas said: there is no better and more pithily than theirconfirming form, often stating them these objections in their most emphasizing is that Thomas presents a public argument about the this work on a master class in this technique. And sadly, many today, who want to do their students administrators provided retreat centers I respond that it must be said …). It is notable that a typical Thomas technique is to find something right in the objection’s populous enemies; it helps to correct what he deems to be errant in it. Throughout this process, in the object of Respond, Aquinas argues to objections, Thomas draws on a wide range of sources: the Bible and the Church Fathers, the classical philosophers Aristotle, Plato, and Cicero, the Jewish scholar Moses Maimonides, and the Roman Catholic Church authorities, Avicenna, and Avicenner. And he consistently invokes them as an objective, characterizing Aristotle, for example, as simply ‘the philosophers’ and referring to Maimonides as simply ‘the Doctors of the Law.’ It is fair to say, that in substantial ways, Thomas Aquinas disagrees with all of these figures, and he asks them to listen to them, engage them, to take their arguments seriously. What this Thomistic method produces is, in its own way, “a safe space” for conversation, but it is a safe space for adults and not timorous children. It wouldn’t be a bad model for our present discussion of serious things.

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Friendship strengthens love in marriage

The fourth chapter of Pope Francis’ apostolic exhortation “Amoris Laetitia” (The Joy of Love) is a profound and very practical description of the meaning of love in marriage. This chapter should be required reading for all couples who are preparing for the sacrament of matrimony!

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 (1 Cor 13:4-7).

After having mediated on St. Paul’s lyrical description of love, the Holy Father speaks of marriage as the “greatest form of friendship” (#123).

One of the distinguishing features of the friendship between husband and wife is that it is meant to be an all-consuming passion. By “all-consuming,” the pope means that a married couple is meant to unite a man and a woman physically, intellectually and spiritually for their whole lives. (“This unique friendship between a man and a woman acquires an all-encompassing character only within the conjugal union,” Pope Francis writes. “Precisely as all-encompassing, this union is also exclusive, faithful and to open new life.” (#125)

Lovers are passionate. Friends are faithful and generous to one another. Married couples whose love is genuine and enduring are both. And what’s more, they are open to new life.

Seen in this way, the friendship of married couples is nothing short of amazing. Contrary to all the cultural trends that devalue marriage or dismiss its importance for individuals, families and societies, the authentically Christian view of marriage is something truly special. Yes, it takes a lot of work to remain lovers, to be faithful friends, to make the sacrifices that family life demands. But the resulting friendship is worth the effort.

“The love of friendship unifies all aspects of marital life and helps family members to grow constantly,” Pope Francis says. “This love must be freely given and generously expressed in words and acts. In the family, three words need to be used. I want to repeat this! Three words: Please. Thanks. Sorry.” (#123).

Pope Francis’ teaching on love in marriage is profound. It goes to the heart of what it means to be human beings in love, and has a powerful spiritual dimension. But if we know anything at all about our current pope, we know that he refuses to allow Church teaching to be abstract or spiritualized. Love in marriage is very practical, the pope tells us. It must be freely and generously expressed in very concrete and practical words: Please. Thanks. Sorry.

Passionate lovers can become self-centered. Friends can take advantage of one another. Parents can be distracted by the obligations of child-rearing. To keep a marriage strong, the couple must be able to communicate freely and without fear of reprisals. They must remember to be respectful (“please”), to express gratitude (“thanks”) and, above all, to apologize (“sorry”) and ask forgiveness for their failures to live up to the great mystery that is love in marriage.

“It is not helpful to dream of an idyllic and perfect love needing no stimulus to grow,” Pope Francis says. “A celestial notion of earthly love forgets the best is yet to come, that fine wine matures with age.” (#135).

The bishops of Chile, Pope Francis observes that media images of “the perfect family” are “consumerist propaganda” that have nothing to do with the reality which must daily be faced by today’s families (#135). Dialogue is essential. “Take time, quality time. This means being ready to listen patiently and attentively to everything the other person wants to say. It requires the self-discipline of not speaking until the time is right” (#137).

Communication in marriage is hard work, but, it is critical to the kind of growth in love and understanding that makes marriage, kindness, joy, fidelity, hope and endurance possible over many years of married life.

“The habit of giving real importance to the other person. This means appreciating them and recognizing their right to exist, to think as they do and be happy. Never downplay what they say or think, even if you need to express your own point of view.” (#138). Isn’t this what friendship is all about—recognizing the importance and dignity of the other person even when you disagree?

The best marriages, the ones that last, are the ones where the couples are good friends. May all husbands and wives learn to befriend one another for life! †

La amistad fortalece el amor en el matrimonio

El cuarto capítulo de la exhortación apostólica del papa Francisco, “Amoris Laetitia” (“La alegría del amor”) es una descripción profunda y eminentemente práctica del significado del matrimonio. Este capítulo debería ser el capítulo obligatorio para todas las parejas que se preparan para el sacramento del matrimonio!

El papa Francisco se vale de las Escrituras para definir el amor en el matrimonio. El amor es todo lo que San Pablo ensalza: paciencia, bondad, alegría, fidelidad, esperanza y resignación. 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 (1 Co 13:4-7).

Luego de su impactante meditación sobre la poética descripción del amor ofrecida por San Pablo, el Santo Padre habla del matrimonio como la “máxima amistad” (#123).

“Una de las características que distingue la amistad entre los esposos es que está destinada a ser una pasión totalizante,” dice el papa Francisco. “Precisamente por ser totalizante, esta unión también es exclusiva, fiel y abierta a la generación” (#125).

“Los amantes se apasionan; los amigos son fieles y generosos entre sí; los matrimonios son amantes y duraderos, son ambos. Lo que es más: ¿están dispuestos a recibir nuevas vidas? Vista de esta forma, la amistad en los matrimonios es algo maravilloso. Contrario a la tendencia cultural a devaluar el matrimonio o restarle importancia para las personas, las familias y las sociedades, la perspectiva auténticamente cristiana del matrimonio es algo verdaderamente espléndido. En efecto, ser amantes, amigos yeleros y realizar los sacrificios que exige la vida familiar entraña un gran esfuerzo. Pero la amistad que resulta de todo ello bien lo vale.

“El amor de amistad unifica todos los aspectos de la vida matrimonial, y ayuda a los miembros de la familia a seguir adelante en todas las etapas,” nos dice el papa Francisco. “Por eso, los gestos que expresan ese amor deben ser constantemente cultivados, sin mezquindad, llenos de palabras generosas. En la familia, ‘es necesario usar tres palabras’. Quisiera repetirlo. Tres palabras: permiso, gracias, perdón” (#123).

“Desarrollar el hábito de dar real importancia real al otro. Se trata de valorar su persona, de reconocer que tiene derecho a existir, a pensar de manera autónoma y a ser feliz. Nunca hay que restarle importancia a lo que diga o reclame, aunque sea necesario expresar el propio punto de vista.” (#138). Acaso no es esta la esencia de lo que el matrimonio reconoce la importancia y la dignidad del otro aunque estemos en desacuerdo?

Los mejores matrimonios, los que perduran, son aquellos en los que el esposo y la esposa son mejores amigos. ¿Qué todos los esposos y esposas aprendan a ser sus mejores amigos de por vida? †

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

**VIPS**

Edward and Joan (von Luhrte) Gindling, members of St. Nicholas Parish in Ripley County, will celebrate their 50th wedding anniversary on July 9. The couple was married on July 9, 1966, in St. Mary of the Immaculate Conception Church in Aurora. They have seven children, Cynthia, Nicole, John, Chad, Douglas, Gregory, Jeffrey and Matthew Gindling. They also have four grandchildren.†

Linden Leaf Gifts at Saint Mary-of-the-Woods to have used book sale

Linden Leaf Gifts at Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sistren of Providence, will hold a used book sale and merchandise clearance sale on July 28-Aug. 7.

All items in the used book sale will be available for a free-with-donation. Types of books included are religious, how-to, biographies, reference, fiction and more. Gift shop merchandise will also be offered at a discount, including Christmas ornaments and decorations, CDs and more.

Linden Leaf Gifts is open from 10 a.m.-4 p.m. on Monday through Friday, and from 9 a.m.-3 p.m. on Saturday and Sunday.

For more information, contact 812-535-2947 or provctr@spsmw.org.†

Divorce and Beyond sessions will be held in Indianapolis on July 26-Aug. 30

The Divorce and Beyond program will be offered on six consecutive Tuesdays at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. from July 26-Aug. 30.

The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is $30, which includes a book.

For more information or to register, contact the Office of Pro-Life and Family Life at 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvaneve@archindy.org.

Registration forms may be obtained by logging on to www.archindy.org/pdf/ ministers-divorce.html.†

Come and see retreat set for July 14-17 with Sisters of St. Benedict in Beech Grove

The Sisters of St. Benedict at Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will host a Come and See retreat on July 14-17.

The retreat begins at 5 p.m. on July 14, and ends at 1 p.m. on July 17. It is open to single Catholic women ages 18 to 45.

If a person cannot be present for the entire retreat, it is possible to participate for a portion of the retreat.

The retreat offers an opportunity to pray Liturgy of the Hours and attend Mass with the sisters. There will also be an opportunity for personal prayer and private retreat time for journaling, walking and spending time in the adoration chapel, as well as time to have meals and recreation with the sisters and hear vocation stories.

For more information or to register, contact Benedictine Sister Julie Sewell at 317-787-3287, ext. 3032, or Julie@beneficint.com.†

**Bread for the World**

Six Indianapolis parishes participated in the annual Campus Christ Bread for the World offering of Letters to Congress, urging increased nutrition assistance for women and their young children throughout the world. Some of the 704 letters delivered to the Indianapolis office of Sen. Joseph Donnelly, where the above photo was taken on May 31. Pictured are Senator Donnelly’s state director, Hodge Patel, left, Charlie Gardner of Nativity of Our Lord Jesus Christ Parish, Jack Hill of St. Luke the Evangelist Parish, Mary Ann Verkamp of St. Simon the Apostle Parish, Sarah Witter of St. Thomas Aquinas Parish. Not pictured are representatives from St. John the Baptist Parish and Sarah Witwer of St. Thomas Aquinas Parish. Information: 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvaneve@archindy.org.†
Father Reese is ordained priest of the Personal Ordinariate of the Chair of St. Peter

By Sean Gallagher

Bishop Steven J. Lopes, shepherd of the Personal Ordinariate of the Chair of St. Peter, ordained transitional Deacon Luke Reese of Indianapolis a priest on June 29 at the Cathedral of Our Lady of Walsingham in Houston.

The ordination was established by Pope Benedict XVI in 2012, and functions like a diocese for Catholics who were previously Anglicans or Episcopalians in the U.S. and Canada.

A part of the full communion of the Catholic Church, the ordinariate is available to maintain aspects of its Anglican spiritual heritage, including in its worship and allowing married men to be ordained priests.

Father Reese is a priest of the ordinariate, not of the Archdiocese of Indianapolis. Archbishop Joseph W. Tobin has appointed him to serve as associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis. There, he will minister to members of the ordinariate and the rest of the members of the parish. He will also assist in other parishes in central and southern Indiana.

Married for 24 years and a father of seven, Father Reese is the first married priest to minister in the archdiocese.

(For more information on the Personal Ordinariate of the Chair of St. Peter, log on to www.ordinariate.net )

Visiting Assisi chapel, Pope Francis will highlight divine mercy

VATICAN CITY (CNS)—To mark the 800th anniversary of the “Pardon of Assisi,” an indulgence earned by visiting faithful who confess their sins and make a sincere promise of repentance, Pope Francis will visit a stone chapel rebuilt by St. Francis of Assisi.

Indulgence is one of “pardon and reconciliation, that is, of grace, which divine goodness pours out on us if we are well disposed because God is merciful,” St. John Paul II once said the message of the Pardon of Assisi, also called the Portiuncula Indulgence, which can be earned as part of a solemn annual celebration on each Aug. 2.

The August visit is meant to commemorate the 800th anniversary of the “Pardon of Assisi,” also called the Portiuncula Indulgence, which can be earned as part of a solemn annual celebration on each Aug. 2.

St. John Paul II once said the message of the Portiuncula Indulgence is one of “pardon and reconciliation, that is, of grace, which divine goodness pours out on us if we are well disposed because God is truly rich in mercy.”

NEWLY ORDAINED

Bishop Steven J. Lopes, shepherd of the Personal Ordinariate of the Chair of St. Peter, ritually lays hands on transitional Deacon Luke Reese during a June 29 priesthood ordination Mass at the Cathedral of Our Lady of Walsingham in Houston. Father Reese, a priest of the ordinariate, will minister to members of the ordinariate at Our Lady of the Most Holy Rosary Parish in Indianapolis, to other members of the parish and at other archdiocesan parishes. A husband and father of seven and former Anglican priest, he will be the first married priest to minister in the archdiocese. (Submitted photo)
Above, before they were married in September of 2015, Gail and Alex Ocaña set up an account so that wedding guests could contribute to their fund to attend World Youth Day in Krakow, Poland, on July 25-31. The couple hopes the pilgrimage will help them grow in their life of faith in the early stages of their marriage.

Right, “Jesus, I trust in you’ is the message shared on the back of archdiocesan World Youth Day pilgrim t-shirts.

That’s the kind of experience 25-year-old Kissy Vargo is hoping for as she makes her first World Youth Day pilgrimage.

“I keep hearing about all the grace and the beauty that will come from it,” says Vargo, the event and volunteer coordinator for the archdiocese’s Office of Young Adult and College Campus Ministry. “I’m looking at the pilgrimage as being a transformation process. Personal growth in my own spiritual life is what I’m looking forward to happening.”

With the memory of a white, sandy beach and “a glimpse of heaven” still fresh in her mind three years later, Sahm hopes the personal transformations from World Youth Day also contribute to a transformation for the archdiocese.

“The pilgrimage is meant to transform you, so you’re a different person at the end,” she says. “We get stuck in our own lives, our worlds and our parishes. It’s good to see what the ‘universal Church’ means.”

“Our goal in our young adult office is to help make missionary disciples in all of our parishes. This trip should do that. My hope is that everyone comes back on fire for their faith.”

By John Shaughnessy

Father John Hollowell calls it one of his ‘wildest dreams.’

He hoped that as many young people as possible from the two small, rural Indiana parishes where he serves as pastor could have the most defining spiritual experience of their lives—attending World Youth Day in Krakow, Poland, on July 25-31.

So two years ago, Father Hollowell shared his dreams with the members of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

“I didn’t know if people would be laughing when I mentioned it would be $4,200 a kid for the trip,” he recalls. “We were working our tails off for two years. It was pretty cool when we [recently] told the parents that the $200 deposit they made at the beginning would be all they had to pay to get their kid to Rome and Poland for 11 days.”

The dramatically-reduced cost for the 26 youth who will make the journey was made possible through a combination of faith, generosity and creativity, including a beer festival.

“We called the Wabash Valley Beer Fest,” Father Hollowell says. “When different breweries found out it was helping kids get to something worthwhile, they were on board. We had more than enough beer donated to pull it off.”

Two ideas from Father Jonathan Meyer of All Saints Parish in Dearborn County—which was planning a similar trip for its young parishioners—also helped. Fr. Meyer also informed Father Hollowell that the Indianapolis Center for Congregations, which is funded by Lilly Endowment, Inc., was accepting proposals for competitive grants related to youth ministry.

The two groups led by Father Hollowell and Father Meyer each received $30,000 for their World Youth Day proposals, including $5,000 to create follow-up meetings and retreats so that the World Youth Day participants can share their experience with other members of their parishes.

As incredible as the fundraising effort has been, Father Hollowell believes the experience of World Youth Day will be even more amazing for the youths from his parishes.

“In the two parishes, there are seven different public high schools our kids can go to,” he says. “I have small pockets of kids in each school. A lot of times, they feel like they’re the only Catholics in the world.”

“When I went to World Youth Day in Cologne, Germany, in 2005, it blew my mind. You can’t comprehend a million young people your age who share your faith—and that people all over the world are on fire for your faith. You don’t know of any other experience that comes close to World Youth Day.”

That belief is shared by Father Meyer, who will lead 34 young people from All Saints Parish on the journey to World Youth Day.

“We hope that many young people participate is profound,” Father Meyer says. “It has a tremendous capacity to make a huge difference in the long haul.”

He believes that difference will come because of the experiences the mostly high school and college-aged students in his group will have during their pilgrimage to Rome and Krakow.

“To be with people of every skin color, language and socio-economic background will have a profound impact on them. The whole fullness of the Church is there,” Father Meyer says. “And they will have the opportunity to grow in a deeper love of the sacraments and, within that, just a love for the Holy Father. The opportunities for the sacraments of penance and the Eucharist are prevalent, and daily Mass is always part of the schedule.”

Beyond the grant for youth ministry and a letter-writing campaign that went to 1,000 people, the All Saints group also benefited from a car raffle at the parish.

“Whatever the cost for each participant, Father Meyer figures the value of the World Youth Day journey will be priceless.”

When we put out the invitation for World Youth Day, never in my dreams did I expect to get this kind of response,” Father Meyer says. “I believe this is the Holy Spirit working in the newly-formed parish of All Saints. This will be an experience of faith that will stay with them.”

“Our hope is that they come back and share this experience, and that it confirms with them that being a disciple of Christ and being a part of the Church will define who they are for the rest of their lives.” •
Retired Pope Benedict XVI says he ‘feels protected’ by Pope Francis

VATICAN CITY (CNS)—In his first public address in almost a year, retired Pope Benedict XVI said that Pope Francis expresses his sincere gratitude to him, saying that his “goodness” from the first moment of his election, in every moment of his life here, touches him deeply.

“More than the beauty found in the Vatican Gardens, your goodness is the place where I live; I feel protected,” Pope Benedict said on June 28.

Pope Benedict also conveyed his hope that Pope Francis would continue to “lead us all on this path of divine mercy that shows the path of Jesus, to Jesus and to God.”

Pope Francis led a Vatican celebration for the 65th anniversary of Pope Benedict’s priestly ordination. The two were joined by the heads of Vatican offices and congregations and several guests, including a delegation from the Orthodox Ecumenical Patriarchate of Constantinople.

Those gathered gave Pope Benedict a standing ovation as he made his way into the Clementine Hall and took his seat to the right of the pope’s chair.

A few minutes later, Pope Francis entered the hall and made a beeline for his predecessor, who respectfully removed his zucchetto before greeting him. Pope Francis has made no secret of his admiration for the retired pontiff, often comparing him to a “wise grandfather at home.”

During his return flight to Rome from Armenia on June 26, Pope Francis praised Pope Benedict for “protecting me and having my back with my prayers.”

Recalling Pope Benedict’s sense of obedience to his successor in the days leading up to the conclave, Pope Francis said he had heard that some people have been “sent away” by the retired pontiff after complaining “about this new pope.”

“If [the report] isn’t true, it is well-founded, because this man is like that: a man of his word, a righteous man!” Pope Francis exclaimed.

Speaking at the anniversary celebration, Pope Francis praised Pope Benedict’s life of priestly service to the Church and recalled his writings on Simon Peter’s response to “Jesus’ definitive call: ‘Do you love me?’

“‘This is the hallmark dominating an entire life spent in priestly service and of the entire theology that you have defined—not by chance—as ‘the search for the beloved.’ It is this that you have always given witness to and continue to give witness to today,’” he said.

Even in retirement, he said, Pope Benedict continues to serve the Church “truly contributes with vigor and wisdom to its growth” from the “little ‘Matteo Ricci’ monastery in the Vatican.”

The monastery, Pope Francis continued, is the complete opposite of those “forgotten corners” society often assigns to those who have reached old age.

Instead, like the Porziuncola where St. Francis spent his final days in prayer, the “Mater Ecclesiæ monastery” has become a “Franciscan place that emanates tranquility, peace, strength, faithfulness, maternity, faith, dedication and loyalty which does more for good and gives strength to me and to the whole Church.”

Pope Francis said that: a man of his word, a righteous man!”

Congratulating his predecessor, Pope Francis expressed his hope that Pope Benedict “would continue to feel the hand of the merciful God that sustains him,” and that he may “experience and give witness to God’s love.”

When Pope Francis finished speaking, Pope Benedict clasped his hands together and signaled his thanks to the pope. With a bit of effort, he rose to his feet and stretched out his arms to embrace Pope Francis.

After short speeches by Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Angelo Sodano, dean of the College of Cardinals, the retired pontiff slowly stood up once again to express his gratitude.

Despite his frailty, Pope Benedict vividly recalled his ordination 65 years ago, remembering a Greek word a priest ordained with him wrote on the remembrance card of his first Mass: “Eucharistomen” (“We give you thanks”).

“I am convinced that this word, in its many dimensions, has already said everything that can be said in this moment,” the retired pope said.

“The word ‘eucharistomen,’” he added, “can bring everyone closer toward that ‘new dimension’ of thanksgiving given by Christ, who transformed the cross—sufferings and the evils of the world—into grace and blessing.”

“We want to insert ourselves in this grace of the Lord, and thus truly receive the newness of life and help in the transsubstantiation of the world. May it be a world not of death but of life, a world in which love has overcome death,” he said. 🙏

Where silence should reign: Pope Francis will pray, not speak, at Auschwitz

VATICAN CITY (CNS)—Tears and not words. Prayers and not greetings.

During his trip to Poland for World Youth Day, Pope Francis will go to the Auschwitz-Birkenau Nazi death camp. He said he wants to go alone and say nothing.

When Pope Francis speaks, he can delight fans and frustrate critics. He can wax poetic or be bluntly funny. But in the face of great suffering and horror, his first and strongest inclinations are silence, a profoundly human and solid response to the theological and human question, the pope said, “Where was man?”

“During his visit to the Auschwitz-Birkenau Nazi death camp, Pope Francis expressed his hope that Pope Benedict ‘would continue to feel the hand of the merciful God that sustains him,’ and that he may ‘experience and give witness to God’s love’.”

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Pope Francis greets retired Pope Benedict XVI during a June 28 ceremony at the Vatican marking the 65th anniversary of the retired pope’s priestly ordination. (CNS photo/L'Osservatore Romano, handout)

Pope Francis kisses the hand of a man during a ceremony in the Hall of Remembrance at the Yad Vashem Holocaust memorial in Jerusalem in this May 26, 2014, file photo. The pope plans to visit the Auschwitz-Birkenau Nazi death camp during his July 27-31 trip to Poland for World Youth Day. (CNS photo/Abbas Mumaw, EPA)
What was in the news on July 8, 1966? The Vietnam War, birth control issues and, Christians exiting the Holy Land

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the July 8, 1966, issue of The Criterion.

• Keep Vietnam within moral limits, Card. Shehan pleads

“Baltimore—Cardinal Lawrence Shehan of Baltimore, in a pastoral letter on ‘Peace and Patriotism,’ warned that proponents of an all-out war in Vietnam are growing stronger, and are pressuring the U.S. into decisions which the ‘Christian conscience cannot endorse.’

The Archbishop of Baltimore asserted that ‘those who argue against restraint and against keeping a nation’s war-making acts within moral bounds are likely to win an ever greater hearing whose ultimate objective is war and threats to grow in intensity. If we are to resist such lethal appeals to our understandable passion, we must constantly recall that only on moral grounds can our cause in Vietnam be just. If our means become immoral, our cause will be seen to be without foundation.’

• OEO is stepping up birth control efforts

WASHINGTON—The Office of Economic Opportunity, familiarly known as the War on Poverty, apparently is planning an aggressive phase in its sponsorship of birth control programs for the poor, in the estimate of observers here.

A memorandum by OEO director Sargent Shriver, and distributed within the agency, emphasizes that there is ‘absolutely no hesitation’ within the OEO to approve family planning grants.

• Catholics, Methodists, ‘break ice’

Dutch Catholicity—what makes it tick?

By Father Lourdes golfer

Editorial: Day of the Hawk

Describes life behind the Curtain

Read all these stories from our July 8, 1966, issue by logging on to our archives at www.CriterionOnline.com.

Abortion

CONTINUED FROM PAGE 1

Poel,—whose religious order also challenged the mandate—sat in a pew near the front of the congregation and received a long standing ovation at the end of Mass.

On May 16, the Supreme Court in a unanimous ruling struck the case back to lower courts, vacated earlier judgments against those parties opposing the mandate. Baltimore’s archdiocese and the plaintiffs and the federal government to resolve their differences.

In his homily, Bishop Zubik commended the congregation for standing together and praying for religious freedom “on this 240th anniversary of our freedom in our United States,” dating back to the Declaration of Independence on July 4, 1776.

He noted that just as footnotes in a term paper solidify the accuracy and strengthen the message of a point being made, “footnotes, footnotes to the truth who is Jesus Christ himself.”

Catholics are called to be witnesses to Jesus and to be living witnesses to the Church, adding that for some, that witness takes the form of martyrdom.

Bishop Zubik said “our ancestors in the faith” were going on in the Church and the world outside our churches, synagogues and mosques.”

Opponents to the HHS mandate have charged that it will allow the creation of religious groups in houses of worship, but not to educational, health care and charitable ministries operated by churches, which they say are as essential to society.

Bishop Zubik concluded his homily by encouraging people to “pray that we may build on our ancestors of faith and our ancestors in our country and be witnesses to religious freedom.” That witness involves praying, speaking out and acting on behalf of religious freedom, and living that freedom, he said.

What was in the news on July 8, 1966? The Vietnam War, birth control issues and, Christians exiting the Holy Land

Beata McClinton, a layman and a bishop, was beheaded when he refused to demonstrate what it means to be a footnote to Jesus’ truth, that witness takes the form of martyrdom.

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What was in the news on July 8, 1966? The Vietnam War, birth control issues and, Christians exiting the Holy Land
Mount St. Francis Center for Spirituality: 40 years of rebuilding the Church ‘one person at a time’

By Natalie Hoefer

Mount St. Francis—On I-65 a few miles north of Louisville, traffic speeds along, or worse, creeps forward in the frustrating stop-and-go of too many people in too much of a hurry.

Drive five miles west to Mount St. Francis Center for Spirituality, and the frantic pulse from the highway ebb and subsides altogether.

It is a perfect analogy for what the retreat center has been doing for 40 years, as stated in its motto: providing a place “So That All Who Seek May Find,” particularly peace and spirituality in a faster and faster-paced world.

“All of this 400 [plus] acres, all of these buildings are geared toward finding that experience, an experience of the beauty of the Lord,” says Conventional Franciscan Brother Robert “Bob” Baxter, director of the Mount St. Francis Center for Spirituality, located in Mount St. Francis near Floyds Knobs.

“[People] are looking for community, encounters with the living Jesus, and that’s what a retreat helps a person do.”

From high school retreats to marriage encounter weekends, private retreats or just walking through the wooded acres, people have sought the refuge of Mount St. Francis to grow closer to God since 1976.

**Addressing what the local Church needs**

It all started around 1885, when actress Mary Anderson donated more than 400 acres of wooded land to her uncle, who was a Conventual Franciscan.

For decades, the Conventual Franciscan friars ran a high school seminary on the property. When the high school closed in 1976, the 1923 building was turned into a retreat center.

The building now also serves as the headquarters for New Albany Deanery Catholic Youth Ministries.

Last year, the center hosted 2,500 high school kids there, and maybe 2,000 adults,” says Brother Bob. “It’s an extraordinarily busy place because people really are looking for a spiritual experience of the faith.”

The longest-standing retreats at “the Mount,” as it has come to be known, are three-day renewal retreats, particularly the Christian Awakening retreat for high school students and the Cursillo experience for adults.

“From September to the end of April, we usually have two high school retreats going on at the same time single week,” notes Brother Bob.

But three-day renewal retreats are just a part of the spiritual offerings on the wooded refuge just north of the Ohio River.

“Because of changing family situations and the whole changing dynamic of society, a lot of groups like to come in Friday night after supper and leave Saturday afternoon so they still have part of the weekend,” Brother Bob explains.

“The other thing that’s changed is that years ago, the friars used to pick a theme they did retreats on that year. We do that now. We meet with local groups, like a parish and maintains the nearly 400 acres of trails, fields, the lake and several shrines.

“People come with their kids,” says Brother Bob. “They walk their dogs. They run. They sit by the lake. A lot of people come and enjoy the land. But even with all those people, it’s still a very quiet, peaceful place.”

**‘40 is a biblical, significant number’**

Rather than wait another 10 years to celebrate 40 years because there seems to be a growing need people experience to retreat—to come back to visit in February and take pictures of the changes meaningful to them.

On Divine Mercy Sunday, the Mount offered its first “Coffee’s On, Door’s Open” event.

“It was a time where people could come who had a question about the Church, or they wanted some information about the Church, or they wanted to complain—or whatever,” Brother Bob explains. “We just said, ‘The coffee is on. The fries are here. Come on over and let’s talk.’ It was just that informal.

“It was amazing. The only thing we needed more of was fries. We’re doing it again next year—that’s just going to be our form of Divine Mercy.”

In June, an “Eyes of Kentuckiana” festival was held to celebrate the tastes and art of the southern Indiana-Kentucky region.

Brother Bob is particularly excited about the next celebratory event, which will occur on July 9.

“Called ‘Live the 4th,’’ the event invites anyone who has ever attended a Christian Awakening retreat or Cursillo at the Mount. The name of the event points to the call of the three-day retreat participants to live the rest of their lives as if it were the fourth day of their renewal retreat.

“We’ll have a talk on obstacles to living the fourth,” says Brother Bob.

After small group discussion, he says, participants will “have time to just go out and sit, and write a letter to yourself on what you’ve been dealing with since your retreat, and how you hope your next year goes in this recommitment.”

The last anniversary event will be a bonfire and hayride on Oct. 1, close to St. Francis’ feast day on Oct. 4.

“We’re looking forward to the next 40 years,” says Brother Bob. “There’s no time to rest.”

Rebuilding the Church ‘one person at a time’

Conventional Father James “Jim” Kent is provincial of the Conventional Franciscans of Our Lady of Consolation Province centered at Mount St. Francis but including friars throughout the United States. He says Brother Bob “does what he does exceedingly well.”

“He is a really gifted teacher and educator. He’s taught high school many years, he was DRE [director of religious education] at St. Michael the Archangel [Parish] in Indianapolis. He’s very knowledgeable, but he also brings a lot of life and a lot of humor to his topics.”

Such an approach can be disarming, a trait that Father Jim and Brother Bob see as an unspoken attribute of St. Francis and of Franciscans.

“There’s something internationally about St. Francis that people connect with,” says Father Jim. “There’s something very welcoming and non-threatening about St. Francis.”

Brother Bob sees that connection extend to the Franciscan friars.

“I think people, no matter what they think about the Church, they like friars. It’s a softer, warmer thing for whatever reason in their minds.”

Both men also see Pope Francis’ popularity as having an effect on the Conventional Franciscan-operated retreat center.

“I think people feel a personal connection to Pope Francis, and they feel a personal connection to St. Francis, which is kind of a magnet for people to come to the Mount,” says Father Jim.

Brother Bob agrees.

“[Pope Francis] brings people home, and welcomes them and walks with them. That’s what St. Francis did, and that’s what we try to do, and I think we do it well. It’s a privilege to do what we do. We were given the land, and we have really consciously tried to figure out ways to give it back.

“Our mission as Franciscans is to rebuild the Church, and we do it one person at a time.”

(More for information on Mount St. Francis Center for Spirituality, log on to mountstfrancis.org)
The Church rebounds: Immaculate Conception defined

From the Editor Emeritus
John F. Fink

Cynthia Dewes
From the Editor Emeritus/tells the doctrine has nothing to do with the virginal birth of Christ.

Original sin is one of the fundamental teachings of the Catholic Church. The Immaculate Conception means that, from the moment Mary was conceived, she was preserved from original sin. (Contrary to what many people think, the doctrine has nothing to do with the virginal birth of Christ.)

Original sin is one of the fundamental teachings of the Catholic Church. The Immaculate Conception means that, from the moment Mary was conceived, she was preserved from original sin.

The doctrine of the Immaculate Conception is only the development of doctrine about which John Henry Newman wrote. It is not explicit anywhere in Scripture or tradition as such saints and theologians as Augustine, Thomas Aquinas, Albert the Great and Bonaventure developed. Newman said it seemed to exist merely from being redeemed from Jesus.

In his book Duns Scotus (1266-1308) to explain that Mary was indeed redeemed through the merits of Jesus, but in Mary’s case it happened at the moment of her conception. He thus introduced the idea of “preservative” redemption into theological discussions. The idea that redemption took place with the infusion of sanctifying grace at the moment when her soul entered her body.

When Pope Pius IX proclaimed the doctrine, he used Duns Scotus’ explanation when he said the Most Blessed Virgin Mary was, from the first moment of her conception, by a single and grace- and private act of the almighty and holy God and by virtue of the merits of Jesus Christ, Savior of the human race, free from original sin since she was from all stain of original sin.”

This doctrine was also an example of the Church’s firm belief in the faithfulness of its doctrine— the verum fidelium. Before making the proclamation, Pope Pius IX asked another bishops to tell him what the faithful believed concerning the Immaculate Conception, and whether they considered it to be defined as a dogma. The response was overwhelmingly positive.

Besides Mary, only Jesus was conceived without original sin since he was God. Adam and Eve, of course, were created without original sin since they committed it. And John the Baptist was born, but not conceived, without original sin. Otherwise, this wouldn’t have been defined at the time of the visitation of Mary to her mother, Elizabeth.

Cormac/Cynthia Dewes

Treasured family reunions unite us with our roots

Summer means family time, an idea which strikes fear in the hearts of some for fear of the loneliness that often results from family gatherings. But for like-minded people, it means pleasure.

They say that family is the one place where people who have to take you in no matter what. Family is the place where family to be a place of safety and moral support for both good times and bad.

Not all families are close-knit. Sometimes, siblings are not all fun are to be around, but they still offer a kind of affirmation we don’t get anywhere else. Families are more different than they are alike, as my own parents’ families prove. As I’ve come to realize, the Winne family is what I would call a close-knit family. Whether our family is seriously dysfunctional or the family that lives far from each other, no one can say that the Winne family is not close-knit.

Uncle Pete always accompanied Auntie Sarah to Mass. He told me he would not allow his children to have a Catholic faith unless their family was also religious. His relationship with the Catholic faith was the reason why we were able to continue to go to church.

One way to bring light, love and peace to the world is by being a part of family reunions. In order to make a family reunion successful, there are a few things you should know.

First, make sure that everyone in your family is invited. Don’t leave anyone out, even if they don’t want to come.

Second, plan your family reunion in advance. Don’t just decide to have a family reunion on a whim.

Third, make sure that your family reunion is fun. Don’t make it too formal or boring.

Fourth, make sure that everyone in your family is included in the planning process. Don’t just leave it up to one person to decide what should happen.

Finally, make sure that everyone in your family is happy with the results. Don’t make everyone miserable just to satisfy your own desires.

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwich, is a regular columnist for The Criterion.

Pax Christi youths see themselves as messengers of peace

Those of us following the U.S. presidential election this year have seen constant attacks on the character of others with whom they disagree. To me, this has highlighted the need for us to respect the dignity of others’ human dignity, and to recognize the value of their contributions to our community.

Another way is to be present in the face of violence instead of dialogue.

Although no new problem, this lack of respect for others mirrors the environment of greater violence and inequality that exists today. Although it is natural to want to tune out negativity, these divisions challenge us to work for peace and reconciliation.

We can ask ourselves this question: How can we be instruments of peace amid conflict?

One way is to imitate the actions of Nobel Peace Prize winners such as Mother Teresa, Martin Luther King Jr., Rigoberta Menchu or Nelson Mandela. Another way is to be present in the face of violence instead of dialogue.

Pax Christi magazine recently interviewed Pax Christi youths on their efforts and said, “In our homes, in our communities, we are present with the choice to create peace or division.”

Thomas said that he sees peace by volunteering at hospitals and providing meals to homeless individuals. “I think peace is the fruit of the Gospel,” he said.

Caroline Bandingan, another youth who was interviewed, said that his experience with Pax Christi has taught him to be open to learning about different cultures and to be respectful of others.

Likewise, we are also called to act when something is wrong. By telling the truth with charity and acting justly, we can protect those who are vulnerable.

As the youths honored by Pax Christi said, “It is the choices we make that shape our lives.”

Pax Christi youths see themselves as messengers of peace.

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Pax Christi youths see themselves as messengers of peace.
The Book of Deuteronomy, the source of the first reading for this weekend, is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five books." These five books have been venerated for millennia as containing the revelation of God to Moses, the greatest of all the ancient Hebrew prophets.

In this reading, Moses speaks to the people on God’s behalf. Moses speaks the word of God. He calls the people to obey God’s commandments, but he is clear, no mere lip service or insincere motions (actually a masquerade of devotion) are sufficient. Again speaking for God, Moses summons the people to heart, hand, and heart and total dedication to God. Obedying commandments then becomes a visible expression of a genuine attitude of the soul. Moses also makes clear to the people that God, who reigns over all creation, is aware of human lives and is communing with humans.

For its second reading, the Church for this weekend presents a passage from St. Paul’s Epistle to the Colossians. Colossae was a relatively important city in the Roman Empire’s eastern Mediterranean world. A Christian community had formed in Colossae, and its spiritual vitality was Paul’s concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. Mortals see him, however, in the Lord Jesus. The criterion for judging Christ’s time, thus causing Christ to say, “…and the gates of hell shall not stand against [the rock of the Church].”

**Who do you say I am?”
The Master asks us all. And each must seek to hear His voice, His question, and His call. Our answer comes by faith. Like Peter we reply, “You are the Lord’s Anointed One.”

**The ‘Son of God Most High!’**
Drawn by the Living God, Moved by the Spirit’s grace, we see the Church that lives in every age and place. Established on the rock of revelation clear, Our Church endures through trials and joys; In her Christ’s voice we hear!

Jesus, the Savior, gave everyone of us all. He prayed to know the will of God, To hear His Father’s call. So we must do the same, Then act upon His voice. For we who know who Jesus is, God’s will must be our choice!

My Journey to God
Who do you say I am?
By Ken Ogorak

The Church fosters peace for prayer and declines violence in name of religion

Long ago, as a child, I remember saying prayers aloud for “the conversion of Russia” after every Mass. Why, in our troubled world, are we not doing the same thing now for Islamic extremists, who are surely in need of prayer? And what would such a directive come from? (New Jersey)

The prayer to which you refer were directed by the priest and people after every Mass from the years 1884 to 1965. Called technically the “Leonine prayers” because they were introduced under Pope Leo XIII, their original purpose was to pray for the sovereignty and protection of the Holy See.

In 1991, following Rome, a modern Samaritan or not, is loved by God and can show love to others. Reflection

Over the years, American culture has advanced so that today Americans are much more alert to prejudice and reject it. Prejudice, however, is not dead in this country as evidenced sadly every day by hate-filled actions and words. Remember the slaughter at the church in Charleston? Remember Orlando?

Nevertheless, the story of the Good Samaritan may lack its impact, as most Americans do not scorn people because of race or ethnic origin. The story still is relevant. Anyone may be a Samaritan from time to time. Maybe sin has set us apart. Maybe something leads us away from goodness. We not only are called to love God and to love others. Most critically, we are to acknowledge that, however, a modern Samaritan or not, is loved by God and can show love to others. reflection

The Church stills welcomes converts from other religions, and believes that the Catholic Church alone embraces fully the central truths that Christ came to proclaim. Each year, just in the United States, thousands of adults are received into the full communion of the Church at the Easter Vigil on other occasions. It is also good to note that the Church, as was clearly noted by the bishops at the Second Vatican Council, recognizes elements of truth and holiness in other religions, including Islam. The Second Vatican Council recognizes that the Church does pray strongly and consistently, against violence—particularly violence done in the name of religion.

How is it that some people who distribute Communion say your name before they say “the body of Christ,” but not everyone gets called by name? I was an extraordinary minister of holy Communion some years back, and I stopped doing it because I couldn’t think of people’s names quickly enough. But I also remember hearing that using the priest’s name alone might be improper because it takes the focus off of Jesus, whom we are receiving. What is the correct position on this? (Missouri)

A Your question invites an interesting balance between what might seem pastoral, and what is liturgically and theologically correct. The “General Instruction of the Roman Ritual”—which contains the Church’s liturgical norms for the celebration of Mass—makes no provision for making the name of the person receiving Communion.

Instead, it says in a straightforward way, “The priest raises the host slightly and shows it to each, saying, ‘The body of Christ. The communicant replies, ‘Amen’ (“one”).

The U.S. Conference of Catholic Bishops, in liturgical guidelines published for extraordinary ministers of holy Communion, is even more specific, noting that “no other words or names should be added; and the formula should not be edited in any way.”

The reasoning would seem to be, as you suggest, that the interjection of the personal element could “take the focus off of Jesus” and might distract from the proclamation of faith that is essential in the brief dialogue.

I, though, have an even more practical reason for staying with the simple formula. Many parishes have large congregations (more so now, with the ongoing merger of parishes). Hence, even at daily Masses, it is unlikely that the priest will know everyone who comes to Communion. Moreover, there are some people by name and not others introduces a distinction that might cause harm and hurt. At the Eucharist, all are equal, bowing in gratitude for this wondrous gift. Hence the wisdom of the simple formula.

Question Corner

Fr. Kenneth Doyle

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original works 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 submission.

Send material for consideration to “My Journey to God,” The Criterion, 144 N. Market St., Indianapolis, IN 46202 or e-mail to hechter@icardine.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’ obituaries included here, unless they are natives of the archdiocese or have other connections to it, are those separate obituaries on this page.


CALDERONE, Angelo M., 80, St. Jude, Indianapolis, June 22. Father of Andrew and Brian Fields. Son of Emma and Roseann camerlengo. Fields of Brother of Kathleen and Frank Caldorone. Grandfather of four.


DENIZA, Maria Alvarado Bermudez, 77, St. Lawrence, Indianapolis, June 25. Wife of Silvestre Medina. Mother of Connor, Louise, Rable, Juan Martin and Rogelio.

FIELDS, Jr., Thomas B., 60, St. Louis, Batesville, June 21. Father of Aaron and Brian Fields. Son of Emma and Roseann camerlengo. Fields of Brother of Kathleen and Frank Caldorone. Grandfather of four.


GERLACH, Joseph and Matt, Bloomington, June 13. Uncle of several.


OSBORNE, Arnold D., 73, St. Charles Borromeo, Bloomington, June 13. Uncle of several.


WINKEL, Mary Margaret, 74, Prince of Peace, Madison, June 26. Sister of Elizabeth Carol, Carolyn Smith, Dolores Spoonmore, Dorothy and Joseph Winkel. Aunt of several.


YEAGER, Theodore P., 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 19. Husband of Wilma Yeager. Father of David, Mark, Scott and Todd Yeager. Stepfather of Andy and Nathan Hillenburg. Great-grandfather of eight. Great-grandfather of four.†

Pilgrims from Cameroon sing as they leave Pepe Francis’ jubilee audience in St. Peter’s Square at the Vatican on June 30. (Photo: Tess Hillenburg)

Franciscan Sister Michael Ann Aubin taught in several Catholic schools in the archdiocese.

Franciscan Sister Michael Ann Aubin died on June 11 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 92.

The Mass of Christian Burial was celebrated on June 16 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Elevator Aubin was born on Nov. 3, 1923, in Woosocket, R.I. Her family moved from Richmond when she was 5 and were members of St. Andrew Parish.

She entered the Sisters of St. Francis on Sept. 4, 1941, and professed final vows on Aug. 12, 1947. During 75 years as a Sister of St. Francis, Sister Michael Ann ministered as an educator in Catholic schools in Indiana, Missouri and Ohio for 47 years. In the archdiocese, she served at the St. Therese of the Infant Jesus (Little Flower) School from 1945-46, the former St. Andrew School in Richmond (now St. Elizabeth Ann Seton School) from 1963-64, St. Mary School in Greensburg from 1964-67, the former St. John the Baptist School in Dover from 1967-68, the former St. Joseph School in Lecom from 1968-75, the former St. Mary School in Lanesville from 1975-83 and St. Lawrence School in Lawrenceburg from 1983-93. Surviving are a sister, Lillian Mendenhall of Engledow, Fla., and a brother, Father Joseph Aubin of DeWitt, Mich. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Calling all Your Used Appliances! Our Distribution Center is in critical need of your used appliances: stoves (gas or electric), refrigerators, washers and dryers. Current demand for these items is severely outpacing our supply. So if you can arrange for your “old” to become someone else’s “new,” you’ll be helping the Society of St. Vincent de Paul help someone who has called us for help. And we’ll come and get them. Just go to svdpindy.org or call 317-687-1006 to arrange a Saturday pick-up.
Catholic Church has right to be heard in public square, says Cardinal Wuerl

WASHINGTON (CNS)—The Catholic Church has rights on morals and social justice not only have a right to be heard in the public square, but add to creating a better society for all, Washington Cardinal Donald W. Wuerl said during a June 23 conference at the American Enterprise Institute (AEI).

““There are fundamental truths against which our judgments and our legislative decisions should be measured, and to which we are all called to conform,” Cardinal Wuerl said. “This is not an imposition of narrow moral judgments, but a recognition of right and wrong, of basic fundamental human values.”

Cardinal Wuerl made his remarks on June 23 when he gave a keynote address at the institute’s daylong conference, “Catholic Thought and the Public Square: Flourishing: Culture and Policy.”

AEI, a Washington-based think tank that examines government, political, economic and social welfare issues, hosted the gathering to explore what it called “the intersection of Roman Catholic thought and U.S. public policy and culture.”

During his talk, Cardinal Wuerl said that “sadly, some Catholics identify more with the secular comes from society, which by the liberty itself, and the words of Jesus Christ and the teaching of his Church. Religion and religious principles, they don’t diminish our search for the common good,” he said. “They enrich, they don’t threaten pluralism.”

He warned that “politics can be just about power, money, expediency and the contest of very narrow interests without solid moral and social justice principles to guide us.”

“The foundation, the unfolding of our way of life—the way of life that we’ve recognized from the country’s very beginning—has always recognized that good public policy has to be in a good and just society and virtuous citizens absolutely must have some role in that,” Cardinal Wuerl said. “There are moral imperatives not created by us. We don’t get to create right and wrong.”

He added that there will be a “tragic irony when we create no solid moral and social justice principles to guide us,” to which “laws should be measured and called to conform.”

Long accepted moral principles should not be seen as a threat, we should recognize them as a blessing,” Cardinal Wuerl said. “To specify that with a moral or religious voice] is not to force it back to recognize its own long accepted moral principles and traditional commitment to defend basic human dignity and life. It is not a threat, it is a blessing.”

Student witnesses mercy in the ministry of Deacon Rick Wagner

Serra Club vignettes essay

By T.J. Mann

Special to the Criterion

I have experienced mercy throughout my life. Growing up in a Catholic school allowed me to experience it firsthand. I was able to witness it through others, was given mercy and even gave mercy to others. After high school, I have seen mercy through my friends, teachers, family members and more.

As part of the King Theological School in Indianapolis, I felt that everyone cared for the best for everyone around us. We moved on to high school, I wondered if I would experience that same feeling. Fortunately, I found that Bishop Chatard High School (BCHS) family was like a family. Each person shared kindness and compassion with those around them. As I became more familiar with Bishop Chatard, I really noticed one person in particular through whom I’ve experienced mercy every single day.

This became a part of the BCHS family last year. I have been privileged to experience Deacon Rick Wagner’s mercy in day and day out. Deacon Rick has shown me indirectly how to be merciful in my everyday life.

For example, every week, we have a Mass for the entire school. The Mass is celebrated by a priest from another parish, and by his side is Deacon Rick Wagner. Deacon Rick has given a homily many times at Mass. These homilies, by far, are stories of a man who shows compassion for those with whom he has had contact.

One story comes from experiences he has had with an organization that he is a part of named Helping Our Own People (HOOP). It is an organization that goes out to the homeless in Indianapolis to provide food, clothing and other items.

Although I have not personally witnessed him doing these things with HOOP, I know that he has touched the hearts of many of who have forgotten what mercy is. I believe that all students at Bishop Chatard High School are similar to these people in that we sometimes forget what mercy feels like. Personally, I have witnessed Deacon Rick offer help to those who are struggling or to those who have lost their way.

Overall, although I have not personally been a victim, I definitely have witnessed Deacon Rick Wagner give mercy to all those with whom he comes in contact.

(T.J. and his parents, Todd and Heather Mann, are members of Christ the King Parish in Indianapolis. He completed the 10th grade at Bishop Chatard High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club’s 2016 John D. Kelley Vocations Essay Contest.)

Washington Police

Washington Cardinal Donald W. Wuerl gives a keynote address during a June 23 conference at the American Enterprise Institute in Washington. The conference explored the intersection of Catholic thought and U.S. public policy and culture. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

St. Elizabeth Ann Seton is looking for an experienced Maintenance Supervisor. This is a full time position with some evening and occasional weekend work in the months of June and July. This person works with and oversees the custodial and maintenance staff; performs and assists with preventative maintenance/service/normal upkeep of the buildings and grounds, as well as custodial and janitorial work at the parish, works with outside contractors, parish committees and volunteers, develops and maintains a maintenance database; serves as 1st response person for building alarm & security systems and more.

Skills: Licensed, Supervised, Fleets, HVAC, IMMS, website, MS Office, customer communication, experience with HVAC systems, mechanical, plumbing and electrical systems, good communication skills; reliable, honest and hardworking. Eligible for Diocesan Benefits (Health, Retirement, etc.); Salary commensurate with experience. For more information please contact Sid Haydon, Parish Business Manager at 317-544-3600 or sid.haydon@seton-carmel.org. Pick up an application at the parish office or from the website. Send to via email or US mail to: St. Elizabeth Seton Catholic Church, 10655 Haverstick Road, Carmel, Indiana 46033, Attention Sid.

Our Lady of Grace Catholic School

Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full-time K–8 art teacher OLG is looking for a creative, dynamic, enthusiastic educator who thrives in a team-based, faith-filled environment. The ideal candidate will be able to engage and differentiate for multiple levels of students; communicate effectively, have capacity for leadership, and demonstrate a passion for high levels of learning. Candidates must hold a valid Indiana teaching license.

Our Lady of Grace Catholic School

Music Teacher (preK-8)

Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full-time music teacher. OLG is looking for a creative, dynamic, enthusiastic educator who thrives in a team-based, faith-filled environment. The ideal candidate will be able to engage and differentiate for multiple levels of students; communicate effectively, have capacity for leadership, and demonstrate a passion for high levels of learning. Candidates must hold a valid Indiana teaching license.

Our Lady of Grace Catholic School

Science Teacher (preK-8)

Our Lady of Grace Catholic School, Noblesville IN, is actively recruiting for a full-time science teacher. OLG is looking for a creative, dynamic, enthusiastic educator who thrives in a team-based, faith-filled environment. The ideal candidate will be able to engage and differentiate for multiple levels of students; communicate effectively, have capacity for leadership, and demonstrate a passion for high levels of learning. Candidates must hold a valid Indiana teaching license.
The teenage boys from across the state of Indiana and beyond who participate in Bishop Bruté Days get to pray, learn about the faith and themselves, and have fun in the process. It’s not unlike what daily life is like at the archdiocesan-sponsored Bishop Simon Bruté College Seminary in Indianapolis, which has annually held the vocations retreat and camping experience for teenage boys since 2005. And that’s part of the purpose of Bishop Bruté Days, to help young men get a taste of what life is like in the seminary.

That’s what Joseph Yoder, a member of St. John the Apostle Parish in Bloomington, experienced when he attended Bishop Bruté Days on June 14-17 at the seminary. “I’ve been considering the priesthood for a long time, really,” said Joseph, who will be a home-schooled high school junior in the fall. “And I wanted a deeper view of what seminary life is like. I’ve learned and seen a lot about what’s going on here. I like it.”

The camp drew a record number of participants this year at 55, bringing in teenage boys from as far north as South Bend and as far south as Louisville, Ky. From within the archdiocese, participants came from eight of the 11 deaneries and from 17 parishes. The large group of teenagers participating in this latest Bishop Bruté Days was encouraging to Father Joseph Moriarty, who was vice rector of the seminary when it occurred. On July 6, he began his ministry leading the seminary as its rector.

“It renewed my hope in the fact that men are discerning and they’re discerning from an early age, as I did when I served at Mass and sometimes reflected on what it would be like to be a priest,” said Father Moriarty. “Whether they become priests or not, it’s important to them to have God within their lives. To me, that’s an incredible witness, both of what their parents have done and what they’re doing.”

This year’s Bishop Bruté Days was the last major event at the seminary overseen by its founding rector, Father Robert Robeson, who will become pastor of Most Holy Name of Jesus Parish in Beech Grove on Aug. 1. “I’m going to miss it,” Father Robeson said. “I love working with the kids. It gets better every year. The kids are so endearing. I get to know them really well.

“They’re just so earnest about their desire to learn, to grow in their faith and do better in serving God.”

While this Bishop Bruté Days was the last for Father Robeson, it was the first for Ryan Rasmussen, a member of St. Aloysius Parish in Beech Grove, Ind. “I want to do something that archdiocesan seminarians are doing,” he said. “I need to have a balance among the other seminarians in their daily life through the academic year.”

“Father Joseph Moriarty distributes Communion to Jacob Sitzman, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, during a June 16 Mass.”

“It’s my rule of life here,” he said. “I need to have a balance among the other seminarians in their daily life through the academic year.”

“All of this happens in the context of the beautiful castle-like seminary building and its lush grounds—something that archdiocesan seminarian Michael Dedek, who spent three years at Bishop Bruté, says is important. “You can’t find a building like this everywhere,” said Dedek, a member of St. Charles Borromeo Parish in Bloomington. “And I think it’s really important that the kids spend some time in a place like this. That’s the way it was for me. I wasn’t really sure about joining the seminary until I visited. Spending time here makes the vocation seem real.”

(To learn more about Bishop Simon Bruté College Seminary, visit www.archindy.org/bsb.)